

NEW METHOD
OF
PHYSICK:

OR,
*A Short View of Paracelsus and
Galen's Practice; In 3. Treatises.*

I. Opening the Nature of Physick and Alchymy.

II. Shewing what things are Requisite to a Physitian and Alchymist.

III. Containing an Harmonical Systeme of Physick.

*Written in Latin by Simeon Parlicius, Phylosopher, and
Physitian in Germany. Translated into English*

By **NICHOLAS CULPEPER, Gent.**

*Student in Physick and Astrologie, Dwelling on the
East-side of Spittle-fields, near London.*

Dogmata non juro in Paracelsi, aut scita Galeni:

Vera utriusq; placent, falsa utriusq; jacent. *N. 28*

London, Printed by Peter Cole in Leaden-Hall, and are
to be sold at his Shop at the sign of the Printing-press
in Cornhil near the Royal Exchange: And by
S. Howes, J. Garfield, and R. Westbrook. 1654.

MR CULPEPERS } NEW METHOD both of Stu-
dying & Practising Physick.

[M]

the owne welfare and happiness of
his health; I leave his worldly care
to a true and spiritual care of
his soule, and welfare of his
world to come, being that for this
world and profit, and worldly
things is the only way, and
the only way to this world
which way and manner, God
will make known.

L I M I T



To the Reader.

Reader,

THis ensuing Discourse I finished when I was in Health, which had been Published Two years since, but that the Act of Parliament for Punishing such Theeves as steal away Copies from those that Purchase them, did Expire the Nine and Twentieth Day of September, 1651. And was not Revived until the Seventh of January, 1652. I have spent Twenty One Years Study for the Good of this Nation, and have Written Seventeen BOOKS (besides those already Published) which I hope to Finish and Publish if the Parliament please to perfect the Law to Punish Copy-stealers with the same Punishment they do other Theeves. I Thought in an Epistle to have Write something that should have been useful for all yong Practitioners of Physick and Alchymy; And also have Answered some Objections made against my Writings; I shall now only Answer one, viz. That my Books do no other good but make Empericks. I have therefore given you in this Work a joynt view of the whole Method of Physick, according to both Paracellus and Galen's Practice; That so the industrious may
A 2
judg

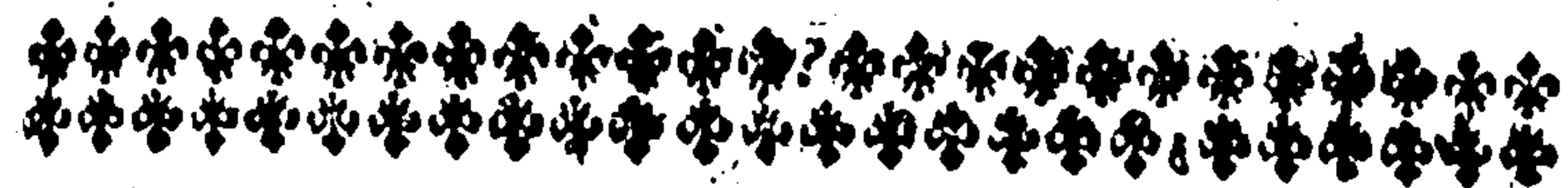
TO THE READER.

judg which is best: There being none that are Em-
pericks except such as are Lazie. But at the present I
am so sickly that Lam not fit for any Study, having
not strength of Body to Write; and therefore must
only refer you to this Book (which was the Child
of my Health) with this assurance, That (if God
restore Health) I shall never leave making more
Books (for Publick good) as long as I am

N. Culpeper.

From my House on
the East-side of
Spittle-Fields
near London, this
12. of Novemb.
1653.

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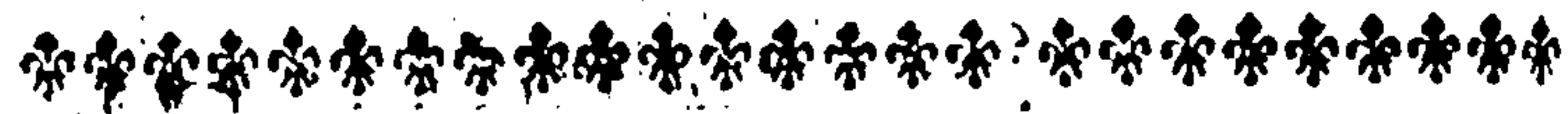
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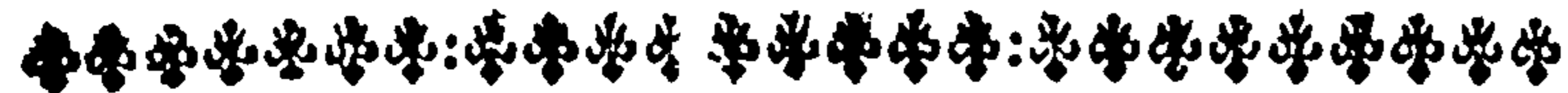
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The Names of several Books Printed by Peter Cole in Leaden-Hall London, and are to be sold at his Shop at the sign of the Printing press in Cornhil, near the Royal Exchange.

Six several Books, by Nich. Culpeper, Gent. Student in Physick & Astrology.

1 A Translation of the New Dispensatory, made by the Colledge of Physitians of London. Wherunto is added, The Key to Galen's Method of Physick.

2 A Directory for Midwives, or a Guide for Women. Newly enlarged by the Author in every Sheet, and illustrated with divers new Plates.

3 Galen's Art of Physick, with a large Comment.

4 The English Physician: being an Astrologo-Physical-Discours of the vulgar Herbs of this Nation: wherein is shewed how to Cure a mans self of most Diseases incident to mans Body, with such things as grow in England, and for three pence charge.

5 The Anatomy of the Bo-

dy of Man, wherein is exactly described the severall parts of the Body of Man, illustrated with very many larg Brass Plates.

6 A New Method both of studying & practising Physick.

Seven Books of Mr. Jeremiah Burroughs lately published: As also the Texts of Scripture upon which they are grounded.

1 The Rare Jewel of Christian Contentment, on Phil. 4. 11.

2, Gospel-Worship, On Levit. 10. 3.

3 Gospel-Conversation, on Phil. 1. 17. To which is added, The Misery of those men that have their Portion in this life only, on Ps. 17. 14.

4 A Treatise of Earthly-Mindedness, on Phil. 3. part of the 19. vers. To which is added, A Treatise of Heavenly-

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venly-Mindedness, and walking with God, on Gen. 5. 24. and on Phil. 3. 20.

5 An Exposition on the fourth, fifth, sixth, and seventh Chapters of the Prophecie of Hosea.

6 An Exposition on the eighth, ninth, and tenth Chapters of Hosea.

7 An Exposition on the eleventh, twelfth, and thirteenth Chapters of Hosea, being now Compleat.

Twelve several Books of Mr. William Bridge, Collected into one Volum. viz.

1 The great Gospel Mystery of the Saints Comfort and Holiness, opened and applied from Christs Priestly Office.

2 Satans Power to tempt; and Christs Love to, and Care of His People under Temptation.

3 Thankfulness required in every Condition.

4 Grace for Grace; or the Overflowing of Christs Fullness received by all Saints.

5 The Spiritual Actings of Faith through natural impossibilities.

6 Evangelical Repentance.

7 The Spiritual-Life, and In-Being of Christ in all Believers.

8 The Woman of Canaan,

9 The Saints Hiding place in the time of Gods Anger.

10 Christs Coming, is at our Midnight.

11 A Vindication of Gospel Ordinances.

12 Grace and Love beyond Gifts.

Six Sermons Preached by Doctor Hill, viz.

1 The Beauty and Sweetness of an Olive Branch of Peace and Brotherly Accommodation budding.

2 Truth and Love happily married in the Churches of Christ.

3 The Spring of Strengthening Grace in the Rock of Ages Christ Jesus.

4 The strength of the Saints to make Jesus Christ their Strength.

5 The Best and Work of Paul.

6 Gods eternal preparation for his dying Saints.

The Bishop of Canterburies

ries Speech on the Scaffold.

The Kings Speech on the Scaffold.

King Charles his Case, or an Appeal to all Rational Men concerning his Tryal.

A Congregational Church is a Catholick visible Church, By Samuel Stone, in New-England

Mr Owens stedfastness of the Promises.

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A Relation of the Barbadoes.

A Relation of the Repen- rance and Conversion of the Indians in New-England, by Mr Eliot and Mr Mayhem.

An Exposition on the Gos- pel of the Evangelist S. Mat- thew, by Mr Ward.

Clows Chyrurgery.
Marks of Salvation.

An Exposition of the whol first Epistle of Peter, by Mr. John Rogers of Dedham in Essex.

Christians Engagement for the Gospel, By John Goodwin.

Great Church Ordinance of Baptism.

Mr Love's Case, contain- ing his Petitions, Narrative, and Speech.

Vox Pacifica, or a Perswa- sive to Peace.

Dr Prestons Saints Sub- mission, and Satans Over- throw.

A Treatise of the Rickets, Published in Latin by Dr Glisson, Dr Bate, and Dr Re- mortar, now translated into English.

Mr Symsons Sermon at Westminster.

Mr Feaks Sermon before the Lord Major.

Mr Phillips Treatise of Hell.

Of Christs Geneo- logy.

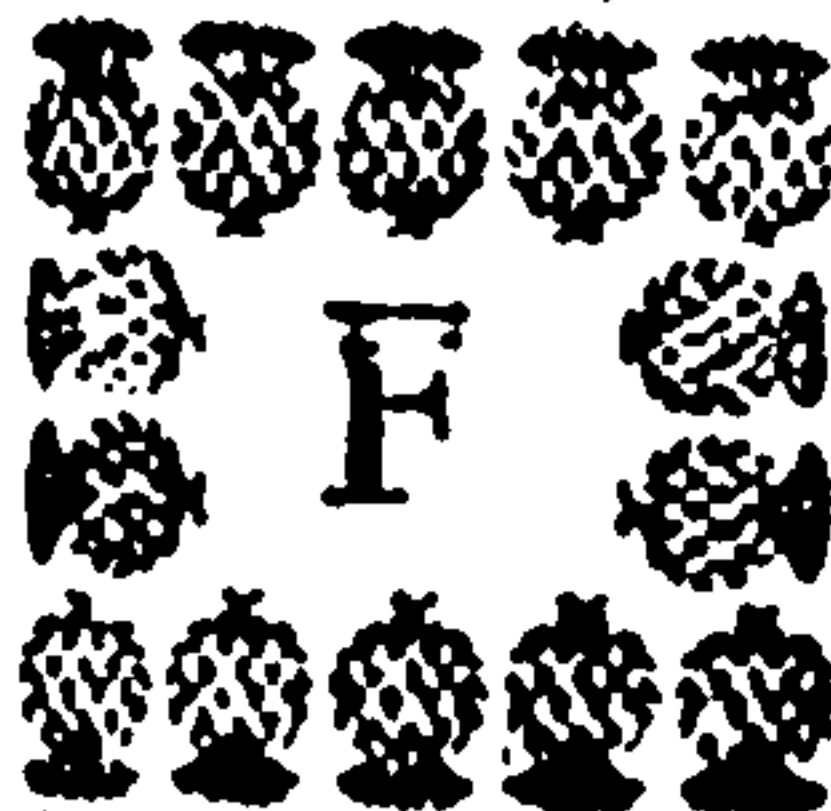
Mr Eaton on the Oath of Allegiance and Covenant, shewing that they oblige not.



The First Treatise:

Which explaineth the Nature of Medi- cine and Alchymy.

P R O O M I U M.



First, Every Science is made com- plet and perfect by these Four Parts,

- Fore-knowledg.
- Precept.
- Rule. And
- Commentary.

These four Parts are diligently to be distingui- shed in every Science (then not to be confoun- ded :) According to these ought the Master to teach, and the Scholer to learn, orderly and by degrees: In these is no redundancy, and as little want.

1. Foreknowledg is nothing else but the learning of Art anticipated, or the knowleg of the Nature of what you would learn.

For three things ought to be foreknown in every Art, be it Theorick, or Practick.

In the *Theory*, the $\begin{cases} \text{Subject,} \\ \text{Principles, and} \\ \text{Affections.} \end{cases}$

In the *Practick*, the $\begin{cases} \text{Subject,} \\ \text{End, and} \\ \text{Means.} \end{cases}$

I leave the more exact descripton of this to such as study Logick, the Termes whereby they call it *Synonymia*, *Paronymia*, and *Homonymia*:

But I do not write Logick here, but Phisick, and therefore come to the rest of the Notions.

2. Precepts which seem to be the only Essentials to Discipline, are, The true Definitions, and congruous Distributions of things.

3. The Rules of Definition and distribution contains their properties.

4. A Commentary is that which makes both Fore-knowledg and Precept fit for use.

Amongst other things, It explains them what they be, and makes such things as are doubtful, cleer; answers all needful Questions; puts an end to controversies; quotes the examples and authorities both of ancient and Moderne writers, gives a Reason for every truth,

These

These four beget a child called *Method*; or (if you please) make way both for Universal and Particular practise.

This is the Reason *Galen* decreed upon it; That no Art could be learned without Method or Universal Theorems; and exercised in particular Examples; Thus you see Method consists in Univiersals, and Practise in particulars. Also *Hippocrates* (who was dead before *Galen* was born) seems to be of that opinion too.

Method (which is Universal) cannot make a man an able Physitian with out much Practise. Also in another Book he saith, There are seven helps to find out a truth when it lyes most hid.

1. A ripe witted Nature.
2. Good Education.
3. An Ingenious Master.
4. A diligent minde.
5. A fervent desire after truth.
6. Good Method.
7. Continual Practise.

Now then tis cleer from the consideration of these four which ought in every science to be observed, That our devison of this Book into four parts is very rational: of which,

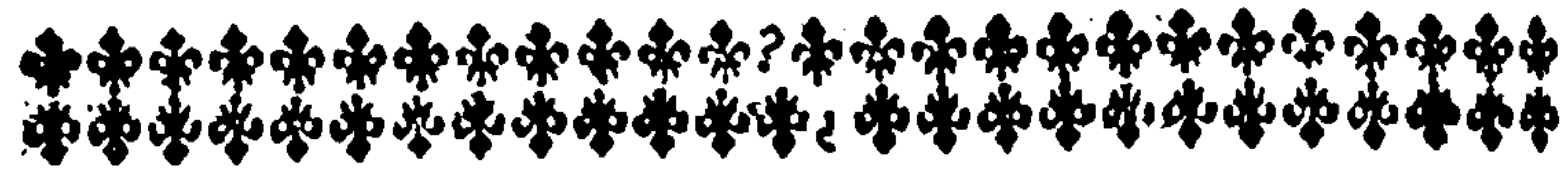
The first shall contain the *Prologomena*, or *Fore-knowledg*.

The second, the *Precepts*.

The third, the *Rules*.

The fourth, the *Commentaries*.

4 *A New Method both of*
I premise the first only, to make the three latter
the fuller and Plainer.



TREATISE I.

Of the Nature of Physick and Alchymy.

1. **I**N this Treatise we will first intorduce the Opinions of Physitians : and when we have done so,
2. Secondly the Names, and Essence of Physick and Alchymy. Then
3. Thirdly, We will come to the matter it self, which we will declare according to its cause, and its effect, subject, object, and adjunct, sympathy and Antipathy.

Chap. 1. Of the Opinions of Physitians.

THe Body of Physick (according to Physitians) is the consent of a huge sort of precepts gathered together in a heap, founded upon certain principles, which are either congruous to one another, or at least seem so to be.

1. That

Studying and practising Physick.

5

1. That which we call the Sect is either the first, or the daughter of the first. The first is Practise: the daughters of the first are either the eldest or the yongest ; The eldest as Rule and Hermetical Phylosophy, The yongest as Method.
2. Secondly, Practise is the original of all Physick.

Experience is the mother of Physick ; dayly necessity administers ocasion for experience to work uopn : When a man is out of his way he inquires after it of every one that comes neer him : so doth a man, that's out of his Health, require help of all his friends : This begot Practise, though peradventure accompanied with ignorance in the Principles. A Smith hath certain Rules to make a key, or somthing else of a peice of Iron, though he know neither the Nature of the Iron, nor the Original from whence it comes.

The Species of this are three.

1. *Perictosis* : when unadvised experiences are made.
2. *Antoskedion* : when men are warned of things in their sleep, or led by opinion ; Or when they dream waking.
3. *Mimetikce* : when men imitate like Apes. Another did good with such a Medicine, why maynot I in another body ?

Hence

6 *A New Method both of*
Hence is a threefold experience gained.
Chance Medley.
Advice, and
Imitation.

Experience, first found out the Rules of Diet, and this was the opinion of *Hippocrates* Men (saith he) when they are sick are many times cured only by changing of their diet: And *Herodotus* writes that the Egyptians did so, who purged their bodies three dayes in every Moneth, as thinking that all sicknesses came by reason of their food.

3. Thirdly. All Rules are the daughters of Experience, and thus she begat them: When men first found things to be true, they sought after the Causes of them, as thinking, if the causes were unknown, the effects could not be sure: Thus were the Rules and Precepts of Physick invented.

4. Method was begotten by Practise and Rules.

5. Hermetical *Phylosophy* was invented by *Hermes Trismegistos*, and others: In our times it is as it were revived from the dead by *Paracelsus* and seems now like a new Model of Physick.

6. All these were illustrated by the judgments of each Author.

1. The *Empericks*; neglecting the Cause and Nature of the disease, minding only the symptoms,

studying and practising Physick. 7
symptomes, putting too much confidence in the Experiences of others, and when they knew not the disease, they runne to their old remedies, for they had no other. As in diseases of the legs and Arms when they are weak, they used the same remedies that they did to weak stomachs. Imagine, *Med-lars Quinces, and Cervices*, called in *Sussex Checkers*.

2. *Dogmaticks* searcheth after the Nature of things, the Causes of diseases, makes use of the symptomes, to find out the cause, and gives directions for the cure.

3. *Methodists* regards not the cause much, nor the symptomes at all, but only judges by Evidences; And take Indication alone for the principal and leading Rule of their practice. They dealt by Triplicities, and used but three kinds of Medicines according to the three Natures of diseases. *Viz.*

1. Diseases of Binding.

2. Diseases proceeding of loosening.

3. Diseases compound of both these.

For they defended with all the wit they had, That Loosness or Binding accompanied all diseases, and therefore they called them *Communitives* Besides, in all Cures they Prescribed Fasting, as the Egyptians did (as we shewed you before)

Lastly They observed certain scopes in administering Physick, of which they called one *Metasyn-trecos*, with which they emptied the body of Humors: another *Resumptivos*, with which they restored decayed Flesh.

4. *Hermeticks*, or Alchymists (which you please) being something male-contented with such a Method of Physick, brought in new Rules contrary to them.

7. Medicine cannot want Alchymie, the one is so helpful to another as man & wife, and therefore they ought not to be separated.

Many contend stoutly and stubbornly too, That Physick is a sufficient body of it self without Alchymie. And what a learned Argument do they bring to prove it think ye? *Galen* and *Hippocrates* the two great Lights of Physick were without it. A Cuckoos song is worth ten such Arguments, They are far of another opinion whose Breasts *Apollo* inlightens with the light of nature; for, That without which Medicine cannot attain the end it was ordayned for; namely, To Cure the sick perfectly, and speedily: That is plainly necessary and ought in no wise to be wanting. But we cannot do this by common Medicines without Alchymie.

Therefore Alchymie is very necessary, and ought in no wise to be wanting.

The Assumption is thus proved,

Although

Although when you look upon one of *Galens* Apothecaries Shops, you see fine painted Boxes and curious pots, that it would dazle your eyes to look upon them, they are so finely painted, That if there be a paradise upon Earth you would think it were there: yet in the inside is nothing but filth and the very Carkeises and Dung of all Medicines. Their common Medicines are grosse, crude bodyes, the vices of the simples are in, as well as their vertues, yea so many simples are in one Composition, that they hinder one anothers operation, and therefore how can they ease the sick without calling the help of an Alchymist to resolve, seperate, and exhale what is obnoxious, thereby producing the hidden Natures of things for use (For God hath vayed the greatest and most wonderful things, that so he may stir up man to search after them: else why did God hide the vertues of an Herb amongst his vices, seeing he would have all things made manifest) Also the Alchymist searcheth after the strength and Temperature of things, the Causes and Originall of their actions, and by Mediation of a certain pure body sets the very species and forms of things before your eyes: I could bring an infinite Examples of this: Opium is held to be cold, because it is stupefactive, but tis bitter, therefore according to *Galens* Hypothesis, hot: you see then, it contains in it self more proper-

ties

ties then one, which Alchymie teacheth artificially to separate from one another: Here then is no more doubt, then there is knots in a Rush, but that Alchymie is the Fountain of sound Philosophy the key of Wisdom, the soul and Marrow of Physick, the Root of Medicine, and the Mark at which wise men shoot; therefore not to be separated from Medicine: Nay, we may say (and that truly too) That Physicians destitute of Chymical remedies, are like to Smiths that give you an Axe that is dull or broken in the middle, to cleave Loggs with: yet seeing the Theory of Alchymy as wel concerning things Naturall, as things not Naturall, and preternaturall is not yet sufficiently unfolded, and Methodically digested, and is pestered with variety of names and Opinions; Physicians follow the precepts of *Galen* and *Hippocrates*. But O let us shake of this lazy life and learn the preparation of Medicines from *Paracelsus* and the Alchymists, which is far fitter, more pleasing, and more profitable, and let us use it to the glory of God, the health of our selves, and of our Neighbors.

This is the Reason moved me to handle both in this book, That the Medicine both of *Hippocrates*, and of Alchymy, might be a Rule for us, and that you may see the Sympathy, and Antipathy between them.

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The other two Sects, namely Empericks and Methodicks (if they be rightly understood,) pertain to them both, for both embrace Experience, both strive after Reason and Method: Besides, they seek after the knowledge of the body of man, and confess that they search after the Elements, principles and Causes by which the body may be changed as very necessary, for stark naked Experience if it be not joyned with Reason is very dangerous, and to build upon Reason alone is very difficult and many times puzzles the wisest Physicians: Neither do we approve of that ill favor'd fashion of scribbling Receipts, which most commonly, the Apothecaries either for want of learning do not understand, or for want of care alter, But we embrace that Manual, pleasant and effectual preparation of Medicines which Alchymie teacheth.

Chap. 2. *Of the Essence of Medicine and Alchymie.*

1. *There is no doubt but Medicine may be given unto men.*

There were a sort of men formerly in the world, that were of an opinion (and that opinion is scarce worn out yet) That because Physicians dissented in Opinions, the groundwork of Physick was built only upon imagination without one jot of Truth in it: That no honest man may harbor

A New Method both of
harbour such a thought in his breast, Wee will
proue the contraries by what followes.

1. From a resolution of the action to the Habit, for he that grants there is any operation without the understanding, must needs grant it to be within either in Act, or in possibility of Act.

2. From the sense of bruit beasts, and Reason of men: For that which bruit beasts know only by natural instinct, man must needs know by observation:

But bruit beasts know the natures of Herbs and make use of them when they need them, as we find by continual observation. *Ergo,*

3. From the actions of Physick from certain causes, for if the Example of the action be certain, the Cause must needs be certaine too. But Examples of many Cures done by Medicine are certain. *Ergo.*

4. From the Habit by the cause of the Physick actions, to the Essence of the Medicine: For if the causes of whatsoever be certain, there must needs be a just knowledge of the same causes, in the mind of him that knows them: And this must needs beget a certain Habit, according to which Habit, he exerciseth the like actions.

2. Secondly, *There is no doubt but Chymicall Medicines may be given unto men.*

The Truth produceth Hatred, said that famous Orator *Cicero*, and that is the reason so few

few people look after it, and those few such whose hearts God hath touched: Therefore *Alchymie* was first damned to Cymmerian darkness; and being afterwards by som honest souls brought up once more to see the Light, up start all the haters of Truth, and labor with might and main to keep this hopeful plant from bearing fruit: when once they had brought men into darkness, who can blame them if they labor to keep them there; and to do so, they left never a ston unturn'd; but labored night and day even til they sweat again to exclud *Alchymy* from the society of men, nay they were come to that point of madness, that they accounted it, either no Art, or elf an Art, vain, bewiching, invented by the Devil, and the Devils kitchen. And then the Bedlams run to the Magistrate, and Petition him to restrain Alchymists. But the soul of man furnished with the principles of Reason and instructed with the principles of Art, was quickly able to see the truth, through so slender a cobweb, and found it out to be the truest and most Ancient way, even almost as old as the world, although but latly revived from the dead. We might make this good by solid Arguments if we would, and therefore,

1. The Operations of what Arts soever are Naturall, proceed from Nature, But the Art of an Alchymist is naturall. *Ergo*

2. We cannot say nature's false.

Ergo

3. If the knowledg of Mettals be true and naturall, Then Alchymie must needs be true and naturall, because it teacheth it.

Thus you see that Alchymie is an Essentiall part of Philosophie, as well as Medicine.

Chap. 3. *Of the Name of Medicine and Alchymy.*

1. **T**He name of Medicine may well be reduced unto these three Heads,
Synonymia,
Paronymia, and
Homonymia.

1. *Synonymia*, The Hebrews call it Remedy, or Health. The Greeks *ιατρική* Medicine. To omit what the Germans, Slavonians, and Bohemians call it.

2. *Paronymia*: The Hebrews derive from a word which signifies *He hath Healed*, The Greeks from *εαμαι* to give Medicines, and the Latin word *Medicina* is derived from Means.

3. *Homonymia*: and this word carries the same signification in all Dialects, It is properly and genuinely put for the Method of Curing, which consisteth in Conserving preserving and restoring Health. Somtimes it is taken for the Act of the Physician: We in this place take it for the Discipline

Studying and practising of Physick. 15
cipline, and faculty in giving Physick; but it is not alwayes so taken, for it's somtimes taken for the whol, and for every part of the Physicall method: somtimes for the method of cure, which is not manual; and other times for that which is Manual or Chyrurgical (which you please) And thus much for the first general head. The Second follows.

2. The name of *Alchymy* is declared by *Synonymia*, *Paronymia*, and *Homonymia*.

1. *Synonymia*. Chymia is the Greek word; The Arabins added their vulgar particle *Al*, thence it was called *Alchymi*, It is called *Spagyry*, *Hermeticall art* and the Art of pertit workmanship, The art of Segregation, Seperation and Distillation; thence (vulgarly) A distiller and an Alchymyst are held to be both one,

2. *Paronymia*. Chymia is an Egyptian art (if you wil beleve Plutarch) used by the Priests, especially those inhabiting in Egipt the Town of Chemis derived *απο τῆ χυμην*, Which signifies to powr out, , melt or convert to juyce or Liquor: thence the word *χυμος*, signifies Juyce. Alchymy then is an art making Juyce, or converting solid matters into Liquid, as also Coagulation of them is understood. It is called *Spagyrick* from drawing and compelling; *Hermetick* from *Hermes* the Inventor of it: Other names it hath from washing, sequestering, and purifying.

3. *Hom*

3. *Homonymia.* Alchymic of most, and those the best, is taken for that part of Physick which give cure; because it makes the Medecines efficacious: It manifesteth many secrets to him that studies it, and administreth many very profitable observations, and indeed it seems to be nothing else, but naturall Phylosophy, and medicine, brought both into one practise. By other Authors and those Moderne, it is taken for a part of Phylosophy distinct from others, the Fountain and Key of Phylosophy; The soul and Marrow of Physick; The Root of Medicine. The Name hath been spoken to: The Kinde follows.

Chap. 4. *Of the kind of Medicine, and Alchymic.*

1 *The Genus of Medicine is a Phylosophicall Discipline, or superior facultie.*

THere are very many which suppose Medicine, and natural Philosophy to be synonymous, and their reasons were, first, because *Aristotle* thought so, when he wrote that Physick was to know the first principles of health and Sickness and that it ended in that which is called Medicine: And that the Physitian begins with those things that are Naturall: for as Plants have their Roots fixed in the earth by which they receive nourishment, yet they are conserved by the temperature of the
Air

Air about them, and flourish by the vitall Influence of the Stars, so the Art of Curing men, takes it's Root and principles from Philosophicall meanes which are confirmed and illustrated by particular precepts: wherefore say they, Medicine is nothing else, but a certain paticular point of naturall Phylosophie, objected to the senses; for a Naturalist considereth all naturall bodyes univervally, for knowledg sake; But a Physitian is conversant about the body of a man, not only that he may know his nature, but also that by knowing his nature, he may know the manner of Cure.

2. Because those things which are required to make up the true and proper *Synonymy* of Sciences, agree perfectly with the Comparison of *Medicine* and *naturall Phylosophy*: for the body of man which is the subject of Physick, is not drawn by difference of accidentalls, which is, to be curable by Art; and the first principles of Medicine are shewed and handled in Physick: Therefore, as Law may be reduced to moral Phylosophy, and Divinity to Metaphysicks, so may Medicine to Naturall Phylosophy. But why I and others cannot close with this opinion, hear a little.

There ought to be two things habited in a perfect Physitian: One by which he knows the precepts of medicine, and the things there to be-
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longing

ing. The other by which he operates well and readily, together with all the circumstances which concur to the perfecting of a Cure. That these two Habits are distinct, appears by this that one of them may be without the other: for very many learn the Science of Medicine in the Schools, and yet know not a whit what belongs to Use. On the contrary Many which are unskilled in the Science of Medicin by practice & Experience become good Physicians. There is then this difference between these Habits, The first is gotten by speculation, and may be taught without any practise at all. The other is gotten only by Practise and Experience. Then, One is occupied altogether about universals, the other about particulars also, although the one be imperfect without the other; yet the first can doe nothing without the second; the second little without the first: Both together make an able Physician. Moreover That first Habit which is nothing else but the Science of Medicine, is devided in to two parts. The first containeth general Precepts, and Notions far enough off from Practise which Physicians call *Speculative*. The other toucheth upon the Practise and teacheth the way and meanes of Operation, and this they call *Practick*; These things thus premised, it is an easy matter to prove That Medicine is not synonymous with Natural Phylosophy; for this latter Habit is not synony-

mous to

to Physick because it consists totally of Practise, and Practise is not synonymous with speculation seing they are things of a diverse order, and Essentially different. Now Doctrins synonymous cannot Essentially differ: for there are three things which Speculative Medicin chiefly handles, First, the Body of Man. Secondly, Health and Sickness. Thirdly, Nourishment, and Medicament.

2. *Alchymie is the Fountain of Sound Philosophy, the Key of wisdom. The soul and Marrow of Physick. The Root of Medicine. and the mark all wise men Shoot at.*

There are some that are so simple as to affirm that Alchymie is also Sinononymous to Naturall Phylosophy. All real things are of three sorts according to *Aristotle*. For either they are joyned to motion and matter; and of these is the Science of Natural Philosophie: Or joyned to matter, and separated by motion; and of these are the Mathematicks: Or seperated from motion and matter, and of these are the Metaphysicks. Now Alchymy, seeing it is by a real being, joyned to motion and matter, must needs come under the head of Natural Phylosophy: But if part of Natural Phylosophy be Sinononymous with Minerals and Mettals, it ought to have a certain matter of determination; and seeing the mater is one, and the determination altogether naturall, and not manifold; therefore of necessity, that same de-

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termined

terminated matter must be like in the Art of Alchymy, and not manifold; and although (say they) the manner of action & direction and information of the Art be different from Natural Phylosophy as also the place, time, yet they tend all to one ultimate end: for as nature brings forth an Herb, or Gold, or other Mettal, out of that one matter for the use of man: so the Art of Alchymie takes the quintessence of that mettal or medicament out of that matter of the same use: Put case this be so; yet can I easily perswade my self that Alchymie is the fountain of Philosophy, and the soul of Physick: for (by their leaves) That Phylosopher never yet breathed which had the perfection of Alchymie but had also the knowledg not only of mettals but also of Vigetables and living creatures: therefore it was well said that Alchymie brought many hidden things to light, found out many excellent medicines for the Physitian and many useful observations. Alchymy is then admirably profitable to search out the hidden things of nature so that a man can scarce be excellent in this world, without the knowledg of this Art: for what Phylosopher can perform his duty more Nobly, more Happily, then he that is exercised in Alchymy: for it is not the proud Sophister that vapors with a few phylosophycal sentences, light conceits, and trivial Quirks that deserves the name of a good Physitian; but he that according to the rules
of

of nature, makes his medicines honestly and faithfully, and applyes them wisely and studiously Just so for all the world, neither is he worthy of the name of a Philosopher that hath nothing in him but words, but he that hath been bred up in the School of Nature, and knows how to practise what he hath learned.

3. *Midicine is a certain facultie commixed of Science and Art.*

For it cannot be pure Science.

1. Because it doth not demonstrate all that belongs to it self.

2. Because it is not conversant about eternall things, but transitory.

3. It hath not it's principles in it's self, that is in nature; but some of it is in the Artificer.

Neither can it be pure Art.

1. Because it's principle consists not in it self, but part of it also in nature.

2. Because it is not altogether attained by reason, but partly by Contemplation: And yet it is an Art;

1. Because some principle of it consists in the Artificer.

2. Because it hath the end of Art, namely Operation.

And because all Art is either factive or active; factive also either makes a new work, or mends up an old one: In this sense, according to

22. *A New Method both of Galen, medicine is factive, Because it restores a weakned body to strength and health.*

4. *Alchymie is a most excellent art.*

It is indeed the cause of medicaments, and all other naturall bodyes: It inquires after the parts and Affections, and may properly be called knowledg: for it's an Art which teacheth the preperations of remedies and a Key to unlock the secret Cabinet of nature; nay more than that, It can transmute ignoble mettals into Noble; also it begets a peculiar art distinct from other Arts no art promising that which Alchymy doth: you have the kind, the mater it self follows.

In which consider the cause, and effect, Subject, Object, and Adjunct, Simpathy and Antipathy.

The Causes are Internall, and external. Internall are Efficient, and the End. Externall are matter and forme.

Chap. 5. *Of the end of Physick and Alchymie, which is Health.*

1. **T**he principall end of Medicine is Health, les Principal is the knowledg of things Naturall, not Naturall, and against Nature.

The principal end is either Intentional or Executional; Intentionall & Internall, which *Galen* peculiarly

liarly calles Scope and that is Health. The Execution of this is the Fruition or Possession of Health: and for this end Medicine was first invented.

The end les Principal, is, The knowledg of, and Operation by all things Natural, not Natural and against Nature. And though a Physitian do not alwayes attayne to his ultimate End; yet he shews himself an honest man, if he neglect not his duty, but performes such Cures as are within the reach of Nature and Art.

2. *The end of Alchymie is Internal, to resolve bodies. or External so to change or direct Mettalls or Medicaments, that they may be wholesome Physick for the sick.*

The internal end of Alchymie is to reduce Compounded bodyes into what they were Compounded of: to cense, purifie, and take away their Malignant qualities, that so, either they may be fit for the Physitians use, or else transmuted into other Mettals. In respect of the first, Alchymie is very necessary to Physick: in respect of the second, it is an Art by it self, and the Mistris of all other Arts.

The External use of Alchymie is also double. First, either for the change and transmutation of ignoble Mettals into Noble; and so tis a distinct Art by it self. Or secondly, to maintayne the body of man in, or restore it to health; and in this sence Alchymy, ought to be joyned with medicine.

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3. *Health,*

3. *Health, and the Enjoyment of Health, is the ultimate end of Medicine.*

Health is the favorer of Wisdom and all Sciences, and all the comfort a man hath in this turbulent and troublesome World. This, this is that whose Presence makes Humane Actions flourish, preserves body and mind in vigour. She is an Excellent Chamber mate, more precious then Gold; admirable useful both: for Church and Commonwealth, and the best of all earthly goods. She being gone the body runs the direct road unto Death.

4. *Health is a Power of exercising the actions of the body of man, which are according to Nature, arising from the Natural Constitution of all the parts.*

We will let Galens definition of this alone, as something imperfect you shall finde, that to Performe the ordinary and Natural offices of the body, two things are required. The Action it selfe; and the Power of acting. Thence we gather that Health consisteth either in actual or potential act. That it doth not consist in Acting alone is Palpable; for then every man should be sick when he is asleep, because most parts of his body Act not then.

5. *The Reason of Health is to be sought out in the body, rather then in the Soul.*

For seeing there are two things required to every Act, namely the facultie, or the soul instructed

instructed with its faculties, which is the principal cause of Operation, and moves the body to action, Then the organ which the soul useth as a meanes to act by. The faylings of this cannot be imputed to the soul for the soul cannot be hurt nor weakned but remaynes alwayes the same, it acts the same operation so long as the creature liveth, if it have the same instruments to act by: According to *Aristotle* for a man is Somtimes well, somtimes sick, the Cause of which is to be sought from the constitution of the Organ; although I ingeniously confesse My opinion is That the greatest mischiefs that befall a man during his life, take their Original from the soul and the internal spirits, as I shall shew more clearly when I come to the Subject.

6. *Health consisteth in an Accidental, not in an Essential Constitution.*

The Constitution of each Part is double; *Essential and Accidental.* *Essential* is that which depends upon Matter and Substantial Forme, by which all Compounds have their Nature and being.

Accidental is that which followes the former and disposeth their qualities and Accidents in all parts; Exercies all their action diversly according to their diversity. Now Health consists not in the *Essential Constitution*; for so long as a man lives the *Essential Constitution* is immutable

but

but Health may be changed, and Sicknes come in place; the Substantial Form remaining: Therefore a man is Somtimes sick and Somtimes well, and yet a man stil. Health then is to be placed rather in Accidentalls for they are changable both by reason of Age, Diet, Air, and other circumstances.

7. *To the Health of a mans body is required, a good constitution of the humors and Spirits, a good temperature of the similarie parts, a good structure of the Organs and union of all the body.*

The word Healthfull is taken three waies, As the Body, As the cause, As the sign.

A healthfull body is such a one as enjoyeth present health, and that either, as alwayes so; or as most commonly so as at present.

Health alwayes so, is he who hath a firm and stable Health.

Health as at present is that which is fleeting and unconstant.

The Cause of Health is that which either restor-eth it beeing lost or preserveth it being obtayned; good Constitution of the foure Humors and spirits causeth Health.

The just structure of the Organs is when they consist of a just Magnitude, Number, Place, and Confirmation.

Lastly the union & Continuaty of all the Parts.

To

To conclude, you shal find no greater preserver of Health than the Moderate use of the six things not Natural, which because my Author hath left out I care not greatly if I set them down.

1. Ayre.

2. Meat and drink.

3. sleeping and watching.

4. Fulness and Emptiness.

5. Exercise and Rest.

6. Affections of the Mind.

8. *Medicines may be given even to men in health if they be rightly administrated.*

Hippocrates was the first that gave occasion to this question, Whether healthful men ought to take Medicines or not, But yet tis most certain, and Galen both confesseth and commendeth it, That it is the Peculiar Office of many Medicines to resist the Disease before it comes; as such as resist infection, cut gross, and tough Humors, and many others which we may reade in his fourth Book of Preserving Health. But if by Medicine Hipocrates means Scammony and such other violent purges we will easely grant him the point without further dispute of the story. We have done with the end; & come now to the cause both of Medicine and Alchymie, both principal and less principal.

Chap. 6. *The cause of Physick and Alchymie, both principal, and less principal*

1. **T**he principall Cause of Medicine is God. As all good Arts in generall have their fountain & Original from God himself; So Medicine also is a gift of God by his divine will granted to the sons of men: for the Art was never first invented by the wit of man, but came by demonstration from God himself to man, because he belighted in the sons of men. All Arts and Mysteries as well as the world that contains them have their Originall from God: Hence it came to pass that those ancient wise men, because they knew Medicine was a divine thing; and they were ignorant what the true God was ascribed it unto their gods: God then is the Author of medicine, Nature the instrument of God, & the Physitian is or should be the servant of them both: Hence it is that *Herophylus* said, That medicine was the hand by which God healed the sick: if then the most high God be the Author of Medicine let not men despise it.

2. God is the principall cause of Alchymie.

All true Medicine is the gift of the most high God; and he that will learn it, let him go to God and,

and not to the Ethicks. If you will learn wisdom go to God, and not to the creatures, for they are as foolish as your self: God is the maker of all secrets, and hath distributed some of them to every creature; you can never learn them by reading dead letters but go to the living God from whom all knowledg flows to mortals, even as the trees bud by the heat of the sun: What knowledg hath man which he hath not from above even from that God which created knowledg, it's not an Accademie can furnish a man with the principles of knowledg, but 'tis the grace and gift of that invisible God, if God inlighten your eyes, the best Book of Physick is the Book of nature and there you may read it, and search for it, by Chyromancie and Physiognomie.

3. The less principal cause of Physick is either *Impulsive* or *Instrumental*.
Impulsive, is the want and defect of Human Nature joyned with a natural appetite to knowledg,
Instrumental, is that admirable Beauty and Hermony of Natural things.

4. The less principal causes of Alchymie are the same with those of Medicine.
The *Impulsive* cause is the dayly necessity of men.

The *Instrumental* cause is that stately light of nature, or the knowledg of the world in general with-

withont which ther is never a Physitian breathing can come to the exact knowledg either of the disease, or the body diseased.

For the Macrocosme; or world in generall, is the the Looking Glass and Theory in and by which man comes to the knowledg of him self; and the very principle which moved man to look after Physick.

5. The Instrumentall cause of medicine which Physitians use are Reason, Experience, and Speculation.

A Physitian in making a Medicine useth three principles of which the first is Invention, and done by experience. The Second Constitution performed by reason and experience: the third Interpretation done by natural speculation.

Expeirence is the first and most antient principle of invention, & gave to Medicine it's denomination, daily necessity gave occasion to experience. Reason and experience is the directing principle in the constitution of the Art. Natural speculation is the principle of interpretation and demonstration. Experience therefore gave the Original both to Medicine and Alchymie, and therefore they must needs take their beginnings from nature.

Chap. 7. *Of the Original of Physick and Alchymie.*

1. **M**Edicin takes his original from the first Ages of the world, & was increased & approved by the most excellent Physitians in the succeeding Ages.

There is no question to be made of it, but Physick had it's beginning when Adam had his, & that it flourished in Egypt as well before as after the flood. That they learned it of *Hermes Tresmagistos*, and of *Aesculapius* who was his Scholer. *Abraham* also taught them much when he came thither out of Pheenicia: also *Jacob* and *Joseph* taught the Egiptrains much Wisdom: At last *Apello* who was afterwards worshiped for the god of Physick who flourished a long time before the *Trojan War* and added many famous things to that art, is said to have had the principals of it from the Egiptrains. And though Egypt was the first nation that was so famous for this Art, yet they Learned it of the Hebrews: *Aesculapius* added much to the Art and transported it from *Aegipt* into Greece, where he was worshipped as a god for his labor; because they thought he could recover dead men: thence came that in *Virgil* of *Hyppolitus Pœoniis revocatum herbis*: Neither were they only so sottish as to worship him for a god, but

but they must worship his two daughters for goddesses; for he had two Daughters, of which the name of the one was *Hygea* and she they thought preserved them in health: the name of the other was *Panacea*, and she (they thought) frightened away diseases. Before *Æsculapius*, was *Chyron* the Centaure and his Scholers, as *Petens*, *Jason*, *Achilles* and *Thessalus*, All these, used only the administration of Herbs, which they found out by Experience little other Method. Afterwards Medicine came in request among the Greeks, Latines and Christians: Then, twas first brought into a Method; the Arabians and Jewes following none at all: Of these Sects *Airon Argentinus* was the author of the Empericks, who (a most terrible Pestilence raging in *Sicillia*) purged the Ayre by only making great fires about the streets. *Themison* was the first inventer of Methodicks: As for Dogmaticks they were used before the dayes of *Hippocrates* by *Machaon*, *Paeon* and *Mercurius*, but much amended by *Hippocrates*, who deduced his Pedigree by his Fathers side from *Æsculapius* by his Mother from *Hercules*: Thus after *Hippocrates* Physick was devided into Factions, Factions bred Contentions; and this continued til *Galens* time who about the year of Christ, one hundred and forty restored Physick to a settled Model: Him many Grecians followed, as *Arateus*, *Ætius*, *Tra-lianus*, *Oribasius*, *Cassianus*, *Dioscorides*, *Damascenus*,
Theophilus

Theophilus, *Philareus*, *Dionysius*, *Cassius*: Amongst the Latin Physitians the first and cheifest is *Cornelius Celsus*, their followed him *Scribonus*, *Largus*, *Quintus*, *Saronus*, *Cælius Aurelianus*, *Theodorus Marcellus*, *Prisciannus*, *Constantinus*, *Apher*, *Johannes Fernelius*, *Fuchsius*, *Forsterus*, *Platerus*, *Bauhinus*, &c. The Arabian Physitians, neither much following Greeks nor Latines, got the glory to themselves, the others Libraries beeing spoyled after their Kings *Porus*, *Mahomet*, and *Almanzor*, had erected two Schooles: Heare flourished very many, and very famous men, as *Isaac*, *Serapio*, *Averrois*, *Avicenna*, *Rhasis*; *Avezor*, *Mesue*, &c. The Alchymists of our times oppose themselves to these, and will be called Paracelsians from *Paracelsus*; of which more anon.

II. There is no question to be made but Alchymie is almost as old as the world. For, old Father Adam when he taught his children Phylosophie and other Arts; it is not very probable that he left out Alchyme, which is the most excellent of all: such an assertion doth not sound like a truth. But tis most probable he distilled the principles of it into *Tubal Cain* who as we read *Gen. 4. 22.* was the first that wrought in Brass and Iron, and that out of question was the Reason why the Grecians worshipped *Uulcan* for a god: And I am so much the rather of this Opinion, because such as dealt in Mettals were the
 F first

first inventors of Alchymie. The first Alchymist that was heard of after the flood was *Hermes Trismegistos*, From him the Art is called Hermetical; the vessels belonging to the Art; Hermetical vessels, and from him comes the word Hermetical seal. The word *Hermes* signifies Mercurie; He was called *Trismegistos* because he was an High Priest, Philosopher, and king; or as others think because he was a king and a Prophet: What Countryman he was is uncertain; There is a Table of *Hermes* now extant, called *Tabula Smaragdina*, which the Alchymists prize as a great jewel; Some Say it was found in the valley of *Hebron* after the flood: others say, It was found by a woman in *Hermes* his Tomb: wher it was found it matters not much; this is certain, it contains in it the Fundamentals of Alchymie, and the way of making that universal Medicine which so many gape after, and so few catch. Also *Albertus Magnus* calles *Hermes* the Root from which all the rest of the Philosophers Spring; and if he Spake of the Philosophers of our times he mist not a hayres breadth of the truth: Other Books are Fathered upon *Hermes*, as of The Secrets of the Philosophers stone and many others, which although his name be written in their Frontspeice yet many men, and those learned too, question whether they be his legitimate children or not.

Also a man had as good deny that the Sun is
up

up at Noone day, as deny that *Moses* both studied and Practised *Alchymie*: How else could he burn the golden Calf which *Aaron* had made and grind it to powder, which all the fire in the world was not able to doe without the Art of an Alchymist. Also *Myriam Moses* his sister was an Excellent Alchymist as some write and *Synertus* is one of them.

Also *Suidas* reports, That the Golden Fleec which *Jason* stole, was nothing else but a Book in Parchment, which contayned the Art of making Gold; and that the golden Apples of the *Hesperides* were neither better nor worse than the very same: To let Passe other Fables, as that of *Atlanta* and *Hipomanes*, of *Cadmus* and the *Dragon*, of *Argus* his Eyes, &c.

After the Birth of Christ Alchymie flourisht much in Egypt: and Histories, this day to be had witness, that they got that Treasure by Alchymie wherewith they defended themselves against all their enemyes: and relying vpon that only, was the reason of their so often vexing the Romans: Therefore as *Suidas* reports, when *Dioclesian* had conquered them he commanded all the Bookes of Alchymie, and Transmutation of Mettalls into Gold, of which Egypt had some store, to be sought out and burnt: lest the Egiprians making themselves rich by their Art should rebel againe. In after Ages the light of Alchymie shone
bright-

brightest among the Arabians as he may see that takes but the pains to read *Mesue*, who desires such as are studious in Physick to be much conversant with Alchymists if by any meanes they might learn of them to separate the hidden quality from the Concrete by the force of fire: And that it flourished many yeares amongst the Arabians appeares by their owne writers: as *Geber*, *Avicenna*, *Rhasis*, *Arnoldus de villanova* &c.

In this latter age of the world, it turn'd Monk and was seldom seene out of a Monastarie: amongst which some were famous as *Raymundus Lullius*, *Albertus Magnus*, *Johannes de Rupe scissa*, *Savanorola Morienus*, *Trithemius*, *Fricer Basil Valentine*: and there it had dyed, had it not been for *Paracelsus*, who in the yeare 1493. by care and industry brought it again to the Light of the Sunne, which else had been suffocated in a Monastarie. Him all the later writers follow. Thus you have the Original of Medecine and Alchymie.

Chap 8. *How the beginnings of Medicine and Alchymie were drawn from Nature.*

THat the beginnings of Medicine are drawn from nature may be proved by Arguments enough.

As Mechanicks learned all their Arts and Sciences from the Creatures; as the Art of Swimming

ming from the Geese, of weaving and Hunting with Nets from the spider, just so for all the world Physitians & Chyrurgeons, learned many remedies for diseases, and vertues of many things from the Creatures also, For all creatures are Physitians by natural instinct: take a few Examples in lieu of many.

1. The Goates and Stagges of *Creet* shake out the Arrowes that are fastned in them by eating *Dittanie*.

2. The Sea Horse was the first author of letting Blood: for when he hath gotten a *Plethora* of blood by much eating, he goes out upon the shore and having found a sharp Stake, lets himself blood with it in the leg, and when he thinks he hath bled enough, closeth the Orifice with slyme.

3. The wild Goates by lying long upon the Hills and stones in the sun cause themselves to vomit.

4. The Egiptian bird *Ibis* (not much unlicke the *Storke*) when it cannot avoid the excrements of it's belly as it would fills his bill full of sea water and casts it up his fundament; and so was the use of Clysters first found out.

5. The Serpent having over dryed his skin by his winters rest, casts it of by eating the juyce of fennel

6. The same creature cures his Eyes when they are ill affected with Fennell; his wounds with Bistort, which is therefore called snakeweed; and with comfrey.

7. Cats strengthen their sight by eating Valerian, and so was Valerian first found out to be good for the Eyes.

8. If you prick out the eyes of young Swallows: The old one wil bring them to their sights again with Celondine.

9. Goats will take away a Caterract from their owne eye with a thorne, and from thence was invented the art of Couching the eye with a needle.

10. The Hungarian Horses, when they need bleeding, doe let themselves Bloud with their own teeth.

11. The Lizard using the Hearb *Galega* or Goats Rue mocks at the deadly poyson of the Viper.

12. The Dog, by eating Dog-Grass, cures himself of the infirmities of his stomeck by Vomiting.

13. Hogs by eating Ceterach ease themselves of the infirmities of the Spleen.

14. That Mullein is an Antidote against Poyson and the Pestlence, a Weasel will teach you by eating of it when she goes to fight with a Serpent: Neither is there a better remedie for the Pestlence

lence than the juyce thereof drunk in wine.

15. The Hind a little before shee brings forth young, eats Heartwort, which opens her Womb. After shee hath brought forth, by eating the same hearb again, shee closeth it.

16. The storke cures poyson with Origanum. The weasell with Rue.

17. Boares cure themselves of almost all diseases by eating Ivie.

18. The Bear after he hath layen a long time in his Den, moves himself to stoole by eating Arum; or Cuckoopints.

19. Laro, a certan waterfoul, when he hath eaten more than doth him good, creepes between two boughs of a tree which grow close together and preseth the victualls out of his body.

20. Ringdoves, Dawes, Partridges, Black-birds. Cure themselves by bay leaves and other remedies well knowne to themselves.

II. Alchymists and hermeticall Phylosophers learnt the way of renewing youth from the Creatures.

So they observed the manner of renewing Man by Hearbs and Mettalls, from the kingfisher, Eagle Crab, Serpents &c. which almost yearely renew their youth.

And pray tell me, you that cavill at this; if this be granted to Birds and Beasts by the Eternal God; is it imposible for man that is made af-

40. *A New Method both of*
ter the Image of God? For so,

1. The Eagle by casting her Bil casteth away her old age, and takes up youth againe.

2. The Serpents in spring time, leave their old skinned and their old age together with them.

3. The Heart perseving himself to be well stricken in age, drawes serpents out of their holes which the breath of his Nostrills, whether they will or no, by a wonderfull gift of nature, and having kiled them with his feet, eates them having first seperated the poyson; and having eaten them grows yong again thereby: In the same manner the Toad draws weasells and the Weasell mice.

4. The Crab grows yong by eating Frogs.

5. The Hens by eating spiders.

6. The Eagles by eating Tortels,

7. The serpents by eating Toads.

8. The tongue of a serpent being pulled out when the Serpent is alive about the full Moon for some Magicall use or another; the Serpent recovers it againe by eating Nettles.

9. So the Elements themselves puting off their drosse, seem young againe and so doth nature herself every Spring.

10. The Creatures give Arguments enough of a future Resurrection, if men have but witt enough to see them, or Honesty enough to confess

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fels them.

First, So the King-fisher yearly changing her skin and feathers, seemes like one risen again from the dead.

Secondly, The silke worme having made it self a silken nest, dyes in it, and after putrification, leaves both the propertie and forme of a worm and comes forth a Fly.

Thirdly, The Emmet, Ant, or Pismire which you will, when they are so old they can scarce goe upon their legs, Nature provides them Wings, and so of a Creeping, it becomes a flying Animal.

Fourthly, The Phœnix being worn out with Age, burnes her self, and riseth again out of her owne ashes.

Chap. 9. *Of the matter, forme, and effect of medicine and Alchymie.*

THE Matter or rather Materiall of Medicine is both a Methodical disposition of Precepts, as also the matter it self.

If you consider the matter by way of Systeme, the matters of Medicine are sencere parts, and the precepts thereof congruous to nature: But if you would Dispute the point Physically, They are.

1. Things Natural called *Physiologia*,

2. Thing

2. Things not Natural called *Hygiēna*.
3. Things against Nature called *Pathologia*

II. The matter of Alchymie is both a disposition of Precepts, as also the matter it self.

For it is as true as what is truest That Alchymists have many singular precepts and Observations not only in their Operations but also in administering Physick contrary to the Opinion of the Dogmaticks: They can give you a true and exact Anatomie, not only of the Body of Man, but also of the whol world, As concerning their way of making the Phylosophers stone, they differ much and perhaps as much from the Truth as they do from one another.

III. The forme of Medicine is Externall or Internall.

The Externall is a methodicall disposition and connexion of such precepts as are agreeable to Nature.

The Internal is the Truth it self of the Physicall Substance.

IIII. The forme of Alchymie is the same with that of Medicine..

The externall is a Connexion of Precepts.

The internall is the truth and excellency of the Chymicall preparations

V. The proper effects both of the Physitian
and

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and of his medicine, are various and manifold.

For a Frugal and temperate Diet, preserves Health and amends sickness, maintaynes the body in vigour, which is the most excellent of all Naturall things: for what good doth the Contemplation of Hearbes bring to a man, or what delight? What doth a man get by his observation in dissecting the body of a man? you can hardly persuade a man there is any unless he find it by use and exercise: So then, As of the liberall Sciences Physick is one, the use of it makes it inferior to none.

VI. The proper effects of the Alchymist and his Alchymie are various and Excellent.

The cheife effect is the excellency of medicine; for although Nature gives us our Medicins whole, yet most commonly they consist of divers parts; nay sometimes in a whol pound of Medicaments you shall not find an Ounce of that spirit or Oyle you desire, or which conduceth to the cure you intend: Nay more than this There is no whol medicament, but hath it's impurity. The Art of an Alchymist is to seperate this which nature hath mixed: As the Maserick veynes seperate the pure Chyle from the impure dung in the body of man; So Alchymie seperates the spirits from the medicine, and rejects the impure dross; And who unless he be

a Madman but will easily grant, and that by the rules of nature that the Chymical preparation of a Medicine, the dross being cast away must needs be more wholesom, more safe, more effectual in it's Operation than to give the whol Medicine dross and all as it growes out of the earth: There is indeed and in truth as much difference between them as there is between a Bushel of line flower, and a bushell of Bran.

Besides in stubborn and lasting diseases, strong Medicines (stronger then any naturally grows out of the earth) must be given. And if Artificially Prepared may be given without any hurt or danger, Namly such as are made of Mineralls and Mettalls. To these I might add That an Alchymist hath the key of natures Secret Cabinet, and is able to produce all her hidden treasure to publick view: so that *Mesue* avows That scarce any deeper knowledg of Naturall things is given unto man, than what is given by Chymicall operations: by which the Sympathy and Antipathy of things is known; and thus much for the Cause and Effect of Medicine and Alchymie. The Subject and object follow.

Chap. 10. *Of the Subject and Object of Alchymie and Physick*

THe Subject of the Physitian or of his Medicine is man considered as he is a creature
Subject

Subject to Health and Sicknes, both according to the whol, and according to each part.

They all determin the parts of the Subject to be two *Material* and *Formall*. The *Material* is a Mans Body and not a beasts.

The Formall Subject, they say is not the Soul, that belongs to Metaphysicks or els to Devinity, and is of it self perfect. but the body curable according to *Aristotle*. A living man and not a dead Corps, for barely a Body is too general a title.

II A Physitian cureth not only the body but the mind in some manner.

Pray tell me what there is in this whol Universe, but may be delighted and refreshed, be it Mind or Body or what you wil. *Opto tibi vaens Sana in Corpore Sano* said one. The whol Scope of a Physitian is that he might keep the Organs of the Mind and the understanding in a due temperature: for if they be out of tune, so is the natural State and Condition also: Take away the Organs of the Rational soul, and you take away the soul it self; Restore the Organs, and you restore it: Besides the body and soul are knit together by a certain Sympathy or Consent, and derive vertue and vice from one another, and if there be such a Harmony between them, the one must needs require help as well as the other: I know it is both doubted, and called into
Question

Question by many; To which part of the Nature of man the disease is most hurtful and deadly: which although I confess I cannot easily answer yet would I have all men perswaded of this truth That the greatest part of all evils, comes from the soul, and the Internal spirits: for if the body being sickly be a burden to the soul, and deny it, it's operations, then comes the injury from the body: But if the body be subject to the Command of the Mind, and it be the duty of the Mind to keep Passions and affections in awe, and preserve all in a due decorum by the rule of Reason; then Licentious living, Idleness Effeminateness, Luxurie & almost what not; are all vices of the mind & what worse diseases come to the body of man than by these and their likes: I pray you, is the fault in the body or the mind that people give themselves to gluttony, to lust, Drunkenness, Quarelling &c? Is not the mind the seate of Temperance and Intemperance? and is not Intemperance the cause of most diseases? Thus you see the point is clear enough, That the original of most diseases is in the mind, and is discernable to all unless such as are so blind they will not see.

III. The Subject of Alchymie is the same with Medicine.

For although Alchymie doe not beget a New Model

Model of Phylosophy and Medicine as some would have it, because they have different Theorem's and Hypotheses: yet because it is referred to the most excellent Part of Medicine which is the Rule of cure; it must needs have the same subject.

III. The Object of Medicine, or rather of the Physitian about which it is conversant, are Things Natural, not Natural, and against Nature.

A Physitian therefore is conversant.

1. about things Natural. That he may keep the Constitution of man in health; and fortifie the parts of the body with things like.

2. About things which afflict the body against Nature; as diseases their causes and symtomes; that he may cure them with contraries.

3. about things not Natural, which are either to be taken or not to be taken according to discretion; Namely Diet, Physick, and the Help of a Chyrurgion.

4. If these or those be out of the reach of his Sences by Diagnostical signes; Let him goe to work warily, least the Prognosticks Fall as he would not have them.

5. Let him use indications for his lawful and safe Method of Cure. Thus you see a Physitian ought not only to be of great integritie of life but also admirably well Skill'd in the knowledg of Medicine

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Medicine; that he may know every thing that
belongs to the Health of the body of man.

V. The generation of diseases is ended, and
no new disease happens to the body of man.
There are those that think, and stiffly main-
taine That Diseases are more in Number, and
more violent in quality, than they were in former
ages; But there's, ne'er a word on't true. Acci-
dents by long time hid in their Causes, and get
strength by stealth, even insensibly; as the often
dropping of water upon a stone makes it hollow:
There are no new species in the power of Nature
besides these that are already, therefore there can
be no new diseases: if Nature bred new diseases,
she must be turned out of her old course, But the
one is impossible, therefore so is the other: 't is a
new Essence, and not a new Accident, that must
make a new disease; There may be a difference
in Diseases according to more or lesse, but dif-
ference, and Novelty are two things; if there be
then any new diseases, Raritie or ignorance is
the Mother of them. The Manner, species and
the Cause of all diseases is the same; Now no
disease can be without a Cause, because nothing
is the maker of it selfe; neither can any thing
worke against the Lawes of Nature, because no-
thing can worke above it's strength, Diseases
arise even of that very same thing by which we
live

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live, Neither are there such things as peculiar
seeds of diseases; but only they arise from our
own vices, whereby we disturbe Nature; and all
vices, though they have different Names, yet have
they but one Nature.

VI. *The Object of Alchymie, or rather of the Alchy-
mist, about which he is conversant, are all Natural
bodies which are concrete, especially Mettalls.*

If the internal end of Alchymie be but con-
sidered, you shall find the Alchymist occupied
about all Natural concrete bodies which are
to be dissolved, purified, and artificially wrought:
But if you regard the External end; it is conver-
sant only about the transmutation of Mettalls.
You have the Subject and Object both of Medi-
cine and Alchymie. The Adjuncts followes.

*The Adjuncts or Attributes of Medicines and
Alchymie, are*

1. Certainty.
2. Dignitie and Proffit.
3. Excellencie,
4. Difficultie.

*Chapt. II Of the Certainty of Physick and
Alchymie.*

1. *The Art of Medicine is Certaine and infallible.*
There are a sort of men (and those no smal
fools neither) that cry out, Medicine is uncer-
tain;
G

taine; and therefore 'tis a thing full of danger for a man to commit himselfe into the hands of a Physitian: And this they goe about to prove by an Argument such a one as 'tis; Because the whole Art of Physick is Conjecturall and therefore no certainty is to be expected of it: what a leane hungry Argument this is, I shall make evidently appear.

1. Because that is imputed to the Art which ought to be imputed to the Artist; for Medicine it selfe consists of most firme and undoubted principles; but the Physitian because he useth sometimes Conjectures in his actions, doth not alwayes performe his Cure, with the same Dexterity nor felicity.

This comes to pass divers ways.

1. When the Circumstances are divers, nay sometimes contrary.
2. When the Physitian is deceived by those that are about the sick.
3. When whatsoever hinders, he doth not visit the sick, nor speake to him.
4. When the bowells of the sick have an unequal or contrary temperature: for as *Aristotle* saith in another case; It is a hard thing to finde out a vertue Posited between two extreme vices. So say I in this case, it is a hard matter to correct the bowells distempred in a contrary manner.

5. It

3. It often happens that the sick either through Age, or weaknes, or want of wit, is not able to declare his owne infirmitie.

6. Sometimes the Patients are Impatient, and will not bee ruled; neither will they take the Medicine; or their case is desperat, or they are poore and want Necessaries: These and other things like them may hinder the Physitian in his cure; but they detract nothing at all from the Art it selfe.

2. The doubt lyes in the word Conjecture? For if you meane a bare and simple guess, that doth nothing at all: But if together with the Conjecture; you ad Demonstration as a Companion then 'tis no longer a Conjecture but a Demonstrative sign: you must make a difference between a bare guess and a Demonstrative sign, which Physicians call Indication: bare guesses infer no necessity, but probability; and that neither not alwayes, but most commonly; and is the usual practice of the Empericks. But Indications fetch their Original from Nature, and pass judgment from Logickall Arguments, without any doubtfulness.

II. *The Art of Alchymie is certaine and infallible;* For it propounds two scopes to it selfe. Either to transmute Mettalls, or, To make profitable and effectual Medicines: Both of them it performeth with great success and Praise.

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The second of these, namely, the preparation of Medicines is granted on all hands. The first is the point in dispute; which because it is much doubted by many, we will put it to the Question:

1. Whether Mettalls may be changed?

2. Whether gold may be made by Art?

First, Whether Mettalls may be changed?

To dispute the Point on both sides is not worth the while, seeing none but Madmen will fight against Experience: for to search after Reasons and not regard apparent sense, denotes a weakness of the Minde: 'tis apparent to all mens eyes, That glasse may be made of Ashes: Experience teacheth this; and 'twere extreame folly to bring Reasons to perswade a man to that which he may see with his eyes. Experience teacheth as plainly also that Mettalls may be transmuted; therefore to goe about to prove it by Reason were but to trifle away time. In *Hungarie*, In *Mount Carpathus*, neere the Towne *Smalnitium* are Fountaynes into which if you thorw Iron, it will be turned into excellent good Copper: the same may be done by Art. If you put Iron into *Aqua Vitriolata*, it will turne into a Red powder, which being melted in the fire will be as good Copper as any is in the world: But I come to the second:

2. Whether gold may be made by Art?

This many deny, and to make their Negation seeme

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seem as though it had some weight in it: they bring some Arguments, viz.

1. Because Nature proceedes by certaine, and determinated principles, and so much the more by how much the thing she makes is more perfect.

2. Because in these Principles, The Efficient cause, Matter, and place of Generation are the principall: for one Horse is not bred without another.

3. Because even those Creatures which are bred of putrefaction, must have a fit matter to be bred of, as Experience it self witnesseth.

4. Because in Mettalls although some change may be made in the color and such like Accidents, yet not in their Natures and form, for they are Mettalls stil.

5. Because one species cannot be changed into another Genus, neither by Nature nor Art; Neither doth Art make forme.

These Arguments if we diligently weigh them in the Ballance of Reason, we shal find them a grayne too light.

For forme cannot indeed be made by Art, if you consider Art, barely as Art; But joyne Nature to it, what then? seeing then in Nature and in Form two Species agree under the same Genus which before were diverse, we see Wood, Shells, Skins &c. turned into Stones by Nature, as *Albertus Magnus*

shewes and shewes truly in his Book of Stones. As concerning Place, that is nothing at all necessary: Nature begets something in every place, and maketh one Metall or another in every place, according to the matter it hath to make it of: so then, 'tis a right Matter, and not a right place which is needful. To let passe Authors both such as have written the truth, and such as have written Fictions: That this Art is very rare, We may give two Causes.

1. Because there are but few Artificers, which have attained the right Method of making of it; and those few reveale not this secret to any.

2. Because God blinds the Eys of many in the thing, lest Pride, Luxurie, Abuse, and other vices which accompanie Riches, should reigne. Therefore I Exhort those which spend much Mony and Time (which might better be employed about other things, Namely in main-
taining their owne Families and relieving the Poore) upon their scrutiny and search after this secret, thereby vainly and rediculously spending their Estates in smoke, and Coales, to desist from their labor, and looke after their Families.

You have the Certainty of Alchymye & Medicine; The Dignitie, & Profit followes:

Chapt: 12. *Of the Dignitie and Profit Of Medicine and Alchymie.*

1. *Medicine is an Art most Noble, most worthy, and most profitable.*

Medicine is the most Noble of all Arts,

1. By reason of the subject about which it is occupied, viz. Man, the most Noble of all the Creatures.

2. By Reason of the Manner of proceeding of it: It is an Art drawn from Nature her selfe.

3. By Reason of the Effective principle: God himselfe is said to creat Medicine *Eccles. 38.*

4. In regard of the end: The Health of man which is the greatest of Earthly Blessings: All other earthly blessings without it, want their Lustre.

As for other Arts, their ends are External: They are adjuncts and not conjuncts to the life of Man; They may serve as Minsters and Hand-maydes to Medicine: 'Tis Medicine makes a man live; all other Arts doe but ad Delight to his life: Thus you see Medicine is the most Worthy, and most profitable of all Arts: If all Arts were so painted before your eyes that you might see them at one single view; what would a man desire more then the knowledge of Medicine? Health and Life being the greatest Blessings, sicknes and

Death the greatest enemys a man hath in this world: Will Riches and a vast Estate, much Land, & curious Houshold stuf help a mans little finger when it akes: a little sickness takes away the Comfort of all pleasures.

I I *Alchymie is the most Noble, worthy, and profitable Art.*

If we regard the Subject, the End, and the Scope, we shall find them common with Physick; and therefore no more words about it.

If we regard the Transmutation of Mettals, nothing is more Effectuall, nor profitable; nor better shews the wonderfull works of God to the Sons of men: You have the Profit. The Excellency of medicine and Alchymie follows

Chap. 13. *The Excellency of Medicine and Alchymie*

I **M** *edicine is a most excellent Art.*

For Proofs of this, we might bring Antiquitie, Authors, Divinitie, Power, Necessity, Vertue, witnesses both from holy Writ and other Authors.

Necessity was the first thing that found out Medicine; it did not so in al other Arts; for if Sicknes and Death had not been formidable, Medicine had not been invented. The Invention of
Medicine

Medicine is to be attributed to God Himself: and the Illustration of it by Authors to his Mercie; Good God what shall we think then of those that hide it. Great Kings and Nobles have not only approved of it, but illusterated it. Would you know whence the dignitie of it ariseth? What is that makes it so Excellent? what Greater Naturall Mercies hath God given to man since he gave him life, then to teach him how to preserve it? 'Tis the Divine Oracle of a mans life and the praise of it reacheth to the Skyes. Again, Would you know the Excellency of Physick? Consider it's Extent: It reacheth the natures not only of the highest star in the heaven but to the meanest grass upon the Earth: it keeps the whol Creation in a due Decorum, which else would fall into a Rout. It maintayns Health and destoryes what opposeth it. When God made man, He made a most excellent fabrick, and He left Physick to maintain this Fabrick in repair in every part and portion thereof, that thereby it might glorifie God as it stands, and beget its like to do the like.

I I. *Alchymie is a most Excellent Art.*

So excellent, that my Pen is not able to give one Hundreth part of his due praise: Nature bringeth forth a Medicine in its Bulk, Alchymie chuseth the best, and rejecteth the worst:

So many wonderfull works of Almighty God it openeth; So many Strang and hidden Secrets of Nature it revealeth; so many notable preparations of Hearbs it unfouldeth; So many lost vertues it discloseth; That to give it, it's due prayse, belongeth to the tongue of an Angel, and not of a man: You have the excellency of physick and Alchymie; the difficulty followes.

Chap. 14. *Of the Difficultie of Medicine and Alchymie.*

Medicine is the most difficult of all Arts

Thessalus (as you may find, if you read *Galens*, writings) had such a strang waking dream, that he conceited the whol art of Physick was so easy that it might be learned in three months space; and to make fooles beleeve this lookt like a truth, He held that al diseases, and by consequence all remedies might be reduced to these two heads. That all diseases came either of binding or loosening: and So al remedies must be indued with either a binding or loosening facultie, and thats enough: to stope which monstrous and absurd Opinon, consider with me these few Principles:

1. *The Nobility and Varietie of things requisite to this Subject.*

Those which study Physick shall find it not only

only the most Excellent, but also the most Difficult study in the world: and without great knowledg, and as Great care, most dangerous: if you consider that there is required to it an admirable knowledg of causes: an incredible Judgment to discern, and exceeding quickness of wit to apprehend, in every physician: Besides if a physician will get honour by what he doth, which if he doe well, he shall not want: Continual and dayly experience is requisit for him. With what knowledg ought that man to be indued? with what care and industry ought he to perform his office, when the lives of thote that Christ dyed for, is committed into his hands?

2. *The Infinite number and Species of the Diagnostics of diseases.*

Not only three Hundred as *Plinie* thought, and yet that is two many to be well skiled in, in three Moneths; but almost an infinite Number, many new ones arise every day, which though they have been formerly in the world, yet not in our generation; therefore are New to us. To let alone Diseases, and speak only of Casualties: How many Bruises, Ruptures, Fractions Burnings, Scaldings, Luxations, Dislocations, are to be amended by the skilful hand of the Physician? How many dangers by Poyson, which must be remedied Extempore, or not at all? How much diversity is there in the bodies of men
by

by reason of Age, Sex; Region, Education; what a difficultie is it to take the exact observation of the Coelestiall bodies, without the knowledg of which you may as soon give poyson as an antidote.

What a difficulty is it to find out an internal disease; How deceitfull are the Markes of them; whether you regard the body it self, or the Urine or the Pulse; So that the wisest Physitian breathing may sometimes be deceived.

3. *The prognosticks and manner of cure, are very difficult.*

What a knowing man ought he to be, that is able to prognosticate the end of a disease: The knowledg of the Nature of no part of the Creation ought to be hid from him: and when he hath that, it requiers a new search to find out a reamedie, nay many times al this must be done upon a sudden, and in the very nick of time: Before a Physitians eyes ought alwaies to be placed the sad Image of the death of his Patient, The sadness, fear and sometimes the undoing of the Patients, acquaintance; and the great account himself must make before God another day for the life of every one that is committed into his hands: and when he hath seriously considered this, if he think three Months study sufficient for so great a calling let him turn practitioner,

I I. *Alchymie is the most difficult of all Arts.*

For

For although the Artificial making of Gold be most true (as we told you before Experience testified) so the vain attempts of many have also testified it to be most difficult, and neither to be gotten by reading, nor studying Books. 'Tis only granted to a few that feare God and eschew evill and know how to use it when they have it. The study of it makes many poor, in so much that a great Alchymist said; if he wish't any man a Mischeif, he would wish him no other than to study that Elixar.

Chap. 15. *Of things agreeable to Medicine and Alchymie, which are Naturall Phylosophy, Devinitie, and Astrologie*

I. **N**aturall Phylosophy is agreeable to medicine, and yet also it differs from it.

That Medicine takes his Originall from Naturall Phylosophy is most certain; for the speculative part of Medicinie is pure natural phylosophy. For

First of all. The body of man with all it's parts, temperaments, facultyes, and operations, every one that knows his right hand from his left, knows to be Natural

Second, Health and Sicknes which are the affections of Nature, come from Naturall principles.

Thirdly

Thirdly, Nourishment and Medicament by which these faculties and the actions thereof are maintayned, are Naturall: For the Vertues of Hearbes, Stones, and Mettals, and of al Medicaments by which Physitians cure Diseases, and restore Health and Strengthen the parts, are al Naturall and pertain to Naturall Philosophy, no less than the Motions of the Elements doth; only the Practical part, Medicine assumes to it self alone: Thus you see Natural Phylosophy is of great Use for, and a great Ornament to a physitian; only there is som difference between them, and the differences are these.

1. A naturall Phylosopher treates of a man as he is a naturall body; A Physitian, as he is a body cureable by the Art of physick.

2. The Naturall Phylosopher treates of sickness and health as they are affections of the Natural body, and proceed from naturall causes.

The Physitian treates of them how he may expell the disease, and preserve Health.

Briefly thus, The Naturall Phylosopher reasons of things as they are barely naturall.

The physition, how he may remedie what's amisse and mayntain health in a good Decorum.

I I *Naturall Phylosophy is agreeable to Alchymy.*
The Reasons are the same which we gave you before concerning Medicine.

III. *Medicine and Alchymie are Sacred Arts, and therefore agreeable to Divinitie.* They

They are sacred.

First in respect of their Original; Because they are brought out of the Treasuries of the goodness of God himselfe.

Secondly, In regard of their Institution: Because they were ordayned of God to preserve man: and 'tis one part of the Worship of god to admire at his Creatures and gifts: and one part of the Will of God to search after his wonderful workes in the Creation. 7. *Eccles.* 35. Let it not greive thee to visit the sick, for that shall make thee to be beloved. And *Paul* tels you in the *Corinthians* that the gift of healing is one of the gifts of Gods Spirit: Also that great Physitian both of our bodies & souls our Lord Jesus Christ, cured many diseases, as dropfies, palsies, leprosies, Issues of blood blindness, Feavers, and other desperate diseases by his word alone. And God by his word alone, made al the Creatures, & gave them vertues to do the like: *Paul* in the Epistle to the *Colossians* saith; *Luke* the beloved physitian greeteth you: And to *Timothy* he prescribes Physick himselfe, *Drinke a little wine for thy stomaks sake.* *Damascus* was once famous for Physitians, especially at that time when *Johannes Mesue* that excelent Physitian sone of *Abdela* king of *Damascus* taught Physick there: *Suidas* reports that king *Solomon* wrote a most singular volume of remedies for diseases; the heads of which were engraven upon the Temple

Temple gates. Whence it appears that the Jewes kept the Copies of their Medicines in the Temple because of their Holines; and thence came that Blasphemous practise of the Heathen to dedicate it to their Gods; And though they were but men themselves yet they made their ablest Physicians Gods, after they were dead and rotten; Witnes *Æsculapius* and others.

III. *Astrologie is not only agreeable to Medicine & Alchyme, but also Exceeding necessary for the Physitian and Alchymist.*

Astrologie is that part of Natural Philosophy which inquires after the Causes, properties, Natur, and Effects of the starres.

If it be a part of Natural Philosophie. then it must needs be agreeable to Physick: The Principles of Astrologie are drawne from Experince, which Experience is drawne from observations, which seldome fayle,

It makes universal conclusions; and from the demonstration of one, shewes the Effect of another thing; so that from the starres it is able to give a Judgment of the Natures of Hearbes, Plants and Mineralls. And therefore he that doth not reckon it amongst the Liberrall sciences as well as Physick, doth it a great deale of wrong. I am not ignorant that very many and those Learned, deny the Art of Astrologie to be an ununiversal Art, and that only some few Particular Observations

vations happen true: But I shall easily prove they are beside the Cushion; and thus I begin.

Neither Medicine cureth all Diseases, neither doth state Politicks remove all the troubles of a Common-wealth: And yet all will grant that they are grounded upon true and firme precepts and very necessary for the life and livelyhood of man: Is not the Art of Gunnerie good; because the Gunner doth not alwayes hit the Marke? So may the Art of Astrologie be both good and necessary though the Astrologer doe not alwayes predict the truth. He that would deny Astrologie to be one of the Liberrall sciences must of Necessity deny the influences of the starres upon inferior bodies. What if I should goe about to prove That all Physicall predictions are deduced from Astrologie? He try what I can doe.

Whatsoever science teacheth the Effects the starres have upon Elements and mixt bodies; The Temperament, alterations and Inclynations of all things below; That is the ground of all Predictions, and admirably useful for the life and well being of man.

But Astrologie doth so.

Ergo.

If you please we will divide this into a few branches.

1. Tis doubtful to none, unlesse such Block-heads as deny manifest Experience; That infi-

nit Actions both Healthful and unhealthful are caused in this lower world by the Influence of the starres. Hath any one studyed Physick seven yeares, and doth not know that the various position and divers Aspects of the starres breeds variety and diversity of Diseases? What's the Reason of Contagious and Epidemical diseases? comes it not from the Ayre? And how can the Ayre doe it being a pure Element, without the Influence of the starres.

2. The various mixture of the starres, makes a various mixture of the Elements, which if it bee wholsome turnes to the Generation; if unwholsome turnes to the destruction of mankind: And therefore well sayed *Hypocrates* when he said That the seed plot of Epidemical diseases was an Ayre corrupted by Planitary influence. Our late Physicians wil say God doth it; but how they know no more then a Hobby Horse, as though all Epidemical diseases were Miracles: Others that think they are a little wiser say, it comes by Infection; and the next time you heare one say so, ask him Who infected the first man that dyed of it.

3 It's a certaine Quality not abounding with Heat nor Cold, nor Drynes nor Moysture; nor yet an imperfect mixture of Elements; But t'is a more hidden busines; for the Congress

gress of the Superior bodyes above Seminate Somthing in things below; which in process of time grows up, and according to it's owne Nature either rejoyceth or afflēteth the Sonnes of men.

4. In Eclipses of the Luminaries with such or such fixed starres especially those of the first or second Magnitude; or when other plannets are Joyned or opposed with such fixed starres; Consider the Degree of the Zodiack therein, or in which the Luminaries are Eclipsed; and tell me if things here below correspond not exactly to them.

5. The Beames of the Coelestial bodyes are not alwayes one and the same, for somtimes they are in the same sign and degree; & that's called a Conjunction; somtimes diametrically placed; and that's called an Opposition; somtimes they are in Trines, Squares, And Sextiles; all which have peculiar effects.

6. The seed which they cast upon Inferiour bodyes is not alwayes one and the same: somtimes 'tis wholsom, somtimes unwholsome, and according as the seed is, so is the fruit to be expected.

7. Unhealthful or Intemperate meetings of the Plannets (For that's it wee are here to Speake to) Proceeds From the Intemperancy of the Starres themselves that meet: Imagine *Saturn*

and Mars to which add the Eclipses of the Luminaries. If they happen in an Ayrie Sign they may cause a pestilence, if they be with malevolent fixed Starres; But if they be with *Jupiter or Venus* or benovent Fixed Starres their evil is mitigated. The time wil bee unhealthful by reason of violent Feavers: but not so mortal.

8. And as the Disease drawes danger of Death at the taylor of it, and sometimes it doth not, so the conditions of these Diseases which are dangerous are not alwaies the same but divers, as happens not only in Malignant Feavers, but also most commonly in the Pestilence: Therefore he that would bee accounted a Skilful Physitian must be well Skilled in the whol course of Nature of which Astrologists no smal part.
- 9 The ayre being of a thin substance, is the Medium by which the heavenly bodies cast their Influence upon things below, and that in a double manner, either Hidden from or manifest to sense.
10. So sometimes Epidemical diseases break out when a man little thinks of them, and that upon a sudden the Air and al sublunary causes being according to Nature, and not vitiated, and this must needs come by the Influence of the Starres, at other times the ayre is either too hot, or too cold, too dry or too moyst or too

cloudy

cloudy or too moyst: or the winds are unwholsom and then the cause of Infection is apparant say Phisicians, and they can give a reason for it, tis wel they know any thing.

1. Although the Ayre bee the Medium by which the Influence of the Planets is dispersed through the sublunary world yet are not al places alike infected, and who but an Astrologer can give a reason of this: the Reason is from the house or Sign of the Zodiack where the Conjunction causing the Maladie happens: under each signe of the Zodiack are certain Clymats Kingdomes, and Provinces, and they are like to Suffer when others scape. Besides the age and sex of the Planets is to bee considered, and Judgment to be Passed accordingly: Also the Nature of the Signes, for some are Humane and they indanger Men most, others the Signes of Beastes and they hurt Beastes most especially Some Specis of Beastes, Imagine Horses, Sheep, Hoggs &c. In watery Signes it hurts Fishes most.
- 2 The actions of the Heavens Astrologers call by the name of Universal Influence, not because it workes Universaly in all Sublunary creatures, for wee shewed the contrary but now: but because it workes of it self without any other disposing cause.
- 3 The Planets have a disposition to act, Sublunary bodies to suffer; by action and passion are all things

things generated, therefore are alwayes subject to them: And the whol Creation being taken as one United body, one part of it must needs be Subject to the other

14 There is such a Harmonie in the Creation that every particular Constellation Produces Effects according to its own Nature.

15 Therefore when the Horoscope, or the degree ascending at the nativity of any man or beatt, or the building of a Town, setting of a Tree, sowing of Corne, Changing of the Government of a Commonwealth or of a City is afflicted by the Conjunction of evil Planets or Eclypse of the Luminaries: It threatens the destruction of them; and the time when you may know by Direction or progression.

16 Hence it appears that the Operation of these is two fold, first upon those Clymates, Provinces and Kingdomes under that Signe the Conjunction or Eclypse happens, and secondly upon those Living Creatures In whose Genesis that sign ascended, or upon Trees and Plants sowed under that signe.

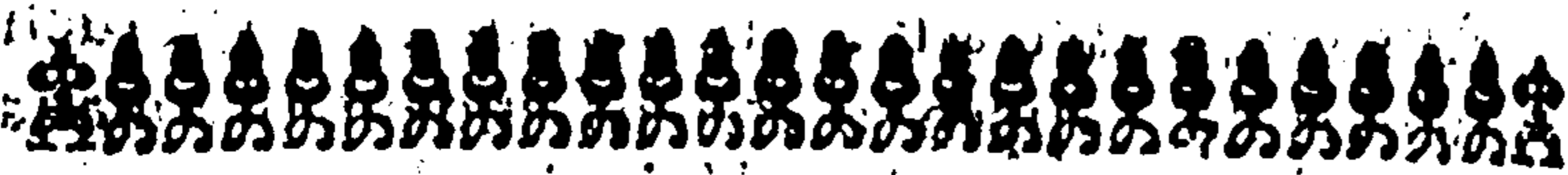
17 Neither are wee to thinke this cause worketh altogether absolute and simply of it selfe, But other causes also intervene, as if Diet, want of convenient Remedie &c.

18 By all that hath been spoken you may see how absolutely necessary the knowledg of Astrology

Astrologie is to a Phyitian, that is when such Accidents happen to the Ascendent of a mans Nativitie or any other Hylegiacal part, or indeed when any bad Direction comes which may signifie Death; Hee may keep the body with fit Diet and convenient Remidies, pure and cleare from such an Humore as at such a time will take fire at the least touch.

Thus you have what is agreeable; It follows what is disagreeable to Medicine.

Disagreeable to Medicine and Alchymie, are Confusion, abuse and ill preparation of Medicine, Ignorant and Blockheaded Phyitians. But those things because they belong not to the Art it selfe but to the Artist; we will speake of in the booke following. And thus much for the Nature of Physick and Alchymie and also for this first Treatise.



The Second Treatise.

Of the Nature and Ministers of the Physitian and Alchymist.

Herein come these three things into Consideration.

- W. S. I. The Definition of a true Physitian and Alchymist.
- W. S. II. The Office and Requisites of them both.
- W. S. III. The Witts of Sophisters and Impostors.

Chapt. I. Of the Definition of a Physitian and Alchymist

I. A Physitian is a person called of God to that Office, instructed by Doctor Reason and Doctor Experience, to preserve the health of man, and restore it being lost, as much as is possible.

The more difficulty there is in Medicine, the more Dignitie belongs to a good Physitian: Scaliger describes him thus A Physitian is a man learned

learned, and as honest, as learned, Gentle, Diligent and Fortunate a man that trusts in God and not in his owne Skill. Hippocrates thus, A Physitian ought to bee filled with the Daitie, he ought to be learned good, and well Skill'd in his Art, Hee ought to know what hee would do, and bee able to put it in practise; for the Health and life of Mankind is committed into his hand: The Latins derive *Medicus a Medio*. A Physitian, from the Meanes by which hee Cures. And to speake he truth, A Physitian is a great Imitator of Christ himselfe: for as Christ cures our spirituall wounds, so ought a Physitian our Naturall.

Hee ought to deny himselfe, to bee mindfull of the Poore; Hee ought not to regard Gayne for that's the bane of the World. Hee ought to bee one that knowes what spirituall good Christ hath done him, that so at the same rate hee may do his Brother Temporal good freely without grumbling.

II. An Alchymist is a person called of God himselfe, artificially to make profitable Medicines, of Plants, living Creatures, and Minerals, as also (as much as is possible) to change base Mettalls into Noble, that so they may bee the more usefull unto Man kind which are his Brethren.

I told you before that such as dealt in Mettalls gave the first occasion of finding out Alchymie; for they first found out how, what was mixed by Nature

nature might be separated by Art: And when they noted Gold to be the most Noble Metall, and found it mixed with much drosse, they conceived a hope of changing other Mettalls into Gold as well as Ore; and when they found that things were made more perfect by Distillation and separation; they began to try whether the same might not be done by Herbs and Plants: and by trying found it true; and their Operation to be more perfect: And thus came the Art of Alchymy which before was purely Natural, to be Medicinall; from being servile to Household uses; it became excellent to restore Health: for the Art of transmuting Ore into Metall, begatt the Art of transmuting Metall into Medicine: To which Doctor Reason adjoyning himself as a Companion (for he loves ingenious wits) finding that Ore may be separated from his drosse, and so become pure Metall; presently gave order the same should be tryed in Herbs and plants; that so the drosse being separated from them, the Medicine might be most pure: Just so it came to passe; And thus came the Art of an Alchymist to be conversant upon all Naturall bodies:

The art of an Alchymist is to be considered under a double notion.

1. *As a Physitian*

2. *As an Apothecary.*

1. **As a Physitian**: Because he knowes the use of

of Simple Medicines, Mettals, and living Creatures; and knowes not only what they are, but what they are good for; and is very well able to teach another how to prepare a Medicine:

2. As an Apothecary; Hee prepares Medicines exactly for the Physicians use. You have the Description of a Physitian and an Alchymist. The Requisites follow.

Chapt 2. Of what is requisite to a Physitian and Alchymist, in the generall.

I. *Of a Physitian and Alchymist are two things required, Forme and Beautie.*

Forme, is held to be an Historicall knowledge of certaine precepts, but indeed and in truth it consisteth chiefly in Example and Experience.

II. *Doctor Reason, and Doctor Experience are the two pillars upon which a Physitian stands: the Principles of his knowledg are Drawn from them.*

Doctor Reason is his master, Doctor Experience his mistress, both of them Joyn together hand in hand to teach a Physitian how to cure a Disease. What wonders can a Physitian do unless hee know such an Herb Performes such an Operation: Hath he any more Skil in Physick without it then a Patrae hath in Oratory; yet a Physitian having this is not crowned with Bayes, before Experience

perience comes in & witnesseth that what is done, is well done. A man may Sooner be mistaken in his Reason then hee can be in his Experience, and therefore Almighty God knowing the weakness of man hath given him two stringes to his bow. A Physician ought First to consult with Reason, because hee is the elder brother, then hee ought to take counsel with Experience whether the Dictates of Reason be true or not. Vertue is nothing else but the Rules of Reason made manifest by Experience, Oh what baser thing is there for what more unbecoming to a Physician then to build upon the Formes of other men, and yet every corner of the world sinks of such Creatures at this day. If you look into the world of Physicians, good God How many Follow Doctor Galen, how few Dr. Reason and Dr. Experience, I confesse I desire to joyne them both together in al my Discourse.

How notably spoke *Celsus*, It happens (saith he) just with our Physicians as it doth with Lawyers, although they pretend they know al the Lawes, and teach them to others, yet when a brangling busines comes before them they are so uncertaine that they know not where to begin nor how to end, Neither shall yow scarce find two of them in one Opinion: Nay so contradictory they will be in pleading, That if the Judge and Jury

Jury were not either Knaves or Fools, they would burst their hearts with laughing. Now if their Clyents would be ruled by Reason and Experience, they would agree, and never goe to Law, and in so doing would show themselves wiser than either their Lawyers or their teachers.

Just so for all the world it is with Physicians. An Ancient grave Physician can sit in his Chayer and reason of all the parts of Physick, such as belong to the Diagnosticks of Diseases, and the Method of their cure, Hee can reason of the Anatomy of all parts; of the Historie of simples, and living Creatures, their Natures and Formes, their properties and vertues, he can quote *Dioscoridas* and *Theophrastus* and say they were better men then himselfe: Hee can tell you how you must make up Antidotes and other Medicines, and for them hee can quote *Mesue* *Nicolaus Myrepsus*, and *Nicolaus Alexandrinus*, and all this hee can utter Magnificently and stately: But if you call him to one that is sick of a Plurisie or a Fever, a Bloody Flux, Dropsie, or a Falling sicknes, or any other disease 'tis no great matter whether it be acute or Cronicall, Good God, in what an astonishment is my learned Physician: Although hee feele the pulse and gaze upon the urine, hee scarce knowes what to doe for al *Dioscoridas* *Theophrastes*, and the rest of his Authors; Nay it may be an old woman That stands by may teach him

him his Lesson a little better.

Lastly. Our young Physicians which need a Master to instruct them in the Rules of physick and are minded to practise it, and use it well; I commend them to Doctor Reason and Doctor Experience, which two alone are necessary to this profession. Thus Celsus.

III. *The way whereby Alobymists come to learn, is by the light of Nature and Grace.*

Wee will not deny but *Paracelsians* make use of Reason and Experience as well as other physicians; but they soar a little higher, even to the light of Nature and Grace. That's the Fundamentall, the other are but means how to use it. There is within a man an Internall Angel, and the Light of Nature; you need not ask What the Light of Nature is, the whole Creation shewes it every day; for as all Naturall bodies grow out of the earth and are nourished from it, so is the mind of man nourished by the knowledg of Nature: By Nature Doth a wise man learne all his Arts and Faculties as a tree hath its nourishment from the earth: and hee that learns Arts from Authors learns them Just as a parrot learns to spake. The Motion of the Creation is the Father of all Arts whatsoever Divinitie excepted for that's inspired into men by the spirit of God: And as Divine wisdom comes from the Divine spirit: so Naturall wisdom, comes from the

the course of Nature. Authors may tell you, such a thing may be done in such a way; but what Accidents will come in the doing of it they cannot tell you: The Light of Nature is that, and only that which reacheth true Philosophy; yet is Divinitie the Foundation of true Wisdom; for God is the revealer of all secrets; and hee will reveale them to none but those that feare him. As for the Beauty of Medicine which wee spake of before, wee shall speak of more by and by, when we come to the Oath prescribed to Physicians, Alchymists, and Apothecaries. It consists chiefly in Order and Honestie.

Chap. 3.

Of the Ornaments of a Physicians mind.

1. *The Ornaments of a Physicians mind are the principles and Habits of Philosophie.*
1. A Physician ought to give pure Language; Neither ought hee to be ignorant of the Rules of Grammer, Rhetorick and poetry.
2. His Philosophical Habits pertinent to knowledge and Action are various.
3. To the knowledge of a Physician, some things conduce more, some lesse; Divinity is the Basis of all Arts; and in Nature a Physician ought to be well Skiled in Anatomie, the knowledg of plants and making up Medicines: Besides *Galen* calls all

*A New Method both of
all such Physicians as are ignorant of the Mathe-
maticks, Murderers.*

An Idea of the Aphorismes of Hipocrate,

1. In speaking and discoursing, let him be nimble witted and solled.
2. In reprovng the Errors of the sick and such as stand by them as also of his own schollers let him be quick witted.
3. Let his Mind be equally ballanced between Fears and Confidence, let him keep the middle path.
4. Let him keep his body neat, but his Mind neater: Let him be temperate in Diet, and shut the suspicion of venus out of his doores.
5. Let him have base thoughts of Honor unless it be such as hee gets honestly by his Art; and let him not beg that neither, and be sure let him never Praise himselfe.
6. Let him be severe towards those which introduce Errors into the Art: Let him be courteous towards others, and have a fellow feeling of others Miseryes.
7. Let him not be ashamed to confesse his owne errors but let him give others warning to have a care of them.
8. Let him desire the Companie of, and Com-
mence with other Physicians.

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9. Let not his Tongue make a disease worse then it is.
10. If he know the Event of a Disease, let him speak it, not only to stir up the sick to obedience, but also to avoyd the slandering of the Art: Always have a care lest you afflict the mind with the Disease of the body.
11. Keep close such things in the Art as are to be kept close.
12. Observe diligently other mens actions but be not invective against them.
13. Be not envious against the successe of other men, neither yet detract any thing from their due praise.
14. Be familiar with all, but prattle no more then becomes you.
15. Be neither Doggish and Currish, nor yet scurrilous and Ridiculous.
16. Love familiaritie; be diligent in keeping of it; Give Councel gratis.
17. Use few words but let those few be pertinent to the purpose.
18. Let Gravitie and Love be read in your Browes.
19. Speak comfortably to the sick, and visit him often if the Disease require it.
20. Carry thy self Modestly before thy Patient, both in asking him questions, feeling his pulse, and considering his Disease.

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21. Let no unseemly action ; nor unseemly word proceed from thee.

22. Let him love Godliness and Honesty, and be an unblameable servant both to God and Nature.

23. Let him consult with God in the beginning of all his Cures, and give God thanks after the performance of them.

24. Forsake not your sick Patient for any cause whatsoever.

25. Honor your Master as your Father, and embrace his Children as your brethren.

26. In consultations with Physitians, both hear what others say, and also teach without Envy, or branding them with nick-names.

27. Let not such a thought enter into your heart as to take that which is not your own.

II. *A Physitian as well as a true Alchymist comes to the knowledg of many things which belong to the Health of the sick, by Astrologie, and therefore the Art is very necessary for them both.*

And 'tis true enough ; For the superior bodyes work upon the Inferiour and that by a kind of necessity, for without operation there can be no action : Therefore without the operation of the superior bodyes there could be no production in the inferiour. This they do thre wayes.

1. By a way universall.

2. By a way particular,

By

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3. By a way of Means.

1. Universally : the Coelestial bodyes act in things below by Light and Motion.

2. Particularly. By Influences differently upon proper Nativities or Revolutions,

3. By way of meanes : They operate upon such as are of the same Complexion with themselves ; As Mars upon Chollerick people, Saturn upon Melanchollie, &c.

Also wee may see, (if our eyes be in our heads) what force they have in changing the Ayre ; and by the Ayre mens bodyes : To make this appear consider with me.

1. Sick people are most at ease, and rest best after Midnight, although then the Ayre be coolest : The Reason is. Because the sun then draws toward the Ascendant.

2. All hold, the cause of budding of Trees and plants, is the heat of the Sun ; yet Trees begin to bud in Februarie, though the Ayre bee not so hot, as 'tis in October when the leaves fall off : It is not then a sensitive heat, but an Influentiall heat of the sun approaching to the Equator that causeth it. Most true then was that assertion of *Hermes* in his *Tabula Smaragdina* Superior Bodyes are like the Inferior, and Inferior like the Superior. This is the golden chayn of *Hower*. This is the Marriage of *Caelum* and *Opis*. This was the Ring of *Plato*. This is the perpetual Circulation.

I 2

of

of the Phylosophers; Or to speak more like a Divine, This is the Providence of God, which so knits the Creation together that one Part of it stands in continual need of another. I could easily prove (if it were my scope at present) That of Natural knowledges, Astrologie is most necessary for man in this World : But I am upon Physick, and therefore I say that it is most profitable and necessary for a Physician : How can you find out the Crisis of a Disease but by the course of the Moon ? Or how can Diseases be better cured then by the knowledg of the Celestial bodies by which they are caused ? We reade in the Scripture, That Christ cured a man which was Lunitick, who often fell into the fire, and often into the water. If often, then not alwayes ; If Lunatick, then according to the Course of the Moon. This *Hermes Trismegistos* in his *Jathro Mathematicks* (the word sounds nothing else but *Medicinae* joyned with Astrologie) affirmes, That 'tis found out by Exreperince, and I my self have found it to be true, That the Egiptians could predict the dispositian not only of the sick but also of the healthful by the Motions of the Moon : Therefore if you observe it, The Moon in the place of Mars in your Genesis stirres you up to Choller, but to the place of Saturn to Melancholly ; judg the like by the place of their Aspects in the Nativty .

Imagine

Imagine a man to be borne when the Fortunes were in Aries and the Infortunes in Taurus : This man when the Moon is in Aries, Cancer, Libra or Capricorne will doe well enough : Let him look for his troubles when the Moon is in Taurus, Leo, Scorpio, or Aquarie.

Also if his Diseases begin when the Moon is in Taurus, Leo, Scorpio, or Aquarie, they are like to proove dangerous, and strike at life. But if the Moon be in Aries; Cancer, Libra, or Capricorn they are easily cured : This not only the Physitians, (such as are Physitians indeed) and Astrologers ; but also daylie Experience witnesseth to be true : My self have found the truth of it oftner then once or twice.

By all this you see what exceeding need a Physician hath to be an Astrologier, Because by the Motions of the Heavens, the Indications are so varied, and either moved forward or retarded : so that a Physitian that is ignorant of Astrologie, many times prescribes remedies, Diets, and Chyrurgical observations in vaine. 'Twas a most notable speech of *Galen* to this purpose : He that is a Physitian, the same man is an Astrologer ; thereby deriding those Physitians that denyed Astrologie to be necessary to Physick .

III. *A Physitian and Alchymist ought with all diligence to keep the Method of Physick.*

For that Physitian lends a helping hand to the

sick that knows how to use fit Medicines at a fit time; and he cannot be ignorant of this that knows what remedy is suitable to each disease in respect of Quantitie Quality, Time and Manner of Administration: He that is ignorant of this, is as ignorant of the Method of Physick: The Method of Physick teacheth to Cure.

1. Safely.

2. Quickly.

3. Delightfully.

1. Safely: Lest you hurt one part by helping another.

2. Quickly: That is act, not rashly; Delay not rashly.

3. Delightfully: That the remedy burden not the sick as much as the disease.

And alwayes register in your brayn that speech of *Hippocrates*. Use no violent Medicines if gentle will serve the turn.

III. *Paracelsus* beside *Philosophie* and *Astrologie*, reckons up *Alchymy* and *Magick* amongst the *Fundamentalls* of *Medicines*, and the *requisites* of a *Physician*

The kinds of *Magick* which he reckons up are Six.

1. *Supernatural* things sometimes appears amongst *Naturall* things, and carry the resemblance of their bodies. God hath placed them in *Nature* to signifie something; and the first part of

of *Magick* is the interpretation of those. Such was that *Star* which appeared to the *Magicians* which our translators (to keep the people in ignorance) translated *Wise men*. that came to worship *Christ* in his *Infancy*. Such were the *Visions* of the *Prophets*, and of *John* in the *Revelation*.

2. The transformation of living bodies, as was in *Moses* his time before *Pharaoh*. and the *Transfiguration* of *Christ*. "Let no man say "I writ *Blasphemie* in following my *Author* "in this; and say it was done by *Divine* power, "He easily grant it. Its by *Divine* power the "Trees blossome, and bear fruit; if you say that's "according to *Nature*, I will quickly answer you. "That it is *Divine* power, and the finger of *God* "himself that upholds *Nature* and the *Creation* "in the state tis in.

3. The third is *Characters*, or certain strange words, which have the same vertue with *Harbs* &c. and will cure *Diseases* as well.

4. The fourth is called *Gamahew*: or *Gamaheos*. *Viz*; *Images* and *sculptures* with certain strange *Characters* engraven upon them which carry the vertues of the *Heavenly* bodies, and mightily strengthen *Creatures* below; For as a *key* opens a *Lock*, a *Sword* wounds, and a *Breast-plat* defends, so the *Images* of things above engraven upon things below, have a strange operation upon *Sublunarie* *Creatures*.

5. The fifth is an action from one to another and that by Images which are like them: I would translate my Author in this particular if I durst, but I dare not, before the Nation is honest.

6. The sixth is *Art Cabalistic*. Cabal amongst the Ancients was nothing else then a certain mystical Symbolicall, and Enigmatical Divinity, It was three fold.

1. That which Adam learned of God, and taught to his Children.

2. That by which God delivered the Law to *Moses* upon Mount Sinai, and *Moses* again taught it to *Joshua*: This continued by succession unto *Ezra*: yet was it lawful for few to read it; and not for those few before they were forty yeares of age.

3. The third Cabal was invented by the Jewes Rabbies, which converts the Letters and sillables of the scripture into Number: and finds out the hidden sence of them, &c.

But the Cable of *Paracelsus*, manifesteth a way whereby Characters, Figures, Sigills, and words; strang things which some think is impossible, may be Performed: He teacheth a way how a man may hear ones voyce cross the seas; Nay how one that dwells in the East may hear another that dwells in the West, and both keep their stations, though they are above a hundred Germane Miles distant.

In Naturall Magick, Imagination bears a great
sway

sway not only in causing, but also in curing diseases: For proof of which we may let *Phylosophie* alone: Look but upon a woman great with child and you may see it without a paire of spectacles. Imagination is a knowing power; it acts potently upon other things beside it self; and although knowledg and Fancy concur to a Local Motion, yet are they not the first cause of Motion, neither can they work alteration or change in their own body, much lesse in another, But Knowledg is an act of the soul, and appetite alwayes followes it or alwayes should: Neither is the soul of man conversant only in it's own body, if it were, How could one man love another? And if the souls of men produce Mutuall Love, why not a Mutual help by the same Rule: Hence it comes to passe that many times a sick man is more cheered by the sight and Companie of one man, then he is by the help of another: It's in vayne to object That Humors and Spirits are immediatly and directly moved by Imagination; for 'tis only Accidental: They are moved by the Attractive, Retentive, and Expulsive Faculties. We confesse a sudden fear will make a man tremble: though there be no reallity in it; so then the Humors and Spirits are the second cause of the chang of mans body, but the first and remote cause is Imagination.

You may see it clearly in all Epidemical diseases, who is sooner taken with them then they that fear
them?

them. Or I'll make it more clear by a similitude; An Apple-tree is the second cause of bearing the Apple; but the first and remote cause is the sun which causeth the tree to spring and grow, blow and bear: But the first cause seldom produceth an act without the help of the second cause: For Example: In a Peſtilential time Imagination it ſelf will infect a man; but 'tis fear and terror caused by that Imagination which corrupts the Humors, and changech them into the nature of the thing feared. Those that have read Physical Authors know what ſtrang Imaginations a Melancholly Fancie will introduce into men; As one that conceited his Noſe to be bigger then al his body: Another that he had no Head. A third that he was made of Butter; who being a Baker by Trade durſt not come near his Oven leſt he ſhould be melted: Another that he had gotten a Fiſh in his blood; But to let paſſe others: My ſelf the tranſlator of this work. *Annō 1642.* had a Patient in Oldſtreet London, who being troubled with a Melancholly diſtemper, conceited himſelf only a man, and all others that came near him Wild Beaſts that came to devoure him: To ſee whether this Fancie might be removed or no, I perſwaded him He was made of a black pot: This alſo wrought upon his Imagination; and then he durſt let no body touch him for fear they ſhould break him: until at laſt, his cure drawing

drawing near, ſuch vayne deluſions vaniſh't.

To return to my Author.

The ſtrength of Imagination appears in this; (to goe no further) In that Women with child, will not only deſire, but alſo eat ſuch things as are not fitting to be eaten; and their health is ſo far from being impayred, that it is much amended by ſo doing.

That the Imagination of one man will work upon another is very conſpicuous by a Woman with child; the child bearing the mark upon it's body of what the Mother deſired. Nay, if we doe but conſider what Union there is between our Spirits and the Angels and Intelligences; nay (to reach a little higher) If man be united to God by the perſon of Jeſus Chriſt, what wonder is it that one man ſhould be united to another by Imagination? He that would know more of this, let him read Synertus his book of Alchymie.

V. A Phyſitian ought to be buſied in diligent ſpeculation and happy Imitation of Nature.

A Phyſitian ought perpetually to watch the Motions of Nature, and order his Phyſick accordingly; that he may expel the infirmities of Nature that way. If he drive the ſame courſe Nature drives, the Cure will bee eaſy, becauſe Nature helps; and ſafe, becauſe 'tis Natural. Let all Phyſitians know that they are ſervants, and not Maſters to Nature.

VI. *Physicians are Rulers over both body and Mind.*

We told you before, the subject of a Physician was the whole body of man taken universally: And he that doth not know that the Conditions of the body follow the Temperature of the Mind, is a fool. The words were *Galen's*: And *Arnoldus* saith, A Physician may make a Covetous man prodigal, and a Lecherous man chaste; and a fearful man valiant: The blood being altered from it's present temperature, alters the Complexion, and the Complexion being altered, so is the inclination of the Mind; And this is the greatest secret in Physick. This is clearly seen in Melancholy persons, who if they mind Religion at all when they are in health, in their sickness think themselves Reprobates; Remove but their Melancholly distemper, the grace of God will come again: And thus you see the Assertion clearly proved; That Physicians are rulers both of body and Mind. Thus much for the Ornaments of a Physicians mind: The Ornaments of his body follow.

Chap. 4. Of the Ornaments of the body of a Physician and Alchymist.

I. *Let the Ornaments of a Physicians body bee suitable to those of his mind.*

An

Studying and practising Physick 93 An Idea of Hypocrates his Aphorisms.

1. Let him keep his body in a due Decorum, but his mind in a better.
2. Let him be very temperate in Nourishment, But more temperate in the sports of Venus.
3. In his youth Let him be patient and doubtful: In his old age Wise and Judicious; and let his middle age take part with all four.
4. Let his body be personable, lest that old taunt be cast in his dish Physician cure thy self.
5. Let his garments neither proclaym him a sloven nor proud; but cleanly, and thrifty.
6. Let him go so as he may not be despised of others, nor proud of himself.
7. Let him abstayn from perfumes.

II. *A Physician ought to be able not only to write Receipts, but to make up all his Medicines himselfe.*

Is a man a Physician; and doth he not know his Art belongs to action, and not to Contemplation? Contemplation teacheth men how to dispute of, and not how to cure the sick: Imagine a Physician to be an excellent Linguist, and to understand, Hebrew, Greek and Latine; we confesse tis a great Ornament to a Physician; but they teach him only how to discourse, not how to Cure: 'Tis the true knowledge of the light of Nature, verified by Experience in making up Medicines that teacheth a Phy-

Physitian what Medicines are to be used, what to be refused: you shal oftentimes find Physicians vapouring what Linguist they are and what breeding their friends have bestowed upon them; and yet an Emperick, nay perhaps an old woman can come and cure a disease which it may be they cannot: Therefore well sayd *Celsus*. Physicians prate of their wit and shew their Eloquence, but tis Medicines, and not words must cure the disease; and truly *Galen* was also of the same Judgment. T'is action saith he, and not prating that shewes a man to be a Physitian indeed: And in truth I desire from my heart, all those that take upon them the practise of physick that they would not dwell upon those generalls, which have been left them by Ancients; but search into the Closet of Nature and see what wonders the eternal God hath layed up there for them to busy their brains about.

III. *The true Alchymist by making up his Medicines deserves the name of a Physitian.*

We told you before, that an Alchymist was to be considered two wayes.

1. As he makes up Medicines for Physitians, and so he performes the office of an Apothecarie.

2. As he finds out secrets in nature by his own brayn; and knows how to use them when he hath done: and so he deserves the name of a Physitian.

And this no man breathing wil deny unlesse it be

be such as are their Masters Apes, and wil swear what er'e they say though they say Black is white, or whit black: I beseech you, what greater argument of a mans weaknes can be delivered, then to say, My Master said so? Tis true, these men, they may be deck't with gold Rings and Jewels, but they are no Physitians they say

The operation and preparation of Medicines is to be left to Alchymists and Apothecaries, as being a thing unworthy the Majestic of a Physitian whose statlinesse admits him only to prescribe, and not to make up Medicines.

Good God, to what Prid hath the fayned Majestic and deceitful pompe of this World, brought Physitians too! Imagine they lived in the Countrey, and there were sent for to visit a Sick partie, where neither Apothecarie nor Chirurgion were near, as oftentimes it comes to passe: The disease also may be violent, and admits of no delay, but speedy help must be had: What will the Majesty of my venerable Doctor do in such a case? Will the disease be affrayd of his Prid? Must he not act somthing himself or else plainly and downrightly Murder the Sick? Doth such a famous fellow deserve the name of a Physitian? you see the folly of such as hold, it is the duty of a Physitian to prescribe, and not to act.

To proceed a little further.

Difference of Clymates, difference of places, difference.

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 difference of parts of the body afflicted; difference
 of Complexion in the parties afflicted, require
 different formes, and different preperations of
 Medicines: Both matter and form is to be altered
 according to these circumstances, which cannot
 be done without long use and experience in ma-
 king up Medicines: which may indeed be desired,
 but cannot be so much as hoped for; much less
 expected from such titular Physicians as our times
 affords; whose sacred Majestie leads them to
 fill their own purses, and not to benefit the Sick.
 Antiquitie will lead them and us unto better
 maners if we had but Honesty enough to follow
 it. *Hippocrates* would have spit in that mans face
 that should have taken from him the power of
 making up his own Medicines: And the Anci-
 ents taught their Children and servants the way
 of doing it; and thought it as great a Sin to
 deny them that, as to deny them the use of Fire
 and water: and howsoever they boast themselves
 to be Galenists, and are ignorant in making up
 Medicines; what doe they else but brand the
 Name of dead *Galen* with a blot of Ignomy, who
 had more wit in his little Finger, then they have
 in all their bodyes?

Againe. That great writer of Physick *Hippo-
 crates*, in his Epistle to *Democritus* writes: That
 a Physitian could never find out an absolute form
 of Medicine, that he durst say was perfect: and
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we (and if we wil be honest) must ingeniously
 confess, That the Ancient Physicians were not on-
 ly ignorant in some things, but also erred in ma-
 ny: What then shal we think of those that build
 their whol Practice upon the Prescripts of the An-
 cients! We cannot chuse but admire what slavish
 Brains they are indued withal, who had rather err
 with the Ancients, than take the pains to find out a
 Truth themselves. Of how much better Opinion
 was *Julius Scaliger*; I have often (said he) ad-
 mired at the boldness and impudence of Mortal
 Men, who build their faith upon such errors of
 the Ancients, which they would have amended
 if they had lived; for it is not high base to com-
 mit an Error, because it is the beginning of Wis-
 dom; but to cherish Errors is madness in the
 highest degree.

IV. *A Physitian ought to be very diligent of a-
 nother Mans Health, though in the mean
 time he be negligent of his own.*

A Faithful Physitian (and ther's but few of
 them) regards the health of the sick in the first
 place: He undergoes any danger to help them;
 nay, he hath a fellow feeling of their Miseries,
 so that the help of others is a trouble to himself;
 because he knows the Subject of his Art is Man,
 that noble piece of Gods Workmanship, and the
 Tabernacle in which the holy Ghost dwels. You
 have the Ornaments of the Body. The Orna-
 ments of the Estate follow. K CHAP.

Chap. 5. Of the Ornaments of Estate belonging to a Physitian and Alchymist.

I. **A** Physitian ought to be adorned, not only with Ornaments of Body and mind, but also of Estate.

An Idea of Hippocrates his Aphorisms.

1 Leave vapping of outward Pomp, and Letters Patents from Princes for Mountebanks.

2 Let Study and not Gain, be the motive Cause of your Practice.

3 Never make your bargain for Reward, unless it be to make the sick confident of his Cure.

4 Be not too hasty for your reward of those that are able to give it, never ask for it if they be not able.

5 Do not Measure the excellency of your Remedy by the price of it: Give freely to the Poor. The tender Mercies of God are over al his Works.

6 Boast not of thy own Cures, unless it be to move the sick to confidence in thee.

7 Regard Reason in al Cures, and look not after the Estate of thy Patient; so thou shalt shew thy self a Workman wel pleasing to God.

II. *The*

II. *The Dignity and Honor of a Physical Alchymist is exceeding great.*

The Dignity of a Physitian is known by *Object and End.*

The Object of a Physitian, is *Man.*

The End, *Health.*

As much then as a Man excels other Creatures, so much doth he that is a Physitian indeed, excel other men; and as a man prizeth his Health, so let him prize the Physitian. Therefore in Ancient times, Kings were Physitians, and such as were ablest in Physick were chosen to be Rulers, and that not only amongst the Heathens, but also amongst the Jews, as appears by *Esay 3. 6, 7. A man shal take hold of his Brother and say, Thou hast clothing, be thou our Ruler; and he shal answer, I am no Physitian; by which it is cleer, That al the cause he brings why he would not be a Ruler, was, Because he was no Physitian, and therefore not fit to take the Dignity of a Prince upon him. Whence that Ecclesiasticus. 38. Honor the Physitian because the Lord hath created him for thy necessity; for al Healing is from the most High; and he shal receive the Honor of a King.* We do not deny but God may give these gifts even to wicked men: yet this we say, A true Physitian deserves praise, as wel as reward. And this we affirm is the property of a good, honest, and prudent Physitian, not to gape after reward like a Stage-Player, but

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to be content with what is given him. *Menecrates* the Scicilian, howsoever later Pens have thrown dirt enough in his Face; yet *Suidas* reports in his 6. Book, 38. Chap. That he never took any reward at all for his Cures, but rested himself infinitely contented if he could but perform the Cure; often protesting, that he was born a Ser-
yent to men, and not a Master.

III. *As Diligence is required of the Physitian in curing, so thankfulness is required in the Parties cured.*

Therefore the Roman Emperors, when they had observed any that were excellent in the Art of Physick, they gave them a yeerly Stipend, sufficient to maintain them in a good Decorum, that so they might give Physick to the Vulgar freely, without any desire, or hope of reward: and indeed 'tis usual with people after they are cured by the great labor and diligence of the Physitian, to give him ingratitude for a recompence of his pains and care: Thence came that vulgar speech of *Diogenes*, Give thy Cook, ten Pound; thy Flatterer, five Talents; thy Physitian, a Groat; and the Phylosophers, three Farthings: Hence came that Proverb in use:

*Exige dum dolor est, nam postquam pena recessit
Audebit sanus dicere multa dedi.*

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*Whilst that your Patient is in pain
Be sure you ask your Pay;
For when as he is well again,
You have had enough, he'l say.*

But this is most base, and most dishonest; the Heathens shal rise up in judgment against such fellows and condemn them, who built Altars for *Chyron*, *Machaon*, *Podalirius*, and *Hippocrates* and for their excellency in their Art honor'd them as gods: but enough of this, if not too much, considering that I know, and am very well vers'd in it, That the ultimate end of studying Arts, is not reward and gain; but the finding out of the Truth, and the using of it to the glory of God, and the health of the sick, being found out. Riches are but the goods of Fortune, and wicked men have usually the greatest shares of them.

IV. *A Physitian stands in some need of Estate, besides his Knowledg and Art.*

For although he that knows any thing, knows well enough that a man may give Physick well if he have it, whether he have Estate or not, and that the Estate of a Physitian conduceth not a whit to make him either the more knowing, or less knowing; but it enables him wherewithal to get fit Medicines to give: What good doth a mans knowledg do him unless he bring it into practice?

K 3

So

So then a Physitian take him as a Student he needs no Estate, but take him as a Practitioner, he doth: Neither indeed is it convenient, That a man whom Nature hath enriched with knowledg, should want wherewithal to put it in practice. I could wish there were in this respect such a Harmony between men as God hath made in the Creation: Therefore *Cornelius Celsus* said well, That a Physitian stood in as much need of an Estate to make up his Medicines, as a man in health did to buy him Bread: And *Aristotle* was excellent in the point, Fools that know nothing, but are ignorant of the causes of things regarding only to get vast Estates; if they suffer in their Diseases, let them impute it to themselves. And the truth is, I do not know but it belongs to the Governors of a Common-wealth to provide for the health of their Subjects.

V. *The more the Physitian is confided in, the sooner he cures.*

And this is true enough; Confidence in the Physitian begets Hope, Hope begets Joy, Joy cheers the Spirits, Cheerfulness of the spirits helps to expel the Disease, and wonderfully promotes the operation of the Medicine. On the contrary, If the sick abhor the Physitian, the sight of the Physitian terrifies him: Terrifying weakens the spirits, weakning of the spirits encrease the Disease, and makes way for Death.

VI. *The*

VI. *The Physitian gets confidence of the sick Party, partly by his own Nature, partly by the help of other men.*

That a Physitian may get confidence in his Patient by his own Nature, let him carry himself like a wise man, as well as like an Artist: *Cicero* said true when he said, That in all Arts nothing memorable, or worthy of praise, could be done without Wisdom. If a Physitian carry himself rigidly, and not respectfully towards his Patients, he affrights them; if they like not his person, they wil like his Medicine much less: you may see this in Chyrurgions when they let people blood; If the sick be afraid, the blood retires, and he seldom bleeds as he should do: But if he come cheerfully, and have good confidence in his Chyrurgion, he bleeds wel: So if the party dislike the Medicine, either he vomits it up again, or retains it in his Body that it never operates. *Cornelius Celsus* was of opinion, That the prudence of a Physitian did more good than his Art: and *Socrates* included al Vertues in this one word *Prudence*. And *Celcus* held, That a prating Physitian was another Disease to the sick.

Chap. 6. *Of the Authority of Physick.*

Physical Authority endowed with the Ornaments of Body, Mind, and Estate, coming
K 4 out

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out into the World to act, is to consider,

1 *Its Duties.*

2 *The Persons.*

An Idea of Hippocrates his Aphorisms concerning Duties.

1 The Duties of a Physitian, unless limited within the bounds of Method, are innumerable.

2 He ought to have a quick eye to the Air, Earth, and Water of the place where the sick is.

3 He ought to observe the operation of the Chyrurgion; seek out fit Remedy for the Disease, and leave necessary Precepts with those about the sick.

4 He ought to enquire after the Disease, of the sick, and of those that stand by; diligently to heed when the change wil be, and what the event wil be.

5 The whol course of his Physick ought to be only an Imitation of Nature.

6 He ought to communicate what he knows to be true, to his Scholers.

7 He ought to warn the sick of their Duty, to terrifie them that are secure, and to cheer up those that are faint hearted.

8 Let him not perform his Office negligently, nor rashly.

9 Let him take Occasion by the Fore-top, and expect patiently what the end wil be.

10 Let

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10 Let him not be too confident in what he expects, neither let his courage fail if it fal out otherwise.

11 When he takes a Patient in hand let him shut rashness and fearfulness out of doors.

12 Let him be ashamed of no work, or operation that belongs to Physick.

13 Let him fly rashness and headiness in al his actions.

14 Let him use Gravity in his Apparel, Speech, Gate, and every thing else.

15 In commanding things necessary, in forbidding things hurtful, in reproving Errors, let him be of an Heroical spirit, and do it with Authority.

16 Let him be very gentle to, and familiar with sick people.

17 Let him give Physick to the poor freely, and without reward.

18 Let him have a special care of sick strangers.

19 In dangerous Diseases, let him do good to such as are ingrateful and Covetous.

20 Let him be ready, nimble, and clever in all his actions.

21 Let him want no Physical Instruments at home, but carry only such abroad as are necessary.

22 Let him keep the Forms as wel of Compound as Simple Medicines in his memory.

23 Let

23 Let him prescribe as wel what Diet, as what Medicine the sick ought to use.

24 As for such things the sick hath a desire to, let him not so follow his humor that he encrease his Disease; nor so rigidly oppose him that he perplex his mind.

25 Let him be wel skil'd in the operations of Chyrurgery, that so if a Chyrurgion be wanting, he may perform his place, speedily, securely, and safely.

26 Let him alwaies have a special regard to the former Custom, and present strength of the sick.

27 Concerning Duty, his Office is,

First, To prescribe a Diet which strengthens Nature, and resists the Disease.

Secondly, To loosen the Belly with gentle Remedies, as Subpositoris, Clysters, &c.

Thirdly, If Blood abound, to breath a Vein.

Fourthly, To use Apozemes to cut the matter causing the Disease.

Fiftly, To prepare tough humors for expulsion.

Sixtly, To purge them out.

Seventhly, To draw humors back. to use Diureticks, Rubbings, Cupping Glasses, to cause sweat.

Eightly, To draw the Disease to the external part of the Body.

Ninthly, To draw it out by Baths or Issues.

Tenthly,

Tenthly, To dissipate the matter remaining, and strengthen the part

Eleventhly, To recover strength with good Diet.

28 Let him keep a Method of Physick in his Study. such a one as you shal find in the following Schem.

First, Let him have a Catalogue of Authors, both *Galenists*, *Paracelsians*, and *Empericks*.

Secondly, If he travel, let him keep a Diary.

Thirdly, Let him set down by themselves what things he finds worthy of observation.

Fourthly, Let him keep a Garden of Herbs of his own.

Fiftly, Let him set down his best Experiments in such an order that he may know redily how to find them.

Sixtly, In the morning let him cal to mind what he did the day before.

Seventhly, In the afternoon,

1 Let him walk abroad to know and gather Simples.

2 Let him confer with *Galenists*, *Paracelsians*, and *Empericks*.

3 Let him visit the sick.

Eightly, In the Evening,

1 Let him consider what he hath done all day.

2 Let him commit something to memory.

An Idea of Hippocrates his Aphorisms concerning Persons.

- 1 Of Persons,
Some regard the Sick.
Some those that stand by : And
Others the Physitian.
- 2 Cure the mind of the Sick with good Language, before you attempt to cure his body with Medicine.
- 3 Declare in loving Language to the Sick what is fitting for him to know ; so carry your self towards him that he may not be too confident of Life, nor too fearful of Death.
- 4 What the Sick ought to do command peremptorily, and make him not too confident of his life, lest he disobey your Command.
- 5 Keep close from the Sick that which is not fitting for him to know, and if he suspect it, either craftily dissemble it, or cunningly make the best Interpretation of it.
- 6 If the Patient be stubborn, make the Disease worse than it is, that he may obey : If he be faint hearted, tel him it is better than it is, that he may not despair.
- 7 Promise nothing directly, but tel the Patient, all the Work lies in the Power of God, and his obedience.

8 Some-

- 8 Sometimes use many Remedies. sometimes but few, according as the disposition of your Patient is, either stout, or faint-hearted.
- 9 Let a Physitian be neither Covetous nor unfaithful : above al things let him not neglect his Patients.
- 10 Let the Physitian abstain from threatnings, unless he deal with Mad-men : Let him use modest Language, and gentle admonition.
- 11 Let him suffer none to be about the Sick, but such as the Sick loves ; let him cause the rest to be turn'd out of doors.
- 12 If the Sick be a knowing man let him tell him the Cause and the Nature of his Disease ; and let him explain it to him, not with a Budget full of prittle prattle, but by apt Similitudes.
- 13 Let him give himself to know what the event of Diseases wil be.
- 14 Let him rid the Chamber of al such guests as have more tongue than wit.
- 15 Exhort those that are neer the Sick to perform what you command ; and in this case use either promises or threatnings, which you think fittest.
- 16 Trust as little as you can to the Fidelity of those that are neer the Sick ; but as much as possible lies in your power see the Medicine taken your self.
- 17 In dangerous Diseases, desire the advice of other

other

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other Physicians; and if you are called to counsel
by others, by no means refuse it.

18 Give Counsel to other Physicians without
contention, or wrangling; envy, or desire of gain:
Let the Health of the Sick, and the finding out of
the Truth, be the mark you shoot at in al your a-
ctions.

19 Examine the Counsel of Empericks before
you follow it, because they are ignorant of Me-
thod: but if when you have weighed them in the
ballance of Reason, you find it good, follow it,
for Nature hath given them gifts as wel as you.

20 Make use of your former Experiences: If
you keep those you had when you were yong,
they wil do you good when you are old.

21 Communicate al things faithfully to your
Scholars; shew them your Examples; teach them
how, and when Medicines ought to be given;
let them be your Companions, lookers on, and
standers by in your Cures; that so the blessing of
God may be upon you, and they when they come
to age may bless you.

You have the Authority of Physick: The Oath
of Physicians follows.

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Chap. 7. The Oath of Physicians ac- cording to Hippocrates.

I Swear by that great Physician Apollo; as also
by Aesculapius, and his two Daughters Hygieam,
and Panacea; and I cal al the Gods and Goddesses
to witness, That I wil keep this Oath under writ-
ten entirely, and without any mental reservation
whatsoever, according as God shal give me strength
and Judgment.

1 I wil will the same Honor to my Master that
taught me this Art, as I wil give to my Parents:
If he want temporal goods, I wil supply him, so
far as God shal enable me with Estate: his Chil-
dren I wil account of as my own Brethren; I wil
instruct them in al the parts of Art which God
hath endowed me with, without either asking or
hoping for reward. To my Scholars that I un-
dertake to teach, will I impart whatsoever God
hath imparted to me; namely, To al such as take
this Oath, and to no others wil I be free in what I
know in Physick.

2 To those which are sick (according to my
power and ability) wil I give speedy Health, with-
out any delay of time for hope of gain: I wil ne-
ver give two Medicines, when one will serve the
turn.

3 The intreaty nor Fees of other men shal ne-
ver

ver move me to give preposterous Physick; but I wil give warning to the Magistrate of such as do it.

4 I wil give nothing to any Woman to kil her Conception, neither will I declare to any body, which way it may be done.

5 I wil manage my Life and Art in that manner, that I wil not be afraid to answer for them another day.

6 I wil cut none for the Stone, but give place to others to do it that pretend they have more skil than I have.

7 When I enter into the house of a sick Party, my motive cause shal be the Health of the sick, which I wil labor for with al my might.

8 I wil keep my Body in temperance from all unlawful Venereal actions.

9 I wil give Physick without respect of persons, whether they be Poor or Rich, Masters or Servants.

10 I wil keep close the infirmities of the Sick, as being the greatest secrets a Physitian hath to keep.

This Oath, whilst I keep purely and unblamably according to my Power and Skil, I desire the blessing of God upon my Person and my Art, together with renown in this World, and glory in that to come. If herein willingly I fail, may the contrary to this fal upon me.

CHAP.

Chap. 8. *The Oath of Apothecaries.*

I Call the Creator of all things to witness, the one God manifested in Trinity, whom I serve, That I will with all diligence perform these things following.

1 I wil live and die in the Christian Faith.

2 During life I wil carry my self dutifully to my Parents.

3 Be obsequious to my Masters and Physitians that imploy me.

4 I'le give rayling Rhetorick, neither to those of my own Profession, nor yet to others.

5 I'le labor what lies in my power to adorn the dignity of my Art.

6 What is to be kept close, I will reveal to none.

7 I will attempt nothing unadvisedly for hope of gain.

8 In acute Diseases I wil give no purging Medicine without consent of a Physitian.

9 I wil not meddle with the secrets of Women, unless it be to apply Medicines to them.

10 I will reveal the secrets of none to the World.

11 I wil give Poyson to no Body.

12 I'le not perswade it to be given, no not to an Enemy.

13 I'le neither give, nor sel any Medicine that destroys Conception.

14 I'le

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14 I'll prepare no Medicine to cause Delivery in Women without advice of a Physitian.

15 The Prescripts of a Physitian I wil in no wise alter.

16 I will not give one thing for another, though they be both of a Nature.

17 I'll never turn Emperick while I have a day to live.

18 I'll give Medicines freely to those that have no money to pay for them.

19 I wil not keep corrupted Medicines in my Shop.

These things I performing, the Lord blefs me in all my Actions.

You have the Requisites of a Physitian: The Marks and Vices of Sophisters and Impostors follow.

Chap 9. *Of things repugnant to Physick and Alchymy: Or, Of the Marks and Vices of Sophisters, and Impostors in those Arts.*

I. *The Marks and Vices of Mountebanks, Sophisters, and Impostors, which make a stately flourish only for Gain and Ambition, are contrary to the Notes and Marks of true Physitians.*

Of this number are,
1. *Company of dirty Rogues, that carry all*

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all their Medicines in one Pot, having no more Medicines but one; and are as excellent in the Art of Physick, as an Ass is in Musick.

2 Such as run up and down from Town to Town, and from Market to Market, and having gotten a few terms of Art in their Noddles, make the common people beleve they can do wonders, being in deed and in truth as absolute Physicians as he is a King that Acts a Kings part in a Play. When they meet with sick people, they get money right or wrong.

3 Such as have formerly been Monks, and leave their Professions; or such as have been Parish Priests, and are so lazy they wil preach no longer; Barbers, such as shaved men but yesterday, turn Censurers of Diseases to day; Old Women with never a Tooth in their heads.

II. *All abuses of the Art are repugnant to true Alchymy.*

And first of al truly, Unskilful Alchymists, a company of ungodly wretches, that vapor up and down, they can transmute Mettals, they can prepare Medicines, I by al means; and yet they have neither Judgment nor Method, nor Skil, unless it be to do mischief to the Sick. If by Chance-medley they hap to cure one, Oh that's a gallant Experiment, and that Medicine wil serve for al Diseases: And this is one Reason true Alchymists are so evil spoken of as they are. But in truth it is not fit-

ting, neither ought such a thing to be amongst Christians, that a most excellent Art should be condemned because of the abuse of it: For as Mountebanks and old doting Women, detract nothing from the Splendor of true Medicine; so Ideots, and such as profess Alchymy without wit or reason, detract nothing from the dignity of true Alchymy: Neither are they worthy of the Name of Alchymists that spend all their time and means in trying Experiences, not knowing what Rule they go by, nor what end they drive at: as he said well that said, They seek and find nothing, but seek after what they have found. Let no man give any credit to those who promise, they will tell the Art of changing Mettals into Silver or Gold for Money: The Deceits of such Impostors are these, and such as these that follow:

1 They dip their wooden sticks, with which they stir their melted Mettals, with Silver or Gold dissolved in *Aqua fortis*, or other the like Water.

2 Instead of Ink, they write in the paper in which they wrap up their matter to be reduced, with the Solution of Silver or Gold.

3 Or else instead of Sand, they dry their Writings with the Filings of Gold or Silver.

4 Others put in Pouders of Charcoal mixed with the Solution of Gold or Silver amongst their Mettal when it is melting.

5 Others melt it in Vessels with a double bot-

tom,

tom, the lowermost being filled with Gold; and they break the uppermost bottom as they are stirring it up and down.

6 Others put great Charcoals into their Mettal, which they have made hollow for the purpose, and filled with Gold.

7 Others stir the Mettal with wooden sticks, or other Instruments which are hollow, which hollowness they fill with Gold.

8 Others wrap up a Mass of Gold or Silver in the Lead, and melting of them both together, make them believe all is turned into Gold.

9 Others color over Silver with Copper, and so melting of it, make people believe the Copper is turned into Silver.

10 Others cunningly and subtilly put in the filings of Gold amongst it whilst it is melting.

11 Others put in some other Pouders that makes it look like the color of Gold, when 'tis no such Mettal.

12 Others put in Antimony mixed with Gold, instead of common Antimony.

13 Others for common Precipitate, put in Gold precipitated.

14 Others instead of common Mercury, put in the Amalgama of Gold.

15 Others instead of common *Aqua fortis*, put in *Aqua fortis* in which Silver or Gold hath been dissolved.

L 3.

16 Others

16 Others color over Gold with Silver, and so melting of it, make people beleave the Silver is transmured into Gold.

17 Some steal a little of the true Tincture of else get it by some sinister means, and then they can perform the business as they should do, so long as their Tincture lasts; which usually they make last so long till they have deceived people of Money enough: But their Tincture being gone, they being ignorant of the Art can do no more feats.

18 Others having wit enough to prepare Quick-silver partly as they should do, mix it with Gold, and so they wil make a little more of it.

Therefore let all Men beware of such Impostors.

A certain famous Alchymist at Rome, many looking on him, put only one scruple of pure Gold into two ounces of Quick-silver over a hot fire, and turned it al into most pure Gold; not without the admiration of the Beholders.

An End of the Second Treatise.

The



The Third Treatise.

Containing a Physical Idea of the Hermonical Systeme.

Wherein (as it were in a Platform) is shewed, What the Labor is; What the Order and Series; And what the Work in our Systeme.

In this we will consider,

- 1 *The Definition and Division of Medicine and Alchymy.*
- 2 *The Method of the Hermonical Systeme; and the Idea of the whol Practice.*

Chap. 1. *Of the Definition of Medicine and Alchymy.*

- I. *The Definitions of Medicine which Galen, and most others have brought, are rather Descriptions than Definitions.*

Ippocrates his Definition is this: Medi-
H *cine is an adding of things necessary,*
and a subtracting of things not necessa-

ry. But this includes a Description of the Office of a Physitian: For al Diseases coming either of Emptiness or Fulness, the first is cured by Addition, the second by Substraction.

Others Define Medicine thus:

Medicine is a Knowledg restoring and preserving the health of the Body of Man.

Others thus:

Medicine is a Knowledg, preserving Health, and expelling Diseases.

Others thus:

Medicine prescribes a right Diet to people in Health, and cures such as are sick. But never a one of these are true Definitions:

1 Because Medicine it self doth not this, but it appoints such things as do it, and that not alwaies hether.

2 Health is the Proposition of the Art of Physick, and its End is the obtaining of it; and it is necessary for a Physitian to know by what means Health may be maintained being present; and restored, being absent.

Herophilus had another Definition.

Medicine is the Knowledg of things Healthful, not Healthful, and Neuters, between both.

Things are said to be Healthful or Unhealthful, three waies:

- 1 *As a Body.*
- 2 *As a Cause.*
- 3 *As a Sign.*

A Body

A Body is said to be Healthful when it is in health, Unhealthful when diseased.

A Cause is Healthful which causeth Health, Unhealthful which causeth Diseases.

The Sign is Healthful which shews Health a coming; Unhealthful which shews encrease, or il end of the Disease.

The knowledg of Neuters is two-fold.

1 In respect of Desidence, when any declines from the integrity of Action, and receives hurt thereby.

2 A Neuter of Recovery, when any first of al begin to mend of a Disease.

Hence others make another Definition of Medicine, which is this:

Medicine is an Art which conserveth sound Men in Health, restores the Sick, and preserveth Neuters from Diseases.

Or if you wil have it plainer thus:

Medicine is the Knowledg of things Natural, not Natural, and against Nature.

But this belongs to the Practice, and Definition is only Theoretical; whence it appears that they are imperfect. I shal satisfie my self with this short, yet compleat Definition.

II. *Medicine is an Art of Healing well.*

This Definition is perfect, consisting of Genus and Form.

As

As for Genus, 'tis an Art (as we shewed you before, that Medicine was an Art.

The Form is manifested in this word *Healing*, by which it is made to differ from other Arts. And I ad the word *Well*, to shew a difference betwixt the skilful Physitian and a Mountebank. And this Definition contains, not only al the parts of Medicine, but also al the Offices of a Physitian.

III. *Alchymy is an Art of dissolving all Natural Compound Bodies from that whereof they Naturally consist, thereby making them purer and stronger, and sifter Medicines for the Physitians use: Or may serve for the perfecting and transmuting of Mettals.*

Some hold Alchymy to be nothing else but a separation of what is pure from what is impure: But this is too general by half; for an Apothecary doth so when he scrapes the dirt off from Roots: neither doth he any less when he clarifies and strains Syrups. And although it be true an Alchymist doth this, yet is not his Industry limited under such a Bound as this is: For his work is not only external, but he penetrates to the internal parts, dissolves and separates Natural Bodies from what they Naturally consist of; he severeth what is profitable from what is unprofitable; he purifieth, altereth, and perfecteth al, and if need be joyns them together again. You have the Definition: The Division follows.

CHAP.

Chap. 2. *Of the Definition of Medicine and Alchymy in general.*

I. *Medicine is either Theoretical or Practical.*

Here are those that reject this Definition, as not accurate enough.

1 Because by this means it is not divided into opposite parts.

2 Because al Medicine is one Discipline, and hath but one Habit, namely, Practical and Operative.

3 Because al Disciplines take their Denominations, not from particular things which are handled in them, but from the Subject and End to which they are directed.

4 Because, although some things which are handled in Medicine seem to belong to Theoretical Discipline, yet because al of them are not handled in respect of knowledg, but directed to some common operation or end, they are partly referred to the Subject, and partly to the End.

We thought good to hold fast this Definition, not only because it is found in the Schools of Physitians, but also confirmed by reason and Authority; for both *Hippocrates* and *Galen* confessed, A Physitian ought to be a Natural Phylosopher: And the words *Naturallist*, and *Physitian* are the same:

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same: And that Natural Philosophy is divided
into Theorick and Practick, we prove by these
Reasons:

1 Philosophy, as the Ancients very wisely
said, is a kind of Physick to cure the Diseases of
the Mind.

The Diseases of the Mind may be divided into
two Parts.

First, Dulness of the Understanding; the ef-
fects of which is, Ignorance of the Truth.

Secondly, Corruptions of Manners; the ef-
fects of which is, A vicious Life.

The Speculative part of Philosophy is a Medi-
cine for the first.

The Practical part for the last.

2 Because every Man naturally desires Know-
ledg, both of those things which pertain to Hu-
mane actions, which the Practice of Moral Phy-
losophy wil amply instruct you in; as also of
those things which make for the finding out of
Truth; which knowledg Speculative Philosophy
wil bestow upon you.

3 Because the Subject of Knowledg is the Un-
derstanding which is two fold, *Speculative* and
Practick; as *Aristotle* wel teacheth in his *Ethicks*:
Therefore Philosophy must also be two fold, *Prac-
tick* and *Speculative*.

4 Because the Basis of Philosophy is to direct
the life of Man in an happy way. But to this be-
longs

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longs both Speculation and Practice, therefore
Philosophy is two fold, viz. Speculative and
Practick.

5 Because every Learning tends to some good
end: to attain which, is required Knowledg,
which is the Speculative part; and Operation,
which is the Practick.

6 All Learning was invented to direct those o-
perations of Man which are in our own power,
and so al viciated by the Fal of *Adam*. There
are three sorts of Actions then, which may be re-
ctified by Learning.

1 The Operations of the Understanding,
which are rectified by Speculative Philoso-
phy.

2 The Operations of Appetite both Rational
and Sensitive, which are rectified by Moral
Philosophy.

3 Very many other operations of Man, either
inherent in their Members, as Running and
Leaping &c. Or acted upon other things,
as Building, Painting, &c. And so both Me-
chanical Arts as wel as Liberal, are rectified
by Practick Philosophy.

7 Because the Unity and Distinction of Know-
ledg, are taken from the Uniny and Distinction of
the Object. But the Objects or Matters of Know-
ledg are three; for they fall either under the
Action, or Effect, or only under the Knowledg:

For

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For whatsoever is only Speculative, was not made only to look upon, but to be produced to act or action. Hence you see that this division of Philosophy into two parts, namely, *Theorick* and *Practick*, is very good: And if of Philosophy, then of Physick, which indeed is but the putting of Philosophy into practice, the one being Essential the other Remote.

I. *Theory is the remoter, or more common part of Medicine delivering a certain Method both of Medicinal matter, and preserving the Health of Man.*

It is indeed, to speak briefly, the *Proæmium*, or Preparation to Practice: It consists in the knowledge of things Natural, both General and Special; as also of things against Nature.

II. *Practice is the next, and Essential part of Medicine, giving a Reason of the Means both of preserving and restoring Health.*

This comes to the very Operation and End of Medicine, and indeed is the very Essence of it: It stirs up Nature, incites her to action, tels her what must be done: It administers aid to Nature where she is too weak, and routs her Enemies when they are too strong for her.

III. *The parts of Practical Medicine are two, First, called not Natural; Secondly, Proper, or Method of Cure.*

This is *Galen's* Division; namely, First of all

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concerning the use of things not Natural, which respects most the Diet and ordering of the Body.

Secondly, The Method of Curing, which concerns the administration of necessary Medicines.

For a Physitian considering that his Duty is no less to look after present Health, than to restore it when it is lost: therefore although things not Natural appertain to the Theoretical Part; yet in this respect it is brought into Practice, and is made the first part of it: For as Theory is to be considered under a double Nature; namely, as a man is either Healthful or Sick: So Practice works upon both these Natures, namely, things not Natural to preserve Health; things Medicinal to cure Diseases. Moreover, The Medicinal part of Physick is double, *General* and *Special*: *General* which shews the Method of Curing: *Special* which shews the Instruments to cure by.

IV. *Alchemy, or Hermetical Philosophy is Theorick and Practick.*

Theorick by Paracelsians is divided into *Vital* and *Local*.

By *Vital* they understand things *Natural*.

By *Local*, things against Nature.

V. *Practical Alchemy is divided by Paracelsians into Method and the Instruments of Healing.*

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In Method they observe not only Physical Indications, but also the motion of the Heavens. As pertaining to Instruments; they consider the Difference, Composition, and Proportion of Medicines both Chyrurgical and Physical; they never regard Diet much in the Cure of Diseases: and this *Paracelsus* not only taught, but also practised; for he would drink with his Patients night and day, or else he is belved.

Thus you have the general Definition of Medicine: What follows now but that we give you an Idea of our Hermonical Systeme in two Times, Whereof the first shal contain the *Theorick*, and the latter the *Practical* part.



Tome I.

Of the Theorical part of Medicine.

His is divided into two parts, *Remote* and *Neer*.

The *Remote*, which is common both to *Physick* and *Natural Phylosophy*, and is called the *Knowledg of things Natural*, is either *General* or *Special*.

of

Of the General Knowledg of things Natural, Or the Object of Medicine and Alchymy.

THE General knowledg of things Natural, is the Remote part of the Theory of Medicine; which treateth of the Object of Medicine, or Matter of curing; the Natures, Parts and other Accidents of all Elementary Bodies. By others 'tis called *στοιχειολογία*.

2 The Common Affections thereof, as also the Species, are to be considered.

LIB. I.

The Common Affections are called Special.

Sτοιχειολογία *Special*, is that which delivers the common Principles of Elementary Bodies.

2 It is derived from *στοιχειον*; which signifies an Element, an *λεγω*, which signifies to speak.

3 Its Parts are either the first, or those which arise from the first.

4 The first are *Principles, Elements*, and the *Qualities* which are in the Elements.

M

5 Parts

5 Parts arising from the first, are *Mixture* and *Generation*, and the *Temperament*, which ariseth from the Mixture of Qualities.

Chap. 1. *Of Principles.*

1 **A** Principle is that whereby one thing or another gets its beginning.

2 And this is called either the First, or a rising from the First. The first is called *Nature Naturing*; the second, *Nature Natured*.

3 The First is, by which, and from which all things are made; but that subsisteth by it self, and draweth the original of its Essence from nothing; and therefore *Plato* in his *Phædon* calls God, Nature Naturing.

4 That which hath his Original from the first, which we call Nature Natured, is that by which all Natural things subsist; and from which they borrow their Name, viz. *Natural*.

5 Nature then is double, *Universal* and *Particular*.

6 Universal is the Power of the God-head spread through the whole World, according to which Nature acts.

7 This is taken,

1 For that Divine Vertue which God hath planted in all things.

2 For the Influence of the Stars, by which he acts it in all things.

3 For

3 For the Moderator, and Nourisher of all Natural Bodies.

4 The *Pithagoreans*, call'd it God himself; *Virgil*, an Internal Spirit; and *Plato*, the Soul of the World.

8 The Particular Principle or Nature, is every Natural Body taken as consisting in Matter and Form.

9 Matter, is the first Subject by which things are made.

10 Form, is the Manner, or Example they are made by.

Chap. 2. *Of Elements.*

1 **A**N Element, according to *Philip Melancton*, is a Simple Body, containing in it the Seeds of all mixt Bodies.

2 It is two-fold, either Opaque, which is an Object of the Sight; or Transparent. Transparent either more or less.

Less, as the Water.

More, as the Air and Fire.

3 The Earth is an Element obscure, cold, and dry.

4 The Water is an Element less clear, very moist, and something cold.

5 The Air is an Element very clear, something moist, and very cold.

6 The Fire is an Element, clearest, driest, and hottest.

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7 Elements and Principles differ :

- 1 Elements are Corporeal ; Principles Incorporeal.
- 2 Principles are the Objects of Reason ; Elements of Sense.
- 3 Principles are first and immediate , Elements compounded of the Principles, for they consist of Matter and Form ; and if you wil take Elements as Principles, then take them as Sensible Principles, consisting of Matter and Form.

Chap. 3. *Of the three Principles of Alchymists which are contained in every Natural Body, and give it its Constitution : as also of the Faculties and Properties of the Elements and their Number according to the Doctrine of Hermes.*

1 **I**N this particular, Alchymists reject the Opinion of *Aristotle* altogether.

2 According to *Paracelsus*, the first Matter of all things is a certain great Mystery, not perspicable to Sense, which contains in it something after an hidden and invisible way.

3 According to the Opinion of later Alchymists

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mists, it is an Essential Subject containing all Forms in it : or a certain Punct from which all things flow, and to which they return as to their Center. *Plato* calls it the Soul of the World.

4 The Principles are either such things as are Simple, or Bodies composed of them.

5 Simples are such as consist of themselves, from whence al other things come, and to which they return.

6 Compounds are such as are made of these Simples, and return to them again : and they are divided into Bodies, Formal and Material.

7 Both Simples and Compounds then, are, either Invisible, as Formal and Spiritual : or Visible, as Material and Corporeal : and these are contained in every individual Substance.

8 Those that are Invisible, are contained within those that are Bodily : as the Soul is in the Body, and the Spirit in whatsoever lives, whereby it not only preserves it self, but begets its like.

9 They are double, *Active*, and *Passive*.

10 Actives, are nothing else but the Forms of Natural things, which God gave by his blessing at the first, and they have continued ever since.

11 Passive, as Seeds, Roots, Plants, Constellations, &c.

12 Seeds are a vital beginning, containing within it self the Spirit of what it is a Seed of, by which it produceth again its own Body, Taste, Co-

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lor, Quality, Magnitude, and Figure.

13 Constellations are ordained by their Motions to order the Actions of Natural things, both of Herbs, living Creatures, and Minerals to concoct their Nourishment, to separate their Excrements, to supply them in matters belonging to Procreation and Increase, both continually and constantly.

14 Roots, are that which dispose to Action, Maturity, and Fruitfulness, both Plants and Trees.

15 Seeds act by another invisible way, and have a strange kind of Power within them to beget their like, having their like within them only in respect of Power, and they are,

1 Of Living Creatures provoked by the power of *Venus*.

2 Of Plants, shut up in their Seeds.

3 Of Minerals, which is cover'd with a bulk of Rubbish.

All these have hidden Spirits in them.

16 The Formal Principles, or Active Bodies are three; whereof two are moist, and one dry: The two moist are, *Mercury* and *Sulphur*: That which is dry, is *Sal*. These, Hermetical Philosophers call Spirit, Soul, and Body. These three Principles, although they are Spiritual, yet being joyned with Simple Elements, they make up Material and mixt Bodies.

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17 *Mercury* is that sharp, penetrating, pure, and Aethereal Body; that Aerial, Subtil, and Spiritual Substance, the next Instrument of Life and Form.

18 *Sulphur* is that moist, sweet, oily, viscuous Substance, the food of heat indued with a glutinative Quality.

19 *Sal*, is that salt, dry and purely terrene quality, representing the Nature of Salt, indued with wonderful Vertues, having power to dissolve, coagulate, cleanse, evacuate, and to perform such like actions.

20 The Visible Elements are two; one dry, which is the Earth; the other moist, which is the Water.

21 The Earth is a Body separated by the Water from *Sal*, *Sulphur*, and *Mercury*; It is called *Terra damnata*, Ashes, and *Caput mortuum*.

22 The Water is an intrepid flegm, destitute both of *Sal* and *Sulphur*, only moistening, without any manifest strength or force.

23 There are two Elements then you see, *Earth* and *Water*.

24 The *Air*, seeing it cannot be separated, is therefore mixed with *Sulphur*, or more especially with *Mercury*.

25 We acknowledg no other *Fire*, than that which they call in English the *Sky*; the Greeks *Aether*, from burning.

M 4

26 The

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26 The Heaven is then the fourth Formal or Essential Element, or rather the fourth Essence extracted from Elements and Principles.

You have the Principles and Elements: The Qualities follow.

Chap. 4. *Of both first and second Qualities.*

1 **Q**uality is an Affection of Body which demonstrates what it is, or the Form which moveth the Sences.

2 Qualities are either the first, because they are in Elements and Simple Bodies: or such as arise from the first, and are called Compounds.

3 Quality, is either manifest or hidden.

4 Manifest and first, is either Active, as Heat and Cold: or Passive, as Driness and Moisture.

5 Heat is the first Quality which heateth.

6 Cold is the first Quality which cooleth.

7 Moisture is the first Quality which moistneth.

8 Driness is the first Quality which dryeth.

9 The Heaven, according to *Plato* and the *Astrologers*, is the first Principle of Heat: according to the *Peripateticks*, it is Elementary Fire.

10 You have the first Qualities: Those which arise from them follow: And they are either Simple or Mixed.

11 Simple, are such which principally consist from the first, as

1 Rarity

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1 Rarity and Lightness, from Heat, which moves upwards.

2 Thickness, from Cold; which moves downwards.

3 Softness and Thinness, from moisture; which yeilds to touching.

4 Hardness, from Driness; which resists touching.

12 You have the Simple Qualities; the Mixt follow, which are, Tast, Smel, and Color.

13 Tast, is a Quality arising from a straining of an Earthy Body through a Moist, by the force of Heat.

14 It is double, *Mean* and *Extream*.

15 *Mean*, causeth Sweetness and Fatness, consisting of an hot and moist Quality.

16 *Extream* is that which shews,

1 More Heat, as sharp, bitter, and Salt.

2 Remiss Heat, or rather Cold, as Tart, Austere, and Sower.

17 A sharp tast proceedeth from strong heat, and thin driness, as in Pepper, Onions, &c.

18 Bitter, hath not so subtil a Driness, nor yet so strong an heat, as in Wormwood.

19 A Salt tast, hath a thicker Driness, and less Heat, as in Salt.

20 A Tart tast, consists of very much Cold, or else of very remiss Heat and Driness, as in Crabs, Verjuyce, and wild Pears.

21 Austere,

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21 *Austere*, consists of less Coldness and Driness, as in our English Grapes.

22 *Sowr*, consists of a thin driness, and mean cold, as in Vinegar.

23 You have the *Tast*; the *Smel* follows:

Smell, is a Quality arising from the straining of Moisture through Driness, caused by Heat.

24 'Tis either *Mean*, as Sweet and Fat; Or *Extream*, in which,

1 By greater Heat, it is Sharp, Bitter and Salt

2 By remiss Heat, it is Tart, Austere, and Sowr.

25 You have the *Smel*; the *Color* follows:

Color (according to Philip Melancton) is mixture of Transparent Bodies with Opacous.

26 It is either *Simple*, or *Mixed*.

27 *Simple* is that which immediately consists from the qualities.

28 It is either exactly *Mean*, as Redness; or less *Mean*, as other Colors.

29 You have the the *Manifest Qualities*; the *Hidden* follow: Which are certain special Vertues, which Physitians can give no Reason for.

30 These are two-fold, which the Learned call *Idiocratia*, and *Pathema*.

31 *Idiocratia*, is a Property working by it self, for which a Reason cannot be given; neither doth

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doth it call for help from any thing else. And so Fennel cures the Eyes, and Peony the Falling-sickness.

32 *Pathema* consists in *Sympathy* and *Antipathy*: *Sympathy*, is a mutual Love one thing hath with another.

Antipathy, is a Hatred in the like Nature: Both of them are Natural, and may cleerly be seen both in Living Creatures, Plants and Minerals.

And now by the leave of my Author: I would fain demand of some of the Rabbies of our times, Whether God when he made the Creation, made not a Rational piece of Work? If so, Whether a Reason may not be given for every thing in the Creation? If that be granted me too, then, What hidden Vertue can there be in things? I cannot indure such sleepy businesses, which are maintained by few, the Brats of Dr. *Ignorance*, and Dr. *Laziness* excepted.

33 You have the Principles, Elements, and Qualities of the Dogmatists, which Hermetical Phylosophers very ingeniously comprehend in Principles, Visible and Invisible. *Mixture* and *Generation* arising from these now follows.

Chap.

Chap. 5. *Of Mixture and Generation in the General.*

1 **H**ere come Two things to be considered:

- 1 *General*: That which is needful to Generation and Putrefaction, as *Alteration* and *Mixture*.
- 2 *Special*: as Generation and Putrefaction, or the Temperature which comes from Mixture and Alteration.
- 2 *Alteration*, is a Motion or Effect whereby another quality is procured.
- 3 And it is either Simple or Compound.
- 4 That is Simple which contains but one quality in it, and operates either in Actives or Passives.
- 5 In Actives, it is a Heating, which is an Alteration whereby the Cold is expelled, or else a cooling, whereby Heat is served with the same Sauce.
- 6 In Passives, it is a moistning, whereby Dryness is converted into Moisture: or else a Drying, whereby Moisture is changed into Driness.
- 7 A Compound Alteration is that which contains more qualities in it self, and 'tis called *Concoction*.
- 8 *Concoction*, to wit, of mixt things (for the Concoction of Living Creatures is another manner of business) is an Alteration tending to Perfection.

9 It

9 It is Three-fold, *Maturation*, *Elixation*, and *Affation*.

10 *Maturation*, is a Concoction, by which the Fruits of Trees and Plants wax ripe.

11 *Elixation*, is a Concoction made by the Heat and moisture of a thing which is within it self; as things putrefie.

12 *Affation*, is a Concoction made by external Heat and Driness, as Meat is roasted.

Chap. 6. *Of Mixture according to the Opinion of the Dogmatists, and Hermetical Phylosophers.*

First, According to the Opinion of the Dogmatists:

- 1 Mixture is an Union of Bodies to be mixed for Alteration.
- 2 In matters of Passion, it consists in qualitie or substance. Matters Active, are imployed in acting.
- 3 The four Elements are in al mixt Bodies according to form and quality.

Secondly, According to Hermetical Phylosophers.

- 1 They can by no means close with this Doctrine; for they demand (seeing Mixture is a certain Motion) Who is the Mover? By what Power he Elements tend to Mixture in such just
- 2 The

2 The Mover is a Vital Principle, indued with Knowledge, the Form, Species, Seed, Constellation by whose Power and Knowledge such Divine Offices of Mixture are administred.

3 Transplantation is a certain accident of Mixture and Generation, when not that which is intended, but another thing is Generated: And this comes to pass two waies:

First, By a confusion of Seed; and so of a Horse and a shee As a Mule is ingendred: Or the Seeds of many Plants put close together, will produce but one Plant.

Secondly, By Degeneration, when not the same Seed comes up which you Sow; so Wheat often degenerates into Darnel.

Chap. 7. *Of Generation according to the opinion of Dogmatists and Hermetical Phylosophers.*

1 Generation is a Mutation from qualities, having respect to the Nature of each Subject.

2 For as *Philip Melancton* saith, Heat being tempered with cold, and joynd with driness and moisture, is a mixt body of al qualities and Elements.

3 Putrefaction is an Alteration bringing Corruption, from whence is bred Consent.

4 Consent is a Transit of one thing into another by certain Nurseries,

5 Ac-

5 According to Hermetical Phylosophers. Generation is the progression of the Seminal Spirit out of its Fountain and vital Principle into the Stage of the World: whereby of Inivible it becomes Visible, and produceth Color, Smel, Tast, Heat, Cold, Moisture, Driness, Magnitude, and Form, and all Ornaments of Body; and by this Renovation maintains a perpetuity of its own Species.

6 Whatsoever new things we see every day, they had a being before in the Seeds.

7 Whatsoever we see corrupted here every day, they are not brought again to nothing, but return again to their Fountains from whence they came.

8 For this cause are Elements necessary to Generation, which are the Wombs that contain the Seeds, and Principles of al Bodies.

9 The Places, Elements and Bodies must be agreeable to the Seeds; for the Seeds themselves have this Power, to find out what is agreeable to their own Natures; and therefore such Seeds grow Naturally in hot places, such in Cold, such in Moist, and such in Dry.

Sulphur is best found in one place, Mercury in another, and Salt in a third.

10 The Seeds perform their Progress and Operation by the help of the sensible Mechanical spirits.

11 The

11 The Mechanical Spirits are such as are adorned with an inbred Knowledg, and instructed with an Artificial Workmanship, whereby they cause Taste, Color, Smell, Order, and Proportion in Natural things: He that dreams of Spirits without these endowments, dreams of nothing but Vapor and Smoke.

12 In this inferior Globe, are three famous differences of Generation; namely, of Living Creatures, Plants, and Minerals.

13 In Living Creatures, the Seminal Matter is contained in the Natural Balsom; in the Vital, Sulphur; in the Vital spirit, in the Mummy, in the Radical and first matter, &c.

14 The Generations of the superior Globe, are certain, but far different. For in the Cœlestial Sphears, they continue perfect til the Consumation of all things.

15 Generation comes not by Putrefaction as people think: Putrefaction doth but administer heat, whereby the vital vertue is stirred up to action: For as in the Earth it were a Madness to think that one Plant was changed into another by Putrefaction: so above the Earth, Living Creatures beget their like, not by Putrefaction, but by the Vital spirit of the seed.

Chap.

Chap. 8. Of Temperaments.

1 Temperament is either the end of the Mixture, or the Form of the thing mixed, or the Principle of Natural Faculties.

2 The Soul makes use of the Temperament as an Instrument to perform its Actions.

3 Temperament is the Principle without which actions cannot be performed: Take away the Temperature of a Particular part, and the Natural Actions thereof cease also.

4 The Temperament of Living Creatures is one thing, and of Creatures without life another; and yet some question whether there be any Creatures without life or not; and my self (by the leave of my Author) could afford to be one of them.

5 The Temperament of Living Creatures is either Total or Partial.

6 The Total, is either Influential or Radical.

7 Influential ariseth from the Elements.

8 Radical, is the Justice, or due giving to every one his own.

9 Justice, is Simple or Compound.

10 Simple is Four-fold, Hot, Cold, Dry, and Moist.

11 Compound is Four-fold, Hot and Moist, Hot and Dry, Cold and Moist, Cold and Dry.

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12 Temg

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12 Temperament is to be considered in respect,

- 1 Of Sex.
- 2 Of Age.
- 3 Of Place or Region.
- 4 Of the Seasons of the Year.

13 It is called Temperament,

- 1 For its Excellency.
- 2 Absolutely, or Comparatively.
- 3 By act or power of acting.
- 4 By it self, or by accident.

Also it is either Healthful or Sickly, either alone by itself, or with Flux of Matter.

Fluxes of Matter which hinder Temperament are Blood, Choller, Flegm, Melancholly.

14 All these, Hermetical Phylosophers call Salts, which are of divers abilities. And thus much of the Common Affections: The Species followeth, to wit, A Body with Life.

A Body with Life.

1 It is either not sensible, as Plants and Metals: or sensible, as Living Creatures.

2 Living Creatures are either Rational, or Irrational.

3 Irrational, are Beasts; of which, some have Blood, and some have none.

4 Such as have Blood, some have Feet, and some have none.

5 Of

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5 Of such as have Feet, some have two, as Birds; some have four, as Beasts.

6 Of such as have no Feet, some have Fins, as Fishes; some no Fins, as Serpents. Of all these in Order.



The second Part of the first Tome.

Of Living Bodies, not Sensible, and Sensible.

1 **A** Living Body not sensible, is that which we call Vegetative.

2 It is either perfectly Living, as Plants; or imperfectly, as Metals.

3 The Doctrine of Plants is called *Botanical*.

LIB. I.

Of Art Botanical.

1 **A**RT *Botanical*, is the Anatomy of Plants.

2 The Instruments to be compared for this Art, as also for all other Arts, are *Skill* and *Exercise*.

N 2

3 The

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3 The Parts of this Art are Two, The shewing the Reason of them, and the History of them.

The shewing the Reason of Plants.

1 It is the first part of Art *Botanical*, which finds out the common Natures of Plants from their Causes.

2 A Plant is a Vegetable Essence, growing for the most part out of the Earth or Water.

3 Its parts are two, A Body, and a Soul, by which the Body is nourished, encreased, and brings forth seed.

4 The Kinds of Plants are two, Simple and Compound.

The simple are Garden and Wild.

5 The parts of a Plant are like or unlike.

6 As in men there are Ages, so there are in Plants, and also in Herbs; namely, before they run to Flower: in flower, in seed, or Fruit, and when they shed their seed or Fruit.

7 Of Herbs, some are nourishing, as Wheat, Barly, Oats; some less nourishing, as Violets, Marjoram, Lavender; some Medicinal, as Saffron, Ginger, Zedoary, &c. You have had the Reason; the History of Plants follows.

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L I B. I I

Of the History of Plants.

1 **T**He History of Plants, is the second part of Art *Botanical*: and it treats of the several kinds of Plants.

2 We divide the whol History of Plants into ten parts: namely,

1 Fungous.

2 Mossie.

3 Reeds.

4 Pulses.

5 Solid.

6 Such as stain not.

7 Such as do stain.

8 Such as are of the Nature of Poppies.

9 Such as are propped up.

10 Such as strengthen.

3 Of these, some are more rude, as such as are Fungous and Mossie; others more absolute and perfect, as the other eight.

1 Such as are Fungous, contain Toad-stools, so called of their killing property: *Fungus, a funere dictus.*

2 Mosses, contains both such as have narrow and broad Leaves.

3 Reeds, of which sort are some Grasses,

N 3

Reeds

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Reeds, Bul-rushes, Jacynth, Daffodil, Sa-
ffron, Satyrion, Lillies, &c.

4 Under Pulses are all such as bear their
Fruit in Cods.

5 Such as are solid, are Fern, Ivy, &c.

6 Such as stain not are Endive, Succory,
Scabious, Carduus &c.

7 Such as stain, are Housleek, St. Johns
wort, Spurge, Plantane, Mints, Arrach,
Docks, Beets. &c.

8 Under Poppies, are al sorts of Poppies,
Mallows &c.

9 To such as are propped up, belong Ivy,
Sarsaparilla, Vines, Cucumers, all sorts of
Climers.

10 Strengthening Plants, are Willow, Olive,
Mirtle Bay, Oak &c.

4 You have *Botanical Art*: Exercise remains,
which is done two waies; by *Analysis* and *Gene-
sis*.

5 In Plants, five things are especially to be re-
garded; Name, Color, Gathering, Place, and
Nature.

Thus you have a Body perfectly living in
Plants, that which lives in Mettals follows.

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LIB III

*Of Metalography, or Knowledg of
Mettals.*

1 **M**etalography is the Anatomy of Mettals.

2 Mettal is a Body imperfectly Living,
growing for the most part in the Veins of the
Earth.

3 Of Mettals, some are more ducible, some
less.

4 More Ducible are First and Second: First
are, Quick-silver and Brimstone: The Second are,
Natural or Artificial.

5 Natural are more precious, as Gold and
Silver: or less precious, as Copper, Iron, and
Lead. Artificial, are Steel, Pewter, or Brass.

6 Mettals less Ducible, are hard, or such as
people throw.

7 Such as are hard, are some more precious,
and such as are called Gems; or such as are ta-
ken for Gems.

8 Of Gems, some have many colors, others
but one. Such as have many Colors, are either
more or less Transparant.

9 More Transparant are Crystalline, Diamond,
Saphire, Emerald, Sardonix. Less Transparant

N 4

are

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are either cleer, as Carbuncles, Calcidony, Ruby,
Topaz Jacynth: or Opacous, as Corral, the
Load-stone, Alectoris, and Lapis Lazuli.

10 Stones of one color are, Achates, Chryso-
pas Hematites, Chrysolite, Aetites, Beril.]

11 Stones improperly taken as Gems are,

1 Such as are taken from Creatures living in
the Water, as Pearls, Crabs-eyes, stones
of the Perch, and Carp &c.

2 Such as are taken out of Land Creatures,
as those that are taken out of Snakes,
Toads, Snails, Lapis Lincis, Bezoar &c.

3 Such as are taken out of flying Creatures,
as *Alectorius*, or Cock stone; *Celidonius*,
or Swallows stone; the stone of a Vultur
and Lapwing.

12 Mettals which are thrown up and down,
are some Common, others not Common. Com-
mon are stones of al sorts, Sand, Flints &c.

Not Common are either,

1 Earths: as Terra Lemnia: Terra Armenia:
Terra Sylefia: Chalk &c.

2 Or Juyces made thick: as Amber: Allum:
Salt: Bitumen: Vitriol &c.

3 Or things made of Mettals: as Stibium:
Auripigmentum: Chrysoçolla: Sanderach:
Glas.

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Another Division of Stones.

1 **O**F stones, some are more precious, some
less. Those which are more precious,
alter by a quality Manifest or Hidden.

They that alter by a way Manifest do it accor-
ding to the first or second quality.

2 According to the first quality; they are cold

1 In the first Degree: as Jacynth: Sapphire:
Emerald.

2 In the second Degree: as Ruby: Carbun-
cle: Granate: Sardine.

3 In the fourth Degree: as Diamonds.

3 By the second manifest quality they resist
Poyson and Inchantment: as Bezoar: Jacynth:
Sapphire: Emerald: Carbuncle: Granate: Amethist.

4 Such as alter by a hidden quality: are Be-
zoar: Topaz: Snake-stone: Cock-stone: Amethist:
Lapis Nephriticus: Lapis Tyburonum.

5 Stones less precious are either altering or pur-
ging. Such as alter do it by a way either Manifest
or Hidden. Manifest by a first or second quality.

6 Such as alter by a first quality, are either hot:
as Hematites: Pyrites: Thyites: Smiris: Lapis Asi-
us. Or cold: as Cristal: Lapis Phrigius: Lapis
Samius: Or dry: as Sand.

7 Such as alter by a second quality are bin-
ding: as Lapis Asius: Whetstone of *Naxos*: Pumice
stone.

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 Stone. Or secondly, Emollient, as Alabaster,
 Jet, Lapis Thracius. Or stupifying, as Jasper,
 Ophites, Memphites. Or clensing, as that Ara-
 bick stone that dryeth up the Hemorrhoids. Or
 Glutinating, as Galactites, Melites. Or Scarify-
 ing, as Galaxia. Or breaking the stone, as Lapis
 Lincis, and Judaicus. Or retaining the Birth, as
 Lapis Aetitis being tied to the left Arm, staies the
 Birth: Being boyled in Beer, or put into Bread,
 he that hath stolen any thing from you cannot ei-
 ther eat or drink. Or provoking the Terms, as
 the stones of Oysters, a dram of them being taken
 in Wine. Or resisting Poyson and Inchantment,
 as Selenites, and Amyanthus. The Stone in the
 head of a Toad being born about one, easeth the
 pains of the Reins, and hindreth the breeding of
 the stone.

8 Stones less precious, altering by a hidden
 quality, are Spongites, Pantarbes, which draws
 Gold as the Load-stone doth Iron. Swallows
 stone, Load-stone, the Poudre whereof being
 drunk in Juyce of Fennel cures the Dropsie. All
 Stones found in the heads of any Fishes whatsoe-
 ver, being beaten into Poudre, and drunk in
 Wine, break the stone in the Body of Man, and
 give easie Labor to Women in Travel. The stone
 of a Vultur, and of a Lapwing, Lapis Lyncurius,
 Coral, ten grains being given to an Infant in breast
 milk for the first food it takes after it is born, keeps
 a child

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a Child from ever being troubled with the Fal-
 ling sickness.

Another Division of Stones.

OF Stones, some are Red, others Green, some
 Yellow, others Purple, some Black, others
 White, and some of such a Color, we know not
 what denomination to give it.

I. *Stones of a Red Color, are*

1 Anthracites, which burns like fire: being
 put into the fire it ceaseth burning; being sprink-
 led with Water, it burns again.

2 Baalagius.

3 Carbuncle.

4 One kind of the Swallows stone; for if you
 take yong Swallows out of their nest & cut them
 open before they touch the ground, between the
 time they are hatched, and the next full Moon;
 you shall find two little stones in their Ventricle,
 the one of which is Red, the other Black. The
 Red cures Feavers, and causeth love between peo-
 ple: The Black one being bound under the Arm-
 pit, helps the Falling-sickness; or if you wil, you
 may beat it into Poudre, and drink it in some Li-
 quor, for the same use.

5 Red Coral is good against the Falling-sick-
 ness.

6 Granate.

7 Hematites.

8 Red

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8 Red Jacynth.

9 Lychnis.

10 Ruby, which being worn in a Ring takes away evil Dreams.

11 Sardine; which is an excellent Remedy against Poyson, and vain Fears; and quickens the Wit.

12 Red Carniolus.

II. Stones of a Green Color.

1 One of the Sorts of Achates.

2 Lapis Armenius.

3 Beril.

4 Chrysolite; being worn in a Gold Ring, it takes away Melancholly.

5 Chrysothras; 'tis a stone hard to come by: it shines in the dark, and strengthens the heart and Sight.

6 Jasper, takes away Feavers and Dropfies; it wonderfully helps Conception in Women; and yet makes a man but dul in the sports of *Venus*.

7 Lapis Lazuli, rids the body of melancholly Afflictions.

8 Indian Pearls, which cause joy.

9 Indian Sapphire.

10 Emeralds, which are found in the Silver Mines in great Brittain, and are profitable against Poysons.

III. Stones of a Yellow Color.

1 Cleer Carniolus, which is of the Color of Gold,

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Gold: being born about one, it represseth Anger.

2 Chrysoberillus, defends men from their Enemies, and makes man and wife live quietly together: being beaten into Pouder and taken inwardly, it helps the weakness of the Stomach and Liver, helps the Asthma.

3 Yellow Amber.

4 One kind of Jacinth.

5 Yellow Jet, which being born about one, helps idle Fancies; being laid in steep three daies in Water, and the Water drunk, it gives a quick deliverance to Women.

6 Lyncurius, which is of the color of Amber; It is ingendred by the Urine of a Lynx; helps pains in the Stomach, Fluxes; it draws Iron out of Wounds, being held to them; it opens obstructions, and loosens the Belly.

7 Topaz, being put into boyling Water, cools it so, that you may put in your hands and take it out: it stops Lust, and staies the bleeding of Wounds.

8 A Water-Snake hung up by the tail, casts a stone out of his mouth, which stone being bound to the Navil of one that hath the Dropfie, presently draws out al the Water.

IV. Stones of a Purple Color:

1 One sort of Achates.

2 Amethist, being bound to the Navil of one that

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that is drunk, instantly it makes him sober: it drives
away troubled thoughts, and makes men a little
more Rational.

3 Calcidony, both Male and Female, help men
against sadness and foolish apparitions: The stone
shines like a Star.

V. *Stones of a Black Color.*

1 One sort of Achates, which is spotted with
white or yellow Veins; It cures the striking of a
Scorpion, or the biting of a Serpent, being applied
to the place: being taken inwardly, it encreaseth
Eloquence, and good wil with men, but it cau-
seth many Dreams.

2 Jet, being taken inwardly, it helps the fits of
the Mother.

3 One of the Swallows stones which is black;
being bound under the left Arm it gives Men fa-
vor with great Men, and is a present remedy for
Madness and Falling-sickness.

VI. *Stones of a White Color.*

1 One kind of Achates.

2 Absynthius

3 Diamond, which being worn on the left
Arm, takes away vain fears, as of Spirits, Hob-
goblins &c.

4 Alectorius, being a stone taken out of the
Head of a Cock, Hen, or Capon of nine yeers of
age: It encreaseth Lust.

5 White Onyx, the best comes out of *India*,
the

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the worst from *Capadocia*, which is of a Honey
color, and not Transparant: It causeth Victory
over Enemies, admirable true Dreams, opens
obstructions, and easeth pains in the Stomach be-
ing applied to it.

6 Amyantes.

7 Andromata.

8 Anthrasites, that which comes from the Red
Sea, and is hard like a Diamond: It helps Mad-
ness.

9 Lapis Armenius.

10 Lapis Aetites.

11 Asbestos, coming from *Arabia*, which once
being kindled, it cannot be put out.

12 Azrius, coming from *Alexandria*: It helps
Ulcers, Fistulaes, Wounds, and the Gout.

13 Asterites.

14 White Coral.

15 Jacynth, which is of three sorts, Red, Pur-
ple, and White. The Red is cold, and streng-
thens the Body, begets Friendship, is very good
against Poyson or Witchcraft.

16 Galaxias.

17 Galactites, which being beaten into Pou-
per, moistens the Mouth like Milk: Being hung
about the Neck, so as it touch the Breasts, makes
Women Fruitful: Being bound to their Thigh,
it quickens their Labor: being mixed with Water
and Salt, and sprinkled amongst your Sheep in the
Evening,

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Evening, it makes them give much Milk, and
cures them of the Scab.

18 Sardonix, staies Lust.

19 Selenites: In the night time it is found just
like the Moon, and encreaseth and decreaseth as
she doth.

Lastly; *Stones of an uncertain color.*

1 Bezoar, which is held to be the Tear of a
Stag: for when he hath drawn Serpents out of
their holes with his Breath, this grows in the cor-
ners of his Eyes; therefore 'tis a Divine Antidote
against all Poyson and Pestilence.

2 Cantarius.

3 Carcinas.

4 Chelonites.

5 Cristal: It quencheth Thirst being held un-
der the Tongue: being beaten into very fine pou-
der, if a Woman take half a dram of it at a time,
it encreaseth her Milk; and hung about the neck
it helps the Vertigo.

6 Draconites, a stone taken out of the head
of a live Dragon.

7 Psamianthos.

8 Pardalios.

9 Syrenites, a stone found in the Bladder of a
Wolf.

10 Smyris, a stone as hard as a Diamond: It
strengthens the Gums.

11 Sagda.

12 Lapis

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12 Lapis Samius, a stone of a contrary Nature
to Aetites: It helps the Vertigo, and strengthens
the Brain; being bound to the Thigh, or the
Foot, it hinders the Birth; but being bound to
the Arm it hastens it.

13 Sea Sand, one that hath a Drop^{ping} being
set up to the Neck in it, it quickly cures him.

14 Toadstone, being held to a Wound made
by a venemous Beast, cures it to admiration.

15 Lapis Nephriticus: It is brought from
New Spain, and is of a darkish green color: being
worn about the Body, so as it touch the Skin, it
breaks, and brings away the Stone both in the
Reins and Bladder: An Angel can scarce do it
with more speed or ease.

16 Lapis Tyburonum. A stone taken out of a
strong fighting Fish in the Red Sea: helps the
stone and difficulty of Urine.

17 Geodes, a stone that comes out of Saxony.

18 Memphites.

19 Ophites.

20 Lapis Arabicus, dries up the Hemorrhoids.

21 Lapis Lyncis.

22 Lapis Judaicus.

23 A stone that is found in a Sponge.

24 Ostracites.

25 Amyanthus, resisteth Poysons.

O

Mettals

Metals.

1 **S**ome alter by Conservation, some by Corruption.

Those which alter by Conservation, do it by a Quality either Manifest or Hidden. They which alter by a way Manifest, do it by a first or second Quality.

By a first Quality they are Temperate, as Gold; or Intemperate, namely, Hot and Dry, or Cold.

2 Those which are Hot and Dry, are so either

1 In the second Degree, as Iron, and Crocus Martis, Cynnabaris.

2 In the third Degree; as Vert-de-greece, Burnt Brass, Scales of Brass, Allum, Salt Niter, Brimstone, Chalcites. Or

3 In the fourth Degree; as Vitriol, Sandarach, Chryfocolla, Misy, Sory, Melantaria.

3 Intemperately Cold and dry, are either

1 In the first Degree; as Silver, Litharge of Silver.

2 In the second Degree; as Quick-silver, Lead, Plumbago, wash'd Lead, burnt Lead, Ceruss.

4 Altering by a second Quality, are

1 Binding; as Allum, Tutty, Pompholix, Vitriol, Spodium, Antispodium.

2 Gluti-

2 Glutinative; as Lead, Allum, Cadmia, &c.

5 Some by corrupting are venemous; as Quick-silver, Auripigmentum, Morter of a Wall, Litharge, Ceruss, Sandarach.

Earths.

1 **S**ome expel Poyson; as Bole Armoniack, Terra Lemnia, Terra Samia, &c.

2 All Earths Cool.

3 Thus much of Living Bodies not sensible? Sensible Living Creatures follow.

4 Living Creatures are either Irrational, as brut Beasts; or Rational, as Man.

But whether Beasts be Rational or no, is more than my Author can tel: I am deceived if he do not contradict himself in this very particular, for in his first Book, Chap. 2. he confesseth that Man learned both Physick and Alchymy from the Beasts: Is not he that teacheth more knowing than he that is taught? If my Author be minded to leave the Truth, and follow *Aristotle*, he should have said so. But to follow my Authors Method, and to leave his failings.

The Doctrine of Bruits is called *Zoography*: but the special knowledg of Men *Physiologie*.

LIB. IV.

Of Zoography.

1 **Z**oography is the Anatomy of Bruits.

2. Of Bruits, some are Insecta, others whol.

3 Insecta, are either such as have Wings, or such as have none.

4 Such as have Wings, are such as

1 Have but two Wings, as Flies, Gnats, Butter-flies.

2 Such as have four Wings, as Bees Wasps, Grasshoppers, Beetles, Cantharides.

5 Such as have no Wings are such as go upon the ground, as Emmets, Spiders, Palmer Worms, Woodlice, Locusts, Moths, Fleas.

Of these, some walk, some creep, some leap.

6 Such as are whol, are such as either live in one place, or in divers.

7 Such as live in divers places, are such as live both on the Land, and in the Water.

8 Such are Otters, Water Rats, Sea Horses, Crocodiles, Crabs, Frogs.

9 Such as live only in one place; are

1 Such as fly, as Birds.

2 Such as live upon the Earth, as four footed Beasts.

3 Such

3 Such as live in the Water, as Fishes.

Of Flying Creatures.

1 These that fly in the Air are called Birds.

2 Besides those parts which they have common with other living Creatures, they have some peculiar to themselves: as

1 Instead of a Mouth, some have a crooked Beak, as Kites, Hawks, Eagles, Parrots.

2 Some have a straight Bil, as Crows, Ravens, Mag-pies, Storks.

3 Some have a broad Bill, as Ducks and Geese.

4 Some have a sharp Bill, as Wood-pickers, Thrushes and Finches.

5 Some have short Necks, as Crows &c.

6 Some have long Necks, as Storks, Cranes, Swans, &c.

7 Some their Tails stick out right, as Hawks, Black-birds, Mag-pies, &c.

8 Some their Tails are crooked, as Cocks.

9 Some their Tails stick upright, as Ostridges

10 Some walk, and some hop.

11 Some seldom fly at all, as Peacocks, Hens, &c.

Of four footed Beasts that go upon the Earth.

1 They are either with Horns, or without Horns.

Such as have Horns, are either greater or lesser,
 2 The greater are either Domestical, as Bulls
 and Cows: or Savage, as Stags, Unicorns, Rhi-
 nocerots, Wild Asses.

3 Of Beasts without Horns, some are Dome-
 stical, and others Savage. Domestical are either
 greater, as a Horse, an Ass, a Mule: or lesser, as
 a Sheep, a Hog, a Cat, a Dog.

4 Savage Beasts are greater or lesser. The
 greater are, a Lyon, an Elephant, a Dromedary,
 a Leopard, a Wolf, a Cammel, a Pardel, a Bear, a
 Tiger, &c. The lesser are, a Fox, an Ape, a Dor-
 mouse, a Hedg-hog, a Mouse, a Coney, &c.

Of Creatures living in the Water.

1 A Fish is a Creature of a cold and moist sub-
 stance, long Body and lives only in the Water.

2 They have no Necks, but their Heads are
 joyned to their Breasts: Their Liver is usually di-
 vided into two parts. But whereas my Author
 saith, they have no Lungs, he is mightily besides
 the Cushion; for many River Fish have Lungs;
 neither can they live without breathing, as Carps,
 Pikes, &c. He was mistaken, before in saying
 Bees have but four Wings, or else I am mistaken
 in thinking they have six.

3 Of Fishes, some live in the Sea, Some in the
 Rivers; some have scales, some have none.

4. Thus

4 Thus much of *Zoography*: In which my
 Author hath taken much pains to little purpose.



Tome I. Part III.

*Of special Physiologie: Or, the
 Subject and Object of the Physitian.*

1 **S**pecial Physiologie is the Theoretical part of
 Medicine, and treats of things according
 to Nature.

2 The things which constitute our Na-
 ture are, Elements Temperaments, Humors, Spi-
 rits, Faculties, and Parts.

3 The common Affections of Man are to be
 considered as Elements and Temperaments, of
 which before. Or else the special.

4 Special parts of Man are, Soul and Body.
 The knowledg concerning the Soul is called *Psy-
 chologia*: The knowledg concerning the Body is
 called *Anatomy*.

O 4 LIB.

*Of the Faculties and Functions of the Soul
both General and Special.*

1. **P** *Psychologie* is the knowledg of the Soul.
- 2 The Soul is Proper or Common.
- 3 Common, is either more or less Common: More Common is that which we cal Vegetable, and is in al living Bodies. Less Common is that which we call Sensible, and is only in Men and Beasts, and not in Plants. But by my Authors leave, Why not in Plants? I think *Aristotle* hath led al the World into Errors. If it were my present scope, I could prove both by Scripture and Reason, that Man consists of three parts, Spirit, Soul, and Body: But to let this pass, Our *London* Gentlemen that Nurse Curiosities in their Gardens, know wel enough, that divers Plants are sensible, and few that have written Herbals, but have written of them. Besides, 'tis apparant, That vulgar Herbs which we tread upon when we walk the Fields are not only sensible of what is present, but also have a fore-knowledg of a thing before it comes; else what's the reason the Leavs both of Cynkfoyl and Trefoyl usually appear not only disordered, but also discolored twenty four hours

hours before a storm comes. It were a good thing if men would first learn to know themselves, they might know the better what's in Herbs afterwards. But to return.

4 The Soul of Man consists in Faculties and Functions.

5 Of these Faculties, some are incited in Man, others Influential.

6 The Influential parts are three, Animal, Vital, Natural.

7 The Animal is double, Sensitive and Intellective.

8 The Sensitive is either Apprehensive or Motive. The Sensitive is called Sense.

9 The Senses are Internal or External.

10 The External are five, Seeing, Hearing, Tasting, Smelling, and Feeling.

11 The Internal Senses are, Common sense, Fancy, and Memory.

12 Motive senses are two-fold, Appetite, and Motive according to place.

13 Appetite is three-fold.

1 Natural, as the desire of Meat and Drink.

2 Affectional, as the Motion of the Will.

3 The desire of Pleasure.

14 The Intellective Animal Vertue is called Understanding, and consists either in doing or suffering.

15 Of the Vital Faculty are three differences.

1 The

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- 1 The Vital Spirit.
- 2 The Pulvisifying Spirit.
- 3 The Faculty causing Anger.
- 16 Of the Natural Faculties, some are more, some less Principal, or administering.
- 17 The more Principal are three.
 - 1 Nourishing, which preserves the Body.
 - 2 Increasing, which brings it to its just bigness.
 - 3 Generative, which begets its like, thereby preserving the Species.
- 18 Less Principal or Administring, are subservient, some of them to Nourishment, others to Increase, and a third sort to Generation.
- 19 To Nourishment and Increase are four subservient.
 - 1 Digestion.
 - 2 Attraction.
 - 3 Retention.
 - 4 Expulsion.
- 20 That which peculiarly administers to Generation, is the seed.
- 21 You have the Faculties. The Functions follow, which are but the Effects of the Faculties.
- 22 The Functions are either Ingrafted or Influential.
- 23 The Influential are three, Animal, Vital, Natural.
- 24 The

24 The

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- 24 The Animal Function is called Knowledge, and is three-fold, Understanding, Sensation, Motion.
- 25 Understanding, is the Apprehension, Composition, and Division of a thing; as also Discourse, which is a Reasoning or Ordination.
- 26 Sensation is either Internal or External.
- 27 The Internal Species of it are, Judging, Composition and Conservation of a thing: The External are, Dividing, or Seeing, Hearing, Smelling, Tasting, or Feeling of it.
- 28 Motion is double, Appetite; and change of Place.
- 29 Appetite, because it is a Motion of the Mind; is not properly called a Motion of the Body, but rather of the Will, and ought to be directed by Reason; of which before.
- 30 Mutation of place, is either Total, or Partial.
- 31 Total, is Going, Flying, Swimming, Creeping.
- 32 Partial, is Breathing, and Pulse, of which latter we shall speak in its proper place.
- 33 Breathing is a mixt Action, partly Animal, partly Natural. Its parts are, Inspiration, and Expiration: One of which is Free, the other Coactive.
- 34 The Function of the Vital Faculty is called Life.
- 35 Life

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25 Life is distinguished into three Ages, Increasing, standing at a stay, and Decreasing.

26 Increasing Age contains, Infancy, Childhood, and Youth; standing at a stay is called Man-hood.

37 Decreasing is called Old Age, and is divided into Gravity and Decrippeness, or Dotage.

38 The Functions of the Vital Spirit according to Galen are three.

1 The Generation of Vital Spirit.

2 The stirring up of the Pulses.

3 The stirring up of the Affections.

Of the two first of which we shall speak in their proper places.

39 The Affections are either Simple or Mixed.

40 The Simple are, the Object of Good or Evil; and of both of them, either present or to come: The Object of Good stirs up the Will.

41 This happens when things fall prosperously either with our selves or others: If the business fall well with our selves, it moves Joy, Gladness, Vaporing, which should do so when it falls well with others, but it usually produceth Envy.

42 The Object of present Evil is grief of mind; the species or differences of which are, Affliction, Sadness, Grief, Desperation, Pain, Envy, Lamentation, Mourning, Care.

43 The Object of Good to come, is Hope; the Companions of which are, Ambition, Covetousness,

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iousness, Desire, Anger, Lust: The Concomitants of Anger in this Nature are, Bitterness, Cruelty, Wrath, Hatred.

44 The Objects of Evil to come are, Fear, Astonishment, Dread, Slothfulness, Quivering, Horror, Terror.

45 Mixt Affections are, Anger, as it is joyned with Sadness, Hatred, Shamefacedness, or Zeal.

46 The Natural Function is commonly called Vegetative; and it is more Principal or less Principal.

47 More Principal is Nourishment, Increasing, or Generation.

48 The Parts of Generation are either Common or Proper. Common are, Copulation, Conception, Perfection of the Child, and bringing of it forth into the World.

49 The Proper parts of Generation are,

1 Uniting of the Seed.

2 A Delineation of the Parts.

3 A filling of the Parts with Flesh.

4 An absolute forming of the Child.

50 Natural Functions less Principal are, Attraction, Retention, Digestion, Expulsion.

51 Appetite, is either of Nourishment, or of Copulation. Appetite of Nourishment, is either of Meat, or of Drink: Of Meat, is called Hunger; of Drink, Thirst.

52 Digestion is either Natural or Artificial:

Natural

LIB II.

Of the Anatomy of the Body.

1 **A** *Natomy* teacheth the Dissection of the Body of Man.

2 The Body of Man is a Mass made of Earth, and other Elements which we see and feel, and is not much unlike to the Body of Beasts.

3 The Parts thereof are two, Containing, and Contained.

4 The Containing are such as have Form and solid Substance, and consist of themselves without the help of any other parts.

5 To find out the parts Contained, is required Knowledge and Dissection. The Difference of the Parts is the Object of Knowledge.

6 Of the Parts, some are Similar and Simple, others Dissimilar and Compound.

Similar Parts.

1 Similar Parts are Ten.

1 The Skin.

2 Membrana.

3 Fibra, or strings.

4 Bones.

5 Cartilages.

5 Cartilages.

6 Nerves.

7 Arteries.

8 Veins.

9 Ligaments.

10 Muscles.

To these you may ad (if you please) Fat, Marrow, Hair, Nails, &c.

2 Of these, some are Properly so called, others Improperly.

3 Properly so called, are such as are Spermatical, or Fleshy.

4 Spermatical are either simply such, or *Secundum quid*.

5 Simply such, are either softer or harder.

6 Softer are the Skin, *Membrana* & *Fibra*.

7 The Skin is either the outward or Scarf-skin; or inward, and true Skin.

8 The *Membrana* are either with Names, or without Names.

9 With Names, are such as are Common, or Proper to certain parts.

10 Common are such as compass the Flesh, the Muscles, and the Bones.

11 Proper to certain parts or particular, are such as are subserviant to the three Ventricles, viz. The Highest, Lowermost, or Middlemost: Or if I would speak a little plainer than my Author doth, I would say, the Brain, Liver, and Heart.

12 Those

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12 Those of the upper Ventricle are some within the Skul, some without, and some belonging to the Face. Without the Skul is the *Pericranium*. Within the Skul the *Pia* and *Dura Mater*.

13 The *Membranae* of the Face, are either of the Eyes, or of the Ears. Of the Eyes there are seven, and they are called by these Names,

- 1 *Adnata.*
- 2 *Cornea.*
- 3 *Aranea.*
- 4 *Innominata.*
- 5 *Retina.*
- 6 *Vitria.*
- 7 *Uvia.*

As for the Ears, they have but one only *Membrana*, and that is called *Timpana*. *Anglice*, A Drum.

And now give me leave to leave my Author a little, and tel my Country men what use this same *Membrana* is of: I would fain make them wise; if I could but do so, I should think I had lived long enough. The *Membrana* (which is but a kind of skin) reflects the outward sound to the Internal Sences. When a Man speaks, the voyce comes from him, But how come you to hear it? Thus: As a House casts an *Eccho* to a *Voyce*; so this skin casts the *Eccho* of all *Voyces* to the Sences: And that which causeth Deafness, is an impediment lying

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ing, either within or without this skin.

14 The *Membranae* of the middle Ventricle are six.

- 1 *Diaphragma.*
- 2 *Mediastinum.*
- 3 *Pleura.*
- 4 *Pericardium.*
- 5 *Sygmoides.*
- 6 *Trisulsa.*

15 Those of the lower Ventricle are nine, and called by these nine names,

- 1 *Allantoides.*
- 2 *Amnios.*
- 3 *Chorion.*
- 4 *Darton.*
- 5 *Erythroides.*
- 6 *Mesenterium.*
- 7 *Omentum.*
- 8 *Peritonium.*
- 9 *Scrotum.*

16 The *Tunicle* of the Arteries is either superior, or inferior.

17 The *Fibrae* are either constituting or subservient.

18 Constituting are those which make up the substance of the Muscles, and they take their Original, partly from the Nerves, partly from the Ligaments.

19 Such as are subservient are, Direct, Oblick, and Transverse.

P

20 The

20 The harder spermatical Parts, are Bones and Cartilages.

The Bones.

1 The Bones of the Body of Man, take them Universally are 318. Of which, some are of the Ventricles, others of the Limbs.

The Ventricles have gotten one hundred and forty: Of which, the uper Ventricle hath some the middle others, and the lower Ventricle the remainder.

2 The uper Ventricle hath seventy and seven: of which, the Head hath got some, and the Neck the rest. The Head hath fifty nine; of which, the Skul hath some, and the Cheek other some.

3 The Skul hath fourteen, to wit, Each Ear three, called by name, *Inchus*, *Malleus*, and *Stapes*. The Forehead: 1 The hinder part of the Head: 1 The Temples, 2 The Crown of the Head. 2 And those two which are called *Sphenoides* and *Ethmoides*.

4 The Cheeks have got forty five; whereof some are superior, some inferior, and some common. The superior are twelve: the inferior only one (but that's a good big one.) Those which are common to both are the Teeth, which are, or should be in Number thirty two.

5 The Bones of the Neck are eighteen; of which, eleven belong to the *Os Hyois*; the word

is derived from *uo* to gape. (Take notice of the Ignorance of our Chyrurgions: Ask them what *Hyois* is, they can shew it you, but cannot tell what it is.) The rest are the *Vertebra*, or joynts of the Neck and are in Number seven; of which, some have Names, and the rest have none. Those which have Names are called, *Atlas*, *Epitropheus*, and *Axis*.

6 The Bones of the middle Ventricle or Breast are forty three in Number, and thus distinguished: 1 *Clavicula* on each side: 1 *Scapula* on each side. The *Sternum*, or Bone before the Breast, which is three-fold. The *Vertebra*, or Joynts are twelve. The Ribs are a Dozen; of which, the seven upermost are called true; the other five, Bastard Ribs.

7 The lower Ventricle hath twenty Bones. *Os Coccix*, three-fold: *Os Coxendix* two: *Ilium* two. The *Vertebra*, or Joynts of the Loyns are five; of which, two of them were Christned, namely the first, which is called *Nephrites*; and the last, which is called *Asphalites*. All the rest have no Names.

8 You have the bones of the Ventricle: The Bones of the Limbs follow, which are in number one hundred, seventy, and eight. Of these, the Hands have gotten some, and the Feet the rest.

9 The Bones of the Hands are eighty six which the right Hand and the left, have equally shared

between them; namely, forty three apiece: viz. Between the Shoulder and the Elbow, one: *Carpus*, or the Wrist eight: *Cubitus*, or the Bone between the Elbow and the Wrist, two; the greater of which is called *Ulna* the lesser, *Radius*. The Fingers fifteen: The *Metacarpus*, or distance between the Wrist and the Fingers, hath four: The Bones called *Sesamina* are twelve; and one between the bone of the Wrist, and *Metacarpus*. We wil confess Dr. *Reade* saith there is but sixty: but we wil leave the matter to be judged by Dr. *Experience*.

10 The Bones of the Feet are ninety two according to my Author (but according to *Alexander Reade* but sixty four) I shal follow my Author now, and leave Dr. *Reade* for the present.

Of the Bones of the Feet, the right side hath gotten one half, and left the other for the Left. The right side hath one Bone in the Thigh: 1 *Patella*: 2 In the Knee. Two in the Leg: of which, one is called *Phibula*, and the other *Tibia*. In the Instep seven, called by these Names. 1 *Astragalus*: 2 *Calx*: 3 *Naviculare*: 4 *Cubiforme*: 5 *Cuneiforme*, the lesser, greater, and middle. The *Metatarsus* (or distance between the Instep and the Toes) hath five. The Toes fourteen; of which, the great Toe hath two, and the other three apiece. *Sesamina* twelve. In Ancient people there is a bony substance opposed to the

the *Cubiforme*. Also there is a little Bone in the Articulation of the little toe. These if you reckon the left foot to have no fewer than the right, wil amount just to the number of ninety two.

11 The connexion or joyning together of the Bones is also to be considered; which are general or particular.

12 General is the joynting of al the bones.

13 Particular is the connexing of som particular Bones.

14 And that is divided into *Arthrosis* and *Symphysis*.

15 *Arthrosis* is divided into these Species,

1 *Diarthrosis*.

2 *Arthrodia*.

3 *Gynglimos*.

4 *Synarthrosis*.

5 *Sutura*.

6 *Harmonia*.

7 *Gomphosis*.

16 *Symphysis*, is a connexion of bones by Continuity, by means either of Cartilage, Nerve, Ligament, Flesh, or Muscles.

Cartilages.

1 The Cartilages in the body of Man are held to be seven. And though my Author name but so many; yet some whose Eyes are in their Heads have found out very many more. It may be my

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Author saw none but old men dissected; for those parts which are Cartilages in Children, turn to be Bones in Ancient people.

2 Thus much for Spermatical parts which are simply so. Those which are Spermatical *Secundum quid*, are either more principal or less principal.

3 More Principal are Nerves, Arteries, Veins.

Nerves.

1 Nerves take their Original from the Brain, and are either softer or harder.

2 The softer are either Principal, or arising from the Principal.

3 The Principal are seven Pairs: *Bathinus* saith eight.

1 The first of these are the Optick Nerves,

2 The second is *Parmotorem*.

3 The third goes to the Muscles of the Face.

4 The fourth to the Tongue and the Pallat.

5 The fifth to the Ears, and the are Instruments of Hearing.

6 *Par vagum*, or the wandring pair.

7 The seventh pair comes to the Tongue, and are the Instruments of Speaking.

8 The eight pair is distributed to some of the Muscles of the Eye.

4 Arising from the Principal of the Softer are, such as arise from the third, fourth and sixt pairs:

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From the third arise four Branches; from the fourth, three; from the sixt arise some that are scattered both to the middle and inferior Ventricle.

5 The harder Nerves are either Principal, or arising from the Principal.

6 The Principal are thirty Pair: Seven of the Neck; twelve of the joynts of the Breast; five of the Loyns; six of the *Os Sacrum*.

7 Such as arise from these, are those that are branched from them to the Hands and Feet.

Arteries.

1 Arteries proceed from the Heart, and are either Principal, or arising from the Principal.

2 Principal, are either such as proceed from the Heart, as the great Artery called *Aorta*; or the Vessels of the Lungs, which are,

1 *Aspera Arteria*, or the Wind-pipe.

2 *Venosa Arteria*.

3 Those which arise from the great Artery are two.

1 The lesser Trunk ascending.

2 The greater Trunk descending.

All the rest of the Arteries which are innumerable are branched from these two.

P 4

Veins

Veins.

1 Veins are either Principal, or arising from the Principal. The Principal are,

1 *Vena Porta*, which is distributed in the inferior ventricle.

2 *Vena Cava* by the branches of which all the Body is nourished. Between the Branches of which, and the Branches of the *Vena Porta* is no intermixture.

3 The Arterial vein, which is distributed only to the Lungs.

2 Arising from the Principal are either from the *Vena Cava*, or from the *Vena Porta*; of which some are Christned, some are not; I would have said, some have Names, and some have none.

3 The Branches of the *Vena Porta* that have Names are,

1 *Coronaria*, if my Author be not mistaken; for I have a shrewd suspicion *Coronaria* is a Branch of the *Vena Cava*. It is that which nourisheth the Heart, and is in form of a Crown, from whence it takes its name. It is a smal Branch which the *Vena Cava* sends to the Heart to nourish it, after it hath passed the *Pericardium*. The *Vena Cava* carrying Natural Blood to the Heart to be converted into vital Blood; first nourishes the Heart, that so it may

may be able to perform its Office; Nature being none of *Pharaohs* Task-Masters; that will not set the Heart to make Bricks, but it will give it straw to burn them with.

2 *Cystica*; and if I be not mistaken, this the vein that carries the Choller to the Gall.

3 *Gastrica*, *γαστρικη* signifies the Belly.

4 *Epiplois*.

5 *Gastroepiplois*.

6 *Hemorrhoidalis*.

7 *Meseraicks*.

8 The *Sweetbread*, which it seems my Author takes for a vein: Neither can our Chyrurgions at present living, tell what the true use of it is. Their general consent is, That it keeps the vessels from being hurt by the Backbone. Give me leave to shoot my bolt a little, (and you know a Fools bolt is soon shot) All late Anatomists hold.

First. That the Original of the *Meseraick* (or if you please) the Lacteal veins, is the *Sweetbread*.

Secondly, All hold (*nemine contradicente*) that the Liver delights in sweet things.

Thirdly, General consent of Physitians also agrees, That the *Meseraick* veins carry the Chyle from the Bowels to the Liver.

These being taken *pro confesso*, my own Opinion is, That the Office of the *Sweetbread* is to give the Chyle a sweet tast, that so the work
of

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of the Liver may be pleatant to it, and not di-
stastful.

4 The Trunk of the *Vena Cava*, is either Supe-
rior, or Inferior.

1 From the Superior arise many veins of
note,

1 *Cephalica.*

2 *Basilica.*

3 *Mediana*, or the middle vein.

4 *Salvatella.*

5 *Coronalis*: and there my Author hit
the Nail on the head.

6 *Solitaria.*

2 From the Inferior, the chief veins are,

1 *The Emulgent Veins.*

2 *The Seminal Veins.*

3 *Saphana.*

4 *Hip Veins.*

5 You have the Principal parts *Secundum quid.*
Less Principal are Ligaments and Muscles.

Ligaments.

1 Very few Ligaments have proper names.

2 Some belong to the Head of Man; others
to the Trunk, and others to the Limbs.

3 The Ligaments of the Head are such as ei-
ther,

1 Knit the Head with the Back-bone.

2 Knit the Tongue to the Jaws; and Oh
what

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what pity is it they did not knit it closer;
what a deal of mischief might then have
been saved!

3 Such as knit the uper Jaw to the lower.

4 The Ligaments of the Trunk are such as knit
the Members either internally, or externally.

5 The Ligaments of the Joynts are two-fold,

1 Some knit the Bones together.

2 Others imbrace the Tendons like a Ring.

6 A Tendon is no hing else but the extremity
of a Muscle, by which it moves the Joynts.

Muscles.

1 The Muscles in all the Body are in Number
395. according to my Author: of which he saith,
some belong to the ventricles, and others to the
Limbs: But according to Dr. *Read*, they are but
270.

Popular Applause sounds out the praise of Dr.
Read in Muscles.

My Authors Works are sufficient to speak for
him: The Use which I shal make of it, is only for
Information, to shew what an uncertain Master
They say so, is.

2 The Ventricles have 181. Of which, some
are Superior, others Inferior, and a third sort
Mean between them both.

3 Superior are 95. Of which, some belong to
the Head in general: others to certain parts.

4 Those

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4 Those which belong to the Head in general are nine pair: of which, seven extend the Head, and compass it about, the other two bow it.

5 The Muscles of the other parts are 86. whereof,

1 The Ear hath ten, saith my Author: and Dr. Read is just of the same Judgment: of which saith he, there is four pair on the outside, and two on the inside. The truth is I could never see any at all; perhaps the Reason is, because I never wore Spectacles. 'Tis probable there may be two Muscles on the inside of the Ear; but those eight on the outside the Ear, came newly from *Utopia*, in the good Ship called the *Ignorance*. That Beasts move their Ears by a proper or voluntary motion is certain; but that Men do, unless they move Head and all I never yet saw, and as little believe. What an abominable Master is *Tradition*? Who would have thought my Author *Partlicius*, and old *Alexander Reade*, should have been led by the Nose by him? Because Asses move their Ears, must all Men be Asses? And now I have left my Author a little, I care not if I leave him a little longer, and shew you whence this Error sprung; as also what it is.

First, They say, The external Muscles of the Ear are four pair.

1 They coyn one pair, and cal them *Par Attollens*; and these they say lift the Ears up; but

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but whether I know not, unless it be upon the Pillory.

2 *Par deprimens*, and they pull them down; but mine stick up stil, and so do every honest mans.

3 *Par adducens*, and they move them forward.

4 *Par abducens*, and they pul them backward.

'Tis wel *Democritus* is dead, or else he would have burst his heart with laughing at this and died no other death.

Secondly, The internal Muscles of the Ear (they say) are two; One inward, and the other ontward: And if there be any Muscles at al about the Ears, these are probably like to be they.

We wil now shew you, what may probably be the Cause of these Errors.

They thought *Galen* was a famous man (and so he was) and rather than they would make a famous man infamous, they would be infamous themselves. *Reade* confesseth the motion of the Ears is obscure; and so indeed it is, being clouded with a Mist of Ignorance.

1 The first pair is called *Attollens*, or lifting up, which is nothing else but a part of the Frontal Muscle fixed neer the Ear, which when you lift up your Forehead, lifts up a part of the Ear too, though not by a proper motion of the Ear.

2 The second is *Par deprimens*, or pulling down, which is nothing but one part of the Muscles

cles of the Cheeks, the Tendon of which being fastned to the Ear, and by pulling down the Cheeks, pulls down the Ear also.

3 The third is *Par adducens* which is nothing else but a part of the *Musculus cutaneus*.

4 The fourth pair is only the transverse Muscles of the Head. Subtract me but these Muscles cleverly, and shew me any other Muscles of the Ears of Man, with the help of a Perspective Glass (if you can.) But then they run to the old Argument, *Galen* said there was such: and I'll warrant you our Authors are as confident of it, as the Pigmies were of their killing *Hercules*. But to return to my Author.

2 The *Bucca* four.

3 The Jaws four.

4 The Forehead two.

5 The Bones of the *Hyois* four.

6 Of the Lips five.

7 The Larynx nine (*Reade* saith ten.)

8 The Tongue five (*Reade* saith eight.)

9 The Cheeks ten.

10 The Nostrils eight (*Reade* saith sixt.)

11 The hinder part of the Head two.

12 The Eyes twelve.

13 The Eye-lids four.

What do you think the Mind of God is, by this difference of Authors? Surely (Courteous Readers) to make you studious and Industrious.

Pluris

Pluris est Occulatus unus testis quam Auriti decem.
One Eye witness is worth ten Ear-witnesses, and you will find it so in the winding up: But it is denied the Planets to have Latitude without the Zodiack. and therefore I return.

6 The Muscles of the middle Ventricle are 65. I shal now let *Dr. Reade* alone, for I cannot walk very fast with two Clogs upon my Feet.

1 The Diaphragma.

2 The Muscles of the Back are eight.

3 The Intercostals are forty four.

4 The Breast twelve.

7 The Inferior Ventricle hath 21. whereof,

1 The Abdomen hath ten.

2 The Fundament three.

3 The Yard four.

4 The Stones two.

5 The Bladder two. (*Dr. Reade* had seen the second, had he not been pur-blind.)

8 The Joynts have 214. Of which, some belong to the Hands, others to the Feet.

9 To the Hands belong 104. according to my Author; 53. according to *Reade*: I must follow my Author because of translating.

Of these, some belong to the Right Hand, some to the Left.

Those belonging to the Right Hand are 52. to wit,

1 The Fingers thirteen.

2 Be

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2. Between the Shoulder and the Elbow, eleven.
3. Between the Elbow and the Wrist, eight.
4. The Wrist and parts adjacent, ten.
5. The Metacarpus, ten.

The Left Hand hath just so many as the Right.

10 The Feet have 104. Of which, some belong to the Right side, others to the Left.

The Right side hath 52. viz.

1. The Toes, twenty nine.
2. The Thigh, four.
3. The Instep, four.
4. The Metatarsus, four.
5. The Hip-bone, seven.
6. The Share-bone, four.

If a man is minded to be wise, his readiest way is, Not to pin his Faith upon the sleeve of Authors; for let an Author be never so excellent, his Works may be abused by a Printer. And of all the Authors which ever I translated, I never read one more vilely printed than this is. I confess I have corrected the Printer in many places where he most notoriously failed; but in this I cannot, as you shall easily find if you observe the disagreeing of his Numbers. Very unwilling was I to do the good soul any wrong, because he was ingenious: But finding an inability in myself, I called help of others that were Anatomists, viz. *Galen, Vesalius, Columbus, Ambrose Parrey, Crooke,*

and practising Physick.

Crooke, and Reade; but they were gotten so deeply together by the Ears one with another, that they could afford me no satisfaction: Wherefore I desire the Reader,

1 Not to impute the failings to my Author, but to the Printer, whose I am confident they were.

2 To take Counsel of my Brother, the Son of my Mother, Doctor *Experience*.

You have the Spermatical Parts: the Fleshy Parts remain.

Flesh.

1 Flesh is commonly accounted to be of three sorts; to wit, Musculous, Glandulous, and Common Flesh.

2 You have such as are properly called Similar Parts. Those which are improperly called so follow: Of which, some are solid others fluid: Such as are fluid belong to the Parts contained; such as are solid are, Hair, Fat, &c. But why my Author reckons Fat among the solid Parts, I know not. nor I think himself neither.

Dissimilar Parts.

1 Are two-fold, Superior and Inferior. Superior is called the Head, or Animal Ventricle: Its parts are the Head and Neck.

2 The Parts of the Head are, the Skull, and the parts

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parts within it, and without it. The Parts with-
out the Skul, are either the Face it self, or other
parts.

3 The Parts of the Skul are Bones, *Pericrani-
um, Dura Mater.*

The Bones are 59.

The sutures of the Skul are three, *Coronalis, Sa-
gitalis, and Lamdoides*: to which you may ad
those of the Temples, called *Mendosa.*

4 The Parts without the Face, are either Late-
ral, and on the sides as the foremost, and hinder
part of the Head: or else the top, as the Crown,

5 The parts of the Face are,

1 The Forehead.

2 The Temples.

3 The Eyes.

4 The Ears.

5 The Nose.

6 The Cheeks.

7 The Mouth.

8 The Hollowness.

9 The Chin.

The Eyes.

1 The Parts of the Eyes are,

1 Such as compass them about

2 Such as give them their Form.

3 Such as move them.

2 Such as compass them about are,

1 The

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1 The Eye-lids.

2 The Eye-brows.

3 The Glandulæ, or Kernels.

3 The Eye-lids are either Superior or Inferior

4 The Parts which form the Eye, are either In-
terior or Exterior.

5 The Exterior are,

1 The white of the Eye.

2 The Iris.

3 The Apple of the Eye.

6 The Humors are three.

1 Aqueal.

2 Christalline, and

3 Vitrial.

7 The Tunicles are seven:

1 Cornea.

2 Uvea.

3 Arnea.

4 Retina.

5 Conjunctiva:

6 Opacia.

7 Secundina.

8 The parts which cause Motion are, the Mus-
cles and Optick Nerve.

The Ears.

1 The parts of the Ears are either External or
Internal. The External are holes by which the
sound passeth, and are in number five; three
without



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without the Skul, and two within.

- 2 The Internal parts of the Ear are,
 - 1 The Nerve, which brings the Sence of Hearing.
 - 2 The Timpanum.
 - 3 Two Bony substances of each side.
 - 4 Three smal Bones knit together by a Skin, or Membrana; whereof the first is called *Malleus*, the second *Incus*, the third *Stapes*.

The Nose, Cheeks, and Mouth.

- 1 The Parts of the Nose are Internal or External.
 - 2 The External are the Nostrils, the sides, and the Bridg in the Middle.
 - 3 The Internal are, the *Cribrum*, and *Carnicula*.
 - 4 The Parts of the Cheeks are two. The Superior which is called *Mala*: And The Inferior which is called *Bucca*.
 - 5 The parts of the Mouth, are either Fleshy or Bony.
 - 6 The Fleshy parts are, the Lips, Tongue, and Pallat the Gums, Jaws, *Gungulio*, *Larynx*, and *Tonsilla*.
 - 7 The Bony parts are 32. Teeth; of which, the uper Jaw hath one half, and the lower Jaw the other.

8 The

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8 The Cavities are three, *Conchola*, *Labirinthum*, and *Coclea*.

9 The Chin is that part where the Beard grows.

10 Thus much for the parts without the Skul: the parts within the Skul follow, which are called Brain.

11 Parts of the Brain are two, *Cerebrum*, and *Cerebellum*, from both which arise the Marrow of the Back; as also all the Nerves.

12 The Parts of the Brain are,

- 1 The *Glandula Pituitaria*.
- 2 *Fornix*.
- 3 *Infundibulum*.
- 4 *Nates*, and *Testes*.
- 5 *Pelvis*.
- 6 *Penis*.
- 7 *Plexus Choroides*.
- 8 *Processus vermi formis*.
- 9 *Rete Mirabile*.
- 10 *Sella*.
- 11 *Pia Mater*.

13 Thus much of the Head: Now follows

The Neck.

1 The Parts of the Neck are Internal or External.

External are either before, as the Throat; or behind, as the Neck.

Q 3

The

The internal are, } The Wind-pipe, and
 } The Passage of Food.

2 You have the Animal Ventricle, or Superior part: The Inferior follows:

Which is either } The Trunk, or
 } The Limbs.

3 The Trunk } The Vital } Ventricles.
 containeth } & Natural }

The Middle or Vital Ventricle.

1 The Parts of the middle } External, or
 Ventricle are either } Internal.

2 The External } Before, as the Breast; or
 are either, } Behind, as the Back.

3 The parts of the Breast are either Fleshy, as the Muscles, the Breast and the Nepples: or Bony, as the *Sternum* and the Ribs: or Skinny, as the *Pleura*.

4 The parts of the Back are, the Shoulders, the *Scapula*, the Back-bone, the *Vertebra*, and the Marrow.

5 The Interior parts of the middle Ventricle are, the Involucra, the Bowels, and the Channels.

6 The *Involucra* are, the *Pleura*, *Mediastinum*, *Diaphragma*, and *Pericardium*.

7 The Bowels are two,
 1 Vital, as the Heart.
 2 Spiritual, as the Lungs.

8 In

8 In the Heart are considerable,

1 Two Ventricles; the Right, and the Left.

2 Its Motion, or Pulse.

3 Two deaf Ears.

4 Eleven *Valvulae*.

5 The Coronal Vein.

9 Parts of the Lungs are,

1 The *Lobi*, which are divided,

1 Into Right and Left.

2 Into Superior and Inferior.

2 The Vessels which enter the Lungs, and they are three:

1 The Wind-pipe.

2 The Venal Artery.

3 The Arterial Vein.

10 You have the middle Ventricle: the lowermost yet remains.

The Lowermost, or Natural Ventricle.

1 The parts of the Lower Ventricle are either External or Internal.

2 The External are,

1 Behind, as the Loyns and Hips.

2 Before, as the Belly.

3 On the sides, as the *Hypochondria*.

3 The Loyns consist of five Bones, under which the Kidneys are placed.

4 The parts of the Hips are either Bony, as the Hip bones, *Os Sacrum*, and *Cocci*: or Fleshy, as the *Buttocks*.

Q 4

5 The

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5 The parts of the Belly, are either Similar, or Dissimilar.

1 Similar, as the *Peritoneum*, *Omentum*, and *Mesenterium*.

2 Dissimilar, as *Stomachalis*, the Navel, and *Abdomen*.

6 The *Hypochondria* are two; the Right, and the Left.

7 You have the Exterior Part: the Interior are the Bowels.

The Bowels serve either for Nourishment, or Generation.

8 Such as serve for Nourishment, are either for Digestion, or Evacuation.

For Digestion are,

1 Such as belong to the first Concoction, as the Tunicle of the Stomach: Or

2 Such as belong to the second Concoction, as the Liver.

9 The Parts of the Ventricle are two: the Tunicles, and the Mouths.

10 The Tunicles are in number three; and the Mouths two.

11 The Liver is placed in the Right *Hypochondria*, under the *Diaphragma*.

Its parts are two:

1 The Uper, from whence ariseth the *Vena Cava*, which carries the Blood to the Heart.

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2 The Inferior, from whence ariseth the *Vena Porta* which carries the Chyle from the Bowels to the Liver. Both these consist of red Flesh, called *Parenchyma*; throughout which, the veins of the Liver are disseminated.

12 You have the Digestive Bowels: the Bowels dedicated to Evacuation follow, which are, the Gall, Spleen, Reins Bladder, and Guts.

13 The Channels of the Bladder are two: the one of which is turned upwards, the other downwards.

14 The Reins or Kidneys are two, placed under the Liver and Spleen, and receive the watery Humor from the Liver by the Emulgent veins, and having clarified it, send it to the Bladder by the Ureters.

15 In the Bladder consider,

1 Its two Tunicles.

2 Its Neck.

3 Its Bottom.

4 The Hairs which draw and retein the Urine.

16 The Guts are either the uppermost, and smal ones: as the *Duodenum*, *Jejunium*, and *Illium*: or else the lowermost, and thick ones, whose names are *Cacum*, *Colon*, and *Rectum*, or the Strait Gut.

17 You have the Bowels dedicated to Nourishment. Those

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Those which serve for Generation, are either common to both Sexes, or peculiar to one.

18 Those which are Common both to Man and Woman are the Seminal Vessels, as the Stones, *Parastata*, and *Pecten*.

19 The Testicles or Stones are two: The *Parastata* are two Vessels placed at the Mouth of the *Pecten*.

20 The Peculiar Vessels to each Sex are, In Men, the Yard; in Women, the Womb and Matrix.

Of all these, see more in my *Directory for Midwives*.

The Branches, or Limbs.

1 The Limbs are, the Hands and Feet.

2 The Hand is divided into, the Arm, the Cubit, and the Hand it self.

3 The Hand it self consists of many parts, *Carpus*, *Metacarpus*, *Nodi*, *Vola*, *Hypothenar*, *Palma*, *Pecten*, five Fingers called by these Names.

1 *Pollex*, the Thumb.

2 *Index* the Fore Finger.

3 *Medius*, the Middle Finger.

4 *Annularis*, the Ring Finger.

5 *Auricularis*, the Little Finger.

The Nails.

4 Parts of the Feet are three, the Thigh, the Leg, and the Foot.

5 Parts

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5 Parts of the Leg are two, the Calf. & the Shin.

6 Parts of the Foot are, *Talus*, *Malleolus*, *Calx*, *Planta*, *Dorsum*, *Digiti*, *Ungues*. In English thus, The Ankle, the Instep, the Heel, the top of the Foot, the Sole of the Foot, the Toes, and the Nails.

Another Division of the Parts.

1 Hitherto of the Parts as they are Similar or Dissimilar.

We shal now speak a word of them as they are Organical: and so they are either more or less Principal, and formed either of Blood, or of Seed.

2 The perfect Organical parts are two-fold, Principal and Administring.

3 The Administring are three-fold,

1 Such without which the Action cannot be performed.

2 Such by which the Action is performed better.

3 Such by which it is performed safer.

4 The Principal parts of the Body are four, the Brain, Liver, Heart, and Testicles.

The Administring are,

1 The Nerves, which administer to the Braig.

2 The Arteries which administer to the Heart.

3 The Veins, which administer to the Li-
4 The

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4 The Seminal Vessels, which administer to the Stones.

5 Less Principal are two fold, some common to the whol Body; others only to some particular part.

6 Such as are common to the whol Body are, Fat, Flesh, Cartilages, Skin, Ligaments, *Membrane*, Bones.

7 Those which belong to some particular part are, Arteries, Nerves, Marrow of the Back, Veins, Spermatick Vessels.

8 Some parts only are subservient to themselves, and to no other part, as the Gall, Spleen, and Bladder.

9 You have the knowledg and difference of the Parts: the Administration and Dissecting of them remains.

Of the Administration, Dissection, Or Anatomy of the Corps.

THE Body of Man consists either of Ventricles, which are the Principals; or else of Limbs.

2 The inferior Ventricle is that which is the dwelling place of the Natural Spirits.

I. The Anatomy of the inferior Ventricle.

All Dissections begin here, because the Excrements

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crements contained in the Guts, wil soon putrifie, and to hinder the Dissection of other parts.

2 The inferior Ventricle is all that part of the Body, which compassed round. with the Sword-like Cartilage above, with the *Os Pubis* beneath, and with the Ribs on each side.

3 Its parts are two, Forward and Backward.

4 Forward, the Greeks call *Epigastricum*; the Arabians, *Mirach*: the parts of which are,

1 The Superior, or *Hypochondria*.

2 The Middle, or the Region of the Navel.

3 The Lower, or *Hypogastrium*.

5 The hinder part is either Superior, which makes the Loyns; or Inferior, which makes the Hips.

6 It is otherwise divided into two parts; namely. The parts containing, and the parts contained.

7 The parts containing, are either Proper or Common; the Common are, Scarf-skin, Skin, Fat, a Panicle.

Proper are, Muscles, the *Peritoneum*.

The oblick Muscles are four, two ascending, and two descending.

The Muscles called *Piramidales* are four, whereof two are straight, and the other transverse.

8 The Parts contained, some belong to Man when he is in the Womb, and some when he is out.

3 Those

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- 1 Those that belong to man while he is in the Mothers Belly are, the Navel Vessels, and Skins that cover him: which are amply described in my *Directory for Midwives*.
- 2 Those which belong to Man out of the Womb are subservient some to Nourishment, others to Propagation.
- 9 Those that belong to Nourishment, are either for turning Food into Chyle, or for turning Chyle into Blood.
- 10 Those which turn Food into Chyle, some make the Chyle, as the Stomach; others are joyned to the *Mesenterium*.
- 11 They are,
 - 1 Such as help towards the Concoction of the Chyle, as the *Omentum* and Sweetbread.
 - 2 Some distribute and perfect the Chyle, as the *Duodenum*, *Jejunum*, and *Illion*.
 - 3 Other take away the Excrements, as the great Guts.
- 12 Those which conduce to the making of Blood, are,
 - 1 Some prepare the Blood, as the *Meseraick* veins.
 - 2 Some make it into blood, as the Liver.
 - 3 Some distribute it to the body being made as the *Vena Cava*, and its branches.
 - 4 Some

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- 4 Some receive the Excrements of Blood, as
1. First, Choller, the thinnest of which is taken by the Gall: the thickest is carried to the Right Gut by a Vessel for that purpose.
- Secondly, Melancholly, the Receptacle of which is the Spleen, which concocts it, and with the best of it, nourishes it self: other of it, it sends up to the Stomach to provoke appetite: and some it sends down sometimes to the Hemorrhoidal Veins.
- Thirdly, The watery blood is carryed to the two Kidneys, who having separated the blood for their own Nourishment, send the Water down to the bladder.
- 13 The parts which are subservient for propagation, are either belonging to Men or Women. Belonging to Men are,
 - 1 Such as carry the Matter whereof the Seed is made, and prepare it, as the *Vasa Preparantia*: or work it together, as the *Corpus Varicosum*: or give it its Generative power, as the Stones, which are sustained by the Muscles called *Cremasters*.
 - 2 Such as carry the Seed from the Stones, being perfected, as the *Vasa Deferentia*.
 - 3 Such as receive the Seed and keep it, as the *Glandula Prostate*.
 - 4 Such as contain an Oily Substance, to make

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make the Passage slippery.

14 The parts of Generation in Women are,

1 Such as carry the Matter to be made into Seed, as the Spermatical Vessels.

2 Such as make it into Seed, as the *Corpus Varicosum*, and the Testicles.

3 Such as receive it, as the Womb.

15 The Internal parts of the lower Ventricle are subservient to the other.

1 Either to Nourishment, as the *Vena Porta*, and *Cava*, and their Branches.

2 To vital Heat, as the Arteries.

3 To Sense and Motion, as the Nerves and Arteries.

You have the Anatomy of the lower ventricle: the Anatomy of the middle ventricle or breast follows.

II. *The Anatomy of the Middle Ventricle or Breast.*

1 The Breast is properly that part which is compassed round with the Ribs, separated from the lower ventricle by the *Diaphragma*. It is the seat of the vital Spirit: neither is it altogether bony like the Skull, for then it could not move: neither altogether Fleshy like the lower ventricle, for then it could not be sustained: but it is moved by Muscles, and Articulated by bones.

2 It

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2 It is divided into the former part, which is called the *Sternon*: the hinder part called the Back: and on both sides by the Ribs.

3 The Parts of it are either Containing, or Contained.

The Containing are either Common or Proper. Common are the Scaf-skin, Skin, Fat, Membrana, and Panicles,

4 The Proper are soft or hard. The soft are either properly so called, or improperly.

Properly so called are Muscles, which are either of the Breast, or of the Neck: Of the Breast are such as are either upon the Ribs, or between them, and therefore are called Intercostals.

5 Those upon the Ribs are placed either above, as *Pectoralis*, *Serratus major & minor*. Those that are placed below are, *Cucullaris*, *Rhomboides*, *Serratus posticus* both the higher and lower, *Sacro lumbus*, *Semispinatus*, *Splenius*, *Complexus*: These are without. The Triangular Muscle is within.

6 The Intercostal Muscles are eleven External, twelve Internal.

The *Diaphragma* is common to both sides.

7 The Muscles of the Neck, are some in the hinder part of the Neck, as *Cucullaris*, *Levator*, *Splenius*, *Complexus*, the greater and lesser straight Muscles, the upper and lower oblick Muscles, the transverse Muscles, *Scalenus*, *Spinatus*:

U

Some

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Some are in the Fore part: as *Quadratus, Mastoïdes, Sternhyoides, Chorochoyoides, Oesophygiei, Longi.*

8 The Muscles improperly called soft, are the Bodies of the Breasts, the *Pleura*, and *Mediastinum.*

9 The proper parts containing which are hard, are the Bones and Cartilages.

The Bones are,

1 Before, as the *Sternum*, which consists of three or four Bones, and the two *Clavicule.*

2 On the sides, as the seven true Ribs, and the five Bastard Ribs.

3 Behind, as the twelve joynts in the Back.

10 Cartilages; some serve for the inarticulation of the Ribs with the *Sternon*; others the bastard Ribs end in; and the Sword-like Cartilage in the bottom.

11 The parts contained, are Bowels or vessels. Bowels are the Heart and Lungs.

12 The Heart of Man is covered with the *Pericardium.*

The vessels belonging to the Heart are four,

1 *The Vena Cava.*

2 *The Arterial Vein.*

3 *The Venal Artery.*

4 *The great Artery.*

To these vessels are appointed certain Shutters; two resemble a Miter, and three the Letter *S.* and are

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are therefore called *Sygmoides.*

The ventricles of the Heart are two, to each of which is adjoynd a deaf Ear.

13 The vessels of the Lungs are, the Wind-pipe, the Arterial vein, the venal Artery.

14 The vessels contained are veins, nerves, and arteries.

15 The Bones are either the Joynts of the Back, which are twelve; or the Joynts of the Neck which are seven; or the two shoulder bones which are joynd together with Cartilages and Ligaments.

16 You have the middle ventricle: the upper follows.

III. *The Anatomy of the Higher Ventricle, or Head.*

1 The Head is the third ventricle: the Seat of the Animal Spirit, the Principle of Sence and Motion: It is placed in the highest part of the Body, partly for the Eyes sake, that so they may see the further; partly for the Brains sake, that the Rational part may not be disturbed by the Irrational.

2 The parts of the Head, are either such as have Hair, or such as have none. Both of them are either Containing, or Contained.

The Containing are Proper or Common.

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Common are the Scarf-skin, the Skin, Fat, and Fleahy Panicle.

3 Proper parts are either internal or external. The External are, the *Pericranium*, and the Skul. The Internal are, the *Pia* and *Dura Mater*.

4 The Bones of the Skul are fourteen, whereof some are proper to the Skul alone; others common to the uper Cheek, as the *Cuneiformi*, and *Spongiosum*.

5 The proper to the Skul are twelve, whereof six make up the Skul. The Fore-head hath one, the fore part of the Head two, the hind part one, the temples two: these are joyned together by either true or counterfet sutures. The true sutures are three, *Sagittalis*, *Coronalis*, and *Lambdoides*. The Counterfet sutures are six.

6 The things contained by the Skull is the Brain.

The substance of the brain is either that which is soft, or the *Cerebellum*, from both which arise the Marrow of the back.

The Nerves, some of them arise from within the skul, of which are seven or eight pair; most of which are distributed upon the Head, and Organs of Sences. The rest of the Nerves arise from the Marrow of the back, or rather from the brain of the back (if people would but learn to call it by its right name.) They are in number thirty pair, and are distributed amongst the parts below the

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413 the Head, being all covered with three skins a-piece.

7 The vessels are veins and arteries.

The veins arise from the Jugulars; two of which are distributed within the skul, and three without.

8 Of the Face, some parts are Containing, others Contained.

The Parts Containing are Proper or Common. The Common are scarf-skin, skin, Fat, and Panicle.

9 Proper parts of the Face are Muscles, as two of the Fore-head, two of the Eye-brows, two of each Eye-lid, eight of the Nose, four Utopian Muscles of the Ears, six of the Lips, the *Bucca* two, the inferior Cheek ten.

Bones of the Forehead and Eyes six, of the Nose three, of the uper Cheek twelve, of the lower one.

Cartilages, of the Nose five, of each Ear one.

10 The parts of the Face contained, are either the seats of the Sences, or else the vessels.

11 The seats of the sences are,

1 The sight, which is contained in the Eyes.

2 Smelling, in the Nose.

3 Hearing in the Ears.

4 Tasting, in the Mouth.

12 The parts of the tast are two-fold; some compass the Mouth about, some are contained in the Mouth.

Those which compass the Mouth about are the Muscles common to the *Buccæ* and the Lips, which are two on each side; the upper Lip two on each side; the lower Lip one on each side; the lower Cheek five on each side.

13. The parts of the tast contained in the Mouth are,

1 The Instrument of tast and speech, the tongue, which hath ten Muscles, and the Muscles of the Jaws eight.

2 The *Larynx*, whose Cartilages are five, and Muscles sixteen.

3 The *Ossis Hyois*, consisting of five bones, and nine pair of muscles.

4 The *Tonsilla*.

5 The teeth, which in people grown up is usually sixteen in each Jaw; namely, four Cutters, two Dog-teeth, ten Grinders.

My Author hath kept a fearful racket about the *Tast*, and written more than I can beleve: I have often heard, the teeth were instruments of biting, but never of tasting before. It is in vain to object, That a mans teeth may be set on edg by eating sour things, *Ergo* they tast: So wil a Sythe by cutting Crabs (as they know that are accustomed to Mow) Must it therefore be capable of the sence of tasting?

14. You have the Ventricles: the Limbs remain, which are the Hands and Feet.

IV. *The Anatomy of the Hands.*

1 The Hand is an Instrument of all Instruments; it is that whereby a Man defends himself, and wounds his Enemies, and is very necessary for the learning of all Arts and Sciences.

2 That is called the Hand which reacheth from the Shoulder to the top of the Fingers; and is divided into the Arm, the Cubit, and that which vulgarly is called the Hand.

3 The parts are Containing, or Contained.

The Containing are Common and Proper.

The Common are, Scaf-skin, Skin, Fat, Membrana, and Fleshy Panicle.

Proper, is the Membrana of the Muscles.

4 Parts Contained, are Muscles, Vessels, and Bones.

The Muscles are fifty five, if you ad those four of the Shoulder; and they belong either to the Shoulder, or to the Arm, or to the Cubit, or to the Hand.

5 The Muscles of the Arm are seven.

1 *Pectoralis*, draws it to.

2 *Deltoides*, lifts it up.

3 *Latissimus*, & *Rotundus major*, draw it down.

4 *Superscapularis*, superior and inferior, move it in a Circular Motion.

5 The fifth is called *Subscapularis*.

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6 The Muscles of the Cubit are four: two bended, as *Biceps & Branchians*; two extended, as *Longus & Brevis*.

7 The Muscles of the Hand are forty; of which, the Fingers have twenty nine; the other part of the Hand eleven.

8 The Vessels of the Hand, are Veins, Arteries, and Nerves.

9 The vein of the hand is a part of the axilla vein.

10 It is divided into the superior Branch, which is called *Cephalica*; and the Inferior which is called *Basilica*.

11 The *Cephalica* is divided into two Branches.

1 The Internal, which together with the *Basilica*, make the Median.

2 The external, which maketh the *Salvstella*.

12 The *Basilica* is either the Right, called the Liver vein; or the Left, which is called the vein of the Spleen.

13 The Artery is a Branch of the Axillar Artery.

14 After it hath passed the Elbow it is divided into two Branches.

1 The first is that which Physicians feel when they say they feel the Pulse.

2 The second passeth internally to the Fingers.

15 The Nerves arise from the Marrow of the Back; either from the fifth, sixth, and seventh Joynts in the Neck; or else from the first and second

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cond of the Breast, and are divided into many Branches, and are distributed amongst the Muscles and Skin.

16 You have the Anatomy of the Hand: the Foot remains.

V. *The Anatomy of the Foot.*

1 The Foot is the Instrument of Walking, and contains all that part that is between the Hip-bone, and the top of the toes, and imitates the Hand as much as may be. It is divided into three parts, the Thigh, the Leg, and that which we call the Foot; which is also divided into three parts, *Tarsus*, *Metatarsus*, and the *Toes*.

2 Parts of the Foot, are either Containing or Contained.

The Parts Containing are either Proper or Common.

The Common are, Scarf-skin, Skin Flesh, Membrana, and Flethy Panicle.

Proper, is the Membrana of the Muscles.

3 Parts contained, are Muscles, Vessels, and Bones.

The Muscles are either the thigh, leg, foot, or toes.

4 The Muscles of the Thigh are eleven; of which,

1 Five stretch it out, as *Gluteus major*, *Medius & minor*, *Iliacus*, *Externus Piriformis*, and *Triceps*.

2 Three

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- 2 Three Muscles bow it, as *Lumbalis, Iliacus internus, & Lividus.*
- 3 The other move it Circularly.
- 5 The Muscles of the Leg are ten, whereof
 - 1 Five bend it, as *Longissimus, Gracilis, Semnervosus, Biceps, Semimembranus.*
 - 2 Some extend it, as these four, *Membranofus, Vastus, internus, externus, & rectus.*
 - 3 The other Muscle *Popliteus* moves it obliquely.
- 6 The Muscles of the Feet are eight, of which
 - 1 Five extend it, as *Castroninus, internus & externus, Plantaris, Soleus, Tibians Posterioris.*
 - 2 The other three bend it, as *Tibians anterioris,* and the two *Periei.*
- 7 The Muscles of the Toes are twenty three, whereof some bend them, some extend them, and others draw them transversely.
- 8 The Vessels of the Feet are, Veins, Arteries, and Nerves.
- 9 The Vein of the Leg is branched.
 - 1 Into the *Saphena*, which passeth by the inside of the Ankle, where it is branched into four parts, and distributed amongst the Toes. This is the vein which is opened in affections of the Womb and Head.
 - 2 *Ischias*, which passeth by the outward part of the Leg.

3 That

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- 3 That which passeth to the Muscles.
 - 4 *Suralis*, which at the Knee is divided into two Branches, the one takes the inside, the other the outside.
 - 10 The Artery is divided above the Knee, and administers Branches both to the Skin, and al the Muscles.
 - 11 The Nerves arise from the Marrow of the Back, and pass through either the Joynts of the Loyns, or the *Os Sacrum.*
 - 12 The Bones in each Foot are forty six, One of the Thigh, one *Patella*, two of the Knee, two of the Leg, and forty of the Foot. Thus you have the Parts Containing.
- The Parts Contained are such as are fluid, soft, and upheld by others.

Parts Contained.

- 1 Parts contained are either Humors, or Spirits.
- 2 Humors are either Natural, or Influential.
- 3 Natural is that which is called *Humidum Radicale.*
- 4 Influential, is either Primary, or Secondary.
 - 1 Primary, is either Natural or not Natural.
 - 2 Natural, is either,
 - 1 Nourishing.
 - 2 Excrementitious.
 - 3 Participates of both.
 - 5 Nourishing, is Blood and Flegm.

Excre-

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Excrementitious is either Profitable, or Unprofitable.

6 Profitable, is Milk, Seed, the Water of the Blood, and the Water arising from the first Concoction.

7 Unprofitable are, Tears, Snot, Spittle, Menstruis Blood, Sweat, and Urine.

8 Those which are both Excrementitious and Nourishing are, Choller and Melancholly.

9 Humors not Natural, are the same with these; only they keep not a due Decorum, in Quantity, Quality, Motion, and Rest.

10 They offend in Quantity two waies, either by Abundance, or Defect.

11 Abundance or Repletion is two-fold, *Plethora*, and *Cacochymia*.

12 *Cacochymia* is either Simple or Compound. Simple is of Choller, Flegm, and Melancholly.

13 The failings of Quality, are either more Common, or more Proper.

More Common are, Corruption, Putrefaction, Malignity, Crudity.

14 More Proper are, in respect of certain Humors, and so,

1 Choller corrupted is,

1 *Vitiline*, or like Yolks of Eggs.

2 *Eruginous*, like Vert-de-greece.

3 *Prassine*, like Juyce of Herbs.

4 *Azure*.

2 Flegm

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2 Flegm is,

1 *Acide*, sower like Vinegar.

2 *Vitrial*, like melted Glass.

3 *Salt*, like Brine.

4 *Gypsum*, like white Mortar.

3 Melancholly adust, proceeding either of burnt Blood, burnt Choller, or salt Flegm.

15 Thus much of Humors: the Spirits remain.

16 Spirits are insited in, or influential.

17 Spirits insited in are two, either innate Moisture, or innate Heat.

18 Spirits Influential are, either Vital or Animal.

19 The Innate Spirit, according to Hermetical Phylosophers, is, An Astral and vital Body, a Natural Balsom, a vital Sulphur, and a vital Mummy.

Hitherto of a Corporal Anatomy: A Vertual Anatomy follows.

Hermetical Phylosophers.

1 They have a double kind of Anatomy; the one Local, the other Essential, Vital, or Formal.

2 The Local (say they) is that which every Butcher doth when he cuts open an Ox or a Calf; which although Hermetical Phylosophers do not reject, yet they would not have Physitians spend all their daies in pering upon that, and neglect busineses of greater import.

3 A vital Anatomy is that which dissolves every

very Body into its first Principles: He that drives such a Model of Physick, ought to be well versed in the Natures and Properties of Seeds; the Office of Elements and Principles; the Generation and transplantation of Roots; the Motion and Influence of the Heavens, and Heavenly Bodies; the Disposition not only of Dead, but also of Living Bodies. They do not call that Lump of Flesh only, the Heart, which others do; but whatsoever hath vital heat in it. They call every Cavity the Stomach, nay, every place in which there is any Concoction: Every place that contains any fruitful Seed is a Womb with them. But the main Basis of their Art is the Harmony of the Creation, and the due Consideration of that notable Agreement between things above, and things below.



Tome I. Part IV.

Of Vertual Anatomy, Or the Harmony between the Macrocosm and Microcosm.

Vertual Anatomy teacheth the Harmony between one part of the Creation and another;

nother; the Analogical Comparation and Reductions of things; thereby fetching its remedies, and learning their strengths and vertues from the Book of Nature, not of *Galen*.

2 For whatsoever is in the Universal World is also in Man; not according to a certain superficial similitude as some Fools prattle; but in Deed, and in Reality, are contained in him whatsoever is in the whol Theater of the World.

3 The Spirit of a Man communicates with God himself; the Rational Soul with the Angels; and the Body with the Stars and Earth.

4 *Paracelsus*, and most other Hermerical Philosophers, hold that Man hath a double Body: the one Natural, Elementary, visible, and tangible, which was first made of the Slime of the Earth: the other Invisible, Insensible, deduced from the Cœlestial Influence of the Stars; and this *Crollius* calls the *Genius* of Man; his Domestic *Laris*, the Instructor of Wise Men (for he cannot abide Fools.)

5 This Analogical Comparation is to be considered in a double Manner.

- 1 In respect of the Heavenly Bodies themselves.
- 2 In respect of Medicines caused by their Influence.

Of these, the *Galenists* knew either very little, or nothing at all.

LIB. I.

Of the Analogical Comparation of the Heavens with the Body of Man.

1 **A**ll things that are above, are to be found in things below: or if you would have it a little plainer; Terrestrial things are in Heaven after a Celestial manner: Celestial things upon Earth after a Terrestrial manner: And this, none but a few people that are scarce well in their Wits wil deny.

2 We shal only here give you the Sum of the Analogy and Harmony of the Universal World with the Body of Man, which we shal (God willing) treat more plainly and fully of in our Harmony of both Worlds.

First, Of the Coupling of the Celestial Orbs with our Bodies and Eyes.

Secondly, Of the Coupling of the Sun and Heavens with our Rational Soul.

Thirdly, Of the Comparation of the Beams of the Sun with the Spirits of Mans Body.

Fourthly, Of the Comparation of the Sun with the Heart of Man

Fiftly, Of the application of the Heat of the Sun to the Native Heat of Mans Body.

Sixthly;

Sixtly, Of the Harmony of the Beams of the Moon with the Animal Spirit of Man.

Seventhly, The comparing the Course of the Sun and Moon, with the Course of Mans Life.

Eightly, The Comparing of the Faculties of the Beams of the Planets with the Faculties of Mans Body.

Ninthly, The comparing of the Nature of the Stars with the Humors in Mans Body.

Tenthly, The comparing the several Stars, with the several Parts of Mans Body.

Eleventhly, The comparing of the World with the Affections of Man.

3 You have the Analogy of the Heavens with the Body of Man: The Anatomy, or Analogy of Medicines follows, which is two-fold:

1 According to the force of the Stars; and that is called *Influentia Anatomia*. Or

2 With the Body of Man, and that is called *Signatura*.

LIB. II

Of the Influential Harmony.

1 **I**nfluential Harmony is that which teacheth the Influence and Dominion of the Planets both over Diseases, and the Medicines which are to cure them.

X

2 The

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2 The Course of the Planets brings Chronical Diseases according to the Nature of each Planet, upon those parts of the Body which they rule: so *Saturn* rules the Spleen, *Jupiter* the Liver, and *Mars* the Gall; the *Sun* the Heart, *Venus* the Reins, *Mercury* the Lungs, and the *Moon* the Brain.

3 So the Diseases of *Saturn* proceed Melancholly, failings of the Spleen, and Afflictions of the Hypochondria.

Jupiter causeth distempers and obstructions of the Liver, Cachexia, Dropsie, yellow Jaundice.

Mars causeth all distempers of the Gall, the Stone, and Obstructions, Fulness and Emptiness.

The *Sun* causeth distempers of heat, tremblings, pantings of Heart, faintings, weakness.

Venus causeth the Stone in the Reins.

Mercury the Phthisick, Pleuresie, Asthma, and Cough.

The *Moon* causeth Diseases of the Brain.

I confess I am not altogether of my Authors Opinion in some of these; and what my Judgment is, you may find if you please to peruse my *Semeiotica Uranica*.

4 Diseases are cured either by Sympathy or Antipathy.

5 A Disease is cured by Sympathy, when it is cured by such remedies as are under the Planet that rules the part afflicted: And so such Medicines as are under the Dominion of the *Moon* and *Mercur*

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Mercury, help the Brain: and if *Mercury* cause the Disease, your only way is to use such Medicines as are under the Dominion of *Jupiter*: Not only because of the Antipathy between him and *Mercury*; but also because *Jupiter* is exalted in the House of the *Moon*.

6 Diseases are cured by Antipathy, when they are cured by the Remedies of the contrary Planet, and that two waies.

1 When their Houses are contrary, and so *Mars* cures the ill effects of *Venus*.

2 When their Natures are contrary: so *Saturn* cures the ill effects *Venercal Lust* causeth.

LIB III.

Of the Faculties of Simples, which the Dogmatists make use of to find out their Natures.

1 **E**Xperience and Signiture first found out the Vertues of Plants: so Hemlock was found out to be hurtful by Experience.

2 Signature is either External or Internal.

3 External is a meer accidental business, the Basis and Foundation of which, is nothing else, than the Form or Figure, Color or Feeling of a Plant.

X 2

4 Inter-

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4 Internal is the Temperament or Quality, which is the Principle and Foundation of their Faculties and Vertues.

5 The Temperament or Qualities consist most in their Taste, lets in their Smell.

6 The Tasts by which their strength and Faculties are known, are nine:

- 1 Three give testimonies of heat, as Sharp, Bitter, and Salt.
- 2 Three give testimonies of Cold, as Tart, Austerity, and Sour.
- 3 Three give testimonies of temperance, as, Sweet, Fat and Insipid.

7 Seeing Simple Medicines have two Qualities, and sometimes three; then the first is called Simple and Elementary, which ariseth from the Commixture of the four Elements. The other is called Material, which ariseth from the consistence of the Matter, & diversity of Proportion.

Besides these two, some have a third Quality, which is Purging, and is by Physicians called Hidden, because it is hid from all Block heads.

8 In general some Simples conduce to Health, others to Ornament.

9 Such as conduce to Health, are either Alterating, or Evacuating.

10 Alterating are either Common, or appropriated to some certain part.

11 Such as are Common, do it either by a Manifest Quality, or by a Hidden.

12 By

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12 By a Manner of Quality they do it, by the first, second, or third degree.

13 First Quality is either Temperate or Intemperate.

Intemperate is, Hot, Cold, Moist and Dry.

14 These Qualities they call Degrees, but might more properly have called them Orders: Galen calls them Numbers.

15 The Orders of Intemperature, reach to four Degrees, both in respect of Heat, Cold, and Dryness, but not of Moisture, although my Author affirm it, because Moisture is inconsistent both with Heat and Coldness, it being dried by the one, and congealed by the other.

16 The second Faculties of Simples, are such as these:

- I. *Emollient*, as Butter, Saffron, &c.
- II. *Purifying*, as Cadmea, Fat, &c.
- III. *Hardning*, as Purslain, &c.
- IV. *Making thin*, as Chamomel, &c.
- V. *Making thick*, as Purslain, and most cold Herbs.
- VI. *Opening*, as Garlick, Gall &c.
- VII. *Binding*, as Bole-Armonack, &c.
- VIII. *Repercussive*, as Juyce of unripe Grapes, Vei juyce, &c.
- IX. *Drawing*, as Birthwort, Pepper, &c.
- X. *Discussing*, as Southernwood, &c.
- XI. *Cleansing*, as Honey, Barley, &c.

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- XII. *Purging*, as Lupines, &c.
- XIII. *Attenuating*, as Vinegar, Acorus, &c.
- XIV. *Emplasticks*, as Oyl Butter, &c.
- XV. *Stopping*, as Chalk, &c.
- XVI. *Putrefying*, as Aconitum, &c.
- XVII. *Causing pain*, as Mustard-seed. &c.
- XVIII. *Easing pain*, as Oyl of Dill, &c.
- XIX. *Stupefying*, as Opium, Hemlock, &c.

17 The third Faculties arise from the Conjunction of the first and second.

Such are,

- I. *Suppuring*, as Saffron, White Lilly Roots &c.
- II. *Breeding Flesh*, as Barly Meal, &c.
- III. *Glutinating*, as Aloes, Allum, &c.
- IV. *Scarrifying* as Frankinsence, &c.
- V. *Provoking the Terms*. as Annis, &c.
- VI. *Bringing a Callus*, as Terra Samia &c.
- VII. *Stopping the Terms*, as Acafia, Lillies, &c.
- VIII. *Pectorals*, as Scabious, Orris, &c.
- IX. *Breeding Milk*, as Dill, Smallage, &c.
- X. *Breeding Seed*, as Pease, Beans, &c.
- XI. *Extinguishing Seed*, as Rue, &c.
- XII. *Helps Burnings*, as Plantane, &c.
- XIII. *Dissolves swellings*, as Marsh-Mallows, Orris, &c.

18 You have the Manifest Qualities of Simples: the Hidden Qualities follow.

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19 These Hidden Qualities, all the Galenists cannot tell what to make of; only their Ancestors gave them with good-success: They have nothing to say for the virtues of them, but only Tradition, and by that they are led by the Noses as they use to lead Bears along the street: And in so doing, pray tell me how much they differ from Empericks.

20 You have the common Altering Qualities; the Proper follow, as they are attributed to certain parts of the Body. Such are, Cephalick, Pectorals, Cordials, Stomachicals, Hepaticals, Splene-ticals. Nephriticals, Histericals, Arthriticals: Or if a Man should write plain English; they are such as are appropriated to the Head, Breast, Heart, Stomach, Liver, Spleen, Break the Stone, Cherish the Womb, and the Joynts.

21 You have such as Alter: those that Evacuate *Chaco-chymia* follow: And they do it by a Quality either Manifest or Hidden.

22 They which Evacuate by a Manifest Quality, are either washing, clensing, or making slippery.

23 They which Evacuate by a Hidden Quality (as they cal it) do it either Insensibly, as Sweating; or Sensibly: and that either upwards, as Vomiting; or downwards, as Purging by Urin or Stool.

24 Purging is either Moderate, or Strong, and respects

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respects certain Humors, as Choller, Melancholly, Flegm, and Water.

25 You have the Qualities of Simples conducing to Health: those conducing to Ornament should follow; which because they rather consist of Compounds than of Simples, we will refer them to their proper place.

26 Thus have you the qualities of Simples considered in General; what now remains, but that we enquire after the Special Anatomy of them.

27 In every Medicine we must consider its common Affections, and its Species.

28 Its Common Affections are either its Subject, as the place of gathering and preserving of them: or Adjunct, as the time of gathering of them, and the time of their durance.

29 According to Species, the Medicine is made either of simple bodies, or of mixed.

Of simple Bodies, as Fire, Air, Water, Earth.

30 Of mixt Bodies, either such as have life and not sence; or such as have life and sence: Such as want sence, are such as come out of the Sea, or spring out of the Land, as Mettals, Plants, and their parts.

Thus you have the Signatures of the Dogmatists, which are no certainer than they should be: The Signatures of Hermetical Phylosophers follow; which if you try, you shal find a little more certain.

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L I B. I V.

The Signatures of Hermetical Phylosophers, both Internal and External, by which they find out the Vertues of things.

1 **A** Signature is either Internal, or External.

2 External is that which shews the Efficacy of a thing, and sometimes the Temperature.

3 It contains

1 The Signatures of Men taken from other Living Creatures.

2 The Signatures of Plants, by their similitude to some part of the Body of Man,

3 The Signatures of Diseases.

4 Medicines which help by similitude.

4 Internal Signature is the Principle, Cause, Basis, and Foundation, shewing the Vertue and Efficacy of a thing; and it is called Vital Essential, and Formal Phylotophy or Anatomy.

5 These Internal Principles are three, *Sal,* *Sulpher,* and *Mercury.*

6 In these three constituting and vertnal Principles, the qualities, that is, *Tast,* *Smel,* and *Color*

are

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are found; not by imagination and guess only,
but in Reality and Truth: namely, The Tasts are
most found in the Salt, the Smel in the Sulphur,
and the Colors in the Mercury.

7 These three are found in every Elementary
Body: These are the things that bring it forth,
and preserve it being brought forth: By these it
flourisheth, and is furnished with divers Opera-
tions.

8 None of these three Principles are found a-
lone, but doth partake of some of the other; for
Salt by the benefit of these two Salts, *Sal Nitro,*
and *Sal Armoniack,* contains in it self a certain
Oily substance, and Mercurial: The Sulphur re-
tains a certain Salt substance and Mercurial: And
Mercury retains a certain Sulpurous, and Salt sub-
stance; but it retains the name of that which it
partakes most of.

Now what Analogy there is of these three with
our Body, I shal open (God willing) more plain-
ly when I come to our Celestial Harmony, which
I promised before.

9 Thus you have the Remote Theorick of Me-
dicine: the Neer follows.

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Tome I. Part V.

*Of that part of the Theorick of
Physick which is called Pathologia.*

1 **T**HE next part of the Theory of Phy-
sick is that which explaineth the U-
niversal Constitution of Man.

2 In every Constitution four things
are to be considered,

1 The Disposition of the part to act.

2 The Action.

3 The Cause of the Action.

4 The Consequence of the Action.

3 Every Constitution of the Body is included
under these three Differences, namely, Good,
Bad, or neither of them both.

4 Health is Good; Sicknes Ill; Neutrality
neither of them both: Therefore Medicine is the
knowledg of things Healthful, Unhealthful, and
Neuter.

5 Healthful, Unhealthful, and Neutrality,
is taken three waies, 1 As a Body. 2 As a Cause.

3 As a Sign.

6 A

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6 A Body is said to be Healthful that enjoys its Health.

The Cause of Health is that which either brings it, or preserveth it being obtained.

A Healthful Sign is that which shews the Body to be in Health.

7 An Unhealthful Body is that which is surprized with a Disease.

The Cause is that which causeth the Disease.

The Signs are,

1 Such as shew the kind and greatness of the Disease, and they are called *Diagnostical*: Or

2 Such as shew the Event of the Disease, and they are called *Prognostical*.

8 Neutrality, is when the Body is neither perfectly well, nor yet sick, between which two Extreams is a great Latitude: For when a Man begins to fail in performing his Actions, before he falls absolutely sick it is called a Neutrality of sickness: when a man begins to recover again it is called a Neutrality of Health.

9 The Causes of this Neutrality are no way Efficient; neither are the Signs absolutely Demonstrative.

10 The knowledg of things Healthful is called *Hygiæna*, or Diet; under which also, the knowledg of things Neutral is comprehended. The knowledg of things Unhealthful (if you regard the

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the Theory) is called *Pathologie*; but if you regard the Practice, *Therapeutick*.

11 *Pathologie* is that part of Medicine which explaineth off its against Nature.

12 The things which are against Nature in Man are

1 The Disease, which consists in the parts.

2 The Cause, which consists in the things contained (of which we spake before.)

3 The Symptoms which consists in the Functions and Operations of the Body.

13 The Common Affections and Species are to be considered in *Pathologie*.

14 The Common Affection is that which unfoldeth the Accidents of the Disease.

15 It is called *Semeiotica*, and *Symptomata*.

LIB. I.

Of Semeiotica, or the Doctrine of Signs.

1 *Semeiotica* delivers the Doctrine of Signs
2 Physical Signs are either Healthful, Unhealthful, or Neutral.

3 Some Signs call to Memory the state past; Others shew the state present, and they are either General, or Special.

The

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The General are Diagnosticks and Prognosticks

4 Diagnosticks are Common or Proper.

5 Proper are three-fold,

1 Some are taken from the Kind of the Disease.

2 Others from the Cause.

3 Others from the part of the Body afflicted.

6 The signs of Diseases are known by the Excrements, the Pain, the Nature of the place Afflicted, the Color of the Nails, Tongue, and Face.

7 Of the signs of the Causes; some shew the Cause either present, as the Color, Nature, and pain of the part afflicted, the Excrements: or else Antecedent, and they are General and Special.

8 General are, the Disposition of the Mind, Dreams, Diet, and Exercise before used.

Special shew either Plenitude, or the Humor afflicting, as Blood, Choller, Melancholly, Flegm, Watery Humors, and Wind.

9 Signs of the part afflicted are Excrements, the Action of the part hurt, Pain, the scituation and nature of the place.

10 The Part afflicted may be afflicted either by it self, or by Consent, for sometimes one Disease remits by the encrease of another; and this is either Primar, or Secundary.

11 Primar, which is properly inharent in some part.

12 Secundary, which is done by Consent of the

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the Parts: And this is done,

1 By Sympathy, as when the foulness of the Stomach causeth the Head to ach. Or

2 By Translation, as when the Matter that causeth the Disease passeth out of one part of the Body into another: And this is two-fold.

First, When it passeth out of a more Noble, into a part less Noble.

Secondly, When it passeth out of a part less Noble, into a part more Noble.

Prognostical Signs.

1 Prognostical Signs judg of a Disease either present, or to come.

2 The Signs of a Disease present, are either Apparant, or Supervenient, or Decretory.

3 Apparant and supervenient signs are either of Concoction or Crudity; or signs of Health or Death.

4 Signs of Concoction or Crudity are all the Excrements, both Urine and Dung.

5 Pronostical signs from the Urine are,

1 If it be thin, meanly thick, or very thick.

2 If it be cleer or troubled; if so, whether it be cleer when it is pissed out, and troubled afterwards; or troubled when it is pissed out, and grow cleer afterwards; or troubled when it is pissed out, and remain so.

3 By

3 By the Color, namely white, black whitish, blackish yellow, yellowish.

4 By the things contained in it, namely, clouds, sand, blous, things like scales of Fish, &c.

6 Prognosticks are taken from the Dung, either from its substance, quality, or quantity.

7 Signs of Health or Death, are taken from the strength of the Disease, as also from the strength of the Diseased; and they are either primary or Secondary.

8 Primary are taken either from the strength of the sick, which the Constitution of the Body sheweth; as also the Vital Animal, and Natural Functions: Or from the strength of the Disease, which the kind, greatness, durance, and Malignice of the Disease sheweth.

9 Secondary signs of Health and Death are taken,

1 From the Affliction of the Vital and Natural spirit.

2 From the Excrements, as URINE, Dung, vomiting, sweating, bleeding.

3 From the Habit and qualities of the whole Body, and every part of it.

4 From such things as hurt or help the sick.

Signs

Signs of Death, according to the Opinion of Hermetical Phylosophers.

Hermetical Phylosophers take the signs of Death from Physiognomy.

1 From the Eyes, when they sink deep in the Head, and are discolored.

2 From the Nose when it is sharp; the Ears and Lips, cold, pale, or discolored.

3 The Teeth, Nails, and Hair looking deadish, which sometimes happens a fortnight, or three weeks before the party dies.

4 The skin of the Fore head, and all the Body, looking of a swarthy, palish, or dead color.

These and many other, you may find Methodically laid down in the Prefages of Hippocrates, which you may find at the latter end of my *Semeiologica Uranica*; or Judgment of Diseases by Astrology.

You have the Apparant Prognostical Signs: the Decretory, or Critical follows.

Of the Crisis, and Critical Daies.

Crisis is a vehement change of a Disease either to Health or Death.

1 Crisis is,

1 Perfect, which is either Healthful or Mortal.

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- 1 Imperfect, which makes the sick either better or worse.
- 2 Of Critical signs, some go before, some accompany, and some follow after.
- 3 Of such as go before, some shew the time of the Crisis, and others the Manner of it.
- 4 Such as shew the time of the Crisis, shew the encrease, state, and Declination of the Disease.
 - 1 Such as shew the encrease of the Disease, shew its swiftness, and unequalness, and its time of vehemency.
 - 2 Such as shew its state, shew to what height its vehemency and vigor will arise to, and what symptoms it will produce.
 - 3 Such as shew its declination, shew how these symptoms will have remission, and when.
- 5 Such as shew the Manner of the Crisis are,
 - 1 Either Universal, which gives Judgment by the kind of the Disease, and its Motion, the part afflicted, and the Nature of the sick.
 - 2 Particular, which shews the kind of Excretion, or Imposthume.
- 6 Excretion is made either by bleeding, sweating, vomiting, stool, Urine, Menstruis Blood, or the Hemorrhoids.
- 7 Signs declaring an Imposthume, are such as declare either the Imposthume it self, as length of

a Dis-

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a Disease, thinness of Urin, a winter season, an imperfect Crisis; or the place of the Imposthume, as the condition of the humor offending, the strength of Nature, weakness and pain in some certain part.

8 The signs accompanying a Crisis, are either Excretion or Imposthumes. In Excretion, there comes to be considered, the quality of the Humor, the quantity, time, and manner of casting it out.

In an Imposthume are three things to be considered; Where it is; Whence it comes; and, What the occasion of it was.

9 The Consequents of a Crisis are taken,

1 From the quality of the Body.

2 From the Animal, Vital, and Natural Functions.

3 From all the Excrements Universally.

10 Critical daies are begun at that very hour that the sick finds himself manifestly to be taken ill: An exact Rule for which, you have in my Astrological Judgment of Diseases.

11 The Foundation of Critical daies is gathered from the Moon, because if she be well affected she disposeth the Humors to the best advantage: if ill affected, she shews encrease of the Disease, as being but a servant to bring down the Influence of the other Celestial Bodies to the Earth.

12 Critical daies, according to the motion of the Moon are four,

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- 1 The Place she is in at the Decumbiture.
- 2 Her first quartile to that place.
- 3 Her opposition to that place.
- 4 Her second quartile to that place.

Thus you have the more General Semeiotical part, consisting of *Diagnosticks*, and *Prognosticks*: The Special follows, namely, The Doctrine of Urine and Pulses.

LIB. II.

Of the Doctrine of Pulses.

1 **P**ulse hath his Original, First, From the Motion of the Heart, Secondly, Of the Arteries, by Distention and Contraction, which Physicians call *Systole* and *Diastole*, and their use is to preserve Vital heat in the Body.

- 2 In the Pulse are four things to be considered
 - 1 The Reason, and knowledg of them.
 - 2 Their Differences.
 - 3 Their Causes.
 - 4 Their Significations.

1 *The Reason of observing, and knowing the Pulse.*

- 1 In this consider,
First, The Precepts of Feeling the Pulse; of which

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which, some concern the sick Body, others the means of its cure.

Secondly, The Principles which are necessary to distinguish the Pulse.

2 *The Difference of Pulses.*

- 1 Of Pulses, some are absolutely such, others relatively such.
- 2 Absolutely such are either Simple or Compound.

3 Of simple are six kinds.

- 1 In the quantity of Distention, as great, mean, smal.

- 2 In the quantity of the Force as vehement, moderate, weak.

- 3 In Motion of Time, as swift, mean, slow.

- 4 In quantity of Time, and Rest; as often, Mean, seldom.

- 5 In quantity of the Artery, as soft, mean, hard.

- 6 In perfusion of the Artery, as full, mean, empty.

- 4 Compound are such as consist of the mixture of some of these simples.

- 5 Relatively such are reduced either to Order or Disorder; Equality, or Inequality.

3 *The Causes of Pulses.*

- 1 The Causes of Pulses, some are Primary, or causing

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causing the Pulse; some secondary, changing
and altering the Pulse.*

2 The Primary, or Efficient Causes of the Pulse
are,

- 1 The Vital spirit, either strong or weak.
- 2 The Instruments are the Arteries, either
wide or narrow, soft, or hard.
- 3 The use of the Pulse is, the conservation
of vital heat in the Body.

3 The secondary causes which change the Pulse
are,

- 1 Natural, as the Temperament, Habit,
sex, and age of the Body.
- 2 Not Natural, as air, meat and drink, exer-
cise and rest, sleeping and watching, ful-
ness and emptiness, and affections of the
Mind.
- 3 Things against Nature, as Diseases and
their symptoms.

4 *Prognosticks by the signification of
the pulse.*

- 1 Greatness of the Pulse shews Heat.
- 2 Vehemency, shews strength of the Faculties.
- 3 A weak Pulse, shews weakness of Nature.
- 4 Diseases of Love, give an unequal and in-
ordinate Pulse.

But herein let none mistake my Author; for
though

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though Diseases of Love give alwaies such a Puls,
it doth not therfore of necessary follow, That such
a Pulse alwaies shews Diseates of Love.

*An Hermetical Consideration of
the pulse.*

1 The Pulse is felt in five several places: for it
is not enough to feel it in the Wrist (as Physiti-
ans now a daies do, that care not how little they
do for their money) Let it be felt then, first in
the Hands and Feet, then in the Breast, then un-
der the Armpits, and last of all in the Temples.

If these agree together, all wil go wel enough:
if not, mind these things that follow.

2 The Pulse hath four Vertues,

- 1 Of *Tartar*, which causeth a Pulse either
hard, circular, or slow.
- 2 *Mineral*, which is either subtil or obscure.
- 3 Of *Health*, which is equal and mean.
- 4 Of *Disease*, which shews either Tartar or
Mineral.
- 5 *Strange*, giving signs either of Heat or
Coldness.

NOTE.

1 When all the Pulse beat at one and the same
time, it is a laudible sign.

2 Health is not only found out by the feeling
of

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of the Pulse, but also by the color, or them.*

3 When the Pulses are wel color'd, it is a good sign; Evil, if discolor'd.

4 When the place of the Pulse is hotter than the rest of the skin, the Body is diseased.

5 If the Pulse be Mineral, put a little cold water upon the place, and if the Pulse stop for a while, it is a good sign.

6 If the Disease come of heat of Blood, you may know it thus: Wet a piece of Silk in Rose-water, and lay it upon the Pulse. that part of it upon the Pulse will sooner dry than the other part.

7 If the Pulse be hard in one place, and soft in another, the Disease is Chronical.

8 When the Body is near Death, the Pulse is strongest in the Fore-head, not so strong at the Neck, weaker in the Hands, and weakest of all in the Feet: for the lower parts of Men die first.

9 In al Apoplexies, the stronger the Pulse is, the worse.

10 In Frenzies, Falling-sickness, and Madness, it is a good sign when the Pulse is the same out of the Fit, that it is in the Fit.

11 In Bloody Fluxes, and all other Fluxes of the Belly, though the Pulse remain as it did in Health, give no credit to it: for in such Diseases, the Pulse remains til Death, and sometimes a quarter of an hour after.

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You have the Consideration of the Pulse: The Consideration of the Urine follows.

LIB III.

Of Urine.

1 **U**Rine is the Wheyish part of the Blood, separated by the Vertue of the Reins.

2 In it consider the Inspection, Signification, and Difference.

3 In the Inspection of Urine, consider the Acceptation and Caution.

4 Cautions are,

1 The Causes changing the Urine, as Temperament, Sex, Age, and Diet.

2 The Urines of Beasts, or something else brought for the Urine of Men, which is easily known by Smel.

The Significations and Differences of Urine.

1 It discovers the Constitution of the Parts by which it flows, as the Reins, Ureters, Bladder, and Genitals.

2 It shows the disposition which is in the Liver and Veins.

3 It

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3 It shews the disposition of those parts by which the peccant matter can be sent to the Veins or Urine.

4 In Urine, consider the Liquor it self, and the things contained in it. In the Liquor it self, consider the substance, quality, and quantity.

5 In the substance, consider the Body and cleerness.

6 The Body of the Urine is either,

1 Thin; in color white, Saffron, like Gold, or Reddish.

2 Mean; of the color of Gold, Saffron, or reddish.

3 Thick; which is a Mixture of al colors, and sometimes Oily.

7 The Perspicuity of the Urine is either clear or troubled; and it is of three sorts:

1 Such as is clear when 'tis made, and troubled afterwards.

2 Such as is troubled when 'tis made, and clear afterwards.

3 Such as is troubled when 'tis made, and so continues.

8 The quantity of Urine is either Moderate, Much, or Little.

9 The quality consists in smel or Color.

The smel of Urine is either sweet or stinking.

10 In the Color, consider the Causes and Difference.

11 The

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11 The Cause of the Color of Urine, is the heat of the Bowels, and mixture of other Humors, and it is either white, citrine, subcitrine, of the color of Gold or Saffron, red and bloody, green, blue, and black, which is the worst of al.

12 Things contained in the Urine, are either Essential or Accidental.

13 Essential is,

1 Towards the bottom of the Urine, which being white, light, and equal, is very good: but being black, is very bad.

2 In the middle of the Urine, which being white, light, and equal, is indifferent; if it be black, it is dangerous.

3 Clouds on the top of the Urine are but seldom seen, and when they are seen, they portend but little good; and the blacker they are, the worse they are, because they carry the Image of Death.

14 Accidental is double; for either it occupieth an incertain, or certain place in the Urinal.

15 Such as occupy an incertain place, and sometimes fly up and down in the Urine, and sometimes settle in the bottom, are sometimes like Bran, sometimes like scales of fish, and sometimes like thrids.

16 Such as keep one certain place, are either in the bottom, as red and white gravel, little clods of blood, worms, thick flegm like snot: or else in the top, as wind fat, and things like Cobwebs.

Hermeti-

Hermetical Consideration of Urine.

1 Urine is Salt, separated from undigested Nourishment.

2 Of Urine, some is Exterior, some of Blood, and others Mixed.

3 Exterior Urine is that which comes of what we eat or drink, that is of our Nourishment; neither hath it any other Indication than what belongs to the Stomach, Liver, or Reins. It is called also the Urine of Tartar, because it comes of congealed Tartar, or stopping.

4 It is two-fold, Sound, or unsound. Sound is when there is a Tincture of Sulphur with it, and yet notwithstanding it is not alwaies of a Gold Color, but sometimes redder, and sometimes paler.

5 The Urine of Tartar is known by the Circle, which if it be only of a Leaden color, it shews Tartar, and the separation which is made in the three Members, Stomach Liver, and Reins.

6 The Salt, Sulphur, and Mercury may thus be discerned in Waters,

For the Bottom shews the Mercury.

The Settling neer the Bottom, the Salt.

And the Tincture the Sulphur.

7 The Urine of an unsound Man is two-fold, of Tartar, and of Nourishment.

8 The

8 The Urine of Tartar is three-fold.

1 *Alcolita*, which signifies Congealation, and the Tartar of the Stomach.

2 *Scatea*, signifies Putrefaction, and the Tartar of the Liver.

3 *Tremula*, which signifies stopping, and the Tartar of the Reins.

9 The Urine of Nourishment is Dreggy, and signifies a failing in the Attractive Vertue.

10 The Urine of Blood is when a Circle is in the Urine of a different Color and it tends commonly to Redness, and is the messenger of grievous Diseases.

The substance of Urine is three-fold; Thick, Clear, and Diaphanous, or like Cristal.

You have the *Semiotica*: the Symptomes follow.

LIB. IV.

Of Symptomes.

1 **S**ymptomes taken more generally, are an effect shewing the strength of Nature: More specially, they are an Accident proceeding from the Disease.

2 In Symptomes we are to consider the Differences and Causes.

A symp-

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A Symptome is either Primary, or Secondary.

3 Primary, is a hurting of the Actions or Functions.

1 Either of the Animal, in respect of sense or motion.

2 A lessening or depravation of the Vital in Quantity or Quality.

3 A corrupting of the Natural.

4 Secondary, is either a change of the Quality, or a vice of the Excrements.

The change of the quality is two-fold; either Common to all the Sences, or Proper to one.

Common to all, are the Bigness, Number, Figure, Motion, or Rest changed.

5 Proper are, the Simple Effects of the Body: and they are either to be seen, as the color in the yellow Jaundice; or to be smelt, as a stinking Breath; or to be heard, as noise in the Ears; or to be tasted, as bitterness and saltness in the Throat; or to be felt, as the heat in a Fever.

6 Excrements offend, either in substance, or in quality, or in quantity, in manner, or in time.

7 The Causes of Symptomes are either the first, or arising from the first.

The first, are a hurt of the Functions, either of the Animal, as the Brain, Sences, and their Organs: or of the Vital, as Diseases that afflict the Heart and Lungs: or of the Natural; as such Diseases as afflict Nourishment and Generation.

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8 Arising from these, are the change of qualities; whether arising from the Simple Affects, or the vice of the Excrements.

9 The Causes of the Simple affects of the Body are, the hurting of the Natural Functions; namely, Attraction, Retention, Digestion, Expulsion, from whence vicious humors arise.

10 The Cause of vicious Excrements, is these vicious Humors, which offend in quantity, quality, or substance.

11 Thus you have the Common Affection of *Pathologia*: The Special remains, which are *Æthiologia*, and *Nosologia*.

LIB. V.

Of the Æthiologie of Diseases.

1 *Æthiologia* is that Art which declareth the Causes of Diseases.

2 The Causes of Diseases are either General or Particular.

3 The General are, the Theological, or Physical.

4 The Physical are either bred with us, or come afterwards.

5 Those that are bred with us, are either Natural, or against Nature, through fault either

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ther of the Seed, or of the Mothers Blood.*

6 Those which come afterward, are either Ex-
ternal or Internal.

The External Causes of Diseases.

- 1 The External Causes are either more necessa-
ry, or less necessary.
- 2 More necessary are the six things not Natu-
ral: namely, Air; Meat and Drink; Sleeping
and Watching; Exercise and Rest; Fulness and
Emptiness; and Affections of the Mind.
- 3 Air begets Diseases, either by Inspiration,
or Respiration, and changeth our Bodies by a
Quality manifest or hidden; and that according
either to the Heaven, or the Wind.
- 4 Nourishment changeth our Body, according
to its Quality, Quantity, and convenient Use.
According to its Quality, Intemperancy, Mat-
ter, or Substance.
- 1 According to Intemperancy; when it is
hotter, colder, dryer, or moister than a-
grees with our Bodies.
- 2 According to Matter, when it is either too
thick, or too thin of Juyce.
- 3 According to Substance; when it is pu-
trified before it is eaten.
- 5 According to quantity, when we eat so much
that we over power the Vessels: or so little that
our Bodies want Nourishment.

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- 6 Sleeping and watching cause Diseases, either
when they are immoderate, or not taken at due
times.
 - 7 Exercise and Rest offend,
 - 1 In Quantity; when they are either too
much, or too little.
 - 2 In Time; when they are taken unseason-
ably.
 - 8 Fulness and Emptiness breeds Diseases.
 - 1 Emptying offends, either when it is want-
ing, or when it is too much.
 - 2 Retention offends the same ways, and
that in respect of either Excretions,
Blood, or Seed.
 - 9 Affections of the Mind stir up Diseases when
they grow immoderate, as Anger, Joy, Fear, and
Sadness.
 - 10 Causes of Diseases less necessary are four,
 - 1 Such things as compass us about, as Heat,
Baths, Unctions, &c.
 - 2 Such things as we take in; as Minerals,
Plants, Living Creatures, not well prepa-
red.
 - 3 Immoderate Evacuation of Blood, and
immoderate Copulation.
 - 4 External Motion, as Running, Riding, &c.
- Internal Causes of Diseases.*
- 1 Galen, and all his Apes, deny any containing
Cause of a Disease. 2 later-

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2 Internal Causes are either Containing, Contained, or such as cause violence: but most properly things contained.

3 All Hereditary Diseases come from Causes containing.

Things contained as they are causes of Diseases, are against Nature, as Humors, Vapors, or Wind.

4 The Internal causes are either by themselves, or by accident, or according to place.

5 The cause which stirs up a Disease by it self, are either through fault of Quantity or Quality.

Through fault of Quantity, is either a want of Blood and Spirits, or a superabounding of Blood, which is called *Plethora*.

6 Want of Blood and Spirits, proceeds,

1 From the Constitution of the Body.

2 From outward heat, as of the Air, Fire, &c.

3 From fasting.

4 From Purging.

5 From Watching.

6 From Labor.

7 From Joy.

7 A Redundance of Blood, or a *Plethora*, distempers both Heart and Liver, and is most incident to people of idle lives.

8 The fault of the quality is called *Cacochymia*, which is either,

9 Confusedly of all things contained; or particularly of some of them; as

I Of

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1 Of Humors, as a hot, cold, moist, or dry distemper.

2 Of Matter, when the Humors are too thick, or too thin, hard or turbulent.

3 Of the Form, when the Blood or Spirits are corrupted by putrefaction of humors.

10 *Cacochymia* of certain things contained, is of Choller, Melancholly, Flegm, Watry Humors, and Wind.

11 The Causes of Choller are,

1 A hot and dry Temperament of the Liver and Heart.

2 A frequent concourse of cool Air.

3 Hot and dry Nourishment.

4 The Evacuations of Choller stopped.

5 Vehement Exercise.

6 Immoderate Watching.

7 Anger.

12 Choller, is either Natural, or against Nature.

Natural is either Nourishing, or Excrementitious.

Against Nature, is either in the Liver, or in the Vessels.

13 The Causes of Melancholly are,

1 A dry Liver and Heart, and a stopped Spleen.

2 Cold and dry Air.

3 Much feeding upon gross food.

Z 2

4 Usual

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- 4 Usual Evacuation stopped.
- 5 Care, and much Watching.
- 6 A sad life.

14 Melancholly is either Natural, or against Nature.

Natural is either Nourishing, or Excrementitious.

Against Nature is hot and sharp.

15 The Causes of a *Cacochymia* of Flegm are these,

- 1 A moist Temperature of the Heart and Liver.
- 2 A cold and moist Stomach.
- 3 Cold and moist Air.
- 4 The use of cold and moist food.
- 5 The avoiding of Flegm by the Mouth and Fundament stopped.
- 6 An idle lazy life.
- 7 Much sleep.
- 8 Leading a life without Care.

16 Flegm, is either within the Veins, or without.

Within the Veins, it is either Natural, or against Nature.

Natural is either more or less Nourishing.

17 The Causes of a *Cacochymia* of Water are,

- 1 The Stomach cold, the Liver and Spleen stopped.
- 2 Cold and moist Air.

3 Moist

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3 Moist Food.

4 Retention of usual sweating, or urine, or accustomed Evacuation.

5 An idle life.

6 Immoderate sleep.

7 Sadness.

18 The Causes of a *Cacochymia* of Wind are,

1 A cold and moist Stomach.

2 Cold Air.

3 Windy Meat.

4 Retention of Excrements.

5 Idleness.

19 The Internal Causes of Diseases, by Accident, or according to the seat of the Body, are either in the first, second, or third Region.

A *Cacochymia* may occupy all the Regions of the Body, or but one of them.

A *Plethora* is conversant in the second and third Regions only, or in but one of them.

What my Author means by Region here, I know not, unless he mean the Ventricles.

20 The humor is gathered together in any part, either by Congestion, or by Fluxion.

21 In every Fluxion are four things to be considered,

1 The matter which is moved.

2 The way by which it is moved.

3 The part sending it.

4 The part receiving it.

Z 3

22 The

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22 The Matter flows either by Transmission or Attraction.

23 The Causes of Transmission are either, the violence of the Matter, or the plenty of it, stirring up the Expulsive Faculty.

24 The Causes of Attraction is unnatural heat, Grief, Motion, Rubbing, Consent of Parts.

25 You have the Universal Causes both Internal and External: The Particular follow.

The Causes of the Diseases of the Parts, both Similar, Organical, and Common.

1 The Causes of the Diseases of the Similar parts, are either Evident, or Antecedent, and Consequent.

2 Evident are such as make a desperate attempt upon all the Body, and afflict the Spirits, the Humors and Substance of the parts: if they be strong there will be some quail to get them out again.

3 Antecedent and Consequent, though they be of another temper and quality; yet they afflict the parts of the Body by Contagion.

4 The Cause of Organical Diseases are, of Conformation, Magnitude, Number, or Place.

5 Of Conformation are the Figures of the Parts, Passages, Cavities, or Superficies.

6 The Figures of the Parts are inverted, either through

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through the fault of the Seed, or Womens Blood in the Womb, or default of the Midwife at the Delivery, or by the fault of the Physitian in giving Physick after the delivery; or by accident, as blood-letting, Convulsions &c.

7 The Causes of Diseases of the Passages and Cavities are either of too much dilation, or too much straitness.

8 The Causes of Dilation are, either opening Medicines, or the Expulsive Faculty strong, and the Retentive weak.

9 Dilation of the Vessels proceeds either from the plenty, and quantity of Humors, or else from their quality.

10 Diseases of straitness proceed either from Obstruction or Constipation, Contraction, or Compression.

11 The Causes of Superficial Diseases are roughness and smoothness.

Of roughness are such things as are sharp, cleansing and corroding.

Of smoothness, such things as are Glutinous.

12 The Causes of the greatness of the Disease are, either encrease, as plenty of Matter, strength of Nature, Wind, &c. Or decrease, as weakness of the Spirits, defect of Matter, Wounds, Bleeding, Putrefaction.

13 The Causes of accidental Diseases, and their Symptoms, are understood by themselves:

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but of Compound Diseases by the Causes or the
Simple.*

14 Thus much of *Aethiologie: Nosologie* fol-
lows, which is either General, or Special.

LIB. VI.

Of General Nosologie.

1 **G**eneral *Nosologie* is that Art which sheweth
the Nature and Difference of Diseases.

2 A Disease is an Affect against Nature, when
by the Actions of the Body are viciated.

3 A Disease is Essential, or Accidental.

4 An Essential Disease is Particular or Com-
mon.

Particular, are either Similary, Organical, or
Dissimilary.

5 Similar, is

1 A Distemper either Simple, as Hot, Cold,
Moist, or Dry: or Compound; as Cold
and Moist, Cold and Dry, Hot and Moist,
Hot and Dry.

2 Immoderation of the Matter, as when the
Part is either too hard, or too soft, too
loose, or too much bound, too thick, or
too thin.

3 A Corruption of the whol Substance,
which

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which is either Infectious, or Venemous.

6 An Organical Disease is, either of the Con-
formation, Number, and Bigness, or Place.

7 A Disease of Conformation is either in the
Form, or passages of the Body.

8 A Disease of Bigness, is when the Members
of the Body are either bigger or less than they
should be.

9 A Disease of the Number, is when the Mem-
bers are either more or less than they should be.

10 A Disease of the place is, when Members
are not in their right places, as in Ruptures and
Dislocations.

Accidental Diseases.

1 Accidental Diseases are either in respect of
Number, or Composition: and both of them are
either Singular or Manifold.

2 Singular, is either Simple or Compound.
Simple is either by it self, or with company.

3 Manifold, is either Implicite, Joyned, or
Disjoyned.

4 Joyned is, when the Effect of one is the
Cause of another.

5 Disjoyned are such as lie in divers parts.

6 Implicite Diseases are, when divers parts
conspire together to afflict one Function, as a
Pleuresie and an Asthma both afflict the Lunges,
and

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and by the Lungues the Breathing.

7 The Substance of some Diseases is like a Tenant at will, quickly removed, the Cause being taken away, as Feavers: Others by tract of time are become Habitual to the Body, as Hectick Feavers.

Diseases according to the Place.

1 According to the Place, they are taken either from the Subject, or adjunct.

Those which are taken from the Subject are taken either from the Parts, or from the Constitution of Man.

Those which are taken from the Adjunct, are taken in respect of the Region and Air.

2 The Diseases of the Body are either Universal or Particular.

Universal, as Feavers; or Particular to some parts of the Body, as pain, in some particular Member, &c.

3 A Disease, by reason of the Constitution of a Man is taken,

1 From the Nature of the Man, and so is more familiar to one Complexion than another.

2 From the Age, and so is most familiar to Child-hood, Youth, Manhood, old age.

3 From Sex, and so is most familiar to Men or Women.

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4 In respect of the Region,

1 Some are scattered up and down here and there, and are called *Sporadical*.

2 Others are Common, and are called *Pandemical*.

3 Some are proper to one place, as Agues to Fenny Countreys, and are called *Endemical*.

4 Others rage at some particular times, and are called *Epidemical*.

Diseases according to Time.

1 They are taken in respect of the Time of the Disease, or the Time of the Year.

2 The time of the Disease is taken according to the parts of the Disease, or the Disease it self.

3 The parts of a Disease are, the Beginning, Encrease, Station, and Declination.

4 The Disease it self is to be taken in respect of its Continuing.

5 The Continuing of a Disease is either short, Long, or Chronical.

Short is either with danger or without danger: and in both, it is either very Acute, or Acute; and in these, either Symply, or by Degeneration.

6 In respect of the Continuance of it; it is either Continual or Intermitting.

7 In both these consider, their Beginning, Encrease,

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crease, Station, and Declination.*

8 In respect of time, some Diseases are most frequent in the Spring; some in Autumn, some in Summer, some in Winter.

Diseases according to Custom.

1 They are taken according to the Nature, or according to the Event of the Disease.

According to the Nature, it is either Gentle or Malignant.

2 According to Event, it is either Healthful or deadly, curable, incurable, or threatening relapse.

Diseases according to Magnitude.

1 A Disease is either great or small.

2 A Disease is great, either by it self, or by accident.

By it self three waies:

1 In respect of its kind, proper Essence, or Cause.

2 In respect of its active Power.

3 In respect of its ill Conditions, or ill Symptoms.

3 A Disease is great by Accident,

1 In respect of the part afflicted, if that be Noble; as a Disease in the Head is greater than one of the Toe.

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2 In respect of the Faculty of the Body that is hurt by the Disease; and so deprivation of Sences is greater than the Tooth-ach.

Diseases according to Cause.

1 They are caused either Essentially, or according to Consent.

2 Some are inbred, or Hereditary: others not Hereditary, but adventitious.

3 Adventitious are of Blood, Choller, Flegm, Melancholly: and each of these are either Internal, or External.

4 Thus much of *Nosologia* in the General: the Special follows.

5 Special *Nosologie* is, that which Numbers up all the special Diseases which afflict Nature.

6 These arise either from Natural Causes, or External.

7 From Natural Causes, are either Universal, which occupy the whol Body as Feavers: Or such as occupy only particular parts of the Body: Of both which in order.

LIB. VII.

Of Feavers.

A Feaver is a heat against Nature, proceeding from the Heart to the rest of the Body.

2 Its Considerations are,

1 The common Affections, namely the disposition of the Body, and the Signs.

2 The Differences of the Feavers.

3 The Disposition of the Body is either Internal, or External.

Internal in respect of Temperament, Sex, and Age.

External in respect of Heat, either of the Fire, Sun, or Bath, drinking Wine, use of Spice, and hot Meats, or heat of Air.

4 The Signs are General, as swift Pulse and frequent, heat of Body, and failing of strength.

5 The Differences of Feavers are taken,

1 From the Quality of the Subject.

2 From the Quantity.

3 From the Essence.

6 Feavers from the quality of the Subject are taken,

1 From the Feeling; as such as come with cold

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cold fits at the first, or without cold fits.

2 From the Sight; as with red high color, or swarthy color.

3 From the Taste; as such as proceed of salt Flegm.

7 Feavers from the Quantity are either continually great, mean, or but light, short, or long, most violent in the night, or in the day.

8 A Feaver from the Essence of the Subject, is either common to all, as Pestilential Feavers: Or,

9 Proper only to those that keep ill Diet.

10 A Pestilential Feaver is caused by breathing in a Venemous and Malignant Air.

11 The Causes of Feavers properly to be considered are,

1 Of the Heart; as a Hectick Feaver.

2 Of the Spirits joyned to the Heart; as one day Feaver.

3 Of Humors joyned to the Heart; as a continual Feaver.

12 The Degrees of a Hectick Feaver are four:

A Consumption

1 Of the Fat of the Heart.

2 Of the Moisture between the *Pericardium* and the Heart.

3 Of the strings of the Flesh consuming.

4 Of the strings of the Flesh consumed, and is called *Marasmus*: And this is two-fold.

First, Of Cold and Driness, as happens to all

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all people that die with Age.

Secondly, Of Heat and Dryness, which is
contrary to Nature, and the disease now
mentioned.

13 Feavers that have their Original from the
Spirits, are,

- 1 One-day Feavers.
- 2 Such as last three daies; as *Synochus non putrida*.
- 3 Such as encrease from the beginning to the end, called *Achmastica*.
- 4 Such as decrease from the beginning to the end, called *Parachmastica*.
- 5 Such as stand alwaies at one stay, as *Hemotona*.

14 Of the Humors ariseth *Synochus*, or a continual Feaver, either of Inflammation or Blood, or Blood which is not putrefied: or of Choller which is putrefied.

15 A putrefied Feaver is either Primary, or not Primary.

16 Primary, is either Continual, or Intermitting

17. Continual is,

- 1 Without Remission, coming of thick Choller, as a continual burning Feaver.
- 2 With Remission, which is either ordinate or inordinate; and so you have either a Remitting, Quotidian, Tertian, or Quartan Feaver; which are caused according

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as the Choller is in heat or thickness.

18 An Intermitting Feaver, which is that Disease we usually call an Ague, proceeds of thin Choller, mixed in smal Veins.

Indeed (though my Author do not say so much) the cause of an Ague is Choller within those veins appropriated to the Circulation of Blood.

19 Agues are Simple or Compound.

Simple are Quotidian, Tertian, and Quartan, Compound are compounded of them.

20 A not Primary or Symptomatical Feaver ariseth from putrefaction without the Vessels, and is incident only to some particular part.

21 You have the Univerſal Affects in Feavers: the singular follow, which are either Internal or External.

LIB. VIII.

Of Internal Affections.

1 **T**HE Internal Affects are those which are under the inward skin, and for the most part, proceed from an inward cause.

2 They are such as belong to the Head, Jaws, Breast, inferior Ventricle, and Habit of Body.

3 Those in the Head, are either in the principal

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part thereof, as the Brain, in the Skin, Substance,
Ventricles, or passages thereof.

4 The Affects of the Skins of the Brain, are wa-
ter in the Head, the pains of the Head, which are
called,

1 *Cephalalgia*, or a pain that comes but sel-
dom, and that upon occasion given.

2 *Cephalaea*, or an usual, or inveterate Head-
ach.

3 *Hemicrania*, or the Megrin, which is a
painful evil, occupying only but one side
of the Head.

5 The Afflictions of the substance of the Brain,
are either of the Functions of the Mind, or else
the Sleep. The Functions of the Mind, are either
Weakness, or Alienation.

6 The Species of weakness of Mind are,

1 Dulness of the Mind.

2 Slowness of Wit.

3 Want of Judgment.

4 Forgetfulness.

7 Alienation of Mind, is either without a Fea-
ver, or with a Fever.

Without a Fever is Folly, Fantasticalness, rash-
ness, Melancholly, which is two-fold.

1 Hypochondriacal, proceeding of Wind
from the *Hypochondria*, and causeth idle
fancies, and as foolish as idle: Or

2 Without Wind, as Madness, Fury, and
such

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such things as are like to it, which are u-
sually called Witchcraft, and possession
with Devils.

8 Alienation of Mind with a Fever is called a
Phrentic.

9 The Affects of Sleep, are in quantity or qua-
lity.

In quantity, when it is too much, or too lit-
tle.

10 Sleep exceeding in quantity, is either of
such persons as are in Health, or such as are not
in Health.

Of such as are not in Health, it is called *Caror*,
Coma, or with a Fever, as Lethargies; or with
Madness as *Cataphora*.

11 Sleep offending in quality, is when it is un-
quiet, either by Dreams, or walking up and
down, snorting gnashing the Teeth, or talking,
with the Mouth or Eyes open.

12 The afflictions of the passages of the Brain
are Vertigo, Falling sickness, Cataleptis, which is
the disease old dotting Searchers call Planet struck,
the Mare, Apoplexy, Palsey, Convulsion, Trem-
bling, Rhewm.

13 Convulsion either comes by fits, or is con-
tinual.

That which comes by fits, is either Universal,
as the Falling-sickness; or particular, as that which
we usually call Convulsions.

Afflictions of the Eyes.

- 1 The Afflictions of parts of the Head less principal are. of the Eyes, Ears, Nose, and Mouth.
- 2 The Afflictions of the Eyes, are either in the Globe of the Eye, or without it.
In the Globe are either Diseases or Symptoms.
- 3 Diseases occupy the three Tunics of the Eyes: The *Uvea*, *Cornea*, and *Adnata*.
- 4 In the *Uvea* happens a dilation, diminution, divulsion, and breaking of the *Pupilla*, *Pneufis*, and Suffusion.
- 5 In the *Cornea* are such afflictions as obscure it, make it stick out, or dissolve it.
- 6 Afflictions which obscure the *Cornea*, are thickness, whiteness, redness, or yellowness.
- 7 Such as cause sticking out in the *Cornea*, are Pustules like the small Pox.
- 8 Such as cause Solution of Unity, are Ulcers, or *Rhexis*.
- 9 *Rhexis* is a Rupture of the *Cornea*, which is caused either by cutting or corroding, and lets out the watery Humors, whereby the Eye is made less, and the Sight taken away.
- 10 Ulcers of the Eyes are either Superficial or deep, which though they have gotten many names, yet they are all but Ulcers.
- 11 Afflictions in the *Adnata* are *Fernigion*, and *Ophthalmia*.

12 The

- 12 The Symptoms in the Eyes are, fault in the Motion, Pains, and dulness of sight.
- 13 Dulness of the Sight, is when the Sight is either weakned, or quite lost.
- 14 Dulness of sight is when things are either seen darkly, or in false colors.
- 15 Diminution of sight is, either weakness, as in old men: or in young men that are pur-blind, or cannot see well in the light.
- 16 Diseases without the Eye, are either in the corners of the Eye, or in the Eye-lids.
- 17 Diseases in the corners of the Eyes are, Ulcers, Imposthumes, waterings of the Eyes, wheals, little knobs.
- 18 Diseases in the Eye-lids are, *Pseudophthalmia*, Scabs, failings in motion, and in the hairs.
- 19 Failings in Motion are in opening and shutting of them.
- 20 Faults in the Hairs are, when they fall down into the Eyes, moistness, sticking together, *Phallogosis*, &c.

The Afflictions of the Ears.

- 1 The Afflictions of the Ears, are either Diseases or Symptoms.
Diseases are either of Blood, Imposthumes, Ulcers.
- 2 Symptoms of the Ears are Excrements con-

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tained in the Ears, pain, faults in hearing.

Excrements are, immoderate Earwax, and Worms.

3 Faults in Hearing are, falsness of hearing, dulness of hearing, and deafness.

Falsness of Hearing is, buzzing, ringing, or noise in the Ears.

The Afflictions of the Nostrils.

1 The Afflictions of the Nose are, Ulcers, failings in the Smelling, and failings in the Excrements.

2 Ulcers are either Simple, or else Excrecent. Excrecent are, *Polipus*, or *Noli me tangere*.

3 Failings in the Smelling are, either a continual stink in the Nose, badness or absolute deprivation of Smel.

4 Failings of the Excrements are, sneezing, oppression, and bleeding of the Nostrils.

Afflictions of the Mouth.

1 The Afflictions of the Mouth are, either of certain parts of it, or else of the whole.

Of certain parts are, either of the Lips, Checks, Teeth, Gums, or Tongue.

2 Vices of the Lips are, wry Mouthes, grinning, &c.

3 Vices

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3 Vices of the Cheeks are, Convulsions, Palfies, &c.

4 Vices of the Teeth are, over longness, or shortness; growing out of order, too many or too few looseness, black, or other color; pain in breeding Teeth, or Toothach.

5 Vices of the Gums are, swelling, consumption, Imposthumes, and Ulcers.

6 The Afflictions of the Tongue are, either Diseases or Symptoms.

Diseases are, roughness, swellings under the Tongue.

7 Symptoms of the Tongue, are vices either of motion of the Tongue, Speech, or Taste.

8 Vices of Speech are, stuttering, lispings. Vices of Taste are, either weakness, or loss of Taste.

9 The afflictions of the whole Mouth are, yawning, stink, and thrushes.

Afflictions of the Jaws.

1 The afflictions of the Jaws are either in the *Tonsilla*, or *Columella*, or in the top or parts of the Throat.

2 The afflictions of the *Tonsilla* are, *Paristhmin*, *Antiades*, Imposthumes, and Ulcers.

3 The afflictions of the *Columella* are, falling down of the Pallat, Inflammations, and Ulcers.

A 2 4

4 Such

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4 Such Diseases as occupy the parts of the Throat are, Quinsies, or Inflammations, Ulcers, and Compression.

The Afflictions of the Breast.

1 The afflictions of the Breast, are either the afflictions of the Spiritual part of the Heart, or of the Breasts.

2 The afflictions of the Spiritual parts, are either Diseases, or Symptoms.

3 Diseases are in the Lungs, the Pleura, or the Cavity of the Breast.

4 In the Lungs are distempers, stretchings, obstructions, Inflammations, Imposthume, and Consumption.

5 The afflictions of the Pleura, is a Pleuresie.

6 In the Cavity of the Breast is Suppuration called *Empyema*, and collection of Humors.

7 The Symptoms of the Spiritual part are, failings of the voyce, difficulty of Breathing, Cough, Spitting of Blood.

8 Failings of the voyce are, Hoarceness, and other failings.

Difficulty of breathing is either *Asthma*, or *Orthopnea*, or *Dysnea*.

9 The afflictions of the Heart are either Diseases or Symptoms. All Diseases afflict the Heart, especially such as come of venemous humors.

10 Symp-

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10 Symptomes of the Heart are, weakness of strength, Faintings, and Palpitation of Heart.

11 The afflictions of the Breasts, are either of the Body of the Breasts, or of the Milk.

Of the Body of the Breasts, is of the Breasts themselves, or of the Nepples.

12 The afflictions of the Breast are, Encrease, Decrease, Inflammation, *Morbui Piliaris*, Hardness, Ulcers, Cancers.

The afflictions of the Nepples are, Ulcers, and Consumptions.

13 The vices of the Milk are, Congealation, abounding, and want.

14 The afflictions of the inferior Ventricle are, either in the parts dedicated to Nourishment, or to Generation.

15 Diseases in the parts dedicated to Nourishment are, either in the Stomach, or in the Guts, or Fundament, or in the Mesenterium, or in the Liver, or in the Spleen, or in the Gal, or in the Reins, or in the Bladder.

The Afflictions of the Stomach.

1 The afflictions of the Stomach are, either of the Throat, Ventricle, or of the Stomach it self.

2 The afflictions of the Throat, are either Diseases, or Symptoms.

3 Diseases are, distemper, hardness, ulcers.

Symptomes are, Difficulty of swallowing, and pain.

4 Af-

4 Afflictions of the Ventricle of the Stomach, are either Diseases or Symptoms.

5 Diseases are, distemper, weakness, inflammation, imposthumes and Ulcers.

6 The Imposthumes are three-fold,

1 Such as cause pain.

2 Such as afflict the Appetite.

3 Such as hinder digestion.

7 The Stomach, because it is very sensible (and especially the mouth of it) is easily offended by any matter that sticks there, and causeth Head-ach, and Heart-burnings by consent of the parts.

8 The Stomach, because it is the seat of Appetite, is afflicted either through failing, or Corruption of Appetite.

9 Appetite failing, is either Queasiness, or loathing of certain Meats.

10 Appetite depraved, is either Longings, such as are incident to women with Child, or immoderate Thirst.

Or else it is immoderate, as greedy eating, and Dog-like hunger.

11 The Stomach as it is the Kitchen that concocts the Food, is troubled either with Crudities, ill Concoction, Wind, Belchings, Risings in the Stomach, Hiccoughs, Vomitings both of Blood and Choller.

The

The Afflictions of the Bowels.

1 The afflictions of the Bowels are either Disease or Symptoms.

2 Diseases are, Obstruction, Binding, Inflammation, Imposthumes, and Ulcers.

3 The Symptoms are, not going to Stool, Loosness, Worms, and Pain.

4 Want of going to Stool, is either very slow, hard, or altogether stopped.

5 Fluxes are either with Wind, or without Wind, with Blood or Humors, or with Skins.

6 With Blood is either, the Bloody-flux, or Tenasmus, or a Flux of the Liver, or the Hemorrhoids.

7 Pain of the Bowels is either the Chollick, or Illiack Disease.

Afflictions of the Fundament and Mesenterium.

1 Afflictions of the Fundament are, Inflammation, Imposthumes, Ulcers, Clefts, Itching, Swelling, sticking out of Hemorrhoidal Veins, and falling out of the Fundament.

2 The Hemorrhoids are either Internal, or External.

The

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The Symptoms of them are, Immoderate flowing of Blood, or a stopping of it against custom,

3 The affections of the Mesenterium and Sweet-bread are, Swellings either soft or hard, and Inflammations.

Afflictions of the Liver and Spleen, Gall, Reins and Bladder.

1 The afflictions of the Liver and Spleen are either Diseases, or Symptoms.

2 The Diseases are either of the Liver, or of the Spleen.

3 The diseases of the Liver are, distemper, corruption of the substance, weakness, obstruction, hardness, swelling, inflammation, ulcers, imposthumes.

4 The diseases of the Spleen are, swelling, obstruction, hardness, inflammation, imposthume, ulcers and wind.

5 The symptoms both of Liver and Spleen are yellow and black Jaundice, Hypochondriack Melancholly, *Atrophia*, or pining away of Flesh, *Cachexia*, or Dropsie, which is three-fold.

1 *Anasarcha*, commonly called, a dry Dropsie.

2 *Ascytes*, or an ordinary Dropsie of water.

3 *Timpanites*, a Dropsie of wind.

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6 The afflictions of the Gall are, obstructions, stone, fulness, and emptiness.

7 The afflictions of the Reins are, stone, imposthumes, ulcers and pain.

8 The afflictions of the Bladder are, the stone, inflammation, imposthumes, ulcers, failings in making water.

9 Failings in making water and symptoms are, Diabets, or continual pissing; often and unseasonable pissing, when men are not able to hold their water; *Ischuria*, or stoppage of Urine; *Dysuria*, or pissing with pain; *Stranguria*, or pissing by drops, pissing blood.

10 These are the afflictions incident to the parts dedicated to Nourishment: Those which are incident to the parts dedicated to Generation follow.

Afflictions incident to the Parts dedicated to Generation.

1 They belong either to the Genitals of Men, or to the Womb.

To the Genitals of Men, they either come from some internal cause, or else they are subsistent in the Yard or Testicles.

2 From internal causes especially proceed immoderate Lust, *Priapismus*, or continual standing of

of

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of the Yard, the running of the Reins, and want
of carnal Copulation.

3 The afflictions of the Yard are, *Phymosis*, as
when the top of the Yard wil not be covered, or
being covered, wil not open; inflammation, impost-
humes, ulceration, Fleshy swelling and corrupti-
on.

4 The afflictions of the Testicles are, inflama-
tion, hard swelling and ruptures.

5 Ruptures are of divers kinds, and each kind
hath got a name by it self.

Those belonging to the Testicles are these
three,

- 1 When the *Omentum*,
 - 2 When the Testicle,
 - 3 When both
- } fal down into the
} *Scrotum*.

6 The afflictions of the Womb are Diseases and
Symptomes.

Diseases are either in the Womb it self, or in
the passage to it.

7 Diseases in the Womb it self are, impost-
humes, ulcers, hardness, stoppings, that droptic
of the Womb, usually (though very falsly) called
a Timpany, the Mole, afflictions of Wind and
Blood.

8 In the passage to the Womb are, Impost-
humes, ulcers, inflammation, itching, warts, exco-
riation, and bits of Flesh growing.

9 The Symptomes of the Womb are, stopping
and

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and overflowing of the Menstruis, the Flux of the
Womb, Whites, falling out of the Womb, and
the fits of the Mother, pain, faults both in the
Conception and Travel.

10 Faults of Conception are, Barrenness, and
vicious Conception.

11 The occasion of Barrenness is,

1 From the Man, as Palsey in the Yard, ill
shape of the Yard, stoppings and bruises
of the Spermatick Vessels, defect of the
Testicles, a huge great fat Belly.

12 Causes of Barrenness in Women are, vices
of the Womb, vices of the passage of the Womb,
but usually in the Womb it self, and that either
in the Mouth of it, or in the Substance of it.

First: In the Mouth of it; being either too
wide, or weakned by some violent Birth;
or filled with moist Excrements, or shut by
some scar or excrescence of Flesh, or com-
pressed by fatness of the Belly.

Secondly: The vices of the substance of the
Womb are, hardness, weakness, or cold and
moist distemper.

*The Afflictions of the Habit of
the Body.*

The Air, too much grossness, or slenderness,
weariness, stiffness, too much, too little, or cor-
rupt

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rupt sweat, pain in the Fleshy parts of the Body,
and in the Joynts, bunches.

You have the internal Afflictions, the external
follow.

LIB. IX.

Of External Afflictions.

- 1 **O**F External Afflictions are two kinds;
for some cause Deformity, some other
vices.
- 2 Deformity is either in the Hair, or in the
Nails, or in the Skin.
- 3 Of the Hair, when there is too much, too
little, or none at al, when 'tis tangled, when it
curls too much, or not at al, or is too hard, too
soft. or not of the color you would have it.
- 4 The default of the Nails are, when they are
loose, too long, or too thick, or too thin, or spot-
ted, or slit.
- 5 Deformities of the skin are in Certain parts,
or in Incertain.
- In Certain parts, are in parts that have Hair, or
else in the Face or Hands.
- 6 In places that have Hair, is Dandriff.
- 7 In the Face are, Wrinkles, Sunburning, Freck-
les.

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- 8 The Hands are, scaly, hard, chopt.
- 9 The Incertain parts are Deformities of the
Skin, roughness, the marks of Womens Lon-
gings.
- 10 Spots are either originally, as Molds, or
else Tetter, Ringworms, bitings of Fleas or Lice,
Itch, Scabs, &c.
- 11 Thus much of Deformity: Other Afflicti-
ons follow.
- 12 Swellings are either with pain or without
pain.
- 13 With pain are either Tumors or Pustules.
- 14 Tumors are either primary or secondary.
- 15 Primary are those that have their Original
from collections of Blood, as Erisipelas, and
Cancer.
- 16 Collections of Blood are caused either by
Inflamation or Bruises. Inflamation is greater or
lesser.
- The greater Inflamation is that which occupi-
eth either Incertain parts, or Certain.
- 17 Inflamation occupying certain parts is ei-
ther in the *Glandule*, or in the Joynts.
- 18 An Inflamation occupying Incertain parts
is either Simple or Compound.
- 19 They are called
 - 1 *Phlegmon*; of Blood.
 - 2 *Erisipelas*; of Choller.
 - 3 *Oedema*; of Flegm.

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- 4 *Schyrrus*; of Melancholly.
- 5 *Flatuosus*; of Wind.
- 6 *Varicosus*; which is sometimes of the Spirits, sometimes of the Humors, sometimes of both.
- 20 *Phlegmon*; is either
 - 1 *Phygitblon*: Emunctory Tumors inflamed.
 - 2 *Bubo*: Or a swelling in the Groyn, which is either Venereal, Malignant, or Pestilential.
 - 3 *Phyma*: A Pustule or Boyl.
 - 4 *Forunculus*: A Felon or Andicom.
 - 5 *Anthrax*: A Carbuncle.
 - 6 *Gargarion*: The Uvula inflamed.
 - 7 *Paristhma*: The Tonsilla inflamed.
 - 8 *Anurisma*: An Artery dilated.
 - 9 *Gangrana*: An Inflammation not mortified.
 - 10 *Sphacelus*: An Inflammation mortified.
- 21 *Erisipelas* is either
 - 1 *Herpes, Miliaris, Exedens, & Formeca*: Pustles that eat.
 - 2 *Phlictena*: Blisters.
 - 3 *Epiniētides*: Night Galls.
 - 4 *Hydrea*: Blue Pustules.
 - 5 *Dracunculus*: Crimson Veins.
- 22 *Oedema* is either
 - 1 *Atheroma*: A soft tumor in the Head with Matter, and without pain.
 - 2 *Steatoma*: with matter and hardness like Grease.
 - 3 *Meli-*

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- 3 *Melicerus*: with gravelly hard matter.
- 4 *Hydrocele*: of watery Rupture.
- 5 *Dropsies*.
- 6 *Scrophulus*: the Kings Evil.
- 7 *Bronchocele*: a great tumor about the Throat.
- 8 *Hydrocephalea*: a watery humor in the Head.
- 23 *Schyrrus* is either
 - 1 A Cancer, ulcerated or not ulcerated.
 - 2 *Elephantiasis*: a Leprosie.
 - 3 *Psora*: dry Scabs or Itch.
 - 4 *Enchymoma*: Bruises, black and blue spots.
 - 5 *Sarcocele*: Fleshy Rupture.
 - 6 *Polipus*: Spungy Flesh growing in the Nose.
 - 7 *Verruca*: Warts.
 - 1 *Acrocordones*, hanging by a string.
 - 2 *Mermecia*, sticking in the Flesh.
 - 8 *Cornua*: Corns on the Feet.
 - 9 *Callus*: on the Hands.
- 24 *Flatuosus* is either
 - 1 *Priapismus*: a continual standing of the Yard.
 - 2 *Timpanites*: a Dropsie of wind.
 - 3 *Hernia ventosa*: a windy Rupture.
- 25 *Varicosus* is either
 - 1 *Vitiligo*: Morpew.
 - 2 *Exanthemata*: smal Pox and Measles.

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- 3 *Parotides*: Tumors behind the Ears.
- 4 *Mentagra*: Scabs on the Chin.
- 5 *Bubonocèle*: a Rupture in the Groyn.
- 6 *Arthritis*: all Gouts: as
 - 1 *Chyragra*: the Hand Gout.
 - 2 *Sciatica*: the Huckle-bone Gout.
 - 3 *Genugra*: the Knee Gout.
 - 4 *Podagra*: the Foot Gout.

26 Solutions of Unity follow, which are either Ulcerations or Wounds.

27 Thus much for Sporadical Afflictions, which arise from Natural, and divers other Causes.

Those follow which come from external and certain Poysons, or abuse of Good Remedies.

So Coriander Seeds being unmeasurably taken, cause hoarsness of voyce, and madness, which of the two is the worst.

So Saffron, if it be immoderately taken, kills the Heart with laughing.

Pandemical Afflictions.

1 Pandemical or Common Afflictions are such as invade men universally, and they are either Endemical, or Epidemical.

Endemical are proper to the Place.

Epidemical to the Time.

2 Endemical Diseases by a certain perpetuity, are addicted to certain Places, Regions, and Cities,

as Agues to the Fenny Countries in *England*.

3 Epidemical Diseases rage at some particular times, as Pestilences, smal Pox, &c.

L I B. X.

*Of the Pathologie of Hermetical
Phylosophers.*

1 **I**T is of smal Moment, and not worth distinguishing, between the Disease, the Causes, and Symptomes; for the Cause, the Disease, and the Symptomes differ not in property, but only in power and act; as a Physitian that is asleep, differs from one that is awake; and as Sulphur kindled, differs from Sulphur not kindled; and as Salt dissolved, differs from Salt not dissolved; and as Mercury sublimated, differs from Mercury not sublimated.

2 The Roots of Diseases lie hid in the Body; which being in time separated, exalted and kindled, produce the Disease, and change of the Pulse.

3 For in Agues the Root of the Disease is in the Body in the intermission of the fit, though the Heart be not over-heated: Also in Falling-sicknesses the Root of them lies in the Body, though there be a months difference between the fits.

4 *Paracelsus* teacheth, That a Disease is a Sub-

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stance, and declares it by an Example; as in the
yellow Jaundice, the Center of which is in the
Gall, yet it brings no harm to the man while it is
in his Center, til it be diffused in the Body among
the Blood.

5 Hermetical Phylosophers consider here only
two things; namely, the Original of the Disease,
and the Difference.

6 The Opinion of Alchymists concerning the
Original of Diseases is two-fold: One of the An-
cient, and another of the Modern, which latter
seems to be the truest.

7 Ancient Hermetical Phylosophers, referred
the Original of Diseases to the Seed of them: e-
ven as Plants arise from their own seeds; so do al-
so Diseases from their specifical and peculiar seeds
in the Body of Man.

8 For as the beginnings of all Natural things
proceed from the influential operation of the
Stars upon the Seeds; so by reason of the corrup-
tion of the Nature of Man, there is contained in
his Body, the seeds of all Diseases, which by the
influential operation of the Stars in time shew
themselves.

9 For to think that Diseases come from the E-
lements is ridiculous, for both Elements and E-
lementary Bodies are but the Wombs in which
these Seeds are nourished.

10 In seeds is the form of the thing whereof it

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is a seed, potentially placed; and by power of
these, are all actions performed: from these pro-
ceed Tastes, Colors, Heat, Cold, Dryness, Moisture;
they contain in them, Vital Principles, Hardness,
Softness, Thickness, Thinness, Roughness, Smooth-
ness, and what not.

11 The Original then of these Seeds of Diseases
is this: Although at the first all things were created
pure, and therefore void of corruption and death;
yet after the Fall of our first Parents, the Curse
came upon them, and gave them a new Tincture;
and so the Seeds of Diseases came as well into the
Body of Man, as Thorns and Thistles on the
Earth.

12 The Seeds both of Death and Diseases come
thus into Man: The Earth being cursed for the
sin of *Adam*, brought forth many impurities, as
Arsenick, Vitriol, and many other both hot and
cold poysons, as Opiats; nay in the purest Crea-
tures there remains so much corruption which is
as well able to hurt, as what is pure in them to
help. Living Creatures, as Beasts, &c. live by
Plants and Herbs: Man by Beasts, and the Fruits
of the Earth: The impurity of which is that
which causeth so many several sorts of Diseases to
the Body of Man.

13 That there is such a seed of Diseases in Man,
may appear by this: Because we find many Dis-
eases to be Hereditary, nay, to continue individu-

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ally

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ally, many times to three or four generations,
which could not be unless the Seed of the Disease
were inherent in the procreative Vertue.

14 Somtimes Children are troubled with Dis-
eases which were not heeded in their Fathers, as
men that never had the Gout, beget Children
which in time come to have the Gout; judg the
like by the falling-sickness, &c. The Reason is,
All Seed must have a time to grow, and the Seed
was not come to maturity in the Parent as it is in
the Child: Contrary to this; Many times we
find that such as have the Gout, beget Children
which never have it; and those that have the Fal-
ling-sickness the like: The Reason of this is
either,

1 Because the impurity is separated by the
strength of the Natural Balsom in the
Womb: Or

2 Because the Root of the Disease is grown
old, and able to bear fruit no more.

15 That a Hot, Cold, Moist, or Dry Distem-
per, or Humors, should be the cause of a Disease,
is absolute non-sense to affirm; they are but the
Effects, as Heat is the Effect of Life, and not the
Cause of it: The Cause of a Disease must be
something which is real, and endued with a power
to produce such Effects.

16 Humors are a certain Fantastical Invention;
but imagine there be such things, they cannot
produce Diseases.

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- 1 Because they are not in the Macrocosm.
- 2 Because the Humors arise from the Disease,
and not the Disease from the Humors.
- 3 Because no Humor is either Salt, or Sour, or
hath any other Taste; neither hath it any
Salt or Tartar in it: And 'tis a most ridicu-
lous piece of non-sense to say Humors are
burnt; for bring a Humor to the fire it pre-
sently exhales away.

17 The Modern Alchymists derive the Origin-
al of all Diseases from these three Principles,
Mercury Sulphur, and *Sal*, because they are en-
dued with Vertues, Faculties, and Properties of all
sorts: from whence come infinite Varieties, Tastes,
Colors, Smels, by which various kinds of Disea-
ses are bred.

18 They hold the Causes of Diseases to be ten:

- 1 *Mercurius Pneumosus.*
- 2 *Mercurius Cremosus.*
- 3 *Mercurius Sublimatus.*
- 4 *Mercurius Precipitatus.*
- 5 *Sulphur Congelatum.*
- 6 *Sulphur Resolutum.*
- 7 *Sulphur Coagulatum.*
- 8 *Sal Calcinatus.*
- 9 *Sal Resolutus.*
- 10 *Sal Reverberatus.*

19 *Mercurius Pneumosus*, is an *Aethereal Spi-
rit*; the fire of Nature; the Ruler of Mans Body;
the

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the Mover and Guider of Actions ; and it is
thought to remain in the Ventricles of the Brain :
It seems he understands the Animal Spirit by it.
This Mercury is sometimes made so thick, that a-
gainst Nature it is shut up in Skins, in Cavities of
the Body ; and so being made Material, changeth
its name, and is called Wind : It causeth Swel-
lings, Kings Evil, Apostemes of Wind, and what-
soever Disease the Galenists say comes of Wind.

20 *Mercurius Cremosus*, or Mercury distilled,
is the Ark of our Life, the food and nourishment
of the other æthereal fire, 'tis true *Lac Virginium*
(that in the Colledges Dispensatory is but a
Puppet in a Play) the true Radical Moisture,
the Subject of Generation, Sweet, Liquid, Rare,
and Penetrating. This Mercury being separated
from the power of the former, whether by the so-
lid parts of the Body, or by Food, is sometimes so
circled about by ascension and descension, that it
begets grievous Diseases, as Apoplexies, Palsies,
Convulsions Falling-sickness, Tremblings, Heart-
qualms, *Incubus* and *Succubus*.

21 *Mercurius Sublimatus*, is the acute Spirit of
Radical Moisture, quick, penetrating, aerial, sub-
til, a lively and spiritual substance, and the next
instrument of Action : This sometimes waxeth hot,
but it doth not burn, and flies up and down, what-
soever it laies hold on, it breaks, and pains, from
whence comes Madness, Phrenies, Melancholly,
Headach,

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Head-ach, Quinsies, Pluresies, Pestilences.

22 *Mercurius Precipitatus*, is an æthereal Spi-
rit, sharp, tart, vehement incombustible, hot ;
'tis the Leaven of the Body whereby all things are
digested : By the Concoction and Digestion of
this Spirit (namely, when it is hindred from per-
forming its Function) come all those painful con-
gelations in the exterior parts of the Body, as the
Gout, &c.

23 *Sulphur* congealed, is most pure, white,
sweet, moving the Pulse, and distributing the heat
throughout the Body : From this Sulphur con-
gealed, arise all inflammations whatsoever, as the
Quinsie, Pluresies, &c. as also Feavers.

24 *Sulphur resolutum*, is a moist and soft sub-
stance, gently moistening all the parts of the Bo-
dy : it is full of Spirit, and accomodated to Gene-
ration. From this Sulphur, Alchymists derive
those sleepy Diseases (not from coldness, as Ga-
lenists prate) as Lethargies, *Coma*, *Catalepsis*, &c.

I wonder in my heart why Galenists should
hold these Diseases to come of cold, seeing they
confess sleep is caused by a sweet vapor sent up to
the Brain.

25 *Sulphur coagulatum* : From this some Al-
chymists derive all Fluxes : Others (and those
more properly) derive them from *Sal*.

26 *Sal calcinatus*, is the Balsom of Life ; that
firm, fixed, earthy Body, compounding Mercury
and

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and Sulphur in one, and making the whol Body
solid: From this (if it melt in the Body as som-
times it doth) ariseth Cachexiaes, Dropsies; and
all Diseases of Flegm: If Nature can expel it,
thence ariseth Sweating.

27 *Sal resolutus* is a liquid Body, sweet in tast,
of a binding faculty, by its pleasantness nour-
ishing and preserving the Body: This is the Ne-
ctar the Poets said the Gods drunk. If this suffer
Congelation, it grows hard, and this is the ori-
ginal of the Gravel and Stone.

28 *Sal reverberatus* is the general Clenser of
Nature: It clenseth the Body of its filth, by ope-
ning, cutting, purging, provoking vomit, urine,
and sweating, whereby it purgeth and quickeneth
the Body: From this Salt ariseth, Itch, Scabs,
Tetters, Ringworms, Botches, Boils, Carbuncles,
the French Pox, and the Scurvy, and all Diseases
that afflict the Blood.

The Differences of Diseases.

1 Of Diseases, some are Simple, some Com-
pound.

Compound Diseases the Alchymists stand not
much upon; because they are only an impedi-
ment of the Actions.

2 The Differences of Simple Diseases, the
Ancients laid down not so accurately, but the
Modern most accurately.

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3 Of Diseases, some are from the Seeds, o-
thers without the Seeds; for Diseases of the In-
struments of Strength, the Figure of the Body,
and solution of Unity, as Wounds and the like,
cannot arise from the Seeds; but only such as af-
flict the similar Parts.

4 They hold two kinds of Seeds of Diseases:

1 *Iliastrum*: that is when the Seed produ-
ceth a Disease, as Pears, Apples, and Nuts,
produce their like Trees: Of this Nature
are Dropsies, yellow Jaundice, Gouts, &c.

2 *Cagastrum*, which comes of Corruption,
as Pestilences, Feavers, Pluresies, &c.

5 They hold five Beings of Diseases.

1 Immediately from God: as the Pestilence
in *David's* time.

2 Influential from the Stars.

3 Natural: when it happens through de-
fault of Nature.

4 Mental: when it proceeds from the ima-
gination, either of the sick himself, or of
some other; under which head, Witch-
craft is included.

5 Venemous: which contains all Poysons,
both Natural and Artificial.

6 All Diseases may be divided into these four
Heads; to which all other Diseases may be redu-
ced as to their Fountains.

First,

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First, The Falling-sickness: to which may be reduced, the Palsie, Convulsions Vertigo, Melancholly, Apoplexy, and fits of the Mother.

Secondly, The Dropsie: to which may be reduced, al Impossthumes, the yellow Jaundice and Cachexia.

Thirdly, The Leprosie: to which may be reduced, al Ulcers.

Fourthly, The Gout: to which may be reduced, the Chollick, Stone, Head-ach, Tooth-ach, &c.

7 Of Diseases, some are Coagulated, others Resolved; for some consist of the impurity of the seeds, the fruits of which turns to Coagulation: others to Resolution.

Diseases arising from Coagulation or gnawing in the Stomach.

Al Diseases of the Head and Throat: all Diseases that come of parts stopped, as the Chollick, Stone, and all difficulties of urine.

Diseases of Resolution are, all such as come by opening of those parts of the Body which should be stopped, as Fluxes of all sorts, Running of the Reins, &c.

8 Diseases are two-fold; some proceed from the Food we eat; others from Celestial Influence.

First. Those which come by the Food we eat, come

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come by the impurity thereof, which ought to be separated and expelled by the usual waies. But when Nature is not able to administer her Functions as she ought to do the Disease takes Root in the Body, which brings forth fruit in its proper and appointed time. That which causeth these Diseases to take Root is Opportunity; for they search out a place where the Natural Balsom is weak, and the Spirits proper for the nourishing such an untoward Seed: as Hemlock and Henbane grow neer the places where they empty Jakes, and Wormwood neer Iron works, because there both Earth and Air is convenient for them.

And then secondly, Such as come by Celestial Influence, take Root in our Bodies by the Air we breath in: for as by the Blessing upon the Creation we receive our nourishment from it; so by the Curse upon the Creation we receive the Causes of Diseases by it: God is as the Sealer, that the Seal, and our Bodies the Wax that receives impression from it.

9 The most exact difference of Diseases is drawn from these three principles, *Mercury, Sulphur, and Sal.*

Of Mercury come all Diseases of sharp and sower Vapors, Falling-sickness, Apoplexies, Palsies, al kinds of Defluxions and Rheums, all Malignant and Epidemical Diseases arising either from Poyson or Infection of Air.

If Sulphur be immoderate, it causeth Inflammations of all sorts, Feavers, and sleepey Diseases. Let no man wonder that Feavers and sleepey Diseases should come from one and the same Cause; your admiration will quickly cease so soon as you are unchained from *Galen*, and a little better acquainted with *Dr. Reason*: For the immoderate drinking of Sack causeth sleep as well though it be extreme hot, as the immoderate taking of Hemlock, Poppy, or Henbane, which are extreme cold: The Reason is not in the Bodies of the Creatures themselves, but in the Sulphurous quality of them.

From Salts all Internal Corrosions take their Original, as Imposthumes, Ulcers, Fluxes, Bleeding, Heat, and stoppage of Urine; and according to the kinds of Mercury, Sulphur, and Sal, so are the kinds of Diseases, as we shewed you before. I have now done, after I have told you, That Alchymists by the Seeds and Roots of Diseases, understand nothing but the Causes of them.

10 To this Division pertain all Diseases of *Tartar*: It is called Tartar, because of that similitude it hath with that Tartar that is found in Wine; because it heats and burns the Body as Tartar doth.

Tartar in the Body of Man is a certain Juyce coagulated: This Juyce is taken from our Nourishment

nishment by eating Beasts; and it is inherent in the Beasts we eat by eating Herbs. But when in the Microcosm all the internal Faculties work in a due order: This Tartarial matter is separated from the due nourishment, and cast out by Nature.

There are two things which cause the retaining of it.

- 1 The weakness of the separating, or expulsive Faculty.
- 2 The immoderate taking of Food, whereby there is such plenty of it, that the expulsive Faculty is not able to cast it all out and so it lies in the Body, grows thick, and produceth those effects we mentioned before.

That we may make this appear the more lucidly, and as clear as the Sun when he traces over the Nemean Lyons Back, consider the very same things in the Macrocosm. You see in that the Earth is in some places more pure, in others more impure; you see the Water is purer in one place than in another, as every Laundress can tell you, and yet all Water comes from the same Fountain and Original, namely the Sea: You see the divers difference in divers Nations in Corn and Wine, and the divers effects they produce; and therefore what wonder is it that this Tartarial matter being separated principally in the Stomach, should produce

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duce such different effects in the Body of Man, as
the Stone in one place, and the Gout in another.

11. There are four kinds of Tartars, *Viscuosus*,
Bolar, *Sandy*, and *Stony*; and one of these con-
tains in it more Salt, another less: Thence it
comes to pass that one afflicts the Body with more
pain than the other; for the more Salt there is in
the Tartar, the greater is the pain: for in Tartar
is contained all the species of Salt, which is that
which causeth the biting or paining quality of all
Minerals and Plants, as common Salt, Allum, Vi-
trial, Salt Peter, Sal gem. Sea Water, Aron, Net-
tles, Ar-smart; and therefore it is no wonder if
the differences of Tartarial Diseases be so mani-
fold.

12. The Diseases of the Stomach arise from the
impurest parts of the Tartar: for if a Bolar Muc-
cilage which is tough, viscuous, and alluminous,
possess the sides of the Tunicle of the Stomach,
there ariseth a stoppage of the vital Spirits, which
are the Authors of al Natural actions, whereby
they being taken Prisoners, they cannot execute
their Office in separating the pure Nourishment
from the impure; and so the digestion comes to
be weak, slow, and as faulty as either.

And if these Tartarial Spirits be very strong,
they easily overcome the inbred Spirit of Man: If
they be mixed with much Salt, they turn into gra-
vel and Stone; if pure of themselves, without
much

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much Salt, they cause Consumptions and pinings
away; if impure, they are changed into another
Nature, they turn Antimonial, and cause Vomi-
ting; if Aerial, they cause Corrosions, and Pains,
especially in the Stomach; if Vitrial, they cause
a Dog-like Hunger, because by the swiftness of
their motion they catch and consume what is gi-
ven for Nourishment: for according to the Opi-
nion of *Severinus* it is the Spirits that cause Hun-
ger, draw, concoct, and coagulate whatsoever is
taken into the Body of Man, which the stronger
they are, the more swiftly they perform it; the
purer they are, the better they perform it.

13. As for Diseases coming by Celestial Influ-
ence, *Quercitanus* affirms they come through the
breathing in of the Air; but if you ask him how
the Air comes afflicted, he gives you *Ignoramus*
instead of *Billa vera*. He and *Fernelius* say, It is
a Hidden Matter; 'tis something, but they know
not what: But *Severinus* (a man that waded a
little deeper than the addle Brains of vulgar Phy-
sicians could reach to) in his Book of Celestial
Influences, proves, That they come from the se-
veral Constitutions of Heaven, the several Influ-
ences of Stars arising from the several Conjuncti-
ons with the Malevolents.

14. To make all a little plainer in the winding
up, that so we may be the better understood.

The Diseases in Man are three fold.

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First, Such as come from Fire and Air, which are the two Elements that generate the Spirit of Man, from whence come all Epidemical Diseases, and such as come by the Influence of the Heavens.

Secondly, Such as come of Air and Earth, which two Elements cause the Tartar, and all Diseases which we noted before, to proceed therefrom: of which the Ancient Physitians wrote little, knew less, and practised none.

Thirdly, The Seed of the Parents, which contains in it,

1 The Course of the Elements, from whence arise all acute Diseases.

2 The Courses of the seven Planets, from whence come Chronical Diseases, which last as long as the said Course of the Planets remain uncontrouled by others; and this may be known by the Government of the Planets themselves: as the Sun governs the Heart, the Moon the Brain, Saturn the Spleen, Jupiter the Liver, Mars the Gall, Venus the Reins, and Instruments of Generation, and Mercury the Lungs: And all Diseases whatsoever keep their Court in one of these places.

3 The four Courses of the Humors, which Alchymists call Salts, Cabalists Humors, and so do Galenists for fashion sake.

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The four Courses of the Qualities or Complexions, namely, Heat and Moisture, Cold and Moisture, Heat and Dryness, Cold and Dryness.

You have the *Theoretical* part of Medicine: The *Practical* follows.



TOME II.

Of Practical Medicine.

Radical Medicine is that which tends to, and endeavors at the end of Medicine, namely, the Health of Man.

2 The Parts of it are, *Hygiæna*, and *Therapeutica*. You shall have the Interpretation of both words, when you come to the Explanation of them.

C c 3

Tome



Tome II. Part I.

Of Hygiēna.

1 Hygiēna is the first part of Practical Medicine, which teacheth the right use of the six things not Natural, for the preservation of Health.

2 To the causing of Health belongs a good temper of the Similar Parts, a due conformation of the Instrumental Parts; both which are attained by a due use of the six things not Natural.

3 The signification of the word Hygiēna, is a defending of Health: it consists chiefly in Diet. Diet belongs both to the Healthful, and to the Sick: in both of them to the Knowledg and Method of using the things not Natural.

4 Things not Natural are in a Medium between things Natural, and those against Nature: for neither do they constitute our Nature, as things Natural do; neither do they afflict it as things against Nature do: being well used they are good, ill used they are bad.

5 The knowledg of things not Natural consists in this,

1 That

1 That we know how many they are.

2 That we know what Efficacy they have.

6 Things not Natural are six.

1 Air.

2 Nourishment.

3 Exercise and Rest.

4 Affections of the Mind.

5 Sleeping and Watching.

6 Fulness and Emptiness: or if you will, Casting out and retaining in.

These Galen reduceth to three Heads.

1 Of taking in: As Nourishment and Air.

2 Carriage of the Body: As Exercise and Rest; Sleeping and Watching; Affections or Perturbations of Mind.

3 Casting out: as the Excrements both of the Bowels and Bladder, Sweat, and Seed in Copulation.

I. Air.

1 Air either preserveth the Body of Man, or changeth it. Wholsom Air preserveth it, unwholsom changeth it. That which preserveth the Body of Man is,

1 Temperate in the first Qualities, namely, Heat, Cold, Driness and Moisture.

2 Pure: and the more Trees there is, the purer is the Air, because the Leaves of

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the Trees correct the Air (though my
Author leave it out, give me leave to put
it in)*

- 3 Cleerness of the Air.
- 4 Air moved by gentle Winds.
- 5 Watered by gentle Showers.
- 2 The Body of Man is corrupted by the Air
two waies,
 - 1 By Accident.
 - 2 By itself.

First, By Accident: as corrupted Vapors,
Fens, the Propinquity of the Sea, which fills the
Body full of Salt Humors; Jakeses, and stinking
Ditches, as also by dead Carcasses.

Secondly, By it self, or its own Distempers,
being too Hot, too Cold, too Moist, or too Dry.

- 3 The Air afflicts the Body of Man,
 - 1 By breathing it in.
 - 2 By an insensible drawing of it through the
Pores of the Skin; and that's the Reason
the skins of people of divers Regions, are
of divers colors.
- 4 The Constitution of the Air changeth our
Bodies five waies; and by them you may know
(if you have but wit enough) how to cure a Dil-
ease by changing of Air.

- 1 Consider the Scituation of the Place, whe-
ther Hilly, Level, or Fenny.

- 2 The Face of the Earth, whether Fruitful,

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or Barren, Woody, or Champion.
3 The variety of Winds.
4 The Neerness either of the Sea or Lakes.
5 The Seasons of the Year.

II. Nourishment.

1 Nourishment is that Substance, which en-
creaseth and Nourisheth our Bodies: and 'tis
two-fold.

- 1 Properly and truly: such are Nourish-
ments which nourish our Bodies.
- 2 Improperly: such are Nourishments
which by a Medicinal Vertue alter the
failings of the former, and yet notwith-
standing nourish too.
 - 2 The Nourishment we take in hurts our Bo-
dies three waies,
 - 1 In Quantity, when we eat more than we
can digest, and thence comes Crudity.
 - 2 In Quality, when the Food is too hot, too
cold, too moist, too dry; each of which
breeds Diseases of its own Nature.
 - 3 In Substance, when it is of too thick Juyce,
and this breeds Obstructions, and all the
the Diseases coming thereof.

III. Exercise and Rest.

- 1 Exercise, is a laborious Motion of the Body,
altering

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altering both the breath and pulse in respect of
Motion.

2 Exercise is either General, or Particular.

General is of the whol Body, which either
helpeth or hurteth.

3 Exercise helpeth when 'tis Moderate: and
it helpeth thus,

1 It makes the Body strong.

2 It encreaseth Natural Heat.

3 It moves the Spirits, whereby the Vapors
and Excrements pass through the Pores
by Insensible Transpiration.

4 Too much Exercise hurteth, because it indu-
ceth Distempers, or Solution of Unity.

5 Particular Exercise is of some of the Parts;
as Running to the Feet, Singing to the Breast,
and Fighting to the Arms.

6 Rest, either profiteth or hurteth.
It profiteth,

1 When 'tis Temperate, for that recollects
the tired Spirits.

2 When it follows Moderate Exercise.

7 Too much Rest hurteth,

1 It causeth cold Diseases.

2 Hinders the expulsion of the Excrements.

3 Duls Natural Heat.

4 Hinders the Digestion of the Food.

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IV. Sleeping and Watching.

1 Sleep profiteth and hurteth. It profiteth,
1 Because it recruiteth the tired strength of
the Body.

2 It rallies the scattered Spirits.

3 It cals back the heat to the inward parts.

4 It helps Digestion.

5 It routs Care from the Heart.

6 It settles a mutinous and troubled Mind.

7 It recruits a dry Constitution with Moi-
sture.

2 Immoderate Sleep hurts,

1 Because it duls the Spirits, and makes them
sluggish.

2 Makes dul Wits, and bad Memories.

3 Procures abundance of crude Humors.

4 Spoils Natural Heat.

3 Watchings either profit or hinder. If they
be moderate, they profit: For,

1 They quicken the Spirits and Sences.

2 They distribute the heat into the parts of
the body.

3 Helps to expel the Excrements.

4 Immoderate Watching hurts,

1 Scatters the Animal Spirits.

2 It dries the Body, especially the Brain.

3 It

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3 It encreaseth Choller.

4 It's the Cause of hot Diseases.

V. *Affections of the Mind.*

1 Of Affections of the Mind, some tend to Health, as moderate Joy, and Content of Mind. Some hurt, as all Perturbations of the Mind whatsoever. To name some of them;

1 Anger: which heats the blood and spirits, stirs up the Humors, sets all the Body in a hubbub, and ingenders Feavers.

2 Immoderate Joy: which sends all the Spirits to the External parts of the Body, and leaves the Principal unguarded.

3 Fear: which calls all the Spirits inwards, and leaves the outward parts unguarded.

4 Sadness: which consumes the Spirits by piece-meals, causeth Watching, and thereby hinders Concoction: neither is this all the mischief it doth, for it dries the Body, and fills it as full of Melancholly, as an Egg is full of meat.

VI. *Fulness and Emptiness.*

I think that which Physicians vulgarly translate *Fulness and Emptiness*, might better be translated *Casting out, and Keeping in*: or if you will have me

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me spit a few Scholastical Phrases, *Excretion and Retention.*

1 It is an excellent good principle when people cast out what should be cast out, and retain what should be retained; and perform them both in a due manner.

2 When such things are retained as ought to be cast out, imagine Urine, Dung, Spittle, the Menstruis, it hurts.

3 When such things are cast out which ought to be retained, as immoderate Bleeding, immoderate flowing of the Menstruis, it can do no good.

Thus you have the things not Natural: It follows now that we shew you a Method how to use them, that so we may not seem like *Pharaohs* Task-masters, set you to make Bricks, and not give you straw.

The Use of things not Natural in preserving Health.

1 'Tis a common Rule that we should use a Mediocrity in all things not Natural; and have a special regard to former Customs.

2 The Use of the Air, is according to its Substance, and Quality. According to its Substance, it ought to be pure, clear, thin, and open.

3 According to its Quality it ought to be according to the Nature and Complexion of the Party a

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Party; And therefore as the Eternal and only
Wise God hath ordered the differences of Airs in
this Nation: so hath he ordered differences of
Complexions in men suitable to it.

4 Of Nourishments: The Substance, Quanti-
ty, Quality, Time and Manner of administering is
diligently to be heeded; all which are to be suited
to the Complexion of the Eater, and the strength
of his Nature.

5 The Rule of Quantity is this; That the
strength of the Body may be refreshed, and not
oppressed.

6 The Rule of Quality is taken from the Na-
ture of the Food: the Nature, Custom, and Pal-
lat of the Eater: the season of the Year: the Cli-
mate, and the Position of the Heavens.

7 The time of giving it is, the accustomed
times of eating, and when hunger calls for it.

8 The use of Motion and Rest, Sleeping and
Watching, and Affections of the Mind; consists
in Manner and Time.

9 The use of Excretion or Evacuation is vari-
ous.

10 Evacuation is either Natural or Artificial,
Universal or particular.

11 Universal Evacuation is Purging, Vomiting,
Scarifying, Bleeding by Incision, by the Hemor-
rhoids, or by Horse-Leeches, or by the Menstruis,
Bathing, Sweating, Pissing.

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12 Particular Evacuation are of the several
Parts.

*The Use of things not Natural
in Diseases.*

1 The first thing that here comes to be heeded
is, That you have a special care such things not
Natural be used, as are contrary to the Disease,
and its Cause.

2 Although a Physitian ought to have a special
care of all six of them; yet amongst them all, Nou-
rishment seems to bear away the Bell. And,

3 In Nourishment have a care of the five
things we told you of before, viz. Its Substance,
Quantity, Quality, Time, and Manner of giving.

4 As concerning the Substance of the Nourish-
ment, note, That so much as Nature is employ-
ed in overcoming the Cause of the Disease, so
much slenderer ought the Diet to be; because
Nature, when she employs much of her strength
in opposing the Disease, is not so well able to mind
a hard digestion: Also the acuter a Disease is, let
the Diet be the slenderer.

5 The Quality of the Nourishment, let it be
such as strengthens Nature, and opposeth the
cause of the Disease: And is to be considered,

1 According to Custom.

2 Ac-

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- 2 According to the Disease.
- 3 According to the Natural Constitution of the Body.

6 As for the Time of eating, regard must be had to the Custom of the Party when he was in Health: only take this Caution, In intermitting Diseases, give no food in the time of the fit, unless urgent necessity, or failing of strength call for it.

7 Thus much of the first part of Practical Medicine, called *Hygiæna*: the second part follows, which is called *Therapeutica*.



Tome II. Part II.

Of the Proper Practical Part of Medicine, called Therapeutica.

Therapeutica, is that part of Medicine which teacheth the Art of curing Diseases: For the Art of Medicine is three-fold: To Conserve, to Preserve, and to Cure; therefore the Operations of Medicine must needs be three-fold also; Conserving, Preserving, and Curing.

2 The Efficient Causes of these Operations are, Nature and Art. The Instrumental Causes by which

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which these Operations are performed are, such as are agreeable to Nature, and contrary to the Disease. The manner of acting this is, quickly, safely, and pleasantly.

3 The way and manner of finding out matters of Help, is two-fold.

- 1 The Method by Indication.
- 2 Experience.

4 Therapeutica then is either General or Special.

General is performed by the Method of Curing: the Special by Instruments.



LIB. I.

Of the Method of Curing.

1 **T**he Method of Curing is a General way, common to every Particular, shewing by Intention and Indication the way of Cure for every Disease.

- 2 Its parts are two, *Intention* and *Indication*.
- 3 Intention, is that Scope which a Physician propounds to himself, when he undertakes a Cure; the parts of which are Eight.

First, Whether it be to be done, yea or no. Secondly, What is to be done, whether Alteration, Raging, or Restoring.

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Thirdly

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Thirdly, By what Remedies, it is to be done: whether by Cooling Heating, Purging, or the like: and whether by Liquid or Solid Remedies.

Fourthly, How much is to be done: whether much or little, in what Measure or Degree.

Fifthly, In what Manner it is to be done: whether by Degrees, or Speedily; whether continually, or by intermission.

Sixthly, At what time it is to be done: whether in the beginning, encrease, or state of the Disease.

Seventhly, In what Order; what's to be given in the first place, what in the second, what in the third: what is to be given alone by it self, and what with other things.

Eighthly, In what place, and in what manner.

General Indications

1 Indications are to be considered Generally, and Specially.

2 General Indications, according to the mind of Hippocrates, are Sixteen:

1 From the Disease, which lies in the Body and calls for its Cure.

2 From the Temperature of the whol Body.

3 From the part of the Body afflicted by the Disease.

4 From

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4 From the strength of the Patient.

5 From the Air the Patient is in.

6 From his Age.

7 From his Custom.

8 From his peculiar Nature.

9 From the Sex of the Patient.

10 From the Exercise which he used.

11 From the length, or shortness of the Disease.

12 From the four seasons of a Disease, namely, the beginning, encrease, station, and Declination.

13 From the particular fits of the Disease.

14 From the ordinary Functions of Nature.

15 From the strength of the Medicine.

16 From the influence of the Stars.

3 Special Indication is either Physical, or Mathematical.

Physical Indication.

1 Physical Indications are, Parts declaring, and parts declared.

2 The Part declaring is something observed in the Body, either according to Nature, or else against Nature.

3 It is either Primary, or Secondary.

4 Primary is three-fold: The Disease; the Cause of the Disease; and the Faculties.

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These may be thus distinguished.

- 1 It sheweth, what the Disease is, by what means it came, and whether it may be cured.
- 2 The Symptoms which are proper and peculiar, namely, the Scituation and Form of the part afflicted; and the Disease afflicting.
- 5 Secondary is,
 - 1 That which is joyned to the Indication, that which shews that from whence the Indication is drawn.
 - 2 The Knowledg of what hinders Indication.
 - 3 The knowledg of what opposeth it.
- 6 Parts declaring shew, how much, how, when, in what order, by what place and way you must act.
- 7 How much, shews the Natural Temper of the Body, as also of the part afflicted, and compares them with the greatness of the Disease, and the Scituation of the part.
- 8 How, shews the strength of the sick Body, and the strength of the part afflicted.
- 9 At what time, hath a double signification,
 - 1 Of things present, which require remedy.
 - 2 Of things absent, which require prevention.
- 10 In what order, shews either that which re-
gards

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gards the Efficient Cause or that which urgent occasion calls for: for many times the violence of the Effect must be remedied before the Cause can be medled with.

11 The Place, and by what Way; the Figure and Scituation of the place declares.

12 Parts declared, are they which help those declaring.

13 They are either Primary or Secondary.

14 Primary is three-fold: Preservative, Curative, and Contervarive.

15 Indication Preservative, shews the Antecedent Cause of a Disease, which must be taken away by its contrary.

16 Preservative Indication is taken,

1 From the Internal or Antecedent Cause.

2 From the Substance of the Matter offending.

3 From the Quality of the abounding Humor.

4 From the Motion of the Peccant Humor.

17 From the Motion of the Peccant Humor is a four-fold Remedy indicated. *Viz.*

First, Revulsion: which is done divers waies:

Viz. By Bleeding, Cupping Glasses, Rubbing of the opposite part, Binding, Hot Baths, Clysters, Blisters, &c.

Secondly, Intercepting Medicines, which stop

the Passages, that the Humor cannot come to the afflicted place, whence they are called Defensive, and to be given in the intervalles of the fit.

Thirdly, Such as draw the Humors from the part afflicted, to another part.

Fourthly, Such as Repress, and Repel the Humor, as al Binding Medicines.

18 The Curative Indications of a Disease are such as are remedied by contraries.

19 It is either Simple, which is the Indication of a Simple Disease: Or Compound, which is the Indication of a Compound Disease.

20 An Indication of a Simple Distemper is, Cold of a hot Disease; Heat of a cold Disease; Driness of a moist Disease; Moisture of a dry Disease; Hardness of a soft Disease; Softness of a hard Disease; Antidotes, and Counter-poysons to Venemous, Pestilential, and Contagious Diseases.

21 Indications of an evil Composition, is Reduction; as making strait, crooked things; making rough, such things as are smooth; and smooth, such things as are rough; lessening and encreasing Members, &c.

22 Conservative Indication is maintaining things by their likes.

23 The Foundation of Medicine lies in this, To preserve things by their likes, and take away things by their contraries.

Ma-

Mathematical Indications.

1 Mathematical Indications are taken from the change of the Celestial Bodies; which by their Benevolent, or Malevolent Intercourse, work alterations in our Bodies: Therefore *Galen*, *Hippocrates*, and *Avicenna*, all harp'd upon the same string, That whosoever was a Physitian, must needs be an Astrologer.

2 This Indication consists in the conservation of Health, in the seasonable application of a Medicine, and in the opening of a vein.

3 Medicines are unseasonably applied.

1 In very hot, or very cold times.

2 The giving of Medicines ought to be avoided, at the rising, or setting of hot Stars, either Cosmically, or Heliacally. Such are, *Arcturus*, *Cor Leonis*, both the *Dog Stars*, and *Hercules*.

3 They are to be avoided when the Malevolents are Aspected one to another, or to the *Moon*.

4 Take no purging Medicines when the *Moon* is in Signs ruminating, or in the Forms of such Beasts as chew the Cud, namely, *Aries*, *Taurus*, and *Capricorn*, because then they are easily vomited up again.

5 When the *Moon* is Aspected to *Jupiter*,

D d 4

6 The

528 *A New Method both of studying Nature is so strengthened, that the operation of the Medicine is hindered.*

6 The *Moon* in the ascending part of the Circle, calls the Humors upwards; and so easily provoketh Vomiting, but hinders Purging by stool.

4 The unseasonable breathing of a Vein wonderfully weakens Nature, and brings exceeding much danger to the Body of Man.

5 Hinderances to Bleeding are,

1 Immoderate Heat and Cold; for Nature is rather to be cherished than weakned at such times, and Bleeding weakens the Natural Sprits.

2 The *Moon* being in the Sign governing the Member you bleed.

3 The *Moon* in Conjunction, Square, or Opposition with the *SUN*, *SATURN*, or *MARS*; or with the *Dragons Head*, or *Tail*.

4 The *Moon* in Signs Attractive, as *Aries*, *Leo*, and *Sagittarius*.

The Method of Cure, according to the Opinion of Hermetical Phylosophers.

1 As long as the Radical Moisture remains in its Quantity, no Disease is felt.

2 There is but one common Mummy of all Men, and but one Vital Spirit, therefore a Medicine may be Universal: For all Diseases are nothing

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thing else, but the Function of the Mummy and Vital Spirit hindered.

3 The Cure of Diseases is either Universal or Particular.

Universal is the taking away the Roots of it, or the impurity which causeth the Disease. either,

1 Derived from the Seed of the Parents.

2 Through fault, or ill use of Nourishment.

3 Through External Impression.

4 The Subjects of Universal Cure, is the four kinds of Diseases, to which all the rest may be referred, as to their proper Fountains and Principles, viz. Falling-sicknets, Dropsie, Leprosie, Gout: He that can cure these, wil easily cure all the other Diseases incident to the Body of Man.

5 Universal Cure, may be perfected by an Universal Medicine, or Remedy agreeable to Mans Natural Balsom.

6 Universal Medicine is nothing else than a Medicine which by strengthening Nature expels all the Diseases thereof.

7 It is called Quintessence, Balsom, Natural Spirit, Vital Principle. Mercury, Mummy, *Elixar vite*, Incombustible, Sulphur, A Secret, Sol, an Aethereal Spirit diffused through all Natural things; the Fountain of Heat and Vigor, quickning Animals, making Vegetables grow, and forming Minerals and Mettals in the Earth.

8 The same Quintessence is in the Body of Man,

Man, and although it keep its Court in the Heart, yet it is diffused through the whol Body, and produceth divers actions, according to the diversity of the parts. For Example.

In the Sensitive parts it produceth Sence : In the Movable parts, Motion ; and in the Stomach it concocts the Food into Chyle.

9 If any Disease like an Enemy assault the Body, it rallies up its forces to oppose it, gives it Battel upon the Critical daies, and if it can overcome it, it triumphs over it.

10 Therefore this Spirit and Quintessence being produced from the Macrocosm, and taken into the Body : That which is Natural in the Body being strengthened with these Axilliary Forces so stoutly opposeth any Disease, that it quickly routs it, and expels whatsoever is vicious out of the Body.

11 Concerning this Universal Medicine, I find three Opinions among Authors :

First, Some hold, That it doth it not by a Primary, but by a Secondary way, namely, as it strengthens Nature, for if Nature, or that Natural Balsom of a Man be strengthened by an Universal Medicine, it soon shews its power in all the parts of the Body, and leaves not so much as the very Tincture of a Disease, because it labors to preserve it self.

Secondly, *Severinus* attributes a power to the Universal Medicine, not only to strengthen the Natural

Natural Balsom and Spirits, but also by the purity, and its purifying of Nature, to take away all Causes and Seeds of Diseases whatsoever.

Thirdly, *Wolfgangus Denheim* attributes these effects to the Universal Medicine, That it so disposeth al evil humors of what quality or malignity soever they are, or by what name soever they are called, that it resisteth no Medicine which after the Vulgar Method is given for them ; but stoutly joyns forces with it to help it to perform its Office ; and removes al impediments which lie in the way ; yea, so powerful it is in its operation, that it can be hindred by nothing, but by the express will of the Creator.

The Cure of particular Diseases.

1 In a Disease the Roots and Seminary Tinctures are not alwaies first to be taken away, but oftentimes the Fruits, Symptomes, Fits, and Pains are first to be mitigated : as an Aspiring man is somtimes to be staved from his Throne, before he is to be taken out of the World : So a Disease is somtimes to be kept from coming to his Exaltation, before he be thrown out of his House, viz. the Body of Man : that so those parts of the Body which he hath weakned, may be strengthened.

2 Be the Dsease what it wil, let your care be greater to fortifie the spirits than to overcome the Disease.

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3 Particular Diseases are expelled.

First, By helping Nature with such Remedies as expel the Disease, as Vomits, Purges, Medicines which provoke Urine and Sweating, Medicines which strengthen, ease pain, and please the Brain with sweet Smells.

Secondly, Specific Remedies appropriated to certain parts of the Body: as Cephalick Remedies in Diseases of the Head; Ocular Remedies in Diseases of the Eyes; Cordial Remedies in Diseases of the Heart, Fevers, and Pestilences; Pectorals in Diseases of the Breast; Stomachicals in Diseases of the Stomach; and so likewise in all Diseases, to have a special care of the Parts of the Body they afflict.

4 In Diseases which afflict the whol Body generally, and yet have their special fixed Roots, as have most Fevers and Consumptions, be sure you strengthen Nature first, and if she want help, help her afterwards.

5 If the impurity of the Disease be violent, as happens usually in Fevers and Inflammations, you will make mad work if first you go to purge it out: Concoct it first by gentle Medicines, and bring it into better manners, and when you have altered the property of it, then you may safely purge it out.

6 Radical Impurities are removed by Resolution, not by Concoction as in Chronical Diseases,

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as in Falling-sickness, Quartan Agues, Chollick, and Stone; In Diseases of Tartar, as Dropsie, Leprosie, &c. If you look to cure these by Concoction, you may look till your Eyes drop out of your Head. The God of Nature hath left in Nature certain Remedies which speedily cure them by Resolution, Consumption, and Destruction; and these, Physitians (which build their Faith upon *Galen*, and not upon the God of Nature) call Hidden Properties.

7 The Effects of some fits, namely, when they cause much heat of Blood, must be remedied by Concoction.

8 In all Chronical Diseases, as also in some Acute.

First, be sure the Patient go to stool wel, before you administer other Remedies; that so Nature may have a passage to expel her Enemy by, when you help her to expel him.

9 The Disease being expelled, and the Party cured, strengthen that part of the Body which was weakned by the Disease.

10 Chymical Medicines are so to be prepared that they weaken not Nature her self, as well as the offending Matter.

You have the General Therapeutical part in the Method of Physick: the Special follows.

LIB. II.

Of both General, and Special Evacuation.

1 **E**vacuation is either of *Plethora*, or *Cacochymia*.

2 Evacuation of *Plethora* is either slow or sensible.

3 Slow, is done either by slender Diet and Labor, and the right use of the six things not Natural.

4 Sensible is either *Chyrurgical*, or *Pharmaceutical*.

Chyrurgical Evacuation.

1 Consists in Blood-letting, Scarrification, and the use of Horse-Leeches.

2 The Parts of Chyrurgy are two:

1 *Chyrurgical Administrations.*

2 *Chyrurgical Instruments.*

3 Its Administrations are to be considered, as necessary to Life, or to Safety.

4 The way of administering is according to the Disease, and of the places afflicted with the Disease.

5 The Instruments which a Chyrurgion ought

to use, ought to be fitted to his Operations, both Manual, and Medicinal.

The Evacuation of Cacochymia.

1 It is either Universal or Particular; of which, the Universal ought alwaies first to be used: The Particular are, Purges, Vomits, Provocation of Urine, and Sweating.

2 Purges are either weak or strong; and are divided into Electuaries, Pills, Pouders, and Portions; of which, some are Universal which take away the whol *Cacochymia*.

3 Vomits, are such as provoke vomiting; which are either Simple, as the drinking of warm Water; or Mixed.

4 Diureticks are such, which provoke Urine, and break the stone.

5 Medicines which provoke Sweat, are such Simples or Compounds as resist the French Pox, and other Diseases which come of Flegm and Melancholly, as China, Sarsaparilla, Box, and Guajacum, and the Decoctions, or Compositions of them.

6 Particular Evacuation of *Cacochymia* is, that which is done by Purges, appropriated to certain parts of the Body, both Internal and External.

7 Internal parts of the Body, are,

1 The Head, as Sneezings, Mouth Waters,
and

*A New Method both of studying
and such particular Medicines as purge
the Head.*

- 2 The Breast and Lungs, by Pectorals and Lohochs.
- 3 The Stomach, by Vomits.
- 4 The Bowels, by Purges and Clusters.
- 5 The Womb, by Pessaries and Injections.
- 8 The External parts are purged from *Cacoehymia*, by Sweating, Blisters, and Causticks.

LIB. III.

Of Medicaments.

1 **W**Hatsoever changeth our Body, and bringeth it from a state not Natural, to a state Natural, is *Medicament*.

2 In Medicaments are to be considered their Differences and Operations.

3 As Nourishment, so also Remedies are three-fold,

1 Such as are Nourishing, which encrease, restore, and refresh our Bodies.

2 Such as are venomous and spoil our Bodies.

3 Such as perform both, according as they are used.

4 Of Medicines, some conduce to the Health, others

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others to the adorning of the body.

5. Such as belong to Health, do it either by Nature or by Art.

6. Such as doe it by Nature, need but little preparation of the Artificer and are taken from Vegetables, Minerals, and living creatures.

7. From Vegetables, are taken either whole bodies, or Parts of them, as Roots, Woods, Pith, Bark, Leaves, Tops, Flowers, Seeds, Fruts, Juices, Gumme, Rosen, Liquors, Oyls. &c.

8. From living Creatures are taken either their whole bodies or parts of them, as Hornes, Marrow, Flesh, &c.

Or what they ingender, as Milk, Eggs, &c.

Or what they labor for, as Hony, Wax, &c.

Or their Excrements, as Urine, Dung, Gal, &c.

9. Medicines taken from Minerals are either proper or improper.

First, Proper, as Sulphur, Antimony, Vitriol, and Mettals, which are no less than seven, nor no more, viz. Gold, Silver, Lead, Tinne, Iron, Copper, Quicksilver.

Secondly, Improper as.

1. Earths, as Terra Lemna, sigillata, Bole Armoniack.

2. Stones, more pretious and less pretious.

3. Salts.

4. Juices made thick.

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The vertues of all these you may find before
in our Virtual Anatomy.

10. Such medicines are called Compounds,
when many Ingredients are mixed to make up one
Medicine: And this is the glory of the Apothe-
cary.

11. The art of an Apothecarie consists in
composition and preparation of medicine.

12. This is either common or Alchymical;
Both of them either Generall or Special.

LIB. IV.

Of the Generall Composition of Medicine.

1. **I**N the Composition of a Medicine are re-
quired, the thing to be composed and
the choice of it.

The thing to be composed is either more or
less Principal.

2. The Principal is the Basis from which the
Medicine takes his denomination; as *Discordi-
um* takes its name from the Herb *Stordium* which
is in it: And this is first found out by Indications.

3. Less Principal is, Those which are mixed
with the Basis to make up the Medicine: And it
consists of Two Parts, either Mixture or Prepara-
tion.

4. There

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4. There are required in Composition of Me-
dicines,

1 Correctives. If the Basis of the Medicine
be stronger than it ought to be.

2 Helpers. If they be weaker, thicker, slow-
er than it ought to be.

3 Directors. Which are appropriated to
some certain part of the Body.

4 Such things as are appropriated to keep
the Medicines from putrifaction, as
Honey, Sugar, &c.

5. The Requisites of a Composition are Three,
Quantity, Measure, and *Quid pro quo*.

6. You have the General Composition; The
Preparation follows.

The Opinion of Hermetical Phylosophers, concerning Composition.

1. The Causes of Composing Medicines which
Galenists affirm, *Alchymists* do altogether re-
ject.

2 There is no Disease but hath his own proper
and peculiar Medicine and Remedy: and every
place furnisheth you with Simples enough for its
Cure. *Ergo*. A Multiplicity of huge Compositi-
ons is altogether needless.

3 The Malignant Quality of Medicines is no

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way

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way lessened by their Corrigents, but increased :
As also, That the weakness of a Purge may be amended by stronger Purges, wants Experience to prove it. *Ergo.* The Malignity of the Medicine, (whether it be too weak, or too strong) needs no correction : seeing the malignity may be taken away by the Art of an Alchymist, and what is pure, remain.

4 You need no attenuating Medicines, for if they be rightly prepared by the Art of the Alchymists, they will be thin and penetrating enough.

5 You need no strengthening Medicines, for if the ill Properties of the Medicine be taken away, nothing will remain but what is good : and what is good is strengthening.

6 You need not compose Medicines to make them endure, for it is the ill Properties of them which makes them to corrupt, which are taken away by the Alchymists.

7 You need ad nothing to make them have a Pleasant taste, for all Chymical Preparations are pleasant.

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L I B. V.

Of the Common way of preparing Medicines by the Art of the Apothecary.

1 **I**N the Preparations of Medicines are to be considered, The Cause and Effect. The Cause is either Efficient, or Final.

2 The Efficient Cause is either Active or Instrumental.

Active, is either Primary, as God and Nature : Or Secondary, as the Apothecary.

3 The Apothecary acteth by Heating, Insolation, Cooling, Quenching, Moistning, Nourishing, Infusion, Softning, Melting, Dissolving, making salt, colouring, perfuming, preserving, cutting, clipping, filing, rasping, washing, beating, rubbing, scraping, pressing, straining, boiling, putrifying, sifting, Extracting, scumming, clarifying, distilling by Ascension, and Descension.

4 The Instruments of an Apothecary, are, Stills, Mortars, Knives, Shears, &c.

5 The End is double,

1 The Preservation of Health, and restoring it being lost.

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2 The

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- 2 The Preservation of Beauty, and restoring it being lost.
- 6 The Effects consists in the Remedies prepared; which is,
 - 1 In the Substance.
 - 2 In the Adjuncts: As the Form, Order, Time of during, and Shop they are kept in.
 - 7 From the manner of the Substance, Compound Medicines, are some for Health, some for Ornament.

Those which regard Health, are either taken inwardly, or applyed outwardly.

The Method of Curing, is, First to take away the Cause, Afterwards to correct the Symptomes.

8 Such as are taken inward, are some Fluid, and some not fluid.

Such as are Fluid, are either more or less Fluid.

9 Such as are more Fluid, are Waters, Wines, Decoctions, Infusions, Vinegars.

Less Fluid, are Syrups, Julips, &c.

10 Such as are not Fluid, are either Moist or Dry.

Such as are Moist, are Balsoms, Electuaries, Conserves, Preserves, Lohochs, Rob, Muccilages, Extracts.

11 Such as are Dry, are Pills, Lozenges, Trochès, Powders, &c.

12 Such

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12 Such as are outwardly applyed, are Oyls and Oyntments, Bathes, Cataplasmes, and Plaisters, &c.

13 Such Medicines as either preserve or restore Beauty, are either Moist or Dry, &c.

L I B. V I.

Of the Chymical Preparation of Medicines.

1 **A**lchymy is an Art perfecting Medicines, reducing pure Essences from mixt Bodies, That so the Medicaments may be the purer, healthfuller, and safer.

2 The Object of Alchymy is a mixt Body, which is Dissolvable, and subject to Coagulation.

3 Mixt Bodies are of Three kinds,

1 All kind of Plants, and all their Parts, as Roots, Barks, Branches, Flowers, Leavs, Fruits, Seeds, Gums, Rozins, &c.

2 The Seven Mettals. All Minerals and Stones both Precious and not Precious, Salts, and Juyces.

3 Living Creatures either whole or their Parts, or that which comes of them, as Milk, Eggs, and Cheese.

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4 In Alchymy is to be considered the Signification of the Words and Medicines, and the preparation of them.

5 In the Preparation we are to consider the Composition and Preparation it self. Of the Composition or Mixture of Medicines, we have told you before, what Opinion Alchymists have.

The Requisites of Composition are Measure and Dose.

6 In Preparation consider the Cause and Effect. The Cause is Efficient or Final. The Efficient is acting or helping: Acting is the Alchymist, who acteth by Solution and Coagulation.

7 The Parts of Chymical Operation are two, Solution and Coagulation, or if you please, Corruption and Generation.

8 Solution is the First part of Practical Alchymy, which takes a part the Compositions of Medicines, and attenuates them.

9 It consists in Calcination, or Dissolution.

Calcination is done by Corroding or Burning.

10 Burning is done either by Combustion or Reverberation, Combustion is turning into ashes, or into Glass: Reverberation is either shut or open, which is done by the Fire of the Furnace.

11 Dissolution is when Bodies are dissolved; and it is either Subtil or Fusive.

Subtil is either Microcronical, or Macrocronical

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cronical. Microcronical, is either Elevation or Descention. Elevation is Dry or Moist. Dry is called Sublimation, Moist Distillation.

12 Distillation, is either Right or Oblique.

13 Descension, is either Cold or Hot. Hot is that which is usually called Distillation by Descention. Cold Descention is either Deliquium or Filtration.

All things that are dissolved by Cold, are coagulated by Heat.

14 Macrocronical, is Exaltation or Digestion. Exaltation is Circulation and Ablution. Ablution is Imbibition or Cohobation.

15 Digestion is either Putrefaction or Extraction. Putrefaction is to change the old Nature of a thing into a new.

16 Fusion, or Liquefaction is Simple, or not Simple, and performs its Office either by Ashes or Antimony.

17 Coagulation is the second part of Alchymy, which by privation of Moisture, reduceth moist Bodies into Solid.

18 It is Cold or Hot. To Coagulation is referred Fermentation and Fixing.

19 You have the Efficient Cause acting: The Helping follows, viz. Place and Fire.

20 The Place, or the Subject of the Matter is, either that which receives the vessels, as a Furnace:

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nace: Or that which receives the Matter as vessels.

21 In the Furnace are to be considered the Parts and Differences. The Parts of a Furnace are four.

22 The Differences of Furnaces are various, according to their different Uses; of which, some are open, some shut.

23 Such as are open, are called either, *Præburntorium*, *Domesticus*, or *Ventosus*.

24 A shut Furnace, is either Simple or Compound. Simple is either for Calcination, or Dissolution.

For Calcination is either *Cementatory*, or *Reverberatory*.

25 Dissolving is either by Ascension or Descension.

By Ascension is either Dry or Moist.

By Descension is that whereby we dissolve the Matter by driving the moisture downwards.

26 Compound Furnaces are,
First, *Anthurnor*: which is also called *Philosophicus*, and *Arcanum*.

Secondly, *Aetia*: where, by one fire, and little labor, divers Furnaces are cherished.

Others called *Digentia*.

27 To these are added Instruments which Alchymists use, as Iron Tongs, Iron Plates, Bellows, &c.

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28 You have the Subject receiving the Vessels into it: The Vessels which receive the Matter follow.

29 Of the Vessels, some are put to the fire, some are not. Those which are put to the fire, are either made of one Matter, or else of divers.

30 Vessels made of one matter, are either of Glass, or Mineral.

31 Of Glass, is either a Phial, or Circulatorium. Glasses are used in Solutions and Coagulations.

32 The Circulatoria are of divers kinds; of which, three bear away the Bell: A *Pellianum*, *Dyora*, and the *Philosophical*, or *Hermetical Egg*.

33 A Mineral vessel, is either Metall or Earth. Metall serves either for Subtillation or Infusion. For Subtillation is made either of Brass or Bladder: For Infusion is a Funnel.

34 Earthen Vessels contain either the Matter it self, or other vessels.

35 They which contain the Matter it self, are either Fusory, or not-Fusory.

36 Those which contain other vessels are, Kettles, Cauldrons, Earthen Pans, Crocks, Treves.

37 Vessels which are chosen according to the pleasure of the Workman, are made of Earth, Glass, Mettals, &c. Some of these are Superior, some

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Some Inferior. Superior, as Alembicks; Inferior, as Retorts, &c.

38 You have the Instruments, and the Place: Heat and Fire follows.

39 Heat is Natural, or Artificial.

Natural is by the Beams of the Sun.

40 Artificial is Simple or Mixed: Simple is by Digestion, or Separation.

41 Digestion is by *Anthannor*, or *Horsedung*, or Hay, or Straw.

42 Heat separated is either gentle or strong. Gentle is of a Bladder or Ashes.

Strong is either Impeditied or Free. Impeditied is of Sand, Filings of Iron.

43 Free heat is of Coals, either with flame, without flame, or Reverberatory.

44 A mixt heat is that which serves both for digestion and separation; and is called a Bath.

Baths are twofold: *Balneum Mariæ*, and *Balneum Roris*: namely, when the Vessel is heated by the Ascending Vapor.

45 You have the Efficient Cause. The final Cause of Preparation is, The preservation of Health, and other uses belonging to the Life and Ornament of Man.

46 You have the Cause: The Effects follow; which consists in the Order of preparing Medicines, and their application to Diseases.

47 From the Substance, some Chymical Medicines conduce to Health, others to Ornament: Such as conduce to Health, are either fluid or not fluid. Fluid are, Waters, Spirits, Tinctures, Oyls, and Quintessences, &c. Such as are not fluid are, Balsoms, Extracts, Salts, Flowers, Sublimates, Precipitates, Glasses, Regulus, and Chymical Pouders, &c.

48 *To my God alone in Trinity and Unity, be all Honor and Praise, for ever and ever. Amen.*

E I N

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