

14  
**A. BREEFE AVN-  
SWERE OF IOSEPHVS  
QVERCETANVS ARMENIA-  
cus, Doctor of Phisick, to the exposition of Iaco-  
bus Aubertus Vindonis, concerning the original,  
and causes of Mettalles. Set foorth  
against Chimists.**

*Another exquisite and plaine Treatise of the  
same Iosephus, concerning the Spagericall preparati-  
ons, and vse of minerall, animall, and vegetable  
Medicines.*

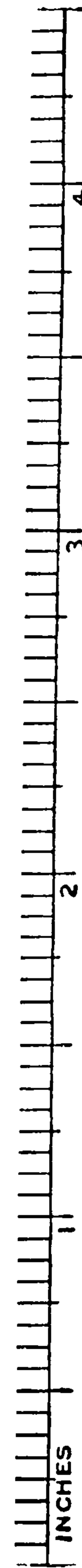
Whereunto is added diuers rare secretes, not heretofore  
knowne of many. By *Iohn Hester*, practicioner  
in the Spagericall Arte.



*preparation  
of Carb...  
at the...  
the...  
also...*

2 B

At London,  
Printed Anno. Dom.  
1591.



## The Epistle Dedicatorie.

conceale or fraudulentlie obscure, and with many fallacies and subtilties shadow and couer those things, which beeing plainly sette downe, might redounde to a more generall good then easily may be expressed. And howsoeuer this malicious suppressing, or sophisticate publishing of diuers secrets, be generall in many Artes and knowledges, yet I thinke it is in no one thing more common then in the Spagericall Arte. In the which Arte, after I had bestowed many yeeres studie and trauaile, & freely imparted to my Countymen at diuers times heertofore, such secrets as by often reading in the best Authors of the same Arte, or by many experiments of my great labour and charge, I haue founde out most certaine and without deceit. And now under your Worships fauourable protection, I offer to my Countymens freendly acceptance the Spagericall practises of Iosephus Quercetanus, augmented with diuers rare secrets not commonly knowne, all which I doubt not, will with more fauour be receiued in generall, if they may be graciously shadowed and defended under your worshipfull name, whose prosperous successe in all your honorable and vertuous attempts & actions, with a most deuote affection, I doe most earnestly wish.

Your dutifull Seruaunt,  
John Hester.

To

## To the gentle

Reader.

**E**xperientia stultorum gubernatrix, is with some held as a Prouerbe autenticke: but in mine opinion, (freendlie Reader) they are most fooles that want it. For without it howsoeuer otherwise well read, a man can say no more in Artes then the great Trauailer, (who in some fewe daies, hauing coasted the worlde in a Card-makers shop) can discourse directlie eyther of this or that, but must be faine if fault be found, to confesse his owne ignoraunce, and blame the Maps falsenes; yet as wee haue with vs a custome, when we heare thinges incredible spoken from a far, to say, it is better beleeuing it, then going thether to disproue it: so are there many, yea the most, which will not stick to talke most, that least of all aduenture in this perrilous passage to Science, and yet the onely directed path called experience: for besides the daily cares, nightly watchings, external woundes, internall woes, deforming of members, disquieting of minde, debilitie of senses, and losse of sight, with infinite other incombrances, which lie as Adders in his way that treads this walke, he shall on each hand be terrified with Legions of lying Spirits, deluding flatterers, of tame beastes by the Philosopher held the most deuouring, and iniurious slaunders of wilde beastes, the most implacable, selfe tryall hath taught mee this since I first

A 3. vnder-

To the Reader.

undertooke to search the secrets of Earthes flowing bountie, and her Minerall vaines, I haue suffered all the vnpleasant sharpnes that experiences pathes yeeldes, and endured euery enuie that malice could deuise: yet the end I hope for, beeing the benefite of this Weale publique, in which I lyue, a willing, (though vnworthy member) animates me in despite of enuie, to professe the neuer dying labors of my ouer-wearied powers, to those that are willing to buy, (for nothing in a manner) what I haue obtained with my precious life. O the God that rewardeth all things, & will in my Redeemer, accept (I doubt not) of my intent, hath secretlie summoned my soule to discharge the fruites of her experience.

I haue translated this insuing worke, and written these present lines for thy good (gentle Reader.) On these flowers let no Spyder presume, for they are ful of vertue, that makes enuy mute. They are free gifts, and shoulde bee gratefully accepted, the best intend the best, the worst I write not for.

*Such fautes gentle Reader, as by unskilfulnesse of the Printer in this argument, and want of my continual presence in the printing, which are in any place to be found, I pray thee courteously to pardon, and freendly to correct.*

I  
A BRIEFVE ANSVVERE OF  
Iosephus Quercitanus Armeniacus,  
Doctor of Physicke, to the exposition of  
*Iacobus Aubertus Vindonis: Concerning the originall and causes of Mettalles.*

ANOTHER EXQUISITE AND  
plaine treatise of the same Iosephus, concerning the Spagerricall preparation, and vse of Minerall, Animall, and Vegetable medicines.

AND FIRST AN ANSWEARE TO  
his slaunderous Epistle, wherein he goeth about to overthrow certaine medicines of those whom hee calleth *Paracelsians*.



Intending to answere the little booke of *Aubertus*, concerning the originall of mettals, and their causes, although it be not greatly worthie of answere, yet I neither can, or may passe ouer this: greatlie maruelling at the rashnes of those men which dare curse and condemne this arte, approued by the authoritie of so many ancient and great men, especiallie *Hermes Trismegistus*, *Geber*, *Lullus*, *Arnoldus*, *Villanouanus*, and our *Auicen* himselfe. Whose testimonies, confirmed with authoritie and arguments, yea and with practise it selfe, are of more waight, then that they should so easily be shake of, with the slender reasons, & taunts of such men. But this truely I grant, that through the fault and deceits of some ignorant and

B

wic-

wicked men, that the *Chymistes* are euill spoken of: but to condemne thinges for their abuse, specially of so great weight (as I know and defend this to be) truely it neither can, or ought to be so. For it openeth vnto vs so many works of the almightie God, it laieth open so many secretes of nature, and preparations of herbes, beastes, and mineralies hether to vnknownen, and sheweth the vses almost of all things, which were hidden and laid vp in the bosom: of Nature, that they shew themselues vnkinde toward man, that would haue this art buried.

As touching *Paracelsus*, I haue not taken vpon mee the defence of his diuinitie, neither did I euer thinke to agree with him in all points, as though I were sworne to his doctrine: but besides the testimonie wherewith *Erasmus* adorneth him in certaine Epistles, I dare be bolde to say and defend, that he teacheth many things almost diuinely, in Phisicke, which the thankfull posteritie can neuer commend and praise sufficientle: whereof I trust occasion shall be geuen to speake in another place. But that all men may know with what discretion (thou *Aubertus*) hast taken in hand to oppugne these things: goe to, we will reason of those two points, which in the Preface of thy little book thou hast taken vpon thee to handle. But thou art a man truelie (as I perceiue) of a verie sharpe witte. The one of thy points which thou handlest, is concerning *Laudanum*, accounted verie perilous: the other of the burnt eyes of a crabbe, which you also think to be ridiculous.

And first, because you thinke it not to be the *Laudanum* of *Dioscorides*, you demaund what it should be. Learn then this of me, that this laudable medicine is so called of the Chymical Physicians, and that it doeth plainlie answeare vnto his name, if you call it *Laudanum*. But you say it is made of *Opium*, Is that it that bringeth such a maze into your minde? Indeede *Opium* is put into it, but of a farre better preparation then is commonlie in vse: not without the spirite of wine, or the infusion of *Diambre*, by certaine

raine monethes, not without the essence of *Safferon*, *Castoreum*, *Coralles*, *Perles*, *Mumia*, and the oiles of Cinamon, Cloues, Mace, and *Aniseedes*: of all which, being rightly mingled (as it is the manner of arte) is made that most excellent medicine, to put away all vnkinde heates, to stay all fluxes, and to assuage in marueilous sort all manner of greefes: yet so, that it doeth not extinguish the naturall heate, but rather preferue and defende it by strengthening the spirites, much lesse that it doeth benumme them, or take away the motions from the parts (which is ridiculous to be spoken) but with a certaine marueilous qualitie wherewith it excelleth, it helpeth the powers, as by the description of the foresaid things, and their due and not common preparation and mixture may easilie be gathered.

What will you say if I adde more, that there is put into it the true essence of golde, which is so commended in olde time, by the writings of learned Philosophers and Physicians? I beleue you would laugh at this essence, which is vnknownen vnto you, yet familiar vnto many philosophers. But I affirme that golde to be a most temperate and effectuall remedie to helpe the strength of nature, against melancholike affections, weake stomackes, passions of the heart, and such as be extremly sadde.

Truelie you may worthelie beleue, that there is much more force in his essence, then in your lease golde. And this you will graunt (my friend *Aubertus*) that there is greater force of lecrete qualities in that most fine golde, then in your brothes sodden with golde. Neither yet doe I thinke you doe beleue (for that were too absurde) that golde which cannot be wasted or burned with the heate of the fire, can be so digested or overcome by naturall heate, but that it may by some meane strengthen the hart the substance remaining whole, when as the opinion of the Philosophers is this, that all earth is dead, and that it is only the spirites of things that can worke in bodies. But *Laudanum* it selfe, although it be opiat, yet is it not so

to be reprehended. For if it were not so corrected afore, it were very dangerous, & for his extreame coldnes deadlie, as the *Paracelsians* which are the folowers of the true and auncient phisicke, doe well vnderstand. For neither doeth any of them doubt, but that *Opium*, to take away his venemous force, is corrected of many, only with saffron, castoreum and mirre, which correction doeth nothing hinder, but that it may be done with a better preparation: for *Aloes* also is washed, that it frette not the veines with his sharpnes: and blacke *Elebore* is made so commodious for vse, with the spirite of wine, and oile of *Aniseedes*, (that you may learne also of the Chymicke Phisicians) that it may be safelie geuen to children against the dropsey, and all melancholie affections. Therefore opiat medicines are not so rashlie and vnadvisedlie to be condemned, of which are made sundrie medicines to assuage the vehement paines of the collicke, reines, plurisies, and goutes: to prouoke sleepe, to ease the cough, to stoppe spitting of bloud, and to stay all reumes, such as is that *Philonium* which is allowed of all auncient Physicians.

Also opiat things are necessarie in medicines that expell poison, *Anidotes*, to strengthen the principall partes, to withstaude the malignitie of any poison, and infinite other affects, as may be seene in that excellent triacle, described by *Andromachus* the elder, into which 3. ounces of *Opium* is put. Likewise in the fourth and last preparation of *Mitridate*, which *Galen*, *Aetius*, and other Greekes, haue drawn from the ancient Phisicians, *Antipater* and *Cleophrantus*, whose qualities they haue described to be most like vnto the triacle. Peraduenture you will except, that the composition of this our *Laudanum*, is not so temperate, as this composition of triacle. Therefore you should know it first before you reprehende it, which notwithstanding, both reason doeth commend, and experience shewe h to be very profitable. Which onely medicine it were much better for you and such like to haue,

for

for the curing of many diseases, then those sundrie decoctions of herbes, wherwith many are most miserably tormented. *Plinius* writeth, that *Licinius* the father of *Cecinna*, killed himselfe with *Opium*, being wearie of his life. Plin. lib. 20  
nat. hist. cap.  
18. But I am assured, that there can none be found that hath been hurt by the vse of our *Laudanum*, which you notwithstanding falsly and shameleslie doe write: yea many learned and godlie men will auouch, that it is not without reason geuen, but with most happie successe, and profite to the sicke, in all manner of reumes, and to swage inflammations, and all other griefes aforesaid. The composition of which most excellent medicine, and the preparation described, which is vnknownen to you, and such as you are: I had put in print if your writings had not forced me to consider, whether it were expedient to caste pearles before euery one to treade vpon.

Now I come to the other medicine, which you call a iest, and laugh because we minister the eies of Crabs calcined, to those that are sicke of a quartane: and specially because we prescribe for one dose. ʒ. i. β. of this powder, and his mixture, for the cure of the quartane: and you conclude, that the whole *Lacus Lemanus* will scarce yeld so many eies of Crabbes, which certainly is most true: for there be no crabbes in that lake, but many Creuises, which you (my *Aubert*) haue not well noted. For there be foure kindes of those shell fishes, which the Greekes call *μαλακόςθηρα*. The one is called *καλαβος*, that is, a Locust. Another they call *Gamarum*, which *Galen* calleth *αΐσανον*. The thirde *καελίδα*, which they call *Squilla*. The fourth is the Crabbe, which the Greekes call *καρμινον*. All these the learned know to be sundrie kindes.

The *Astachi* which you supposed to be Crabbes, and of the Frenchmen are called *Escreuises*, are like vnto Locustes, and doe little or nothing differ, but onely by a varietie of certaine forepartes and armes: for they haue a long bodie, and a long taile, whereupon there are founde five finnes. Only the Crabbes haue a round bodie, and

Plin. lib.  
nax. hij. 6.  
cap. 71.

no taile, for they haue little vse of it, because they liue neere the earth, and creepe into hollowe places, & swim not much. But for your better vnderstanding, you maie consult with *Aristotle*, *Plinie*, and speciallie with *Edwarde Wottonne* in his tenth booke of the difference of beastes, also the Commentaries of *Masheplus* vpon *Dioscorides*, which altogether will teach you, that there is very great difference betweene the *Astachum*, whereof you vndiscreetlie speake, and the riuer or sea crabbe. But you will say, there is no great regard to be geuen vnto words, and that these kindes of shell fish, for the most parte, are confounded among them selues. Let it be so, this I would also speake by the way, because I see you doe lacke them, and that our disputation might be both more euident, you thinke it two waies absurd, that the eies of crabbes calcined, should be prescribed in a quartane, because that by their drith and sharpenes they increase the disease. O subtile argument, and worthie of such a Phisicion. We are not ignorant (my *Aubertus*) that the continent cause or matter of the quartane ague, is the very iuice of melancholie, which by his proper causes being gathered much together, that it cannot be ruled by the naturall heate, at length putrifieng, it inflameth this feuer. This melancholie humor the Phisicians make double: the one naturall, which is as the fex and slime of bloud: the other adust, which is as it were, the congeled tartar or ashes of certaine burnt humors: and that commeth speciallie of yellowe coller, and melancholie adust, although sometime it come of burnt flegme, if we credite the *Arabians*. Therefore seeing that the melancholicke humor which is colde and drie, is the matter of these feuers, we will confesse with you, the cause of them to be partly cold and drie: but that it is increased by the vse of all drie and sharp things, we denie as false. For whereas this humor by nature is grosse, slimie and tough and that abounding speciallie in the spleene *Mesenterium*, and vseth to be gathered about the *Hipochondria* or sides, and by successe of

time

time to be indurate: true he there is no learned Phisician that doubteth, but that it is to be mollified, digested, rarefied, made thinne, and cutte: but those things which for this purpose are of least force, are mollifying, which the Greekes call *μαλακτικά*, and those which are of a greater force, whotte and thinne, to the seconde or thirde degree, are called of the Greekes *ἀραιώτιμα* of the Latinists, rarifying, which with their heate and meane drith, doe dissolue and disperse, mollifie and digest all the hardnes of the spleene, and greeued bowels. The timelie vse of which medicines, chieftie is both requisite and greatlie commended in quartanes. So the barke of the Ashe, and of Cappars, the roote of *Brionia*, the wilde Cowcumber, Walwort, and *Treos*, all whotte and drie some euen in the third degree, being taken, they mollifie and driue away all hardnes, or being applied outwarde, doe dissolue and consume the harde spleene: So may I say of *Amoniacum*, *bdellium*, *opoponax*, *galbanum*, which although they be all whotte and drie, euen Barbers know that they haue a great force to mollifie and digest. Seeing then mollifying and rarefying things are conuenient to cure the quartane, as all men confesse being taken in season, thinke it not so absurde or ridiculous (my *Iacobus*) if anie doe also vse the ashes of the eyes, or sometimes of the heads of Crabbes, or for lacke of them, *Crevisses*. For the ashes of those shell fishes, speciallie of the eyes, haue great force to extenuate and dissolue that fex of the melancholie humor, which those (whom you call *Paracelsians*) doe name *tartar congealed*. But if you doe so much abhorre these calcinations, which we often vse, and doe aske why we doe it, learne this *Aubertus*, out of *Galen*, in the eleuenth booke *de simpl. medic. facult.* whereas speaking of salt, he vseth these words: Salt burned, digesterh more stronglie then vnburned, by how much the bodie is made more subtile, receiuing his qualities of the fire. Also he writeth in the same book those medicines which consist of thinne partes, haue more force then they of grosse

Cap. II.

grosse partes, although they had like qualitie, because they pearce better: for which cause onely wee vse calcined Crabbes, to loose those feces, and tartarous humors. For by calcination, the salt of things is drawn out, and salt must be dissolved with salt onely, if you doe well vnderstand it, and so you shall learne that diseases are not to be cured with cōtraries, but like with like, although as yet you perceiue not the reason. Otherwise, how could you say that the stones of sponges, burnt glasse, Goates bloud dried, the ashes of Cocles, *Lapis Iudaicus* calcined, or the bone of a cuttle, with so great force could helpe the stone, or grauell of the reines. I know you will flie to the Asses sacred anchore, namehe, of secrete qualities, which notwithstanding, reason it selfe teacheth to be done with the salt which doeth dissolve them, and expel them by vrine, what will you then say of the hedge sparrow, that laudable medicine of auncient Physicians, for the same disease, whereof *Paul Aeginet. lib. 3. cap. 45.* where he leaueth it thus written: This (saith hee) pouthered whole with salt, and often eaten rawe, driueth out the stones that are already growen by vrine, and letteth the not to growe againe afterward: but if it be burned whole with his feathers, & all his ashes, by it selfe, or with a little pepper dronk with old wine & hony, it worketh the same effect. Thus you see how the ancient Physicians did vse the ashes, which you call absurd, and in what diseases: euen in curing the stone of the reines, whose matter is also such a grosse humor, that with heat it groweth to a stone. How much more Crabbes calcined preuaile against that disease, is noted of *Hollerius & Mathiolus*, and a thousand times hath beene proued by certain experience. Neither will I passe ouer (among other medicines which are vsed for this disease) Christall, which is the chiefe: Christall (I say) calcined, in a reuerberatorie, out of which after is drawn his salt, of whose dissolution, in a moist place, is made a most excellent oile, very profitable to put away all obstructions of the bowels. Wherefore you may not

thinke

thinke it so ridiculous, that a medicine should be taken out of the calcined eyes of Crabbes, neither so to spue out your bitter poison against it. This will I also adde out of *Galens*, and the opinion of all the auncientest, that the Crabs themselves calcined, euen by the propertie of their whole substance, are marueilous effectually against the biting of mad dogges. And *Galens* wordes which he reporteth of his master *Pelope*, doe shewe that madnes to be a most drie infection. It is not without cause (saith hee) that the Crabbe (being a waterie creature) should helpe them that are bitten of a mad dog, in whom it is to be feared, least they should fall into a most drie disease, that is, madnesse. Nowe there remaineth that I should speak of the sharpnes which you finde in the calcination of Crabbes: which (as you say) doeth increase the quartane. But I feare least by those wordes the learned may thinke you vtterly ignorant what a sharpe taste is. For it is easie for vs to shewe, that the ashes of Crabs are not sharpe: for all sharpe thinges (as it is knowen to Physicians) are verie hote, of which Physicians make two sortes. The one sorte may be eaten, the other vnapt to be eaten. These haue a certaine sweete, although obscure qualitie mixed. The other are deadly (if we beleue *Galens*) or at the least being laid vpon the skin, do quickle raise a blister. And those truelie are to be called sharpe when they are not mingled with strange qualities, whose proper terme and ende is to burne, as it is the qualitie of sower things to cleanse, of sweete, to nourish. And that the ashes of Crabbes worke not that effect, *Galens* wordes doe shewe, where hee disputeth of the differences of bitter and sharpe taste: for the sharpe (saith he) hath certaine moisture mingled with it, but the bitter he confesseth to haue a hote and drie qualitie, and saith they are like (as a man may well compare them) vnto ashes. By which reason you should better haue saide, that the ashes of the eyes of crabbes are rather bitter then sharpe, whose moisture being consumed and vapored away by heat, they are made drie and ashes: whereby they get not a sharpe, but a bitter qualitie: and although an earthlie substance, yet thinne, by how much the bodie is made more

subtile,

*De simpl. med. facult. cap. 30 lib. 7.*

*De simpl. med. facult. lib. 2. cap. 17.*

*Toune by Forster De simpl. med. facult. cap. 18.*

Simpl. II.  
cap. 51Simpl. 4.  
cap. 18.Lib. de fe-  
bribus.

subtile, taking his qualitie of the fire, as before we shewed out of *Galen*, and of necessity is made hot and drye, and therefore bitter, to cleanse, breake asunder, and cut grosse and viscole humors, as no doubt ashes and nitre doth (as *Galen* teacheth) whom at an other time you may better consult withall, least you appeare plainly ignorant of your first principles. But because I see some things must be pardoned you, go to, I willingly grant you that the calce of crabbes is sharpe: but that with his sharpnes, it doth increase the quartane, I vtterly deny. For I pray you (good Sir) is not Mustard, Peper, and Garlike, so far forth granted vnto him that is sicke of the quartane, by all the learned Greekes, Arabians and of *Paul Aegineta* himselfe, that they are also prescribed them for a diet. And the *Diatrion Pipereon*, or that they call *Diospoliticon*, are they not reckoned amongst the remedies for the quartane? neither is it besides the purpose to shew the words of the famous Physition *Hollerius* vpon this point, where he writeth of the diet of the sicke of the quartane. As touching the diet (saith he) at the beginning of a mean matter, & by spaces frō the beginning to the force of the disease, you may vse sharpe thinges as mustard, and salt meates, and after the force of the fitte the vse of them is necessarie, towards the end he addeth. Therefore are salt meates commended, because salt doth extenuat and driue away the excrementes, dryeth them vp, gathereth strength and comforteth.

By this I thinke you and all other do sufficiently perceiue how greatly you are deceaued in contemning our remedy taken out of the true doctrine of the learned. But because you know not the other simples which are put into this medicine, or at the least passe them ouer with silence, beholde I will gratify you and shew you the composition. It taketh the roote of Aron, or Cockow-pintell prepared, also the rootes of common Acorus, and Pimpinella, prepared and dried, the eies of the Crabbe calcyned (of which for one dose, there is vsed not halfe a scruple) with *semē nastorij* & sugar a mixture is made of all. The dose is one spoonful in the morning for to comfort the weakē stomacke, to put away all obstructions

obstructions of the bowels, and hardnes of the splene, an excellent medicine often proued, and at this day in vse, with most learned Physitions. I thinke there is no Doctor wil say this to be so absurd & hurtfull for the quartane. You should therefore if you reprove *Paracelsus* medicines, haue chosen some other more speciall thinges, wherein you might haue exercised the greatnes of your witte, and proued your cunning. For these thinges (although you enuiously call them *Theophrasticall*) are both agreeable to reason, and to be allowed of euery learned Physition. But peraduenture you will say these thinges haue not beene knowen to the diuine Hippocrates, nor vnto *Galen*, and therefore you will conclude that they are to be reiected: but that is onely by your owne iudgement, and not by any reason, we do not despise their excellent knowledge and diuine learning, neither violate their lawdable memory, when as we say they were the first that florished in Physicke: yet therewithall we affirme that they had not tried all kinde of medecines, or knew the properties of them all. Life is short saith *Hippocrates*, & this art which is occupied about this perillous practise is ouer long: Neither was *Galen* ashamed to confesse where he writeth of *Hydrargyrū*, or quickesiluer 9. of simp. cap. 19. that he had neuer made any tryall, neither y it would kill, if it were eaten, neither if it were applyed outwardly: nor is it to be thought that *Theophrastus* was the first and onely inuenter of so many remedies, the knowledge whereof (he himselfe confesseth in his bookes) he attained by the conference of diuerse learned Philosophers and Physitions, both Egyptians and Arabians, amongst whom for learning sake, he remayned certaine yeares captiue, from whom at the length he brought away so many faire prizes of remedies, all which are takē partly out of the true oiles drawne of spices, herbes, fruites, flowers, and scedes, and the essence of all laxatiues, whereof one drop will profit more, then so many drammes and ounces: which also (that they may worke by their whole substance) may bee sowed and cast vpon their proper salt, which in many may be done, as in other the earth is to be cast away as vtterly dead and contrary to purgation. Also

Apher. I.



of diuers rofins, gummes, and other kindes of vegetables are drawn many faire and very profitable preparations: as also of diuers partes of sundrie beastes, of which rightly prepared are made many verie holosome medicines, as by the true preparations of Mumia onely known vnto the Paracelsians is made a most laudable medecine in all pestilent infections. Of the oile and salt of a mans scull not buried for the epilepsye: of the oile of honie and wax for the tophy: of greases and other preparations the better to mollify and dissolue. So also of Muske, Ciuet, Castoreum, the Vnicornes horne, Iuorie, the horne and bone of the Hart, of a Stragge, and infinite other things are made many extractions for the paines of the hart and such like. Of all which the Chimicall art hath taught the true preparations which you do condemne. For the Paracelsian remedies are not onely taken out of the metalliyn bodies, perles, and pretious stones, as many foolishly thinke and perswade the whole world: neither are they sharpe and violent (as the ignorant and vnskilfull prattle) but most sweete and familier to our nature, which through the excellencie of the spirites they often preferue, quicken and clense from all impurities onlie by sweates: and finallie are not a little profitable by their whole substance, as many learned men daily (with great successe) doe practice: but of these things more then enough. Therefore now we will goe forward to those

things which you write touching mettalles.

A

## A brieve answere of Iosephus Quer- citanus Armeniacus doctor of Phisicke, to the exposition of Iacobus Aubertus Vyn- don. concerning the originall and causes of mettalles against the Chimistes.



ANY write that mettell is a bodie to be digged vp by nature, either liquid, as quick-siluer, or hard, which may be molted with the heate of the fier, as gold, siluer copper, leade and tinne, or softened as Iron. Other call all things that are digged out of the bowels of the earth by the proper name of mettalles. So *Onesicritus* writeth that in *Carmania* there is a mettall of a red chalke. *Herodotus* affirmeth, that in *Lybia* about *Atlantis*, is a mettall of salt, and this doth *Plinie* testify in his 33. booke of his naturall historie. Others say that is proper mettall, which being molten is brought againe to his former forme, and that may be beaten out with hammer, is hard and apt to take impression: & for that cause they deuide it into six, that is, golde, siluer, copper tinne, leade, and Iron: whereunto some haue added mercurie, not that it is a mettall indeede, but it may be. The Chimistes vse to call them by the names of the planets, not to referre their substance to the planets, as *Aubertus* foolishly thinketh: but partly moued with a certaine likenes of the greatest and principall starres (for which cause they named the two most perfect mettalles, the Sunne and Moone) and Iron for his hardnes, *Mars*, whom the Poets faine to be the God of armes and battell, and quicksiluer for the great and vncertaine motion they called *Mercurie*, and partly after the *Pythagoreans*, that they might hide their secrets vnder darke speeches. But I see no reason why Antimony should be properly receiued among mettalles (wherefore by *Agricola* his leaue, whose auctoritie *Aubertus* leaneth

*Agric. lib. 8.  
de natura  
fossil.*

vnto) it is to be excepted out of their kinde, for that it is altogether repugnāt to their definition: for all mettalles molten doe returne to their proper forme, and such as are easie to be driuen, be hard, and apt to receiue impressiō: by which reason they differ from many liquable stones, in which the humiditie is not strongly mixed with the dry earthines, as also from infinite kindes of marcasites and halfe metalles. But Antymony molten doth vtterly loose his first forme, as practisioners doe daily trie, neither is it easie to be driuen, and practise sheweth it will take no print, and therefore properly it cannot be called metall. But it pleased *Aubertus* which is so learned in mettalles to affirme this, that yet he dreameth that rynne glasse (which is that Bisemutum, and that sinder or ashie kinde of leade whereof *Agricola* speaketh much in the 8. booke *de natura fossil.*) to be Stibium molten, and the Chimists, basiliske, which is most absurd. For that rinne-glasse which is commonly called bisemutum, is not stibium any way prepared, neither the Chimistes basiliske, extract with tartar & niter, may be called bisemutum, which I leaue to the iudgement of al that be of vpright mindes: but this is small to the purpose, when many thinges are called by the name of metall, and yet not properly. But let vs pardon *Aubertus* in this which neuer saw any mines that he might iudge rightly of thē, neither vnderstandeth the minde of *Agricola*. In the meane time hee complaineth that Chimistes deuide the metalles into perfect and vnperfect, and that he thinketh ridiculous for many causes. First because of a certaine diffinition giuen by *Geber*, which agreeth no lesse to one metall then an other: whereas the perfecte might be discried from the imperfect, one diffinition were to be giuen to the one an other to the other. As though the diffinition of a man were not agreeable to a child, although he be not yet come to a mans age: or in other accidentes seeme to differ from him, as mettals do differ among themselves. So the diffinitions of white and red coralles should be sundrie and diuers, that by reason of absolute and perfect concoctiō the white haue not attained the vttermost degree, whose definition notwithstanding is all one. But *Aubertus* to

proue

proue his opinion the better, writeth that all thinges, which haue essentiall forme (as it is certaine mettalles haue) must of necessitie be perfect. And that nature the godly parent of all thinges in doing of her office doth not cease or rest (except it be letted) vntill she hath attained her purposed end and scope. He addeth that the matter whereof any naturall thing is made, and whereabout nature is occupied, doth moue so long vntill it hath attained the essentiall forme. He concludeth that metall cannot rightly be deuided into perfect and vnperfect, neither that gold ought by any meanes to be called more excellent and perfect, although it be more bewtiful and temperat then other mettalles, all which wee must confute, as friuolous and vaine. And to prosecute all thinges in due order, we must shew that golde it selfe of the true Philosophers is worthily called more perfect, excellent, and pure then other mettals: that hereupon wee may conclude, mettalles not without reason to be deuided of the Chimistes into perfect and vnperfect. Therefore that I may also stay vpon the aucthoritie of *Agricola* (out of whom *Aubertus* hath specially taken those his wordes) he writeth in *lib. 5. de ortu & causis subterraneorum*, that mettalles do differ among themselves, not onely in shining, but also in colour, sauour, sent, weight and power. And specially speaking of shining (which you *Aubertus* confesse to be in golde and siluer) he saith. But by how much the humor is more subtile, thicke and pure, by so much the metall is more cleere and shining: for which cause in this behalfe gold excelleth the other. The excellencie of which gold *Agricola* himselfe seeketh in the difference of sent, sauour, and waight. For the vnperfect mettalles, when they come in any liquor are perceiued to be sower of taste, as copper and Iron: for the adust earth is cause of their sownes, whereof those metalles do participat, as *Agricola* himselfe witnesseth. But the other because of their pure earth, and more abundant water do not giue the liquors so sensible a sauor, but rather a sweetish tast, as gold and siluer. Also for as much as in gold the earth is most pure and verie wel tempered with his water, it giueth verie litle or scarce sensible smoke when it is

burned

burned, and rather sweete then stinking. And *Agricola* addeth more that gold when it is purged in the fier hath in a maner no excrementes because of his puritie, in others there is more, but so much more in one, then an other, as it is more vnpure. Also the excellency of golde is to bee sought for in his force and strength, because that besides it and siluer all other mettalles do vanish away in smoke, and perish with the violence of fier vpon the test or cople: which happeneth vnto them, as the earth in them is found to be lesse pure and their temperature not so good. As it hapneth vnto Iron through the impure earth, whereof there is great store in it. But when as gold alone cannot bee consumed with anie fierie heate, as *Aristotle* saith, and looseth nothing of his waight though it bee burned or tried, of necessity it must haue a most pure earth, and well compact with his water, whereby it commeth to passe, that his earth doth hold and let his humor, that it vapour not away, and contrariwise the humour defendeth the earth, that it butne not (as saith *Agricola*) which commeth to passe, as others do affirme, because of a most subtrill, moist, and drye, that hath not any impuritie mixed. By this reason gold according to the nature of thinge is purer then other mettalles, and surmounteth them in price, because it is the most simple and purest metall, and furthest from imperfection of elementes by reason of his forme. So *Pliny* saith, vnto one thing, which is golde, nothing decayeth by fier (as the Poet also saith) and as appeareth by that aforesaid. By this we may gather, that amongst all mettalles, gold is not onely the brightest, but most temperat and perfect, in respect of which all other mettalles may worthely be called vnperfect. For nature alwaies tendeth to perfection, that is, to the making of golde, which alone amongst mettals is called perfect: for no agent naturall (as the Philosophers say) ceaseth from worke in his owne matter, neither is seperat, but with putting on some forme in that matter. Therefore so long as the agent is ioyned to the matter, or worketh vpon the matter, that is said to be vnperfect: for the perfection of any thing is not but by putting on of forme. For so much then as in all

met.

mettalles there is a certaine viscous water, which the Chymistes Philosophers call quickesiluer, because of the likeness which is put in place of the matter, and that which they call sulphur by like similitude of the agent or inducer of form in that matter: no metall can bee called perfect, but that fro which the sulphur is separated, But because other mettalles haue their sulphur mixed in the matter, whereby they are killed, made blacke, calcined and burned (which happeneth vnto them onely by that dry exhalation, that is, the sulphur because it is a matter apt to be set on fire) for that caute they be altogether called vnperfect. But on the contrary part because onely golde is altogether without this sulphur, which the affinitie of gold and quicksiluer by it selfe doth sufficiētly declare. (For as *Pliny* writeth, all things swimme vpon it but gold, which alone it draweth vnto it) *Lib nat. hist. 33. cap. 6.* By this meanes it is free from corruption both in the fier & out of the fier, Of right therefore, it alone is called perfect, and formed according to the first and true intention of nature, and complete, because it is come to the vttermost end wherein it is complete, and pure because the agent is not mingled with the matter, but is seperat from it. To this purpose writeth *Aristotle Met. 3. cap. ultimo* speaking of mettalles: wherefore saith he they containe earth in them, and are all burned because they haue a drye exhalation, But gold alone of all the rest vseth not to be burned. But *Aubertus* not content with these reasons will answere: what so euer hath attained an essentiall forme, of necessity must bee perfect. But all mettalles haue their substantiall forme. No man will deny (saith he) except it be some blockhead ashes blower: and by that meanes hereupon concludeth, that all are perfect. But it is easy enough for vs to answere this objection. For those thinges which perseuer in their nature are called perfect in their kinde through their substantiall forme: but some continue by nature in their kinde, which notwithstanding are made perfect by some meanes through their substantiall forme, to the which their is a certaine motion and end: but because they are carried to another later essentiall forme, which altogether finisheth the matter

D

it

3. Meteor. cap. 6.

Lib. nat. hist. 33. cap. 3.

it selfe, and maketh it complet: therefore they are called vnperfect, so long as they remaine vnder that first forme, in respect of the later, to the attaining whereof they do endeuor themselues. But if no accompt be made of that later forme, but they be considered onely in themselues: they are truely perfect in that their kinde (through their essentiall forme) as that kinde doth require. This all men see in the generation of egges, in which there is a certaine determined motion in the getting of his substantiall forme, which doth so remaine. But because those egges are by nature ordeined to this end, not to remaine vnder that forme, but to bring forth a byrde, and so is made the begetting of the latter substantiall forme: Therefore egges are called vnperfect vnder the forme of an egge: but it is a perfect thing after the bringing forth of a birde, for that is the last end of egges. This is likewise to be iudged of mettalles, which albeit they haue in their kinde gotten an essentiall forme, yet can they not be called perfect, in respect of gold, which alone is said to bee perfect, vntill they come to that last & perfect end, that is, to the perfection of golde, and become golde. And like as in the generation of the *Embryo*, there is comparison of the vegetable soule to the sensible and of the sensible to the rationally, and not as formes so other imperfect mettalles are in respect of gold. Therefore the Chymicall Philosophers haue worthily deuided the mettalles into perfect and vnperfect. For although the difference of mettalles be in the forme it selfe, yet shall it not be properly the difference of the kindes, as the difference of man and horse, but shall be taken more properly of the matter, & his partes that is according as it is digested or vndigested, complete or incomplete, seeing those are altogether of one proper matter. But indigest and incomplete is spoken in respect of gold. But whereas *Aubertus* iudgeth Iron more noble then golde, because it serueth more to the vse man, I thinke he shall neuer perswade any Phisitions (be they neuer so vnlearned) which rather desire to catch gold then Iron. But I suppose there is sufficiently spoken touching the excellencie and perfection of gold: and because we said that

all

mettalles are of one proper matter, although not in all alike digested, herein consisteth the point of the question, therefore we must now come to seeke out that matter of mettalles. The Philosophers make two causes of mettals, as also of all other mixed bodies. The one generall and far of, which is taken of the elements, as of the first causes of all things, of which they consist, as of most simple, & are resolued againe as into most simple. The Peripatecians contende against the Stoickes, that onely the qualities and vertues of the elementes doe passe one into another, and altogether mingled. The Stoickes contrarily doe affirme that whole substances are mingled with the whole: but leauing these waues of slipperie opinions we will goe to the safe and quiet port. And in this point we do allow the opinion of *Aubertus*, who thinketh the elementes not to be mixed bodies essentially, or in deede, but in power, which *Galen* witnesseth in the first booke, *de methodo medendi*, where he writeth that the elements are to be mingled wholly with the whole, onely by their qualities. Of the second or proper matter of mettalles, the opinion of many Philosophers is not agreeable, but very diuers. For some said the neereft matter of mettals is a moist breath, as *Aristotle*: & some hold it to be a water drawe from other elementes, which *Agricola* alloweth, whose opinion our *Aubertus* agreeth vnto. Other deeme it ashes moistened with water. But the Chymist whose opinion *Aubertus* goeth about to ouerthrow, saith quicksiluer is the matter of them: some haue ioyned sulphur: all which opinions are breefly and diligently to be examined by vs, that the matter may bee more euident, and that ail men may vnderstand how vnworthely *Aubertus* & others haue inueighed against so many famous Chymist philosophers. *Aristotle* the prince of philosophers assigneth a double matter of those things which are made within and vpon the earth, by the supernaturall power and force, that is a breath and a vapour, by the mixture whereof, in the bowelles of the earth he thinketh all are made and haue their originall: and those hee deuideth according to the diuerse nature of the matter into two sortes, that is, into thinges to be digged, and metalline.

They are called *fossilia*, because they are digged out of the earth, and like vnto the earth that is digged, neither are they liquable, as all kind of stones which are made of a dry exhalation set on fier, and with the heate consuming the moisture, and in a manner burning it. The other sort are metallyne, whereof some are fusible and liquable, because they draw neerer to the nature of moisture, then of drith, as leade and tinne, and are so called because they are easelier molten then beaten. On the contrary, those that are to be beaten, which are molten with greater difficulty, as Iron, whose next matter is a vaperous breath congealed by cold, and groweth into metall according to the opinion of *Aristotle*, whom our *Aubertus* thinketh worthy to be reprooved: For saith he, it cannot come to passe in the nature of things that there may be a passage from one extreame or contrary into another without any meane: for it is euident that mettalles and breathes are of contrary qualities, for these are very subtill, and the other very grosse. Hereupon he concludeth in the originall of mettalles, breathes and vapoures doe of necessitie first congeale into humors before they harden into mettalls. This did he take out of *Agricola*: but that excellent learned man, *Iacobus Schegginus* in his commentaries vpon *Arist. Meteors*, doth sufficiently defend *Aristotle*, being vnworthily reproved, where he teacheth, that the breath or vapor whereof water commeth is one. & that whereof mettalles concreteth is another, as also that whereof a storme groweth another: for it is sometime more ponderous and grosse then that whereof water groweth. By which reason they propose a further distant matter of mettalles which say it is water, the they which say it is a breath, when as the greatest part of meteors do growe vpon these breathes and vaperous matters raised vp out of the water and earth by the force of heate: for so much as there is no fertility of the water or earth without heat: for heate doth procreat these two as a first childe in whose nature the force of the parentes (that is of the foure elementes) is represented, and as it were an ingendring power of them doth consent together, two qualities working by a masculine force,

the

Lib 5. de or-  
tu & causis  
subter.

the other two suffering as feminine. But either of them obeying the celestially temperature as their father, whereby these things without life are accustomed to be procreat, by the instrument of the first qualities. And this may be perceaued by the verie sence, that so grosse vapors do often breake out in places vnder the ground that the diggers can not take breath, and sometimes through the grossenes thereof as *Galen* witnesseth, are choked. If they be so grosse, who will iudge that mettalles and breathes, are of contrary qualities, but that they may grow into a sound matter of mettalles, without any other meane, as the ponderous vapor doth into a storme? Furthermore (as multitudes of people can testify) if it hath rained copper and Iron, and that stones and such other bodies do grow and are made in the vppermost aire, how should these be engendred of water, & earth, for whom there is no place to tarrie in the aire, rather then of vapour and breath, which both can pearce & stay there for their thinnes and heate. Wherefore it is certaine that mettalles rather haue their originall of breath then of water: which breath because it is grosse, doth also easely congeale. But what needeth more of this, when it is manifest to all Philosophers that all thinge haue their originall of that whereunto they may at last be reduced. For all mettalles (except the two perfect) which by greater decoction haue their matter more compact and fixed, are they not reduced into a breath or vapor? & in the examinatio of the test or cople do they not vanish away into smoke? Yes truly into smoke, which is not turned into water, or woistened, but grosse because of the earthines mixed with it, being cogeled & thickned with cold, which by certain experience may daily be seene & perceaued of those which work in fier and more easily also of the Philosophers in their sublimations. The same doth *Tusia*, *Cadmia* and *Pompholix* with other such like prooue, which comming of the vapoures of mettalles sticke to the walles of the furnaces, and shew them to be grosse in the mines, neither do represent water by any meanes. Let *Aubertus* therefore with his leaden argument hold his tongue which goeth about to ouerthrow *A-*

*Aristotle's* opinion; neither let him iudge rashly of things which he knoweth not, but credit those which haue experience, & know those vapors to bee most thicke, whereof mettals are first congealed, and without any other meane hardened. But hauing ouerthrowen *Aristotle*, let vs see what iudgement he will giue of other lerned men and Philosophers, as of *Albertus magnus*, *Geber*, and other Coliars (for by that name this our noble censor adorneth those excellent men) whose opinions *Aubertus* refelleth in this point, because they say, that quicksiluer and sulphur is the next matter of mettalles, and goeth about with certeine arguments to shew, how they are out of the way. First touching quicksiluer, he saith, it is not likely to be the propper matter of mettalles, because it cannot congeale into hardnes: surely an excellent argument and worthy to bee often repeated of the author, whereunto notwithstanding he is answered by vs before: he saith it cannot congeale, because it is of an airy substance. But the vapor which we concluded out of *Aristotle*, to be the next matter of mettalles, who will not confesse to be airy in respect of water, and notwithstanding who will denie but it may congeale? then I confesse that quicksiluer is airy: and therefore many Philosophers iudge it not to be a metall but onely in Power: but I do call it so to bee airy, that it sendeth forth a most grosse vapour, which by colde congealeth, as may bee seene in Mercurie sublimat, and many other his preparations, wherein he sendeth forth his smokes and vapors, but not so ayye, but they will grow thicke. But what will you say to those vnperfect mettalles, which as wee before said in examination do flie away into smokes and vapors: what finally shall wee thinke of their matter and forme brought to nothing, will you not confesse the grosse vapour which wee call quicksiluer to bee the matter of them, when at the last mettalles are reduced againe into it. But *Aubertus* alledgeth this out of *Aristotle*: those things which pertaine vnto water, if they containe in them more aire then water, they cannot congeale as oyle and quicksiluer. But the matter of mettalles is not to be brought to a hardnes, otherwise they could not put on the forme of mettalles: therfore  
their

their matter can not bee quicksiluer, for so much as it can not congeale to hardnes. But this argument is no more effectually then the former: For he setteth downe as graunted that which he hath not by any means proued, and which we haue already denied: for we graunted vnto him that quicksiluer was of an airy substance, but that it cannot therefore congeale, wee deny, when contrary to his minde we haue shewed his vapors do congeale. And truly *Aubertus* doth not deny but by art it doth harden, but hee thinketh that neither by art or nature it may congeale into metall in hardnes or forme, as though to thinke, were to demonstrate a thing. Therefore he denyeth quicksiluer to be the matter of mettalles: the cause which he alledgeth, that it is of an airy substance, is of no force. For wee haue shewed out of *Aristotle*, that it is a vapour of an airy substance in respect of water, and neuertheless the next matter of mettals. Therefore airy things are to bee distinguished: for such as are altogether and simply airy because of the predominant matter cannot be coagulated neither by heat or by cold, because their airy moisture cannot bee dried vp, the earth wanting, by which reason also they swimme vpon the water, witness *Aristotle* as oyle, and are easily set on fire, because it is matter of fire, as oyle it selfe and wooddes which swimme vpon the water, except *ebenum* which is more earthly, as by his waight may be iudged: but quicksiluer is neither set on fire, neither matter of fire, but most contrary vnto it like water, neither is it light but ponderous, that in it the soudest boddies of all mettalles will swimme vpon golde onely except for the great affinitie of them both, whereby it appeareth, that it is of an other substance, then simply aire like oyle. Therefore to the similitude of this quicksiluer, the next matter of mettalles: the Chemicall Philosophers haue said, that this quicksiluer is ingendred of a strong commixtion of the first matter of all mettals, that is of a moist viscous incombustible humour, incorporat with a subtil earth, equally and strongly mixed by small partes in the mincrall caues of the earth. Vnto this wise nature (because the matter bringeth not it selfe to effect) ioyneth his proper agent, that  
is

is sulphur, which is nothing else then a certaine fatnesse of the earth engendred in the proper mines, and by temperat decoction thickned, that it may turne the quicksiluer by digestion, and concoction into forme of mettall. Therefore this sulphur is to the quicksiluer as the man to the woman, and as the proper agent to the proper matter. Not that this quicksiluer and sulphur (as some foolishly thinke) are found by themselves in their nature in the mines, but that these are already mingled by nature, and by longe concoction brought into the nature of earth. And this truly is the nearest matter of mettalles, as in the generation of man meate is neerer matter then the elements, the blood neerer then meate, and the sperme neerer then blood it selfe: and at last by apt digestion the matter receiueth the shape of a man. So when as it is said, that mettals are first made of the foure elements, as of their generall and first matter: the same order kept, it is necessarie that of those elements come vapours, of vapours a slimie water (which is yet a neerer matter then the vapors, lest by defending *Aristotle*, *Aubertus* may thinke mee to gainsay my selfe) and heauy, mingled with a subtile sulphureous earth which is called quicksiluer: of which as of a neerer matter by meane of the mixture and working of the outward sulphur is made gold or other mettall according to the great or lesser digestion of nature. For as the Philosopher writeth *Metaph. 6.* when any thing is said to be made of another, either an extreme & perfect, is made of a meane and vnperfect, as of a childe, a man, or else an extreme, of extreme, as aire of water: but let vs returne to our *Aubertus*. He writeth that sulphur also can not bee the matter of mettalles. But let vs heare by what reasons he doth proue it. Sulphur, saith he, according to *Aristotle*, is ingendred of a hot, drie, and vnctuous breath, but mettals are ingendred of an other breath hot and moist, and a litle vnctuous. Truly a goodly, but sophisticall argument, by which he goeth about to proue his purpose, by the opinions which he hath already impugned, Let him therefore remember that he before hath affirmed against *Aristotle*, that breath was not the matter of mettalles: and now he doth confesse that

mettalles

mettalles are ingendred of breaths. Therefore he speaketh against himselfe, that he shall not neede my refutation: hee addeth to proue his opinion, that sulphur waxeth soft with moisture like salt, and that mettalles are molten only with strong fire: but of a false antecedent can not follow a good consequent. For by no meanes is sulphur dissolued into water, but by heat is molten like leade: and this should our searcher of thinges vnder ground first haue tryed, then to affirme so boldlie that which is false. Therefore that dart may be bent against him wherewith hee supposed to haue wounded the Chimistes. Also he saith, that sulphur is of an airy and fire substance, and therefore can not bee increased or congealed. But I haue afore shewed the contrary, wherfore he is not to looke for any other answeare of me, because he hath neither reprobued my argument, neither made any demonstration of his opinion by firme reasons. But this one thing sufficeth, that all wise Chimistes do affirme, that this which they call sulphur, is not the common sulphur which burneth with combustion of blacknes and adustio & is burned: whereas their proper sulphur doth whiten, rubify, coagulat, and finally make perfect that Chemicall quicksiluer which is commonly vnknownen, into the substance of golde, according to nature, or of the philosophers stone, and gold according to art. And this is the true secret sulphur, and the onely tincture and shadow of the sonne and the proper congeler of his quicksiluer which the Philosophers haue shadowed with diuers names their dark speeces and enigmas: whereby it appeareth *Aubertus* to haue farre erred, and by all meanes to bee refused, because he speaketh of a sulphur which he knoweth not: and that the Chimick Philosophers are not to be blamed because they say quicksiluer and sulphur to be the matter of mettals, which do not vnderstand it of the common quicksiluer & sulphur. For they know that these things whereof they speake are not founde in the mettall mines in their verie nature: but of these two they say, there is made a third mixture, hauing the natures, properties & vertues of them, that of it may be engendred any mettall according to the diuersitie of the composition,

E di-

digestion and place. These shall suffice touching the next matter of mettalles which *Auberius* would haue to be water wrought vpon by the other elements, but he hath kept silent the cause why he thinketh so being contented to say that it is set forth by others, or that he hath found it in other mens writings, which is the saying of a man that will proue his opinion by an other mans credit, and not by reason, as the true Philosophers doe. But now the efficient causes call vs which the Philosophers make double and so many passios. for heat and cold are called *ποικιλια*, because they haue power to moue: moist and drie *παθητικα*, for because they rather suffer any thing then worke, and are said to be wrought vpon of the first qualities, as of the most noble and higher in nature, by whose worke forme is ingendred in thinges: for the matter is not knowen by it selfe, but by the change which cannot be without suffering, as neither that without touching, the which by coniunction, and cogelation, and by introduction of act and forme is abolished. But it is to be obserued that by the mixture of drie and moist the bodies are first called congealed, then harde or soft: of which congealed bodies there is a triple difference? for it is either a warrie humor that is congealed, or some dry earthly thing, or a mixture of them both. Also these, some of them are molten, some dried, some moistened, and some made soft. But those thinges which are drye and fierie, as hony and must, will neuer be congealed, and they which are moist & airie predominant as all oily thinges. Wherefore these also are not elements, neither the matter of these sufferinges. But of bodies which doe congeale and are hardened according to *Aristotle*, some are affected by heate and some by cold: by heate drying vp the humor, by cold driuing out the heate. Therefore those thinges that are congealed by heat by want of moisture are dissolued of cold, which maketh the moisture to enter in againe as salt. And those thinges which for lacke of heate are congealed, are dissolued againe by heate, entring in againe as mettals: for whatsoever is dissolued melting, is molten either by fire or water. Whatsoever melteth by water must needes be congealed by hot & dry

drie, that is, fiery heate: and those which fier melteth, or whole congelacion in any part it doth dissolue (as horne) are congealed by colde, for of contrarie effectes the causes be contrarie: and because that mettalles do melt by heat, it is of necessitie that first they were congealed by cold, as the efficient cause, whereof none of the Chimist philosophers doth doubt, although, as *Aristotle* some time saith, experience sheweth vs the contrary: for salt is congealed by heate, and may bee dissolued and molten by fier as I haue often tried, and it is called fusible salt. Neither *Albertus Magnus* that great Philosopher ought to be reprehended of our *Auberius* because he referreth the power of making mettalles vnto heate, when as *Albertus* doth not meane it of only heat, as he thinketh. Therefore it is to be knowen, as *Aristotle* witnesseth thinges by meanes of colde to suffer rather then to worke, because that cold is proper to the patient elements, that is water and earth, which both by nature are cold. For they do not receiue cold from any other thing as they do heate, but by taking away the heat they coole of their owne nature, neither are they cooled by any external cause, as the aier and fier. Wherefore albeit cold in mixed thinges hath an efficient force, yet it preuaileth rather to corruption then to generation, Therefore the Chimists are not to be reprooued, although they say that nature needeth a heat vnder the earth for the procreatio of mettals, as a more effectually efficient cause which may mingle, alter, dispose, digest, and concoct their matter, & at last with long tract of time frame it into gold as into his last end. Neither are they to be reproued in this that they refer some force to the influéce of the heauenly bodies: for *Aristotle* confirmeth their opinion in his booke *de caelo & mundo* and his booke of the causes of the properties of elements in these wordes. For saith he the first beginnings mouing to generation, and inducing forme in euery thing are the starrie and heauenlie bodies, by their mouing and light. For they are the first that moue, moued of the intelligences to performe the nature of generation or corruption for the preservation of kindes, and of them is giuen forme and perfection, and as hee said



in another place: the sonne and man engendreth man: neither doth *Aubertus* rightly conclude vpon this reason, the art of Alchemy to be vaine, if mettalles bee ingendred by force of the starres, when as the Chimistes can not haue the fruition of this heauenly power: for they beleue with the Philosopher, that if formes bee put on vpon inferiour things by the motion and light of the heauenly bodies, & by their site and aspect, the same by consequent to come to passe in mettalles, but that is done as it were by a generall cause and farre off: but they haue a neerer efficient cause, as we said that is heate, by force whereof mettalles congealed in the bowels of the earth are disposed, digested & made perfect. These things thus declared, we must see to what end *Aubertus* tendeth and what is his vttermost scope, hee would haue the labour of the Chimistes, which they take vpon them in making perfect of mettalles to be vtterly vaine and lost, and he denyeth that copper, tinne, Iron or leade, (which of them are called vnperfect mettalles) can by any art be made perfect, and be turned into gold and siluer. And first saith hee, it is euident those foure mettalles to bee perfect: but we haue before shewed they are altogether vnperfect for many causes, neither can it be denied but that by art and right preparation they are made much more perfect and excellent in their kinde. Therefore *Aristotle 4. met. cap. 6.* Iron saith hee, wrought is molten that it becommeth moist and congealeth againe: and no otherwise are they accustomed to make steele, for the fex of the Iron setleth and is seperat into the bottom: and when it is after made pure and cleane from his forces it becommeth steele: but Iron is so much the better as it hath least excrements. But let vs passe ouer authorities, when we haue sufficiently approued this by philosophicall reasons, by which we haue more then sufficiently shewed onely gold to be perfect, all other mettalles to be vnperfect. Moreouer *Aubertus* addeth, that he might make the art of transmutatiō vnpossible. Those things which are made perfect and formed by art are artificiall, but mettalles both by knowledge of the name and diffinition of the essence are naturall, for they are mineralles saith he and

haue

haue their originall onely from a naturall beginning, therefore they are naturall, and that according to *Aristotle*. For naturall things haue the beginning of their making in themselves. but those which are made by art, not: but haue it outwardly from some other: and brieflie to end, hee addeth that no naturall forme can bee put on by art, whereby hee concludeth that there can be no artificiall mettalles. Now therefore goe too, it is our part to ouerthrow these argumētts, and finally to proue the Chimick art to be true, which imitating nature it selfe doth transmute mettalles, we said before they were called vnperfect, which were in motion to that forme whereunto they were last decreed, and those perfect, which haue attained the end of their motion. And because gold is come to the vttermost terme of his motion, & is formed according to the true intent of nature as we haue already shewed: therefore we haue concluded that alone to be perfect, and all other that be in their motion to the forme of gold to be vnperfect, whose perfection notwithstanding nature doth still prosecute in her bosome that she might conuert them, although in long time into golde. This can the diggers of mettalles testify which in one hundred waight of lead finde certaine ounces of fine siluer, which is their great gaine. So also in many copper mines there is found gold: and likewise in siluer mines, which when as such as are skilfull of these things perceiued, or as often as they found any vnperfect siluer through indigestiō, they vse to shut vp their mines, and prouide that they be so let alone for 30. yeares or more vntill there bee made a perfect concoction by the heate vnder the earth. So also writeth *Plinius*, that there is siluer in golde by diuers waight, in some the tenth part, some nine, and some eight. In one onely mettall saith *Galen*, which they call *Albicrarense*, the 26. part is found, and therefore it is more excellent then other, because it is according to the greater or lesse digestion of nature, as may be iudged: For when as digestion is complete, then is found most pure and perfect gold. Whereby it appeareth that all eie mettals be in a certaine terme of motion, yet not to bee in the last, and that they are in the way and passage to gold, as to that

E 3

which

*Hist. lib. 33  
cap. 4.*

Hist. lib. 33.  
cap. 6.

which is only perfect. For where any vaine of mettall is found neere therto is also found another: wherupon after *Pliny* they are called mettals of the Greeks *μῆτα* that one is founde after another. But *Aubertus* wil say to this. If vnperfect mettals by longer decoctiō may be reduced into gold by nature, why do not the diggers expect that time, speciallic seeing, if that should come to passe, they should haue much greater gain by the thing: we answere there are certain things which make the generation of mettalles diuers not onely in kinde but in properties and accidents, according to the regions and places where they grow, as also beastes are made diuers, as writeth *Aristotle* 6. *de animalibus*. For in Egipt Scorpions are not venemouse, in other places contrary: and wheat in time & in some places doth degenerate into rye, & rye into wheat: So is to be said of mettalles which although they be appointed of nature vnto their end, that is that they should be gold, notwithstanding by the diuersity of Regions and mines and their corruption some are brought to their degree of perfection that they become golde, and some remaine in the path of imperfection according to the diuersitie of digestion or purifying: For by weaker heate nature doth congeale some vndigested thinges as lead and tinne, & some with a superfluous and burning heate, as copper and Iron, and some contrariwise for want of heate and lacke of an agent doth not congeale as quicksiluer. But nature it selfe bringeth forth siluer with a reasonable temporat heate, but gold with a most temperate which needeth no workmanship to be made perfect, as that hath attained the vntermost end and accomplishment. For as *Aristotle* saith in his 2. booke *de Cælo & mundo*: that onely is good accomplishment that needeth no labour to make it good, and all perfection of thinges consisteth in this point, that they receiue their last accomplishment, For so much then as the vnperfect mettals haue not attained to that last ende of perfection for the causes afore said: therefore they lacke the worke of art, by whose help following nature it selfe, they are at length made perfect, and attaine that last end wherunto they were ordeined of nature, that is they become golde. For as the  
Phi.

Philosopher writeth 2. *Ethicor.* truly sometime art maketh perfect some things which nature cannot worke, other some it doth follow. So nature being holpen by art, trees bring forth their flowers and fruites euen in the winter season, and in cold countries, which nature of it selfe could not do, as is to be seene in the county palatines orchard at Hedelberge, and in many other places: but that which *Aubertus* saith, that in the whole work of Alchemy nature doth vtterly rest, and onely art doth moue the subiect, it is most falsly spoken: for by reason of nature being agent *Chymia* is a naturall worke, for the matter in the selfe same stone which by decoction it desireth, retaineth, digesteth, expelleth, corrupteth, engendreth, and formeth in his time by the commandement of almightie God, wherewith nature doth forme mettalles by the mixture of it: but by reason of the ministerie I confesse *Chimia* to be an artificiall worke, not that art doth corrupt engender and forme, but thus farre onely that it ministreth all this vnto natures working, which otherwise of it selfe it could not alone performe: for nature worketh two manner of waies to engender golde: one by it selfe: and first of all when it doth engender gold in his proper mines, and of his proper beginniges, in which it is vnpossible for art to imitate nature. Secondly it worketh by it selfe but not first, because first it engendreth some vnperfect mettall of the same beginniges in his mine: and lastly conuerteth it into gold, in which point art followeth nature it selfe, in that of vnperfect mettalles it maketh gold as nature it selfe doth. Hereby it is euident something to be made of something: two manner of waies mediately and immediatly. For according to *Arist. lib 9. Meta.* There may be many matters of one thing, as mediately and immediat: albeit at the last the mediately matter must bee reduced into the immediat, for otherwise of diuerse matters diuers thinges would rise. Therefore because art taketh both the mediately & immediat matter which nature doth, & reduceth the mediately at the last to the immediat as nature also doth, & hath one and the selfe same agent which shall spoile the quicksiluer, and at last transforme it, and the end of art and nature is all one, that is by the  
vni.

vniting of this forme with his matter, at last to ingender gold: there is no doubt, but that art imitating nature it selfe in all pointes can make an vnperfect mettall a perfect, as nature it selfe doth make, as we haue aforesaid. Wherefore the causes being all one, of necessity they also must be one, and bring forth the like effectes. Neither do I thinke them to be excused which seeke the subiect of the Chymick Philosophers in the vegitales. Their labour is in vaine, for there can be no generation but by the neereft, conuenient and immediates, Others haue bestowed their labors vpon an small thinges, specially in an egge, because the Chimick Philosophers moued with a certaine similitude of egges called their worke the egge, and said that the egge euen as the Elixir doth containe 4 elements, whose shell they called the earth, the thinne skinne the aire, the white water, and the yelke fier. So also the same Philosophers by a darke speech said, their stone was one in three, and three in one, because it containeth in it a bodie that standeth, a soule that giueth life, and a spirit that staineth. They which vnderstand not these darke speeches, perswaded themselues that an egge was the Philosophers stone, because it contained three in one, the shell, the yelke, and the water: and therefore at last concluded the egge to be the onely matter sought for by the Chimistes, being no lesse deceaued then other, not considering this matter not to be fit to draw out mettall out of. For a man begetteth a man & a beast a beast. But because good *Aubertus* hath tried this with his losse (as I hard) which decocting egges philosophically consumed some hundred of crownes: therefore he quarrelleth with the art, as though it had deceiued him, but vnderferued, when he him selfe rather erred: for art is not bound to maintaine his fault. For kinde ought to be ioyned with kinde, and like with like, and euery blossom to answer to his seede, as we said aforesaid. And there be some which seek the matter of their Elixir not in vegitales or animalls, but in thinges vnder the earth and neerer. For they say that art doth immitate nature, and therefore thinke to labor vpon those first matters wherupon nature, wrought and decoct quicksiluer and sulphur, which they heare to be the

the next matter of mettalles. But sillie men they loose both their cost and labour: For the Philosophers quicksiluer is not that common, neither also the common sulphur as I said. For is there any man which can attaine the intent of Nature in due proportion and measure? no man truely. Moreover quicksiluer if you see it but to a verie litle fier, it vaporeth away, & being mixed is seperated, & sulphur also not hardly, when notwithstanding the coniunction of both these is necessarie euen to the end of digestion in the generation of mettalles: so are they deceaued as many as seeke the stone in marchasites, tuty, antimony, arsenick, & orpiment, when as it is either altogether an inseperable sulphur, & yet ought to be seperat at last, as we haue said: or because it is seperat with a small fier, all the Philosophers writings sufficiently declare that it can not bee the Philosophers subiect. They also erre which think to take gold for the man and siluer for the woman: which two they amalgame (for we may vse the words of the art) with common mercurie, & of thre make one, which they decoct chymically, sub'yme: and out of it at last drawe the spirit, which afterward they goe about to fix. For they depart from the philosophers writings which confesse all with one mouth, that the agent is ioyned and proportionat by nature in the mines with his owne matter, and they say, that it is but one thing wherein are the foure elementes well proportioned, that there is the fixer & the fixed, the stayner and the stained, white and red, male and female compound together. It is therefore as we said before a certaine third nature, common and altered of diuerse mixture and digestion of sulphur and quicksiluer, in which is a mineral power to ingender a mixt thing, which to do so, perpetuallie worke and suffer betweene themselues vntill they be translated from the forme of vnperfect bodies, first begotten (the agent not being yet seperat from his matter) into an other forme, and at last come by continuall digestion and purifications to the last & true perfect forme which is the forme of golde, in which is the last tearme of motion, where also the agent is vterly seperate from his matter. Many seee what this is, few finde it, or if they do finde it, they

*Philosophi-  
ci lapidis o-  
perationes.  
Calcinatio.*

*1  
Solutio.*

2

*Element.  
separatio.*

3

*Coniunctio*

4

*Putrefactio*

5

they know not the preparations and intentions of the philosophers, whose medecine is also drawe out of those things by art, in which it dwelleth potentially by nature, and in which the perfection of the first matter, and all mettalles are found. This matter after they haue founde it, first they thinke meete to be calcined, and purged from all his filths restoring his heat and preserving his naturall moisture: for in the Chimicke calcination there ought to be no dimmution of the body, but rather multiplication. Then they reduce the calcined matter by making thin his groines into a certaine liquid substance, as into his first matter, which they call minerall water, which doth not wet the handes. then is it made one in kinde, but not so in number: whose father they call the sunne, the moone the mother, and mercury the mediator, & the bodie is altered from his proper forme, but a new is induced immediatly: for there is nothing founde in the nature of things spoiled of all forme. That done, out of that so dissolved they seperat the four elements and deuide them into two partes into the ascendent & spirituall, and into the inferiour or earthly, which two partes yet are of one nature, for the inferiour is the leaue fixing it, and the superior part is the soule quickning the whole matter. Notwithstanding their diuision is necessaric, that they all might be the easilier changd amongst themselves, and therewith part by passing into water wax blacke, and the water by passing into airc wax white, and the airc be turned into fier.

The separation of elements made, they make a coniunction of water & earth with airc, and fire keeping a proportion that euery element may be dispersed with other, & giue vnto the male 3. partes of his water, and vnto the woman ix. parts then euery like reioyceth with his like, for the desire of the ioyning specially of the materiall & sulphureous forme. These thus ioyned, they putrify it in a moist heate (lest by hot fier the mercurie should be seperat or carried vp on high through his spirituall nature) that by this corruption the matter might be changed, and the elementes naturally decided, that regeneration may followe: for there is nothing

nothing borne or groweth, nor without life, but first things putrifaction is made.

After putrefaction they come to coagulation, and with the same most temperat heate continually altering the matter, as well inwardly as outwardly, they do worke vntill all the matter be white like vnto pearles, then is there a true fixing and congealing of the shining spirites with the bodies. The Chimick philosophers call this the white thorne, and white sulphur incombustible, which neuer departeth from the fier.

Finally they proccede vnto Cibation, that is, to the making thicke of the thinne, and making subtile the grosse mingling his water with the ashes, and his milke with the foliat earth: but moderatly that so the whitenes and rednes, goodnes, quantitie and vertue of it may increase and grow, and by decocting and decocting againe, the matter might be nourished.

Then they sublyme the matter, but not with common sublimation, and so purge it from all vncleannes lifting vp the bodie, and making it spirituall, and the spirit corporal, & fixed by taking away the sulphureous saltnes that it may all be white and easily be molten.

Hauiing finished the sublimation, they leuen the water by ioyning the spirit with his whitened earth or calce, as with his ferment, or incorporating the soule with the bodie. For the spirituall accidentes cannot shew their permanent qualities, except they be ioyned with fixed bodies, as with his leuen, which bringeth vnto him his aptnes to his nature, colour and fauour by the mutuall and common impressiō of the bodie, and spirit, without the which the worke cannot bee finished, as paste cannot be leuened without leuen.

But for the greater nobilitie of the matter, they thinke it must be exalted by increasing the spirit, and sublyming & making subtil the earth by naturall, rectifying of all the elements, and the true circulation and graduation of them vntill they be brought to a perfect embracing.

Then they increase the force of their Salamander by reiterating their solutions and coagulations, and with new leuen

F 2

leuen

IT

*Coagulatio*

6

*Cibatio.*

7

*Sublimatio*

8

*Formentatio.*

9

*Exaltatio.*

10

*Augmentatio.*

leuen in force and quantitie, and that into infinite.

Projectio.  
12.

Last they make projection of one waight vpon many, vpon the vnperfect according to the perfection of the medicine: for by how much the more it is made subtil and stained, so much the more abundantlie it worketh: and so following nature they make perfect vnperfect mettalles, and turn them into the sunne & moone: & of their proper matter purified and made subtil by art, and then fixed by decoction, and digested vntill it come to a white, and after into a red colour, and is made againe flying, and againe fixed vntill it haue his entrance and staine perfectly, they make their medicine and their powder, which they call the philosophers stone. And that by sundry workes, diuers thinges, many vessels, and many furnaces, as by that is afore said, the vnkilfull of art peradventure will iudge, when as vnto the true Philosopher in all this great worke, there is but one worke, one way, one thing, one vessel, one onely fier and furnace, as all do confesse. All these things would I note by the way, whereby I might overthrow maister *Auerrius* opinion touching the philosophers stone (for it is lawfull for any man by iusting to vtter his follie in thinges vnknown) and that I might demonstrat, that not the bare forme of gold or siluer drawn from his substance (as hee thinketh) is not the matter of the philosophers medicine, But saith he, I care not of what matter the stone bee compounded. Notwithstanding because it is not a naturall substance it cannot put on a naturall forme, but onely artificiall and deceitfull. I could here appeale to the witness of many notable men, but I thinke it better to deale by reason. Therefore I say that mettalles truely altered are knowen to be perfect, not by the forme they had afore, or that is put in (for that were impossible) but by the accidents, properties, and passions which follow the formes, Therefore if in metall altered all those thinges are found, in euery examination that are in the true metall: truely it is to be iudged they haue not a counterfect form, but the true forme of minerial gold and siluer. For that which worketh the worke of the eie is the eie, as the philosopher writeth 4. *Meteor.* and so

so contrarie. Furthermore we haue shewed the Philosophers stone to be naturall, by reason of his making, and that by meanes of the naturall agent, that is fier, with his naturall colour sent, and forme, which are accidentall formes, following his determinat substantiall forme, art ministring matter vnto it. For art is ioyned with nature, for the beginning of art is nature it selfe, as the philosopher writeth 2. *phisic.* y which reason art may be called naturall, his workes naturall, & his formes are called naturall in two sortes, that is when nature prepareth matter for it selfe, and afterward induceth forme, as in man and stone: or when art doth minister and prepare matter for it selfe (yet not with the last preparation) with nature notwithstanding doth dispose and prepare euen to the end, and doth induce a forme vpon it, as is to be seene in the making of ceruse and red lead. Neither is it any new thing, that art in many points followeth nature, and that many naturall thinges are made by art, which *Arist.* affirmeth 4. *Metaph.* speaking of colchota and calchant. For nature, saith hee) in the mines of Atraments engendreth Atraments, and he sheweth the manner of the making. And a little after hee saith, the two atraments may be made and compounded by art: for art being the follower of nature, as he writeth 2. *Metaph.* by taking the substance of Iron or copper (whereof naturally they are made) ministring it vnto nature, with often dissolutions, distillations and coagulations doth so perfectly and ingeniously make them, that they haue the same properties and operations actiue & passiue that the two mineral atraments haue. The like is seene in making of salt. There is some mineral salt founde, as in Polonia, other some is made, as in France, yet hauing the same properties and passions as the mineral, by which reason it may be called verie naturall, and his forme also naturall and verie perfect. The like is to be thought of mettals, for as the want of proper matter is the cause chiefly, why that of euery thing an other the like is not ingendred: so if fit matter be found out, it is the chiefe cause why that of one another the like is ingendred. Therefore for so much as it is possible for the art of transmutation to finde out the same

same matter of gold and siluer which is altogether naturall, that is that third nature, the quicksiluer coagulat and mixed with his sulphur, and that it is easie to follow and imitat nature it selfe in his working, because it doth decoct and digest that matter with most pleasant heate, vntill in the last terme of his motion his agent be seperat from it, that is his strange sulphur. It followeth both on the behalfe of the agent, and of the proper and naturall matter, the art may be called possible and truely naturall: but at the length *Aubertus* will flye to this argument. If this Philosophers stone could iuduce the shape of siluer and golde, it would make it like vnto it selfe, and by that meanes frame another Philosophers stone. I answere, this conuersion of mettalles is the reducing of them vnto a certaine meane, that is, to a temperature, and that excellent equallitie (which is onely found in gold) in substance colour digestion, fusion, sound and other properties. These hetherto disputed shall suffice, nor that I would take away any thing from *Aubertus* estimation in other pointes, but to shew him and such as thinke his little booke to bee adorned with tauntes, that they haue vsed their sharpe tauntes against such as haue not deserued. And finally that I might defend the truth, whereof it were meete that he also were studious, if he be a good mā such as I thinke him to be: neither are these things deuised by me, but set forth by most learned men, & confirmed with most certaine argumētts: notwithstanding least any man may think one to vse only their authority, which *Aubertus* ought not vtterly to contemne, for who will thinke that they haue left vnto vs rashly or without credite those se retes euen vnder a holy oth. Therefore this same part of philosophie which hee so sharply doth taunt improve and cauell: I on the contrary dare boldly affirme, that it can neuer be sufficiently commended and praised according to desert. If wee do beholde only the miracles of nature which it bringeth out of his secret bosome, or the commodities thereof, which are almost innumerable, besides the infinite thinges wherewith it doth open many artes. For to passe ouer al other, the vertue of the Philosophers stone is such, and his excellencie such, that

*vide plin. lib. natural. histor. 33. cap. 4. qui ex auri pigmento aurum perfectioni factis fuisse scribit.*

that it is sufficient for the healing of most diseases and it sheweth the true and exquisite preparations of medecines: but it is no maruel if the thing sticke to them that are accustomed with most vncleane thinges or with whom onely custome maketh a law. But I do counsaile such men either to learne better thinges, or not to enuie those that are better taught, or at least that they will not reprove thinges they know not. If not, yet we will not care for their enterprises, because wee know that at the last truth shall haue the victory, & with his brightness will driue away those darknes, & make all things manifest, as it is indeede.

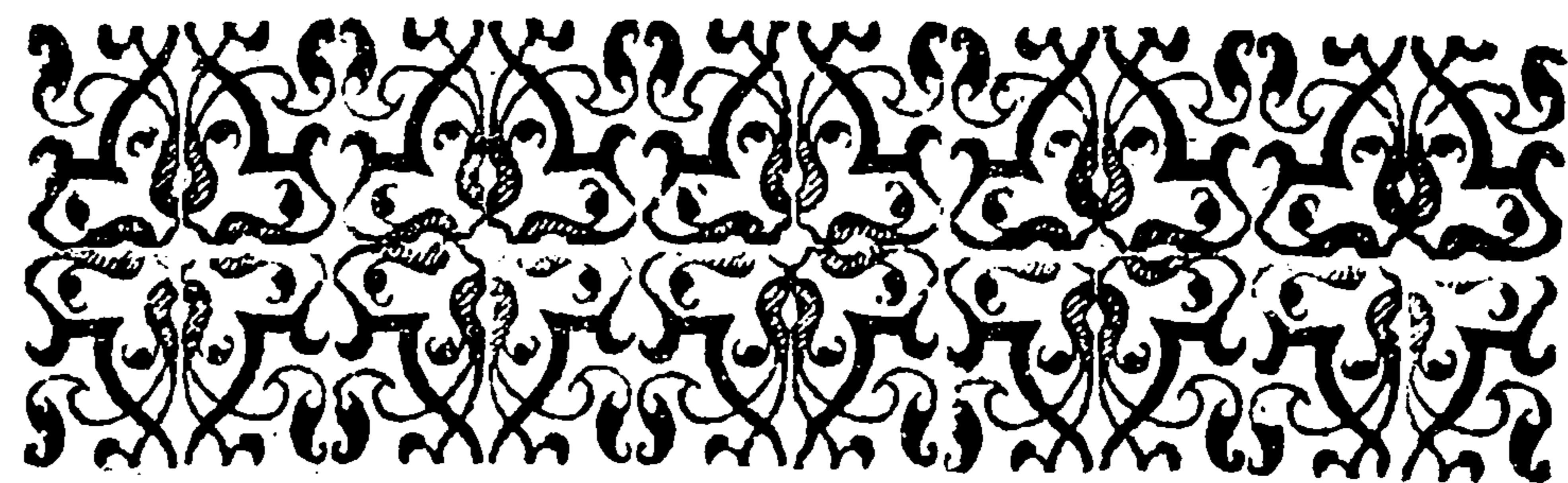


THE  
TRUE AND PER-  
FECT SPAGERIKE PRE-  
PARATION OF MINERALS,  
animalles, and vegitables with  
theyr vse.

Set forth by Iosephus Quercetanus of  
Armenia Doctor. Whereunto are added, dyuers  
rare secrets, not heeretofore knowne of  
many. By I. H. practifioner in the  
Spagericall Arte.



AT LONDON,  
Printed, Anno. Dom. 1591.



## ¶ The spagyricall Preparati- on of Mineralles and precious stones.

*And first of Gold, Chap. i.*



L.L. medicines are taken out of *De aur.* things, mineriall, animall, or vegetable, by preparation. Amongest the minerialls gold only is most temperate and perfect, the which being brought in to thin leaues, is ministred by all the Greeke and Arabian phisitrons, to strengthen nature against the passions of the hart, vnto such as are much addicted to sadnes, and against all melancholy diseases, as we haue shewed in another place. Wherefore they prescribe it in their electuaries of pearles, and in *laticia Galeni* (although some thinke it falsly ascribed vnto *Galen*) in their Antidote of *Coccus baphicus*, otherwise called alkermes, in *Aurea Alexandrina* of *Nicolas Mireps*, and in his Analeptike electuarie: In their diamargariton of *Auicen* his description & many other medicines, All which according to their nature and qualitie do exhilarate the hart, subdue melancholy and frensies, restore the spirites, and strength decayed: and this they vse to giue without any other preparation. But the Chemicall phisitrons do draw out of gold a true tincture to cure the same diseases: and many other incurable greefes, specially the leprosy, canker, and other corrosiue vlcers: and so make thereof a perfect wholesome medicine which



which may easily bee caryed by the meſeraicall veines vnto the liuer, and ſo vnto the hart, and through the whole body: where as being otherwiſe vſed, it helpeth little or nothing, but rather hurteth much, becauſe it cannot be ouercome by naturall heat: for as the fier with any heat cannot burne or conſume the ſame, much leſſe the ſtrongeſt ſtomacke, hart, or liuer of any man what ſoeuer: wherefore after this manner following you ſhall draw forth his tincture.

*Of the tincture of Gold.*

*tinctura au-*  
**T**He tincture of gold is his colour, ſo ſeparated from the bodie, that it remaineth altogether white, and is prepared thus. Firſt ye muſt purge your gold by Antimony, according to art, then Amalgame it with mercury, and ſette it in a furne of reuerberation vntill it become ſpongiouſ & light, and of a purple colour, & ſo that it cannot be brought to gold againe, out of the which yee ſhall draw his tincture with *Acetum alcalifatum*, by digeſting it in Balneo 40. dayes, being cloſe luted with hermes ſeale: The which yee ſhall afterward vapour away, and circulate it with *Alcohol vini, alcalifated*, whereby his force ſhall be meruailouſly increaſed, for the curing of diuers and ſundrie diſeaſes, of the which tincture ʒi. being mixed with ʒi. of *Aqua theriacalis*, is taken euery morning ʒi. faſting for the ſpace 10. dayes. This medicine is diaphoreticall purging the ſuperfluous and noyſome humors of the whole bodie, by ſweat, the white body of gold, which is true lunc fixed, the tincture being drawen away (as afore) is by an expert practiſioner in few daies brought into Mercurie: which beeing precipitated by himſelfe into a red powder 8 grames thereof is giuen in wine or *Aqua theriacalis* to cure the dropſie and the pox, and that only by ſweat. If thou caſt this Mercurie of golde vpon a due proportion of his proper ſulphur, low it and digeſt it philoſophically, then ſhalt thou make a moſt excellent medicine of all other to cure the leproſie, for it doth purify the blood that is corrupted, and clenſeth the whole body from all excrement, only by ſweates, and maketh a man as it were  
yong

yong againe. There are diuers and ſundrie preparations made thereof, which here I do omit for breuity ſake.

*Of Siluer Cap. 2.*

*De argento.*  
**S**iluer which amongeſt all other metalles obtaineth the ſecond degree of perfection is alſo temperat, and doth ſome way emoulate the qualities of gold, which Phiſitions do miniſter againſt the ſame diſeaſes eſpecially againſt frenſies and all melancholy greefes, and to comfort the braine: It is put into the Electuary of peatles, *laticia Galeni, aurea alexandrina*, and almoſt in all Antidotes wherein gold is vſed. Neither is it otherwiſe prepared then after the manner of gold only that it is brought into thinne leaues and filings. But the ſpagerickes out of ſiluer it ſelfe draw an oile, wherof 2 or 3, drops are giuen with water of Betony flowers, ſage, or balme, againſt the talling ſicknes, and all diſeaſes of the braine (as wee haue ſhewed) and it is thus prepared: Then Calcine fine coppell ſiluer with the oile of ſalt, ſo often that it can not be brought into his body againe: and then waſh the calx or powder vntill it bee ſweet, and reuerberate it: out of the which thou ſhalt draw forth his proper ſalt in balneo, then circulate it with the ſpirit of wine 15. daies in a pellicane to his perfect graduation: the menſtrue being ſeperated in balneo, there remaineth in the bottom, the oile of *Lunc* fixed, which is the beſt medecine for the aforeſaid purpoſes.

*Of Iron. Cap. 3.*

*De ferro.*  
**T**He ancient phiſitions vſed Iron eſpecially the ſcalles of ſteele to drye, and a ſtringe: and for that cauſe they quenched ſteele oftentimes in water, whereby the water did gather a vehement force of drying, which being dronke did cure the ſplene: and the wine alſo wherein it is quenched doth helpe the chollike and diſenteric, & is good for thoſe that are troubled with choller, and to ſtrengthen weak  
*Agnet. lib. 7. Act. li. 10.*  
for

cap. XI. &  
lib. 14. cap.  
24.

for *Aelius* in his 14. booke reporteth that the scalles of Steele brought into powder is giue by it selfe vnto those that haue the splene especially to countriemen and such as are strong, which kind of remedie is much vsed now a daies amongst Physicians for the curing of the same diseases: yet many of them condemne our mettalline remedies, and conclude that they are to bee reiected as most venomous: notwithstanding the ancient Physicians haue drawn many inwarde medicines out of mettalles, wherewith they helped many diseases, as it may be seene. Who then will disallow their due preparations, and extractions of their quintessences. Concerning Iron as it is not without byting, so by spagyricall preparation it looseth his corrosiue qualities, because there is a certaine subtil substance drawne out of it, or els it is brought into oile which may be ministred inwardly with more safetee and with great profite against the same diseases because it may be suffered of the naturall heate, and it wil also worke kindly vpon the bodie. This *Galen* also doth testify in his 9. booke of the properties of simple medicines 42. chap. where he speaketh of the scalles of brasse, all scalles saith he doe drie verie sore, but they differ among themselves, for some drie more, some lesse, because some are of a more grosse, and some of a more thinne essence, afterward he addeth: but all flakes or scalles are strongly byting, wherby it is euident that the matter of their substance is not thin but rather grosse, for amongst those thinges which haue that quallitye, that which is the thinnest is least byting. The Spagyrikes therefore do draw out of Iron, but especially of Steele a most subtil substance, which also with the fier of reuerberation they make thinner, and thereof prepare *crocus martis*: out of the which afterward they draw their oile which is a most excellent and no byting medicine against the *Diarrheam, lienteria, Disenteria*, & flux of the liuer, a notable medicine for the stomacke, and against all issues of bloud as well inward as outward, if it be mixed with conserue of Roses or Comferie, being prepared and perfected after this manner.

Rec. the filings of Steele, wash it often with salt water, & then

then afterwarde with fresh water, then put thereon sharpe vineger that it may be couered foure fingers high, let it stand certaine daies in the sunne, powing on fresh vineger oftentimes that the filings may be made subtil. This ye shall reuerberate a whole day in an open vessell vntil it be brought into a fine light red powder by the force of fire, the which you may vse: Then with his sharpe menstrue or the spirit of wine well prepared, you may drawe easily forth his spirite, whereof ye may make his oile, whereof one drop is giuen in a conuenient decoction, or mingled with some astringēt conserue, to the vses afore said: In this manner also is a lawdable medecine made out of Iron: Calcine the filings of Iron in a violent fire with the flower of sulphur vntill all the filings be come red, and till the stinking earth be vanished away: reuerberat this the space of a whole day, and it will come, to a very fine purple powder, the which as I say before may be kept for your vse.

*Balsamum martis.*

Vpon the filings of Iron often washed with salt water, powre sharpe vineger, that it may be couered four fingers above your filings, set it vpon warme ashes eight daies euery day stirring the matter: and seperat the vineger which will be coloured red, and powing on new vineger againe. And that so long till the vineger be no more coloured red: which being taken away. take the powder that remained in the bottom, and sublime it with a like portion of sal armoniacke: the same sublimate yee shall returne againe so often vpon his feces, and sublime againe vntill they appear of the colour of a Rubie, then cast all into scalding water that the salt may dissolue, which done by and by put on cold water, & the feces of Mars wil remaine in the bottom, like the calxe of gold, powre away the water, and power on fresh that the balme may be made sweate. In the aforesaid order you may make *crocus veneris* and *balsamum veneris*.

*Balsamum  
martis.*

of

De Aere

The Phisitions doe vse copper diuersly prepared in their plasters and vnguentes for chiurgerie, viz. For *Emplastrum Apostolicum Nicolai Alexandrini*, and *Viride aeris*, *Emplastrum diuinum Nicolai Praepositi*, *unguentum Apostolorum Auenicena* and *Egyptiacum Mesue*. All which do cleanse vehemently, but not without some biting, for they are sharpe: out of the which notwithstanding by often washings before they be mingled the sharpnes is taken away, and they be made in manner of *Epulotica*, medicines most apt to cleanse rotten and hollow vlcers. The Chemicall phisitions prepare out of the said coper other medicines against the same diseases, and to cure all eating hollow and rotten vlcers, much more excellent, which will worke without any byting or paine: Calcine therefore your copper after the common maner then out of that *cum acida muria*, being prepared and *Alcalisated*, you shall according to art draw forth his Greene spirit in *Balneo*, vntill the menstrua be no more Greene, seperat it in *Balneo*, and that which remaineth dissolue in a moist place, and it will come to a cleere oile, which must be circulated with, *vini dulcedine*, that it may take awaye all the sharpnes of the menstrua, and then you shall haue a most excellent medicine to heale all the aforesaid vlcers if it be mingled with butter.

Out of coper also calcined and reuerberated with the proper menstrua of vitrioll, that it may be couered 10. fingers there is drawne a cleere blue vitrioll: they being circulated together in *Balneo* 15. dayes. And then the menstrua being seperated by distillation in ashes: This vitrioll of coper being made sweete with conuenient washings, & rubified by calcination is good to cure all maligne vlcers, and to take away the hardnes, if it be put into a fistula that is hardened with a tough skinne, and to take away all proud flesh without paine: it helpeth the flesh that groweth in the neck of the blather if it be mingled with any conuenient plaster and put in as it ought to be with a wax candell. *Misi, chalcitis*

*itis Calcanthum vulgare*. Sory, and the rest of that sort may in like maner be prepared to cure all maligne vlcers, & very effectually to cleanse all fistulaes without byting or paine, for by these meanes they shall loose their corrosiue qualitie, & burning nature or strength.

Of Leade. Chap. 5.

Leade is of a cooling quality (as *Galēn* saith in his 9. booke of simples,) and therefore it is good for hollow, cancred, and rotten vlcers either by it selfe, or mixed with certaine other things, wherof Ceruse and red lead are made by art, which the phisitions vse against the inflammation of the eies when they would refrigerate, drie, repell or binde: & thereof they make their vnguentes with colde waters. They are also put into *unguentum album rasis, citrinum, & diapompholygos*, it is put also into plasters called by their names, as of ceruse and red lead. De Plumbo

These are destitute of all maner of byting, and the phisitions vse them to close vp vlcers withall. Many do vse onely a plate of leade to drie vp vlcers, other some vse burnt lead, which doth more effectually drie vp vlcers, and is more commodious for those that are rebellious, according to *Galēn* his iudgement. But by this præparation following, which is better, it is made more excellent to dry and heale all maner of maligne woundes and inueterat vlcers, which præparation is made after this maner following. Gal. 9. simp.

Take lead well calcined, out of the which with distilled vinegar *Alcalisated* and prepared as it ought to be, ye shall draw out the essence in *Balneo*, and this ye shall do so often times vntill all the lead be dissolued: and by these meanes let it be purged from his leprosie and all impurities: Then seperate the menstrue in *Balneo*, and that which remaineth in the bottom of the vessal dissolue againe in *Alcoole vini tartarisato*, and circulate all together certaine daies to take away the sharpnes of the menstrue: and by these meanes you shall make of lead a most sweete sugar and temperat, most friendly to our nature, seruing for many infirmities. This in a  
H moist

moist place is dissolved into oile a most excellent medicine to heale all maner of maligne vlcers in short space: Of the same is made a most precious balme against the paines and inflammations of the eies, so that it be first well dulcified & prepared. The like ye may make of tinne, whereof among the old phisicians there was no vse that I knowe of. Morco-uer you may so deale with tucia, litarge, the true cadmia, spodium, and pompholix: all which may be well prepared & made so gentle that without any byting they will take away the spottes and ouergrowings of the eies, asswaging the inflamacions and great paines of the same, curing all vlcers without paine and close them vp.

*Balsamum saturni.*

*Balsamum  
saturni.*

**T**AKE the aforesaid salt of lead being dulcerated with the spirit of wine, and circulat it 15. daies, then separat the mentrue by distillation, and put on fresh and circulate it againe putting thereto a fittewaight or quantity of the salt of tartar cristalline, and you shall haue a balme sweeter then sugar, which will meruellously preuaile against all maligne vlcers, and diseases of the eies.

*The making oile of lead, told me of a learned D.  
of Germanie.*

**T**AKE leade calcined, and set it in a strong fier to vitrifie, then beate it to powder, and draw away his essence with distilled vineget, as is shewed afore, then vapor away that viniger vntill it come to the thicknes of hony, then while it is hot put it into a retort of glasse, and distill it with a gentle fire, vntill ther appeare certaine white fumes, then chage the receauer and augment the fier according to art, vntil all the fumes be come forth, the which is the oile of saturne. This ye shall rectify many times, the which is thus to be vnderstoode. Calcine, dissolve, vapour, and distill as ye did afore: but if it happen that all the matter be not dissolved ye shall take that powder that remained in the bottome of your

matter

matters and drye it in a crufible, then grinde it on a stone and dissolve it in fresh vineger, and distill and vapour as afore is said: then if thou wilt make another oile thereof to beautify the face, and to drye vp olde vlcers, and to destroy fistulaes. Take the said powder after the oile is distilled from it, calcine it, and dissolve it with fresh vineger, and vapour it away to the thicknes of honye, then let it coole and one part will turne to salt being very white in the bottome, & the oile will be yellow and swim on the top the which yee shall power of into another glasse, for it is the sweete oile of saturne, the which if one drop be put into faire water it wil be turned like milke, the which is vsed to beautify the face, and is called *lac virginis*. Then if yee will vse the salt that remained in the bottome to bewtify: take the quantity of a small nut, and dissolve it with the iuice of lemondcs and there with annoint the face slightly. Also if yee rectify the said oile in Balneo, there will come forth an aqua vite more stronger then of wine, the which serueth to dissolve gold after it is thoroughly calcined: that being done there will remaine in the bottome of the glasse a white matter: hauing an oile swimming thereon of a yellowish coloure, the which being dronke is singular good against spasms, and sincope: The first oile not being rectified is good to whiten scares, & cicatrises, against burnings and *noti me tangere*, and herpes: The rectified oile is good against cancrs, and such like sores. This salt is by nature cold and drie, and is vsed with good successe in hot and moist bodies, where the liuer sendeth forth certaine vapours like fat scabbes, and viscous flegme, and such like: it helpeth all weeping woundes and vlcers in few dayes. Being mixed with oile of turpentine & annointed, it cureth conuulciones and resolutions, being mixed with oile of camomill, it dissolueth tumors, and suppresseth burnings & scaldings 3. or 4. graines being dronke helpeth the chollicke, being mixed with oile of roses, it cooleth and dryeth meruellously all heates, scabbes, and itch. &c.

of

## Of Quicksilver. Chap. 6.

Lib. 9. simp.  
cap. 59.

THE Phisitions in times past haue made sundrie experimentes of quicksilver: but *Galen* doth plainly confesse, that hee neuer made any tryall of it, either by ministring it inwardly or outwardly. *Paulus Aegineta* writeth this of Mercury in his 7 booke: Many haue giuen to drinke Mercury burned to ashes, mingled with other spices to those that haue had the chollike and paine in the bowels: latter Phisitions doe vse crude Mercury to kill the wormes in children as *Maibolus* reporteth in the 5. of his commentaries vpon *Dissecrides* out of brassauola. Many vse crude Mercury to cure the poxe and make thereof pilles which they call *De barberossa*: the discription whereof *Rondelecius* a learned man (my maister) hath shewed in his booke *de morbo gallico*. In outward diseases many do onely vse precipitate prepared with *Aqua fortis* which is good to heal al maligne vlcers, especially of the pox, and that without paine if it bee well prepared. With this remedie my father (A man of godly memorie, and one that deserued well of all men for his phisicke) did vse to take away the flesh of the necke of the blather, whereof when hee had shewed me the true preparation, I used it often with most happie successe both to cure that disease, as also the vlcer of the blather: whereof *Steph. caretonus*, an Appoticary famous both for learning and experience was an eye witnes. For a certaine noble man friend to vs both, which had bin sicke three yeares of a perilous vlcer in the necke of his bladder, by meanes of a fowle Gonorrhœa vnperfectly cured. At the last after long vse of *Guaiacum* (whereof they say diet is made) and many remedies so often reiterated taken, and cast in, and all those by the counsaile of the learned Phisition *Doctor Isandon*, this onely remedie put in by a waxe candell, or smal tent, within fifteen daies he was fully cured. Thus much by the way of digressio: but to returne to Mercurie, these before named are almost all the remedies which are made thereof, sauing that it is also put in ointments. And many diseases otherwise vncurable haue

haue enforced Phisitions (euen without the counsaile of *Galen*) to search out these properties, wherof at the length experience (the mistress of all things) hath made them certaine. For the truth which consisteth in reason ought to be manifested vnto the sence, and experience is not perceaued but by the sence, as *Galen* testifyeth in his 6. booke *De sanitate tuenda*. It is necessarie (saith hee) that those things which are to be thought vpon be considered by reason, and afterward certified by experience to the intent that reason by experience may be confirmed. And in the second of the same booke hee writeth thus: the force of reason sheweth the strength of the experiment. Who could otherwise prooue that the Cyaneum and Armenie stones do helpe melancholy affections? Perseley to hurt women with childe, and to doe no good against the falling sicknesse? That *Harmodactiles* could purge flegme out of the ioyntes? that *Lapis Indicus* and *Lyncis* shoulde breake the stone? that pearles should strengthen the hart, or that *Napellus* is so deadly a poison, saue onely that by the practise and working of the foresaid things it had bin proued by diuers experiences. In like manner by experience it is found out that Mercury is a fit remedie to cure many infirmities. As for example *Doctor Iouberius* a learned man, lately tried it to be a most excellent remedie to cure the woundes made with shot, who thereof composeth his *Triapharmacum*. Neither is it to bee maruelled, when as with slender preparations it becommeth so forcible, if with far better it attaineth the highest degree of perfection amongst medicines to cure many, and those otherwise vncurable diseases, as well inward as outward. This excellent preparation of Mercury is hard and difficult and not onely vnknown vnto manie Phisitions and Paricaries of one sort, but verie few of the Spagirikes haue truly attained thereunto. For Mercurie is a flying spirit hauing a certaine arsenicall aire verie hurtfull to the bodie: whereof at length being clenfed and fixed, are made so excellent medicines & those so holtsome: (for it is the propertie of euery perfect spirit to quicken the bodie) that it seemeth not credible except vnto such as are cunning and experienced; I wish hartely

rely and desire earnestlye (least my iudgement may seeme different from reason) that the learned would consider the nature of these three Mercuries, the common Mercuryc, the Mercury sublimate, and Mercury precipitate: I knowe that there is not any man except he be altogether ignorant, but he will affirme that the sublimate Mercurie is more venemous, then either the crude which some doe minister in pilles inwardly to kill wormes (as is aforesaid) or the precipitate: whereof *Paulus Aegineta*, seemeth to speake where he intreateth of Mercurie brought into ashes, which in time past was geuen for the collike, which is made thus, or at least with sulphur. And many men at this day without any other preparation than with bare and simple washings do giue Mercurie precipitate to cure the pox. (as *Masheolus* witnesseth) neither do we perceiue although it purge vpwarde and downward, that it doth hurt like vnto the sublimat, whereof halfe a scruple will kill a man. If this which is true be granted, that mercurie sublimat is stronger poison thē the crude, or precipitate, how commeth it to passe (I pray you) that sublimation (the only purifying which al philosophers do vse) I meane this spirit exalted should get such malignitie & venemous force. Some will answere peradventure our *Aubertus*, that this doth not come by sublimation (by which it is certaine all thinges are purified) but by carying with it a certaine subtil sharpnes from the things that are mingled with it. Let vs then examine this, of one pound of crude mercury, another pound of crude vitrioll, and as much common salt, not armonicke (as *Masheolus* thinketh) mingled altogether, at a soft fire, and ground on a stone, or mortar, that it might be well incorporated, and brought into a powder, and put in to a subliming glasse, giuing fier thereto by degrees for the space of 40. howers, is made your mercurie by sublimate. If then he draw venemous quality from the things it is mingled withall, of necessitie it must be from salt and vitrioll. But that common salt and vitrioll do not hurt as poison. Infinite numbers doe daily prooue the same which eate salt in their meates, and drinke vitrioll water in their baths: And many other throughout Germany and Italie do vse the spirit  
and

and oile of vitrioll for the curing of the falling sicknesse, the stone and asthma, with great ease and meruellous profit. And *Dioscorides* speaking of vitrioll saith thus: it killeth the broad wormes in the bellie ʒi. of it being taken inward. Being dronke with water, it helpeth against the poyson of toad-stooles: and dissolved in water, dropped into the nose purgeth the head. By this it doth sufficiently appeare that so great a venemous quallitie is not in Mercury sublimat by meanes of vitrioll: much lesse it is to be thought of commō salt. Finally if so great malignitie were in it by meanes of the salte or vitrioll, because it carrieth vp the spirites with him this malignitie also would be in Mercurie precipitat, for the strong water wherwith it is made is compounded of the spirites of vitrioll and salte: with the which also the phisitons make their precipitate, which many of them doe minister without further preparation: which albeit through his great sharpnes by meanes of the spirits inclosed in the strong water it purgeth the bodie violently, yet it is well known vnto many learned men at this day, that it doth not hurt as the sublimat doth. This malignity therefore in the sublimat commeth by how much the more it is made subtil and stronger by exaltation and flyeth with a small heate: but in the precipitate it is not so, for it is mortified and so fixed with that philosophall fier the strong water, that it will suffer great heat, neither can that maligne aire be sent vnto the hart (if it containe any) which by nature is easily assaulted with all poysons, because that the naturall heat cannot cause the precipitate to fume, which no violence of fier can cause to vanish away, as by certaine experiences is approved: the fixing therefore of his spirit is the true preparation that either taken inward or applied outward can not hurt: the which many go about to do sundry wayes (I speake of them which seeke his preparation onely for phisicke) which think by powring on the water twice or thrise vpo the feces (which they call *caput mortuum*) and so distill it againe that the true preparation of so great a medecine may be attained, but they are not a little deceaued, specially because they are not carefull to take away his corrosiue, or else know not how to  
do it

*simp. ca. 60.  
lib. 5.*

do it: for truly Mercury precipitat can neuer be a sufficient profitable medicine so long as the corrosiue quality taken of the strong water is ioyned with it, which is not taken away as many suppose with common washings, but with farre other preparations and dulcifynges, which beyng vnknowne no perfect thing can be wrought, therefore ye must worke after this order following, specially for the making of turpētum that wonderfull medicine.

*Turpeti mineralis descriptio.*

*Rec. Calcis terræ pellucida & fixa*, Talcum well calcined, the which calcination shall be shewed in another place, of each one pound, make of them a strong capitall lye, in the which ye shall boile one pound of Mercury, first five times sublimed & euery time quickened according to art, the space of 7. howers, and so shall ye attaine vnto the perfect purging of Mercury, and the beginning of true fixing to all workes: for these calces are so fixing, that with sublimations reiterated vpon them at the length, the mercury shall be fixed. This mercury so prepared, dissolue with *regali sœtido*, and proper menstrua: dissolue also by it selfe  $\text{ʒ} \text{ij}$ , of the mercury of Antimony well prepared, and  $\text{ʒ} \text{i}$ . of gold purged by antimony according to art. All these dissolutions put into a bodie of glasse, and the vessell will be darkned or cloudy, set that glasse in an Athenor giuing the soft fire vntil they wax cleare, then increase the fire, and distill away the water by alimbecke from the feces till they bee drye, powring on the water againe vpon the dead head four tymes: then put on new fixing water that the matter may be couered 4. fingers, set that to digest 2. or 3. dayes, then distill it twice or thrise vpon the feces, and toward the end giue it fier of sublimation that those thinges which are not truly mortified, may rise and be exalted, which must be kept a part, for they serue not for our purpose: then take the dead masse, and bring it to powder, and put it in a scaruell stirring it the space of 12. howres in the second degree of the fire in a fornes of reuerberation vntill it come to the rednesse of a *Salamander*, out of the which ye shall drawe all the sharpnes and venom on this manner.

*Rec. Of the steame of vitrioll and allome ana. lb. ij. ss: distilled*

filled vineger . lb. ij. *calcis terræ nostræ pellucida ac fixa*  $\text{ʒ} \text{4}$ . *salis corneoli cristallini*  $\text{ʒ} \text{i}$ . whites of egges 20. distill all these by alimbecke twice vpon the feces: put three pound of this water to one pouūd of the powder of Mercury prepared as afore, and distill it away from the feces in alimbecke 4. times: and the last time distill it vntil the feces be dry. This done grind your powder vpon a stone, powring to it againe new fixing water, distill it againe foure times as before. Then you shall fixe and make sweate thy mercurie, by distilling from it the *Alcoholi vini* five times, putting on fresh euery time. This the chymicall phisitions call precipitate or turbith mineral, by cause it purgeth grosse and slymie humours, eight graines of this is giuen with conserue of Betony, and *aqua theriacalis*, to cure the pox, due purgations being vsed before.

With two drammes of the extract of wild cucubers one dramme of the extract of Hermodactiles &  $\text{ʒ} \text{ss}$ . of this precipitat is made a mixture, whereof halfe a scruple is mingled with two drammes of *aqua theriacalis*, and is giuen for the gout 4. or 5. times according to the age and hardnes of the discale, and the strength of the sicke bodie in the spring & Autumre. For without any greefe it doth meruellously purge the sharpe excrements, and draweth them out of the ioyntes. For to cure the drop sic there is made this composition which doth purge the sharpe excrementes and strengthen the nutritue parts.

*Rec. Of this precipitat* afore said  $\text{ʒ} \text{i}$ . the extract of *alhandal* and *Elaterium* ana. one scruple & a halfe, of the extraction of *Elebori nigri*, well prepered and *Rhuberbe*, ana one scruple the essence of red corall and yellow sanders ana. 2. scruples *Spiritus vitrioli* i. scruple *olei massichini* and *cinamomiana*. halfe a scruple mingle the with the powder of cubebes, and the mullage of gumme tragagant and make it into pilles. The dose is from halfe a scruple to one scruple: it must be geuen twice in a weeke, if their strength will beare

if it be mingled with Diaphoreticall thinges it onely pro-  
uoketh sweates, and by that meanes helpeth also many dis-

diseases: mingled, alone with butter it cureth cankered and eating vlcers specially that come of the pox. Likewise the fistula and all callowes matters.

*Ex triapharmaco*, and the aforesaid precipitate is made a plaster, which being put into the necke of the bladder with a waxe candle or small tent as it ought, cureth the vlcers of it, and taketh away the flesh without paine or danger. The fixing water for the said turpetum is made, *ex Climia, lapide Sedenegi, lapide perlato, marchastarum sulphure rubicundo, lactea viridi & rubra, salnitro, & sale aluminoso*, this made after the manner of *Aqua fortis*: among all waters of graduation, this is the chiefest and verie fixing, if any attaine vnto it truely.

Of mercury also are made other medicines: for there is made of it being first prepared as it ought Amalgamy, with gold which is put into a bolts head, and closed with Hermes scall, & so being kept in a temperate fire 20. daies is brought to a yellowish fixed powder, the signe of perfection is when it will not vapour away by force of fire, neither be quickned againe in water. This medicine is *Diaphoretical*, and is ministred for the forenamed diseases, specially to cure the pox onely by sweates. There is also made of Mercurie a balme with the water of the calex of egge-shelles and tartar, also a most excellent oile for fistulaes, all vlcers, and callosites, this shall suffice to bee spoken of Mercurie, so that this one thing being noted, that the whole perfection of this medicine consisteth in the fixing and dulcifying of it.

*Of Arsenicke Chap. 7.*

Amongest the corrosiue medicines which by the extreame sharpnes of heat do destroy our naturall heate, or conuert it into fiery quallity, and by their malignant nature dissolue the naturall moysture, consume all the substance of the bodie, and cause putrifaction with stinche: the Physicians do accompt Arsenicke, sandrake, and orpiment: and therefore do iudge the vse of those medicines very perilous in chirurgery nether by any meanes necessary because they

are

are so venemous and contrary to our nature. This they may verie well say if they knew not their true preparatiōs, whereby they are made apt to cure many outward infirmities. These medicines are said to be venemous, for their maligne quallitie and sharpnes. But that euil quallity consisteth in the spirit, stinking aire, or blacke smoake which it sendeth out with a small heate, but the sharpnes is onely in the salt: This venemous and blacke smoake when it is raised by natural heate doth weake the matter of the part; corrupteth it, & oftentimes killeth, as if one had dronke poison, if it be not laide too farre from the principall partes, specially the skin being wounded, which happened to a certaine woman: and *Fernelius* the chiefe of phisitions of our time witnesseth, that he saw it: seeing that maligne quality is in the blacke smock, it must be altogether fixed: for by fixing as we said before in the chapter of mercurie all the venom is taken away from the spirites, as from arsenicke, mercurie, orpiment, & others: The sharpnes is taken away by extracting the salt, which may be done by their proper washings, as wee haue before shewed, by which reason arsenicke shall not hurt, but profit much in locall medicines for poisoned woundes, the wolfe, fistula, canker and gangrena, if it be duly prepared, fixed, and sweetned. Of which true preparation *Dioscorides* seemeth secretly to intreat of, when as hee speaketh of that metalline *sandaraca*, which in the beginning of the chapter he writeth to smell of sulfur. It is giuen with *mulsū* to those that coughe out rotten matter, and to those that are short winded, it is verie well giuen in drinke with rosen. It is verie hurtful to geue *sandrake* vnprepared: when as *Galen* doth witnes, it is of a burning qual'itie, vnto whose opinion *Dioscorides* also agreeth in the sixt booke 29. chapter of simples. Therefore it will not be amisse or hurtfull to vse arsenicke, or any other corosiue medicine being prepared in chirurgery specially, the preparation therof is thus: sublime arsenicke 3. times with salt prepared and rubified vitrioll & the scalles of Iron that yee may purge it, which afterward yee shall fixe with salt peeter, giuing fyer by degrees the space of 24. howres, and it will be a masse whiter then snow. Re-

I 2

sem-

*Aqua fixa-  
soria pro  
surpeso.*

*De arseni-  
co.*

*simpl. 5. cap*

71.

*Lib. 9. simp.*

*cap. 53.*



sembling the colour of pearles, which yee shall dissolve in warme water to draw out his salt, and there will remaine in the bottome a verie white powder which being dried, ye shall fix with the like waight of *olei incerati ex calce confecti*, and set it in a fournace of reuerberation on whole day: then againe dissolve it in warme water, that the powder may remaine white fixed & sweet, which in a moist place wil turne into a fat thicke oile like buter, swaging paines: for like as arsenike not prepared, bringeth great paines, and by the maligne qualities is poison: so contrariwise by his fixing he looseth that, and worketh without paine, and is a profitable medicine for curing of poisoned woundes, if 1. ounce of it be mingled with 2. ounces of oile of mirrha.

Many also sublime arsenicke 3. times *cum calce fixa & colcothare*, then dissolve it in *aqua stigia, fixatoria, ac conueniente*, for that purpose distilling the water often from the feces, thā reuerberate the *caput mortuum*, which will come to a white powder fixed, from which the alkalie is drawn out with the alchoole of wine, and so is made sweete, the vse of this is to cure fistulaes and cankers.

Of Sulphur chap. 8.

*De sulphure.* Sulphur is the balme of the lunges, which the Chimist doe 3. or 4. times sublime with colcothar to purge it from his impurities, and make thereof many profitable medicines, to cure *asthmatis*, if sugar be mixed with it: also of the flowers of sulphur and his proper menstrua Therebinthinat, digested certaine daies in a drie heate, there is drawne out a balme like to a rubine, the menstrua being seperated, there remaineth a verie red oile of sulphur, which must bee circulated with *vino distillato & alcoholisato*, and by this means is a balme drawne out of sulphur, whereof 3. or 4. droppes is geuen with water of Ilope to those that are short winded and spitte rotten matter, It healeth all manner of woundes quickly, &c.

Notwithstanding, the auncient Phisitons, seeme to haue thought that sulfure did only cure outward greeses, that it had a drawing qualitie, and was of a whot temperature, and

thin

thin essence as *Galen* and *Aegineta* wrote, and that it was good against venemous beastes, specially against the Sea Turtle, and Dragon, either cast on drie or mingled: yet *Galen* seemeth to allowe the vse of sulfurie waters by these wordes. The bathes or drinking of sweet waters, is very hurtfull to the sicke of the dropie: But of salte sulpherie and pitchie waters is very profitable. *Dioscorides*, writeth that sulfur eaten with a reere egge, helpeth those that are short winded: But the Spagirickes haue attained to many things unknowne to the auncient Phisitons. Finally of sulfur is also made a sower oyle by a bell, which is a very profitable remedie for the teeth, and cureth also cancered vlcers.

Of Vitriolle. Cap. 9.

*Galen* and *Aegineta*, affirmeth that vitrioll dooth moste effectually preserue moyst flesh, if it be powdred with it: *Dioscorides* also writeth that the same drunken with water, helpeth against the poyson of Tode-stooles, and for outward greeses it is put into *Emplastrum Diachalcites*, to cure vlcers: The later Phisitons make an oyle of vitrioll for the falling sicknesse, and other diseases, whereof *Matheolus* and many other moe make mention: But wee make many medicines of vitrioll as his spirite, a sweete and sower oyle his Colcothar, Salte, and Oker. The spirit is driuen forth by the ix. 2. limbecke, powringe on againe all waies the liquor vpon the dead head: and circulating it in *Balneo 8. daies*, this is profitable against the falling sicknesse, but the steme being seperated from the redde Colcothar; by force of fire there is drawne out a sower oyle, which is made sweete by circulating it with the spirite of wine, and is giuen with succorie water or with Prysane in rotten agues, for with the sowernesse it driueth away rottennesse, as the sirope of the iuice of Lemondes doth, and putteth away obstructions with the subtilite of the partes: Wherefore it is verie effectually to helpe the obstructions of the bowels, liuer and spleene, sometime a fewe droppes of it are mingled with the conferue of the flowers of Succorie, and is a medicine of a pleasant taste to

1 3

quench

*Galen. 9.*  
*Simpli. cap. 36.*  
*Aegin. li. 7.*

*De vitriola.*  
*Galen. 9.*  
*Simpli.*  
*Aegineta. li. 7.*

quench immoderate thirst, yet the ignoraunt say that this medicine is sharpe and therefore to be reiected, but those good men are farre deceiued for it being well prepared is sweetish, and the iuice of Lemones the vse where of is allowed in Phisicke, is much sower then it: as with the which Perles are dissolued, and vessels of tinne eaten thorowe, and that iuice giuen alone would hurt the stomacke as much as the oyle of Vitrioll, but mixed with sugar it restraineth with his sowrenes the rottennes of burning feuers, & the malignite of Pestilent agues, which thing also oyle of vitriol doth without hurt of the stomacke, not by it selfe, but mixed with conuenient thinges, as many Spagiricke Phisitions at this day haue experimented, who also in outward causes, vse the vnsauery and sweetned Colcothar, to dry vp vlcers and to stanch blood.

*Of Antimoni. Cap. 10.*

*De antimonio.* **N**Otonely for outward greefes but also for inwarde, are medicines made of Antimoni. The chymical Phisitions drawe out of it a most excellent medicine, which they call the tincture of antimoni, for they minding to try the force of Antimoni in mans body, feared not to seeke out the secrets of it, especially when they perceiued it to bee the greatest purger of gold, and that it could driue away all impurities. By which meanes they labour to seeke out the qualities of Antimoni, that they might prooue whether it would worke the same effect in purging of mans body, as it was euident to worke in the purging of gold. at the length they obtained their desired purpose, and found out the great excellencie of this medicine: both to restore & renue the body of man, specially to cure the Mophew, the Dead euill, the Wolfe, and all maligne vlcers, for that tincture purgeth black bloud and all other viscidious humors without any manifest euacuationes, but onely by corrections of ill humors. Let no man thinke that I speake of *Vitrum Antimonij*, which many vnskilfull doo vse now a daies with great danger, it is a noy-some medicine which by his sharpenes prouoketh the expulsive power

power, and purgeth both vpwarde and downe-warde with great vexation, the which I can by no meanes allowe. For all diseases are not cured with violence, but with fitte and conuenient purgations. For as *Hipocrates* saith. i. Aphori. if such things be purged as ought to be purged it doth helpe, and they beare it easily: if not contrariwise. But all true Philosophers therefore auoide these vitrifications, and not seeke their medicines or tinctures in them, vse therefore this method following.

*Rec.* The purest part of Antimoni, that is his Mercury, and subline it 3. times, that nothing remaine in the borome, so shall ye haue all his sulfure with his proportionate mercury, which is called the true Lilly: this digest in a reuerberatory being closed with hermes seale, in degrees of the fire vntill it wax white, and afterward there appeare the collour of a Rubine. Out of the which with *Alcoole glaciati Cornioli*, that it may bee couered 8. fingers, you shall drawe out the precious tincture which ye shal circulate in a Belliand, to his perfect graduation and fixing.

It is fixed also *Cum terra muria*, and with washings the alkaly is drawne forth, and there remaine the white flowers of Antimoni, which do strongly mooue sweate if you giue ʒ.ʒ. of them with water of *Cardus Benedictus*, a most excellent medicine for intermitting feuers.

For outward greefes there is drawne out of Antimoni, a very reade sulfure with tartar and niter, or onely with a lye made of quicke lime and ashes, and many waies an oyle is drawne out, all which are profitable to cure festered vlcers, these shall suffice to be spoken of vs for the preparations of metalline things, of the which God willinge wee will intreate shortly in another booke more plainer.

*Of the true preperation of Gemes and precious stones. Cap. II.*

**O**F sundry stones are made sundry healthfull medicines, chiefly out of precious stones, which of all Phisitions are though according to the propertie of the whole substance,

stance, & according to their quality do take away sounding, doo with stand corruption, to strengthen the hart, & defend it from all kinde of poison. By reason where of *Electuarium Analepti, Nicolai, Myrep. Diamargaris, Anisidosum e gemmis, confectio ex Hiacynth & Alkermes*, are prescribed vnto sicke persons in pestilent diseases, and continuall burning feuers. Into which are put Perle, Saphires, Smarages, Granates, Iasintes, Sarda that is Corneola, Iasper and Corall, which kinde of stones may be worthely said to excell the rest, both for their temperance and for their great cleerenesse, which are neither lost nor spoiled by any heate of fire, for the onely fixation of their spirites, which may bee sufficientlie perceiued in them, for which cause in manie respects they may bee compared with golde for the cure of diseases. Amonge the rest they be called precious stones, euen as gold among all other metalles is called the most precious. And although the qualitie of these stones are cordiall, yet every one hath his proper and peculier vertue to cure sundry diseases: The Saphire being drunke dooth speciallie helpe them that bee stung with a Scorpion. The Iasper also doth helpe wounds of venamos beastes, and causeth sleepe. The Smarage not onely drunke but also hung about the necke, helpeth melancholic diseases and striueth against the falling sicknes, as it were against an enemy. The Iasper either hung about the necke that it may touch the mouth of the stomacke, or else borne in a ring comforteth the stomacke: which *Galen* writeth that he made prooffe.

*Galen. 9.  
Simp. cap.  
26. lib. 5.  
Cap. 107.*

It also helpeth to hasten the birth as *Dioscorides*, saith: Pearles take away sounding. Corall by his bindinge dooth strengthen the stomacke and stayeth spitting of bloude. All which pretious stones the Phisitians vse against the aforesaid diseases, without anie other preparation, sauing bringing them into most fine powder as *Alcool*, the which surelie profiteth very little for strengthening the hart, if the pure essence be not first taken out of it, which onely the Spagirikes art teacheth to doe: according to which the tincture of corall is drawn out as followeth, which is said to be giuen not onely to the aforesaid vses, but to purge the blood, and

and against the Morpew and Herpes, and to cure all the diseases of the Matrix.

Calcine the best redde corall in a fornace of reuerberation in the second degree of the fire, lest their tincture by the violence of the fire consume away, then grinde them vpon a stone very fine and put them into a glasse, with *Mens-truum celeste distillatum, cum proprio suo saccharo*, that it may be covered 7. fingers highe, then lence the glasse with Hermes seale, and set it in *Balneo. x. daies* vntill the menstrua haue taken away all the tincture, then seperate the menstrua in *Balneo*, and there will remaine a precious tincture in the bottom, of which a little droppe is giuen with water of succorie or fumetorie: That celestiall menstrua is the true menstrua of al gemmes, which dissolueth them with true solution, and from thence is the true essence taken: and this all learned Phisitians will iudge to be more profitable for to cure the body, then the onely powder of them: that menstrua dooth also make softe and dissolue the adamante stone, which contrarie to the opinion of many doth take away poyson, if vpon the be cast the salt drawn out of the blood of a goate, and distilled togeather, reiterating the water 3. times vpon the dead head. I let passe the preparations of the Adamant and also of the rubine, because they be stones of great price and fit onely for Kinges.

You shall also rightlie dissolue pearles with the aforesaid menstrua, but if ye wante it you shall vse *Acido menstruum alcoholisato*, with his equall proportion of the spirit of wine also *Essentia alcoholisato*, they doo the same also with the iuice of *Lemon-margaritades* and *Barberes* purified and filtered, and prepared as it ought to be, with ablutiones you shall take away the sharpnes from the Pearles, if any remaine in them by meanes of the menstrua 2. or 3. graines of this essence is giuen with conuenient broth to strengthen the hart, and to refresh the powers, this essence dooth resist putrefication about the hart, the pestilence and poisons, & is giuen against resolution of sinewes, conuulsions frenzes, and vnto those that are waxen leane thorowe age or sicknesse. *Arnoldus* writeth that the dissolution of pearle comforteth naturall heat, and helpeth

helpeth the trembling of the hart, and properly purifieth the bloud of the hart, and many diseases are cured by them. In the same order yee may drawe out of the other aforesaide gemmes their proper essence, & may haue their true preparation to cure many diseases: In this order ye shal prepare the little stones of sponges. *Lapis, Iudaicus, Lincus,* and *Christall* to breake the stone in the raines.

The quintessence of bolearmeni & terra lemnij do maruelous much good against pestilent diseases, and doo withstand deadly and venemous poisons that they cannot hurt. But if ye will vse them to suppress bloud, they neede no other preparation, seeing that it is the yearthes proprietie to thicken and to bind, as it is of the essence to quicken, so dooth terra samia, and the stone called *Hematites* and *Cornalino*, which a learned Philosopher shall easilie attaine vnto.

*The Spagyrical preparations of medicines, which are taken out of Animalles. Cap. I.*

*De triplici mummia.*

**M**edicines which are made out of Animalles, doo obtaine the second degree of perfection, for they haue more force then they that were wont to be prepared out of vegetables, which doo perish with lesse heate or colde, and therefore is easilie destroyed, that they scarcely profite any thing at all for the cure of diseases, especially when they are commonly prepared, among animalles man by right obtaineth the first place, out of whose 3. fold Mummia, that is to say: liquid, fresh and drie, or transmarina, of the which are made sundry most whole-some medicines to cure infinite sortes of diseases. This last Mummia only was known to the auncient Phisitians, which was nothing else but mans body, laid in the tombe inbalded with Frankensence, Myrra, and Aloes. By which kinde of funerall the Sirians, Egyprians, Arabians, and Iewes, vsed in olde time to keepe their dead bodies from corrupting, which natiue mummia, the Grecians called *Pissaphaitus*: for they with y kind of pitch did inbalm their dead bodies, which Mummia they vsed both inwardly and outwardly to staie bloud, where soeuer it brake out, & to streng-

*De his consule. strab. Anicennam & serapio. Cap. 304.*

then

then the stomacke and hart and to cure other infinite diseases, specially when the fragments of bones being cast away, the earth and flesh being drie, they tooke vp a liquor concreted and gathered in the hollow partes of the mans body, but at this day we want that true & natiue mummia of the auncients, and the Phisitians and Apothicaries in steede of it. vse the dried flesh and that without any preparation, all be it out of it there may be taken or drawne a certaine pure essence, which may after a sorte be compared in vertue and proprietie with the true Mummia, rather then that earthlie substance or only dried fleshe, which scarcely auaieth any thinge to cure bodies, therefore thus thou shalt prepare the common Mummia.

Take the best Mummia broken and cut in little peeces 1. pound, put it in a glasse with as much *Spiritus vini alcoholis & terebinthinati clari menstrui ana*, that it may be couered 4. fingers: then shut it with hermes seale, and putrifie it in the first degree of the fire. 15. daies vntill the menstrua be of the colour of a Rubine, the which ye shal seperat in *Balneo* for the said purpose againe, & in the botome thou shalt find the true tincture of mummia, the which ye shal circulate with the spirite of wine certaine daies and so thou shalt haue a more pure essence, which is most profitable to the cure of all poisons, either alone, or if it bee mixed with theriakle. Against the plague it is a most excellent medicine, that it cannot be sufficiently commended: It defendeth all bodies from corruption, and is profitable given to cure *Phthisis & Asthmatis*, if it be mingled with the conserue of *Enula campane* and violets, it is also profitable against many other diseases, the feces which remained are put into vnguentes to swage paines and aches.

*Preparatio mummie sicca.*

Now remaineth to speake of the Mummia, that the Chymistes know of which are 2. sortes, fresh and liquid, which they thinke best to be thus prepared.

*Preparatio mummie liquide.*

*Rec.* The pure and best liquid Mummia *Alcoholis vini ana* 1. pound, mixe them well together in a glasse, and digest it in warme horse dunge or *Balneo* 12. daies, afterward distill it as it ought, reiterating the distillation twise againe, then digest

It againe 20. daies and distill it the third time, then leaue thy glasse in the heat of dunge or *Balneo*, till there be 2. essences perceiued, one of a golden colour, and the other white, let these essences bee taken forth and circulated with his like menstrue in a Pellican many daies, alwaies separatinge the feces and the impure from that which is subtil and pure, and so with reiterating his digestions and rectifications you shall haue a most excellent medicine: of this is giuen euery month in the full moone ʒ. Scrup. to them that haue the falling sicknesse, it dooth mittigate that disease and driueth it away, for it is his proper *Alexipharmacum*, also it purifieth the bould.

*Preparatio,  
mummie re-  
centis.*

*Rec.* The newest and best Mummia and cut it small, then put it into a glasse with a long necke, powring thereon the menstrua of Oliues, and close it with Hermes seale, then putrifie it a month that there may bee a solution, then open the vessell and put it into a cucurbite of glasse and set in *Balneo*, the vessell being open that the Mercurie maye flie away, which it will doo with an incredible stincke, and there let it remaine till there come forth no stincke, and that all the Mummia be dissolued, that which is dissolued, put into another vessell and digest it in *Balneo* againe vntill it come to a thick oile and fatty like sirope of a duskish colour. That being done circulate all with the spirit of wine in *Balneo*, 20. daies then seperate the spirit and in the bottome will remaine a redde and sweete oile hauing the vertue of all naturall balmes: which dooth greatly helpe all venemous and pestilent diseases.

Take of the Mummia so prepared 2. ounces of the best *Alcoole vini*, 2. pound circulate them a moneth, then distill awaie the menstrua, *per alimicum*, then againe let it digest in a vessell closed with hermes seale, and reiterat it 3. times as is aboue said, vntill the matter abouesaid, do altogether loose the nature of his bodie, and become a tincture, which truly doth excell with such a quickning power, that there is no part wherevnto it doth not pearce. No vicer or any corruption which it doth not cure, if ye giue euery day twice for a certaine time foure or five graines of it

with

with a conuenient decoction.

*Of the essence of mans skull. Chap. 2.*

Many learned men haue written that the skull of a man *De cranio*  
*humana*  
not buried is by a certaine propertie profitable against the falling sicknes: for which cause I thought it not amisse to set forth the true preparation of it, for I do not thinke that there is anie of the learned that doubteth, but this medicine rightly prepared, and brought into a thinne essence will be a great deale more effectuell and profitable to cure those diseases, chiefly if you do dilligently consider the essence of the sicknes, his causes, and the remedie thereof: therefore I will intreat of the preparation, of which ʒ. scruple will profite more then a whole skull dried and beaten to powder, whose essence is thus drawne out.

*Rec.* the skull of a man that hath not bin buried, and beat it to powder, and put it into *spiritu vini saluati*, so that it may be couered 6. fingers, and let it to digest in *Balneo* 14. daies being close stopped, then distill it in a retort according to the maner of *aqua fortis*, then powre on that liquor vpon the faces or *caput mortuum* againe, but first grind the feces, then putrify it 8. daies, & distil it as at the first, and that do 3. times, then circulate all together certaine dayes, that being done, then seperat the menstrua, and in the bottome thou shalt find the essence of the skull coagulated, of which yee shall geue halfe a scruple with the water of the flowers of lintre in the fit and before the fit. Or prepare it thus: seeth the scrapings of a skull that hath not bin buried with the spirit of Mellissa, or Betony boyled, powre that decoction by it selfe, and againe powre on more fresh till there remaine no more force in the skull, then vapor away all that water in *Balneo*, and it will remaine in the bottome coagulated, the which it shall resolue againe, and vapour and coagulat so long till the matter remaining in the bottome may be sublimed with a most easie fire. This sublimat doth helpe much them that haue the falling sicknes, and looseth the belly abundantly without any trauell or molestation.

*Essentia  
cranij hu-  
mani.*

K 3

of

Galen lib.  
de theriaca.  
ad pisonem  
Aegi. li. 7.

**G**alen and other great phisitions haue taught vs many things out of *Andromacus* touching the preparation of vipers and their vertue for the cure of the leprosie which they had proued, chiefly that it purgeth the whole body by the skinne, out of whose flesh (the head and taile being first cut of, which are the most venemous partes, and haue litle flesh in them) being boyled in a pot with faire water, dill & salt, and putting thereto stale wheaten bread, they made pastillos, the which is also put into theriakle. Out of vipers also you shall make a most notable medecine against the leprosie, plague and all venemous woundes in this maner. In the moneth of Iune take 4 or 6. vipers, of the which yee shall cast away the taile and the head, and pull away the skinne and the intralles, but cut the flesh in small peeces, and put it in acucurbit of glasse 3. or 4. daies in the vapor of Balneo or of moist dung to driue forth the sweat. But take heede ye receaue not the air of that fume which is corrupted & venemous through the vapors of the vipers, which being done powre vpon it the spirit of wine *Alcolisati & terebinthinasi solutiui ana.* that it might bee couered 8. fingers high, digest them in a vessel closed with Hermes seale in Balneo, or moist dung twelue daies, vntill all the flesh of the vipers be dissolved in the aforesaid menstrua: then powre of the said menstrua from his feces, and vapor it away in Balneo, and it will be coagulated like a iellie, vpon the which powre againe *spiritum vini cariophyllatum* & circulat them in a pellicane 10. daies: then seperat the menstrua, and the flesh of the vipers wil remaine excellently prepared & essentificated, with the which mingle vpo a gentle fire *oleum anethi & cinamomi ana.* ʒ. i. scrup. & a halfe, *essentia croci & margaritarum ana.* ʒ. i. scrup. then with the muslege of gum tragagant make it in pilles, or if yee will make pastillos after the olde manner with drye wheaten bread, ʒ. i. scrup. of this medicine is giuen against the leprosie, the plague and all other venemous diseases.

Of the skin of vipers, and of other serpentes being dryed and

and prepared according to art is made a powder that helpeth very much against the woundes made by beastes or serpentes, if it be laied thereon, also to cure all cankers & maligne vlcers.

Of the preparing of hornes, and cordiall bones  
muske, ciner, and castoreum.  
Chap. 4.

**B**ones are either burnt or sodden with their conuenient liquor, that out of them with the spirit of wine may be gotten the pure essence, the which will bee done in the same order, as we haue written of before in the preparing of a mans scull, therefore thus shalt thou drawe out the essence of the bone of the Hartes hart, which by a certaine likelihood of substance doth strengthen mans hart, and is chiefly profitable against the paines of mas hart, & sincope: his preparation differeth from the aforesaid, because it is to be drawen with the spirit of Celandine alcolisated with his proper menstrua. The hartes horne is vsed in stead of that bone for the said diseases, whose essence is drawe forth with *Hipericonis alcoole* which is giuen vnto young children that be sicke of the wormes.

The horne of the Vnicorne (which is the chiefest of al, you shall prepare in the same order: it defendeth the hart and driueth away all poisons: it is good against pestilent diseases, his proper menstrua is *Alcoole melisse.*

Ebur or Iuerie is also thus prepared, whose vertue is to defend the strength of the hart, and to helpe conception. Out of Muske is also drawen a certaine precious essence *cum vini spiritum terebinthinato*, as with his proper dissolution, which doth strengthen and confirme the languishing partes, and helpeth the weakned powers: in like sort may you draw forth the essence of ziber.

In the like manner is the essence of Castoreum drawne forth: of the which one drop is giuen with great profit in the decoction of the flowers of rosemarie, sage, and betony against tremblings, conuulsions, or crampes, and all diseases

of

De cornibus.  
Moscho zibetta & castoreo.

of the sinewes: it is also applyed outwardly in conuulsions, chieflie if it come of fulnesse and not of emptines: and then that which is contained in the sinues contrarie to nature must be purged, being dronke with water of penyryall, it prouoketh womens termes and casteth forth the after burthen, and it doth correct opium which is otherwise deadly.

*The preparation of oiles out of fattes and greases. Chap. 5.*

*De pinguium & exungiarum preparatio-nibus ac o-leis.*

**T**He Chimistes doe draw oile out of the fat of all liuing things with a most gentle fire, in the which is found a greater power to extenuate, dissolue and supple, then in the onely fatte not prepared, because they be made more thinner & subtriller: which opinion Galen confirmeth 11. simpl. where he intreateth of Castoreum, furthermore (saith he) because it is of the subtil partes: therefore it is more auailable then the other things which do both heate and drie, as it doth, hee addeth that those medicines which consist of more subtil partes are more forcible then they which be of thinner although they haue both like facultie, because they penetrat and goe deeper into the parts to which they be layed on, chiefly if the partes be thick, as the sinowy parts be. I thinke there is no man if he way these wordes of Galen which will not allow these extractions both of oiles and essences which we vse, and commend the vse of them in phisicke. In this manner are oiles drawne out of the fat of men, of the brocke, of beares, of wolues, of hartes, cattes eeles, capons, geese, duckes, calues, hogges, and of all Marrowes; which do all resolue and supple, and are good to cure many diseases.

Out of Butter is drawne an oile in the same order, the which is Anodinum, for the saide vses and to cease all paines.

Out of waxe is made an oile to resolue, & attenuate, and is profitable against all colde greeses of the sine wes, and is made thus. Take one pound of yellow wax, and melt it, then powre it in sweet wine & wring it out with your hands, then

then melt it againe, & powre it into the same wine, and this doe 4. or five times, then put it into a retort with an halfe pound of calcined allome, and a handfull of sage, and distill it with a gentel fire, and there wil come forth a grosse thick oile and white, the which if it bee rectified three times, it will be perfect cleere, and will congeale no more.

The vertues of oile of wax experimented by *Monseur le comte de Shenau*, & his brother *Monseur de Argen-teau* in the warres in France. This oile is of a temperat nature to be vsed either into the bodie or outward, and may be vsed with out all danger: it taketh away the paines of the gout if yee annoint the partes therewith, it comforteth hard sinewes, and ioynt aches, the sciatica, choppes in the lippes, breast, handes or feete, and woundes, burninges either with fire or water, if ye annoint therewith and lay thereon a plaster of the same, being put into the eare with black wool, it helpeth deafnes, it staierh haire from falling. It is also good against the winde collicke, and prouoketh vrine, if ye vse to drinke euery morning ʒ. i. with malmesie: it preuaileth against the stich in the side, if yee drinke thereof and annoint the partes therewith. To be short, it helpeth against all manner of infirmities, as hath bin diuers times prooued.

*Of sundrie partes of liuing thinges. Chap. 6.*

**S**undrie profitable remedies are taken out of diuers partes of sundry beastes, which neede verie little preparation; notwithstanding are to be reserued in shoppes for the great vertues they haue in healing: for the Riuer Crabbe being calcined to a white ashes is commended against the biting of a mad dogge.

The eies of Crabbes calcined in a reuerberatorie are giuen with good successe to them that are troubled with the stone, and expelleth all obstructions of the bowelles, of which we haue spoken of before against *Aubertus*.

The water of earth wormes distilled is profitable against the dropsie, and to kill wormes in children, and being bound quicke vppon a panaratio, they profit much.

L

The

The water of cowe dung gathered in May is good against the dropse, and to cure all cankerd vlcers.

The powder of the worms called *mille pedu* is good against affectes of the eyes.

Cattes piss distilled, against deafnes.

The bones chiefe of a wolfe dryed and brought to powder, helpeth the disease in the ribbes, stiches and prickings.

Water of swallowes, against the falling sicknes.

Water of the spawne of frogges, to repell and stay all fluxes of bloud, and rednes of the face.

*Coagulum leporis*, dronke with Hydromell against the falling sicknes.

Certaine litle bones which are found in the forefeete of the hare, prouoke vrine mighly if the powder bee giuen with white wine.

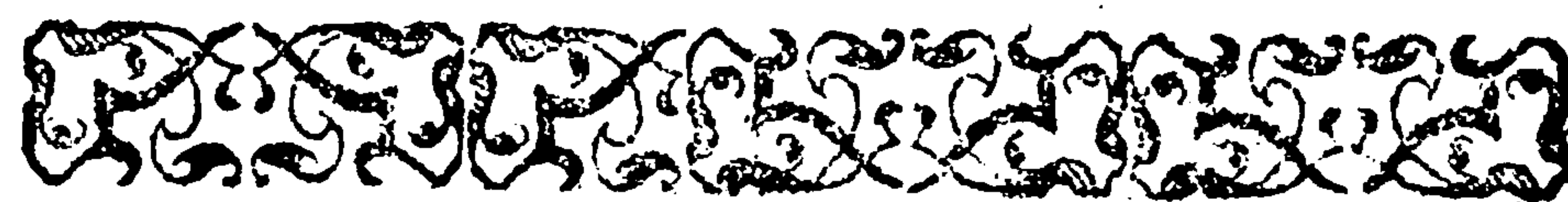
*Orsepia* is with good successe giuen against the said diseases.

The powder of the liuer of frogges dryed is very well taken against the comming of the fit of a feuer, especially the quartane.

Neither wil I let passe amongst others an especial remedie and experiment often proued against the stone in the raines which is prepared in this order. In March there are found in the Maw of an oxe, certaine litle stones, which if they be taken with white wine, dissolueth the stone. Also in the month of May in the bladder of the gall of a bull is found a certaine stone, which if it bee put in white wine, it changeth it to a yellow colour like safron, changing the tast but litle: if the sicke drinke euerie day of this wine, daily powring on freshe vntill the stone be consumed: by these meanes it is manifest by experience that the stone is diminished and at length consumed.

Many other medecines are prepared of the partes of animales, which are not of themselues to be disallowed of many ignorant, neither their preparations rejected, because they are vnknown vnto them all, which they may easily attaine vnto in time, if so be they will not condemne at the first sight that which they know not, and thinke them so impossible

possible to themselues which are not able to conceave such great things, which yet by searching and diligent labour of hand, not without great maruell and profit to the sicke, are proued most true and certaine to a true phisitian.



The Spagyricall preparation of Medicines taken out of Vegetables, and first of wine.

Chapter 1.



Take the purest and strongest wine ye can get, & distil it in a gourd of glasse with a narrow mouth, ouer the which ye shal paste a paper, the which being drye annoint it with oile of sweete almondes, then set on the head and receauer, and distill it in Balneo, and the spirit wil flye through the oily paper, the which yee shall circulat and keepe in a cold place, close stopped, whose vertues are infinite for the health of mans bodie, the spirit being taken away, yee shall boile the feces vntill it come thicke like a sirop, & set it in a moist seller, the which in short time wil congeale into hard stones or salt, which is called of some *lapilli vini*, the which ye shal keepe in a dry place to your vse, that is, to dissolue gold therewith, the which thou maist do in this order. First calcine thy gold into an impalpable powder, that it canot be brought to gold again, the take therof  $\zeta$ . *ss. lapilloru vini*, prepared as afore.  $\zeta$ . i. *ss. Alcooli vini q. s.* digest the together 14. daies, then distil it, & there wil come forth a water of a golden colour, then powre on more spirit of wine prepared as afore, & digest it againe,



and distill it as aforesaid, and this ye shall doe vntill the spirit of the gold be drawn forth.

*Vinum alcalisatum.**Vinum alcalisatum.*

Take those feces that remained after the spirit is taken away, and calcine them white, then with his proper flemme ye shall draw away his salt, the which is called *sal vini*, of the which take  $\zeta$  *ss.* *spiritus vini*  $\zeta$  2. digest it in Balneo 20. daies then distil it vntill it be drie in the bottom, then put on more spirit, and digest it as afore, and this ye shall doe vntill the salt be distilled ouer the helme, and then it is prepared.

*The preparation of tartar, and first of spiritus tartari, vel liquor fecularum vini.**Preparatio tartari.*

Take white tartar lib. 4. & distil it in maner of *aqua fortis*, vntill all the spirits become forth, the which ye shall separate in Balneo from the oile, then take that oile which remained in the bottom, and rectify it in sand, and thou shalt haue a most precious oile or balme: thou shalt note that the first liquor seperated in Balneo is called *liquor fecularum vini*, or *spiritus tartari*, which would be rectified thro the colcothar 3. or 4. times to take away his stinking smell: the oile which ye rectified is called *oleum fecularum vini*, *sive mummia fecularum vini*, the which is most profitable in curing of running and corroding vlcers, and sores which goe creeping vpon the flesh, and especiallie those that come *ex lue venerea*, being dronke in wine, it breaketh the grauell in the raines & bladder and expelleth it by vrine: certaine drops being dronke with the decoction of frogges is conuenient for the pthisick: It preuenteth the infection of the plague if yee annoint the nostrelles therewith: It drieth and consumeth *ficus in ano* in short time without any paine. Furthermore  $\zeta$  1. of the spirit of tartar being dronke with the water of fumetorie, or *hirundinaria*, or such like, is conuenient for *pustulas gallicas, exanthemata, erisipelas*, the drop sic, water betweene the

skinne, and the flesh, menstrual fluxe, and all obstructions of those partes, as the iaunders. It taketh away the leprosie in the beginning: ye shall note that ye may augment his force meruellously in this order.

Ye shall mixe it with *Aqua theriacalis*, which is made thus. Take perfect good theriakle  $\zeta$  5. redde mirra  $\zeta$  2. Safrone  $\zeta$  3. the spirite of wine  $\zeta$  10. mixe them in a glasse and set it to digest 6. or 7. daies, then distill it in Balneo: Sometimes they put into this water  $\zeta$  2. of Campher, especiallie when it is vsed in whot burning agewes, and inflamations and then it is called *Aqua theriacalis camphorata*. As for example: Take *Spiritus viirioli* 1. ounce, *Liquoris fecularum vini correcti* 3. ounces, *Aqua theriacalis* 5. ounces: mixe them and digest them in Balneo. 40. daies, then giue thereof 1. dram with good strong wine, or other conuenient liquor, bothe for the aforesaid effectes, and also to cure and preuent infinite other diseases, for this composition hath a singuler piercing qualitic aboue many others: yee shall note that the liquor of *Lignum vite* may be vsed in the same order, and so it will worke his effect with more specede.

*Sal tartari.*

Take those feces that remained of the Tartar at the first distillation, and calcine them vntill they be white, then dissolue it in faire water distilled beeing warme, filter and congeale it and in the bottome ye shall finde a white salte, which laied in a moyst place will turne into oile, the which taketh away spottes in the face or any other partes: also it clenseth vlcers if ye mixe 1. dram, with 1. ounce of the spirit of wine, this oile maketh the haire faire and yellowe: yee shall note that if this salte be often calcined and congealed, it will become Christaline, and is of great force against diuers infirmities, as hereafter God willing shall be taught.

*The liquor of Honie. Cap. 2.*

That which diuers men call the oile of Honie, is not a *Oleum melis* vinctuous *hu.*

vntuous oile like vnto other oiles, but rather a certaine element the which is neither oile nor water, although it bee cleere: & this is not much vsed in chirurgerie by cause it is not conuenient in sores, but rather a thing appertaining to phisicke, because it comforteth the stomacke, strengtheneth the spirites, and extinguisheth all feuers, it helpeth the collicke. It dissolueth the stone in the raines and prouoketh vrine. The last liquor that is redde maketh the heare yellowe as golde, if ye wash it there with diuers times. It taketh away spots in the eies, and is thus made. Take pure honie 2. pouūd and distil it in a glasse that containeth 2. gallons, with a gentle fire in sand till it changeth colour, then change the receiuer & increase the fire a little, vntill all the fumes be come forth, the which will afterwarde turne into a redde liquor which some call the oile, *ex leonardo Phiorauanti.*

There is also a quintaessence or burning spirit made out of honie, the which hath the vertues and qualities that the spirite of wine hath in all pintes and may be vsed in steede therof, some affirme that this quintaessence or spirite of honie will dissoule golde, being firste calcined and circulated therewith certaine daies: It dissolueth like wise any kinde of iewel that is put therein. It healeth woundes with greatespeede, if ye wash them therewith: It helpeth againste the cough, catarr and paines of the milke, it cureth spots in the eies and preserueth the sight. It is affirmed that one vsinge this essence 40. daies, was cured of the Palsie and fallinge-sickness, also this quintaessence being distilled 20. times with perfect pure siluer calcined, it wil restore the sight vnto those that are in manner blinde.

*The extraction of liquors out of plantes, flowers, seedes and rootes. Cap. 3.*

*Herbarum essentia.*

**P**Vt Celandine brused into a glasse cucurbit well stopped, set it to digest 15. daies in warm dung, then distil it with a gentle fire vntill the feces remaine drie, the which ye shall stampe, powring there on the element of water before distilled, that it may be couered 4. fingers, the stop the glasse & putrify

putrifie it 8. daies in Balneo, after distill it againe giuing fire by degrees til ther come forth no more spirits, & in this 2. distillation thou shalt haue the water & aire, the flemme if ye wil ye may seperate by Balneo which reserue: then calcine the feces that remaine, which imbibe with the flemme reserued, putrifie it in Balneo, and distill it *per alembicum*, vntill the matter appeare in white stones, the which by often solutions and coagulations with his proper water become cristalline, and so the earth shall remaine well purified, which although it be white notwithstanding containeth his fire and inward tincture: vpon this put on your 2. first elementes before reserued, and circulate al together in Balneo till the oile appeare and swim vpon, which is called the true essence endued with infinite qualities.

In like manner ye may attaine the true preparations of Melissa, sage, and Valerian and all other herbes.

In that manner ye may prepare the oyles of flowers, but the herbes and flowers which yeeld small quantitie of oyle must be cut, or stamped small, and then put it into a glasse mixing with them if they be drie faire water distilled. But if they be moist or waterish ye shall put them in a glasse alone close stopped, and set them in the sunne, or some warme place to macerate, vntill ye see the oile swimme vpon the toppe, the which ye shall power forth, and making it warme ye may seperate it by a funnell or conuenient instrumente. Some vse to take those herbes and flowers thus, macerated and distil them in a vessel of copper with a refrigeratory and after seperate the oile, ye shall note that what vertue the herbe is of, the oile is of the same, but much more forcible & subtil.

*Olea florū.*

*Oyle of Time his vertues.*

**T**Hree or 4. droppes being drunke with *aqua malsa*, helpeth the painefull cough, shortnes of breath, clenseth the brest and ripeneth the flemme, it prouoketh vrine, expellerh the secundine, and dead fruite from the matrix, it dissolueth clotted and coageled blood within the body, being vsed with

*Oleum thymi.*

*Oximell*

*Oximell* and a little salte, it purgeth toughe and clammy flume, and sharpe cholerike humours, and corruption of the bloud. It preuaileth against blastings and winde in the bellie and stons, being often vsed it preuaileth against melancholic diseases, and the gout: the smell of this oile is profitable for those that are toubled with the falling sicknesse: Beeing put into a hollowe tooth it taketh away the paines presentlic.

*Oyle of sweete Margerom.*

**T**his oile being often vsed with other conuenient medicines, is most profitable for those that are fallen into a dropsie, and cannot make water but with great difficultie. It preuaileth against winde and gripings in the belly, and prouoketh needing, it is comfortable against all paines of the heade, and restoreth smelling being lost if it bee put into the eare & nostrils: it is good against poison and the stinging of Scorpiones.

*Oyle of Sage.*

**T**his oile dissolueth congeled bloud within the body, cureth inward woundes and bruses comming either of a stripe or fall: It prouoketh vrine and expelleth grauell, comforteth the hart and head that is greued with cold humours, it is profitable for women with child because it closeth the matrix, and comforteth the childe, it is profitable for those that are troubled with the gout, palsie or weakenes of the sinewes, if ye mixe it with oile of waxe & annoint the partes therewith, it helpeth the cough and openeth obstructions of the liuer and swageth paines in the side, being drunke with wormewood wine, it is profitable against the bitings of venemous beastes, for it cleanseth the sores and healeth them if it be put into vnguentes fitte for that purpose.

*Oyle of Peniriall.*

**T**his oile being drunke with conuenient liquors prouoketh *Menstrua*, and bringeth forth the after burthen,

*Ole. Maiorana.*

*Ole. Salvia.*

the dead fruite and vnnatural birth: It prouoketh vrine, and breaketh the stone especially in the kidnes, being taken with conuenient siropes it clenseth the lunges and breast from all grosse and thicke humors, being taken with aloes and honye it preuaileth against crampes and contractions of the sinewes, being dronke with water and vineger it stayeth the inordinat desire to vomit & gnawing paines of the stomack, and is profitable against the biting of venemous beastes: the annointing of the temples and nostrilles with this oile is profitable against the falling sicknes, and taketh away the swimming paines thereof, and is most profitable for those that haue a colde and moist braine, it slaketh the paines of the gout: the fume of this oile being receaved at the lower partes with a funnell is profitable against windines and blastings, and also against hardnes & stoppings of the matrix.

*Oile of Mintes.*

**T**his warmeth and strengtheneth the stomacke, and dryeth vp moist and superfluous humors gathered in the same, and causeth good digestion, it stayeth vomiting, being dronke and annointing the stomacke therewith, and killeth round wormes being often vsed: it helpeth the griping paines of the collicke, and stayeth the menstruall fluxe, being either eaten or dronk with some conuenient medicine: it easeth women which are much troubled with harde and perillous trauell in childe birth: It helpeth deafnes if it be dropped into the eares, the onely smell of this oile maketh the hart mery.

*Oile of Hisope.*

**B**eing dronke with some conuenient liquor it openeth all obstructions of the brest, it helpeth the shortnes of breath, and cough, being dronke with the sirope of vineger it expelleth tough and clammy flume, it killeth & driueth forth wormes, it hath the like operation if it be eaten with figges.

*Oile of wormewood.*

**T**HIS oile is a profitable medicine against all paines of *ole. absinthi.*  
M. the

*Ole. menshe.*

*Ole. Hisopi.*

*ole. absinthi.*

the stomacke that is oppressed with hot cholericke humors, for it expelleth them partly by the stoole, and partly by v-rine, and comforteth the stomacke: likewise it purgeth all cholericke humors gathered together in the vaines and li-uer. The vse thereof helpeth the yellow iaunders, and all obstructions of those partes. It is profitable against wind-nes and blastings of the belly, against paines and appetite to vomit, and the wamblings of the stomacke, if it be mix-  
ed with oile of Aniseede and eaten in losenges or drinke, it resisteth venome, and killeth wormes being dronke, and the belly annointed therewith, it helpeth digestion, purifyeth the bloud, prouoketh sleepe, and preferueth them in good temperature that vse it, either with wine or some other con-  
uenient thing, it is profitable against the dropsie, comfort-eth the liuer and hart, and resolucth the milke, if yee mixe with it 2. or 3. drops of oile of vitrioll, it helpeth long sick-  
nesses, being often vsed in the morning with conuenient liquors, it is very profitable for those that are waxen leane and are euill coloured in the face and bodie: wormewood wine: is verie fit to drinke it withall.

*Oile of Rosemarie flowers.*

*Ole. Anthos* **T**His oile is most commodious against all paines of the head proceeding of cold, although it haue continued a long time, it comforteth the memorie, and preferueth the sight, it helpeth deafnes if it be dropped into the eares, it openeth all obstructions of the liuer and milke, and is profit-  
able against the dropsie and yellow iaunders, it breaketh wind, and is profitable against the collicke, and rising of the mother, it is also good for those that haue dronke poi-  
son, for that are infected with the pestilence if it be dronke with some conuenient liquor and sweat thereon: It comfor-  
teth the hart and clenseth the bloud and maketh a man me-  
rie: to conclude, it comforteth against all diseases of the bodie comming of colde and moist humors, it helpeth the canker and fistula.

*Oile*

*Oiles of seedes must thus be prepared.*

**T**ake your seedes and beate or bruse them, and lay them to steepe 2. or 3. daies in distilled water or wine, then distill them with a refrigeratory, with a gentle fire vntill all the oile be come forth, the which ye shall seperate by a fun-  
nell.

*ole. seminis*

*Oile of Aniseede.*

**B**eing dronke or eaté fasting in losenges in the morning, it causeth a sweet breath, & is profitable for those that are short winded and cannot fetch their breath, but with great paine: it breaketh winde in the stomacke, belly, and guttes, it breaketh flume, and causeth it to be spitte forth, it increa-  
seth nature, it driueth forth poison by sweat, it comforteth the breast and lunges, it prouoketh vrine, and breaketh the stone in the raines & bladder, it is good against the bloody fluxe and piles. The nostrils being annointed therewith at night when ye goe to bed prouoketh sleepe, and wood being annointed therewith wil not suffer mothes to breede there.

*oleum Anisi.*

*Oile of Fenell seede.*

**I**t comforteth the affectes of the head. It sharpneth the sight, it helpeth the straitnes of the breast, and hoarsnes of the voice, it helpeth concoction & dissolucth wind, it breaketh the grauell and prouoketh vrine and the menstruall flux: it openeth the obstructions of the liuer and milke, and profiteth greatly against the dropsie and yellow iaunders be-  
ing vsed with conuenient liquors or medicines.

*ole. feniculi.*

*Oile of commin seede.*

**I**t is good against woundes in the splene, and disperseth wind in the stomacke, belly, bowelles, and matrix: It hel-  
peth the cough and shortnes of wind, it is good against the fretting of the belly, either taken by potion or glister. It is

*oleum cimini.*

profitable for those that haue the burning of vrine and cannot hold their water, being dronke with water of ferne: it helpeth digestion of grosse humours in the stomacke.

*Oile of caraway seede.*

*Oleum Carui.*

**T**He vse of this oile is most conuenient against windines in the stomacke, and helpeth digestion, it prouoketh vrine and hath in manner all the vertues that are ascribed vnto aniseede.

*Oile of Dill seede.*

*Oleum Anisi.*

**T**He vse of this oile driueth away vctosity or windines, aswageth blastings and gripinge tormentes in the belly: It staieth vomiting and the flux, it prouoketh vrine, it is auaileable against the suffocation and strangling of the matrix, if the fume thereof bee receaued with a funnell at the lower partes, it stayeth the yex or hicocke, it healeth hollow and moist vlcers in the share or priuie partes, it digesteth, resolueth and swageth paines, and ripeneth all rawe humors, this oile may not be vsed too much inwardly, for it diminisheth the sight and seede of generation.

*Oile of Percellie seede.*

*Oleum Peroselinii.*

**T**His oile openeth all obstructions of the liuer & kidneys, and prouoketh the menstruall flux if it be dronke with conuenient liquors, it causeth appetite, helpeth digestion, and comforteth the stomacke. It expelleth the stone and grauell in the reins and prouoketh vrine: it is a good remedie against poisons, it expelleth all blastings, and windines, it is good against the cough, being taken with conuenient liquor.

*Oile of the seed of Rue or heerbe grate.*

*Oleum rutae.*

**C**ARDANVS writeth, that this oile being dronke with

with wine it is of great vertue against poison, for it causeth the patient to cast it foorth by vomite at the first time that it is taken. And at the second it expelleth the other euill humors, that are infected therewith. And at the third time it cureth the patient and maketh him whole: It helpeth all diseases of the eyes so that the apple of the eye be not perished, if ye wash them with the water and droppe one drop of the oile into the eie: being dronke it suffereth no poison to remaine in a man that day, also being dronke it mitigateth the goute and dropsie, comming of colde humours: It restoreth all benumbed members taken with the pallsie if ye annointe them therewith: *Cardanus* also affirmeth in his second booke *De Subtilitate* that there are certaine poisons the which do slaie onely with their touching, against which poisons (saith hee) the best remedie is not to staie in any place, vntill the hand waxe whole, and often bathe the parts with warme water, and annoint them with oile of Rewe.

**Y**our fruits and rootes must first bee beaten, & put them into a distilling vessel with as many gallons of distilled water as there are poundes of stufte, and so let them macerate 3. or 4. daies, the distil them with a refrigeratory, as it is said afore.

*Ole. fructuum & radicum.*

*Oile of Iuniper berries.*

**T**His oile is profitable against griping paines or winde in the guttes, and may be compared to balme: 4. or 5. drops being dronke preuenteth the resolution of the Sinewes, the falling sickenes and other diseases of the braine, it preserueth the body from poison and pestilent aires, it comforteth a weake & cold stomacke & staieth vomiting, it purgeth the rains, breaketh grauell and prouoketh vrine, and is profitable against the dropsie, and water betweene the skinne and the flesh, it killeth wormes, to conclude it comforteth all weake members by his piercing vertue, it helpeth conuulsiones and shakings and paines in the necke comming of a Catar if ye annointe the partes therewith, it easeth the paines of the sciatica in the hippes, the gout and the collicke and all malign vlcers being annointed therewith.

*Oleum Iuniperi.*

*Oile of Baie berries.*

*oleū ē bac-  
cis lauri.* **O**Vt of lb. i. of Baies there is not drawne about ʒ. 2. of  
Oile by distillation, the which is most profitable against  
*Collicum iliacum & sciaticam passionem.*

*Oile of Iuie berries.*

*oleum ē  
baccis hede-  
ra.* **T**HIS oile is distilled as the oile of Iuniper berries, but  
some doo take the berries, wood, gum and all together  
and distil it by descention, out of the which there will come  
foorth a thicke blacke oile that is profitable against colde  
diseases of the iointes, it prouoketh the Flux Menstruall, ex-  
pelleth the stone, and purgeth vlcers.

*Oiles of sweete smelling shinges are thus  
prepared.*

*ole. Aro-  
maticum.* **B**Eate them grosely, then infuse thē in faire distilled wa-  
ter as afore is said, and distil them with a refrigeratorie.

*Oile of Cinamom.*

*oleum cina-  
momi.* **T**HIS reuiueth the naturall spirits marueilously, it disper-  
seth the euill humors in the stomack, it openeth obstru-  
ctions and is profitable against all cold diseases, it preserueth  
from putrefaction, it cureth woundes and vlcers as the na-  
turall balme doth, it causeth faire deliuerie of child birth, it  
is a most precious remedie for those that lie speechlesse if ye  
put 3. or 4. drops into their mouth either by it selfe or ming-  
led with cinamom water, it helpeth concoction, the lyke  
vertue the water hath but it must be vsed in greater quantity.  
This oile is of such a piercing nature that it pierceth thro-  
rough the whole bodie, and finally it is a present remedie  
for a woman that soundeth in her trauaile if she drinke 3. or  
4. droppes.

*The Oile or essence of Safrone.*

*Essentia  
croci.* **T**AKE drie Safron and drawe awaie his tincture with the  
spirit of wine, vntill the feces remaine white, the which  
ye

ye shall calcine according to arte and circulate them in  
Balneo with the said mēstrua, afterward let it settle & vapor  
away the said Menstrua in Balneo, and the essence of Safron  
will remaine in the bottome, the which is excellent to com-  
forte the spirites, for if ye mixe a droppe or two with brothe  
or some conuenient liquor, it restoreth and strengtheneth  
the weake spirites marueilouslie, but especiallye the hart  
with infinite other vertues which wee omitte tyll another  
time.

*Oile of Mace.*

*oleum Ma-  
cis.* **T**HIS oile is of a hot facultie, and therefore it is commo-  
diousslie vsed in the Collicke, comming of a cold cause,  
or of a Catar descending from the heade, it comforteth the  
hart, belly and Matrix: It is also good against trembling of  
the hart, the obstructions of the bladder and Matrix, it hel-  
peth the strangurie and all diseases hauing their original of  
colde. It strengtheneth the stomacke and wombe being vsed  
in wine, or broth, or made in losenges.

*Oile of Cloues.*

*oleum cari-  
ophyllorum.* **T**HIS oile is very profitable for the bellie, hart and liuer,  
and hath all the qualities of naturall balme, it healeth  
all fresh woundes and punctures, it strengtheneth the hart  
and head and helpeth the megrim, it purgeth melancholie  
bloud, it sharpeneth the sight, comforteth the stomacke, cau-  
seth digestion, and maketh a sweete breath: it helpeth the  
collicke and all the paines in the bellie comming of colde,  
if ye drink two or three drops in wine or eate losenges made  
with the same oile.

*Oile of Pepper.*

*oleum pip-  
eris.* **T**HIS oile hath much more vertue then the Pepper it selfe  
in piercing, and specially in the windie collicke, & other  
weake partes filled with fleame, it staieth the shaking of the  
feuer tertian, if ye take three or foure droppes with sirope  
of

of quinces two houres afore the fitte, provided that the bodie be first well purged and let bloud as occasion shal serue, ye shal note this oile is onely the ayrie parte seperated from the other elementes.

*Oile of Nusmegges.*

*oleum nucis  
mofchatæ.*

**T**His oile being drunke with cōuenient liquors bringeth downe the menstruall fluxe, and also the quicke and deade fruite, and therefore women with childe shall not vse this oile vntill such time as they be in trauell, and then it causeth faire deliuerie without any danger: it is profitable against all paines of the heade comming of colde, it causeth a sweete breath and warmeth and strengtheneth a cold stomacke and consumeth superfluous humors of the same, it disappearseth winde and appeaseth the collicke, & is profitable for the affects of the bladder: it helpeth inward woundes beeing drunke with some conuenient wound drinke, it helpeth colde diseases of the sinewes and swellinge of the Splene two or three droppes being taken in broth.

*Oiles of Woodes are thus prepared.*

*oleum guaiaci.*

**T**Ake Lignum vite rasped in powder, and put it into a glasse or stone pot close stopped, and set it in Balneo or warme dunge certaine daies to digest: then distill it with a gentle fire *Per descensum*, and there will come forth a liquor called of the chimistes, *Mercurie*: then increase the fire and there will come forth an oile which is called the sulfure, the which must bee purged by arte from his stincking smel, then take the ashes of the woode and drawe forth his salt with Fumetorie water, the which ye shall calcine, dissolve and congele diuers times, vntill it be as white as snow, the which salte by a workeman may be brought Cristalline: Of the Mercury or first liquor is giuen one spoonful or more with 2. ounces of Fumetorie water against all vicious humors in the body, and driueth them out by sweate: with the oile or sulfure ye shall cure the vlcers or other greeces after the

the bodie is well purged with the salt, the which is done in this order. Take of the salte 3i. good theriakle ʒβ. mixe them and giue thereof ʒ.β. more or lesse according to the discretion of the phisicion, and the strength of the partie: in this order must thou draw forth the Mercurie, sulfur, & salt, of all maner of woods: there are diuers other orders to giue this Mercurie or liquor, whereof some are written in the chapter, where wee intreat of *Spiritus tartari*.

*Oile of Iuniper wood.*

**T**His oile is profitable for members that are weakened through cold, it strengtheneth the raines and matrix, and helpeth conception, it cureth maligne vlcers & wounds, and swageth paine, it taketh away the fit of a quartane feuer, especiallie being annointed from the nauell downward.

*Oile of the wood of Ashe.*

**T**His oile doth cure the colde gout, and cicatriceth raw places, it dissolueth the white morphew, and maketh it blacke, it cureth those that haue the palsie, and is profitable for those that are vexed with the splene, not only dronke, but also annointed therewith.

*The true order to prepare and make oiles out of Rosens  
concreat liquors and gummes.*

*Chap. 4.*

**T**His oile is distilled with a gētle fire in Balneo, and is most pure & cleer: some distil it in sand or ashes, putting thereto a hādful of salt & a litle *aqua vite*: some put to it for euery lb. of turpentine ʒ. iij. of sifted ashes, to keep the matter from running ouer. This oile is most profitable against cold diseases of the sinewes, & against *asthma*, & difficultie of breathing, if ye drinke thereof ʒ. ij. euery morning, it preuaileth against grosse humors gathered together in the breast, it ceaseth the paines of the collicke, it helpeth chappes in womens breasts,

N.

breastes, and woundes, it taketh away the crampe, it helpeth deafnes and prouoketh vrine.

*Oile of Frankensence.*

*Oleum resine pine.*

**T**His oile is distilled as afore is said in sand with a gentle fire according to art, vntill all the substance be come forth, the which will be both oile and water, the which yee must seperate by a funnell, the water is good against winde in the stomacke if it be dronke, it helpeth all chappes and chilblaines, and such like either in the hands or feete, if ye wash them therewith and annoint them with the oile against the fire, and straight waies put on a paire of gloues: it helpeth the white scall if yee wash it therewith, & also all manner of scabbes, laying thereon morning and euening a cloth wet in the same: it dryeth vp vlcers & sores: the oile is most precious against woundes in all partes of the body, because it preserueth from putrefaction and alteration, and taketh away paines, if ye ioine the wound close together and lay this oile warm heron. The first oile that commeth forth is cleere and preserueth the handes and face being annointed therewith: it is also most profitable against all colde diseases inwardly, if yee geue thereof  $\mathfrak{z}$ . i. with conuenient liquors, it dissolueth all tumors and aches comming of colde, it taketh away the blacknes of any bruise being new done in two or three houres by continuall annointing the place so fast as it dryeth in.

*Oile of Succinum or Amber.*

*Oleum succini.*

**S**tamp your amber small & distill it in a retort with the powder of flint stones, giuing it fire according to art vntill all the substance be come forth, the which will be both water and oile, and a sal armoniacke, the which wil hange about the Receauer, the which keepe as a precious iu-ell, then seperat one from another: the oile is good against all aff-ctes of the head, comming of colde & moist humors, it helpeth the resolution of the sinewes, the Apoplexia, the falling

falling sicknes, and being put into the nostrelles when they fall, it will recouer them presently, it preserueth a man from poison, and pestilent aires if yee annoint the nostrelles therewith, it is good against diseases of the raines and bladder, it dryueth forth grauell and prouoketh vrine if it be dronke with conuenient liquors: it helpeth the collicke & choking of the matrix being annointed therewith, it bringeth forth the fruit, and causeth faire deliuerance if it be dronke with conuenient liquors, it strengtheneth and comforteth all the powres of the bodie, it consumeth superfluous humors.

*Oile of Masticke.*

**T**He Apothecaries of  $\mathfrak{z}$ . 4. of Mastike & *lb*. i. of the oile of vnripe Oliues, with  $\mathfrak{z}$ . 4. of rosewater do make an oile, which the Phisitions prescribe to cure the *lienterie*, and vomiting, and to strengthen the stomacke and liuer: which preparation is accounted ridiculous vnto those which out of *lb*. i. of mastike by their art draw  $\mathfrak{z}$ . 10. of most pure oile, whereof two droppes taken either with wine or broth, or applied to the grieued place, will profit more to cure the aforesaid diseases, then *lb*. i. not of mastike, but of oliues: whether which our Phisitions (I know not by what reason) do vse now adaiies: wherefore yee shall prepare your oile in this manner.

*Oleum ficis.*

Take of pure mastike *lb*. i. put it in a glasse with distilled water, and aqua vitæ of each alike, so that it may be covered  $\mathfrak{z}$ . fingers high, then lute it close and set it in warme dung to putrify certaine daies, afterward distill it in sand, giuing fire by degrees, and first there wil come forth with the menstrua, a yellow oile, the which keepe by it selfe, then augment the fire, and there will come forth a redde oile, then at the last there will come forth a thicke blacke oile smelling of the fire, the which ye shall circulate with the spirit of wine seperated from the first, and then distill it againe, and thou shalt haue a perfect oile profitable for outward griefes, especially for his piercing force, whereby it doth refresh all the members, it strengtheneth the stomacke, it helpeth con-



coction, and inflations of the bowels, it mollifyeth and aswageth their sorenes. It comforteth and strengtheneth all the sinewes, also the first yellow oile is geuen with wine or his proper decoction for the same diseases, and to stoppe reuines: if ye feare his fyrie heate after the aqua vite is seperated, ye may wash it with rose water or faire water distilled: and so ye shall make an excellent medicine against diuers infirmities. *Philippus Hermannus* writeth, that this oile is of a most subrill nature, and stoppeth the menstruall flux, and all other fluxes being vsed with conuenient medicines, either inward or outward, it is good against falling downe of the fundement, if ye annoint the parts therewith, and put the into their naturall place, it is also profitable against the rupture in yong children, it healeth woundes, it fasteneth the teeth if yee annoint the gummes therewith.

*Oile of Mirrha.*

*Oleum ex Mirrha.*

Take pure mirrha  $\text{ʒ} \text{vj.}$  and put thereto  $\text{ʒ} \text{xij.}$  of the spirit of wine, & set it in warme dung 6 daies, then seperat the menstria, and the tincture or oile will remaine in the bottom. This oile hath the vertues of naturall balme, and preserueth all things from putrefaction: that is annointed therewith. Also the face being annointed therewith in a bath or stoue, is preserued in youthfull state a long time, it healeth woundes quicklie, it helpeth foule & stinking vlcers, it helpeth those that are deafe, it helpeth the paines of the mother if it be annointed therewith: This oile dryeth and consumeth all accidents after child birth, being dronke it maketh a sweete breath, and helpeth the cough and shortnes of winde, it helpeth the stich in the side, and all other inward diseases if ye drinke  $\text{ʒ} \text{ij.}$  thereof: it stayeth haire fro falling. If any be troubled with a feuer, let them annoint all their bodie therewith, and lay them downe to sweate, and they shall be cured: it taketh away the stinch of the armpittes if ye annoint the partes therewith in a bath or stoue, being mixed with wine, and the mouth washed therewith, it fasteneth the teeth and gummes: when ye will vse this oile

to preserue any part, yee must first hold it ouer the fume of nettels boiled in faire water vntill the pores bee open, then drie it well, and annoint it with this oile, and it will preserue it long time in youthfull state.

*Oile of Galbanum.*

This gumme must first be dissolved in distilled vineger, and then distilled in a retort with a gentle fire: this oile is most profitable against inwarde bruses, and crampes, and shrinking of sinewes: being dronke with oile of mirrha, it is good against venome being either dronke or shotte into the body with venemous arrowes: also dronke in the same order it prouoketh womens termes, and deliuereth the dead fruit, the fume of this oile being receaued at the lower partes, worketh the same effect. Also the fume of this oile being taken at the mouth, helpeth the rising of the mother, being layd to the nauell it causeth the matrix to stay in his naturall place: the fume of this oile is profitable against the falling sicknes if ye annoint the nostrelles therewith. In this maner ye may make oile of labdanū, opoponax, sagapenu, Amoniacum, and such like, which doe soften the knots of the gout, and doth mightily dissolve the hardnes of the liuer, splene and other members if they be distilled altogether, or taken euerie one by himselfe, according to the method prescribed.

*Oleum ex Galbano.*

*Oile of Egges.*

Some make this oile by distillation of the yolks of egges, & some by stirring them in a pan ouer the fire after they be sodden hard. The water of egges being distilled taketh away scarres and spottes in the face or other places. The oile comforteth against all paines, it helpeth woundes by gunshot, it preuaileth much against burninges and scaldings, either with fire, or water, or powder: it maketh haire blacke, if ye annoint it therewith, it slaketh the paines of the hemeroides if yee annoint them therewith often times.

*Oleum ouorum.*

THE SPAGYRIE PREPARATION

The yolkes of egges being distilled with as much white wax, is most precious to heale woundes and bruses, for it resolueth them with great speede, the stomacke being annointed therewith causeth good digestion, and comforteth it meruelouslie.

*The true preparation of certaine oiles which are commonlie used in Apothecaries shops, to be applied outwardly.*

*Oleorum officinariorum vera preparandi methodus pro topicis.*

FOR outward medicines you shall best draw forth the hole strength of roses, violets, nymphaea, white popie, hennbane and Mandrake with oile oliue, which are commonly used in shoppes, all which do quench inflammations and great heates, assuage hot swellings, strengthen and thicken the member, stoppe fluxes, helpe madnes, and prouoke sleepe, if you vse this method following.

*Oile of Roses.*

*Oleum rosarum.*

Take *oleum omphacinum*, and wash it with common water distilled diuers times, then purify it in Balneo, vntill it leaue no more feces, then take lb. j. of this oile so prepared, of red roses the whites being cutte off and brused in a stone mortar lb. j. β. put them into a glasse, and set it to putrify in warme dung twelue daies being close luted, the presse forth the oile, and put in fresh leaues, as afore is said, and putrify it againe: and this ye shall doe three or foure times, and so shall ye haue a perfect good oile: in like sort shall you make all other cooling oiles for topicall medecines very well. So is oile of Quinces, and myrtilles made, which refrigerat and astringe, and are applied to the stomacke, liuer, braine and weake bowelles, and also to the fundement. In like manner are oiles made of Camomill and Lilies which doth strengthen the sinewes, moderat, resolue, and swage aches: but these are made with ripe sweet oile prepared as afore.

Of mintes, wormewood, lentiscus, and others after the same

OF VEGETABLES.

same order, are oiles made with *oleum omphacinum*, which being annointed doth moderatly warme the stomacke, and strengthen the other partes, and helpe concoction, but first they are prepared with their proper water, and astringent wine, and must be clenfed from all feces in Balneo certaine daies as is afore said: But if any man will warme, attenuat, and digest the more strongly by these oiles, let him take like portions of oile purifyed in Balneo and the spirit of wine.

Out of baies and such like beries ye may make oile, if ye digest them the space of a moneth in warme dung, and then presse them forth & serua. They are good for all colde greefes of the braine or sinewes, and disperse winde: But all these oiles of hot quallities will be much better if they be drawne onely with the spirit of wine in Balneo, without any addition of other oile, as Galen 1. simp. cap. 15. Although it doth easilie inflame, yet it doth not so quickly heate vs: for through his grosse and slimie substance sticking fast to that it first toucheth, and therefore indureth long vpon all things wherewith it is annointed: neither is it extenuated or digested of the aire about it, or easily made to passe into the bodie.

*Of artificiall saltes, and their properties.*  
Chap. I.

THE vse and profit of saltes that are drawn out of simples by calcination are in maner as great in phisicke as the rocke or common salt is, which daily and in general serueth to mans reliefe: for when from simples a grosse flemme is taken away, which in troth hindereth their operation, how much more woulde they performe their operation if they were conuerted into a spirituall matter, which by long distillations and filtrings is caused that they may change by a certaine manner into a firy matter: therefore it is not to be doubted that when the simples be conuerted into a salte, and the element of fire hath in no such wise dominion in them, but that they pierce sooner, and may performe their proper action: that such a heape or companie of diuers simples,

*Of artificiall saltes.*

## THE SPAGYRIKE PREPARATION

ples, shall not neede besides in the composition of remedies: for such salts haue certaine properties the which other purgers being distilled want: for euerie salt saith *Theophrastus Paracelsus* purgeth, but the distilled waters of the purgers lacke or haue not the same propertie, because his salt is not ioyned in the same, so that I suppose a great tartnes or sharpnes consisteth in them all.

The manner and fashion to prepare these saltes are diuers according to the opinion of the Authors. Some will the hearbes to be gathered in their due time, and distill away the water in Balneo, then calcine the feces, and with their proper water draw forth the salt, the which yee shall calcine in a fornace of calcination, and dissolue it againe and congeale it: and this ye shall do vntill it be white as snowe: the which afterward by a workeman may be brought christalline. These saltes called alkalye, must be kept in a glasse close stopped, because the aire will soon resolue them, which happeneth (especially to those that are made of hearbes, & those substances) which possesse and haue more quantity of oyle, and the subtiller.

Observations.

Some calcine them slightly, some more, some lesse, some make their salte with their owne water distilled from the hearbes: some with raine water distilled from those kind of hearbes being drie or greene, some put on the water colde, some hot, and so let it stand certaine daies stirring it often, the which is not amisse, then distill it by a filter vntill it bee cleere, and vapor it away in Balneo, vntill it bee drie, then calcine it againe, and dissolue it in some conuenient liquor, and then congeale it againe, and this yee shall doe vntill it be white as snow, the which by often calcining and dissoluing may be brought christalline, whereof one graine is of more force then fixe of the first.

*De salibus purgantibus per tussim.*

*Sal Hipericonis.*

The salt of Hipericone or saint Johns wort, certaine as firme to bee highly commended, and approued in the pluresie, giuing the patient in warme wine so much as will

goe into halfe a hasell nutshell. A certaine singular phisition in the pluresie gaue as much of this salt as he cold hold betweene the ende of his fingers in malmse, and God is the witnes that the patient was cured by it: the like vertue hath the salt of Polipodij.

*sal polipodij*

*De salibus purgantibus per urinam.*

AS much as a man may hold betweene the end of his fingers, of this salt was giuen with warme wine vnto one that could not make water, and he was presently deliuered, as *Leo Suanius* writeth.

*sal chamaemilla.*

*Salt of Woormewood.*

THIS salt is geuen in maner in all diseases or sicknesses, with profit: but especiallie in the pestilence, it is profitable against all obstructions of the liuer and kidneis, it prouoketh vrine, it helpeth the drop sic and water betweene the skinne and the flesh proceeding of a salt cholericke humor, and is profitable against the yellow iaundies, it prouoketh sweat, it helpeth and driueth forth from the inward partes the poxe (*Feiguarzen*, and such like diseases.) It comforteth the stomacke, purgeth waterish bloud gathered together in the vaines and liuer, causeth good digestion, and slaketh the griping paines and blastings in the bellie, being vsed with conuenient liquors or medicines, it mundifieth all foule sores, if it bee strowed thereon, or mixed with conuenient liquors or vngents.

*sal absinthij*

*Sal Gentiane.*

This salt is profitable against all feuers, it openeth and purgeth all obstructions of the bowelles, it prouoketh menstrua and vrine being dronke with conuenient liquors.

*sal gentiane.*

*Sal Gratiolae.*

This salt is effectually against the drop sic.

*sal gratiolae*

*Sal Anonidis.*

This salt diminisheth the stone, and prouoketh vrine, & is profitable against the strangury.

*sal anonidis*

*Sal Raphani.*

This salt hath the aforesaid vertues.

*sal raphani*

*Sal*

*Sal Geniste.*

*Sal geniste.* This salt breaketh the stone and prouoketh vrine.

*Sal Ssippitum Fabarum.*

*Sal ssippitum fabarum.* This salt helpeth the difficultie of vrine, and breaketh the stone.

*Sal Iuniperi.*

*Sal Iuniperi.* This salt of Iuniper is of a piercing nature and hath the afore said vertues.

*De salibus purgantibus per uterum.*

*Sal arthemisia.* This salt doth prouoke womens termes.

*Sal melissa.* This salt also prouoketh menstrua, purgeth the womb and helpeth the suffocation of the matrix.

*Sal Chelidonia.*

*Sal chelidonia.* Take the rootes of celandine cleane scraped and not washed q. v. stampe them well in a stone mortar, then digest them 24 howres with the spirit of wine in Balneo, the powre it out without pressing, and vapour away the said spirit in Balneo, and in the bottom will remaine a yellow tincture or powder, the which profiteth much in prouoking of womens termes, the dose is about ʒ i. in white wine or other conuenient liquor.

*De salibus purgantibus per sudorem.*

*Sal ligni guaiaci.* This salt is verie profitable against the pox or such like diseases, either to be vsed inward or outward: it prouoketh sweate mightily if it be mixed with diaphoreticall medicines.

*Sal scabiosa.* The salt of Scabious hath the like vertue in prouoking sweat.

*De salibus dolorem sedantibus.*

*Olei macrobij, sal eiusdem.* Take the blood of an old Hart or Stagge being yet warm, and distill it in Balneo with a gentle fire vntill all the fume be come away, then change the Receauer, and set thy vessell in sand, and augment the fire, and there will come forth

forth both oile and salt, the which will hange round about the glasse, the which must be mixed with the oile. Yee shall note that the stinking smell of the oile may be taken away by often washings in warme water afore yee mixe it with his salt. This oile swageth all paines of the gout if ye annoint the partes therewith.

*Sal sanguinis humani.*

The salt of the blood of a man and a goate is made in the same order, the which haue great vertue to helpe the raines, bladder, and all diseases of the articular partes, as *Chiragra, Gonagra, and Podagra.*

*sal sanguinis humani.*

*A composition of saltes that seperateth fleme.*

Take hisop, penirial, ana. ʒ β. Origanū ʒ ij. fenel seed ʒ ss. Caraway seed ʒ ij. licorice ʒ i. Salis vsti ʒ vj. *Salis absinthij* ʒ ij. *Salis Iuniperi toride, cinamomi. ou. i. β. piperis longi* ʒ vj. *cardamomum, granorum paradisi, cariophilorum ana.* ʒ ss. *Gingiberis* ʒ i. *misce, fiat puluis.*

*Sal perigrinorum.*

Take *salis nitri fusi, salis gemme ana.* ʒ i. *galanga, macis, cubebaru ana.* ʒ i. *fiat puluis.* The dose is foure or sixe grains in the morning fasting vpon a peece of bread: this comforteth the stomake, maketh good digestion, and preserueth the bodie from putrifaction: the vse of this salt being at the sea will preserue from vomitting.

*sal peregrinorum.*

*An addition to that salt to preserue the bodie in health.*

Take of the afore said salt so prepared ʒ iij. *Alcoolis vini* ʒ iij. *exsiccati lb. ss. extrahatur alcali,* of the which take ʒ ij. & put thereunto kist *unum liquoris granorum Iuniperi,* mixe them, (the dose is 1. or 2. gr.) in wine: ye shall not adde any other thing

*Additio*

thing vnto this, lest the vertue of the salt be spoiled: this salt was of great estimation with Hermes trimigistes to preserve the bodie in health.

*Balsamum urinae, the which through the great vertues it hath, deserueth to be called Catholicum, and is made thus.*

*Balsamum urinae.*

**T**Ake the vrine of yong Children aboute the age of 12. yeares, that hath dronke wine for certaine moneths if it be possible, the same putrify in Balneo, or dung, a philosophers yeare, then distill it with a gentle fire in sand being also luted, the which ye shall note diligently: the flemme ye shall put vpon the feces 4. times, then the last water keepe close shut, the which is white and stinking, and therefore ye may giue it both tast and smell with sinamom and sugar, the feces that remained in the bottom being blacke yee shall sublime by degrees of fire, and you shall haue a most precious salt, the which some affirme will dissolve gold, silver & other mettalles: some philosophers call it their menstrua. The vertues of this Balsamum urinae are infinite, and may rightly be called *Catholicum remedium*, because it hath marvellous vertues in all maner of diseases, and doth nourish nature wonderfullie by his similitude and not by contrarie-ty. It cureth the droppe, prouoketh vrine and menstrua that are suppressed, it resisteth corruption, it cureth the plague, and sundrie feuers, as pestilential, tercians, quartanes, and quotidianes, it withstandeth vomitting.

There is no doubt but that all these vertues are contained in this blessed Mumia: for that we see the effect in crude vrine, for it moueth vrine and menstrua, it cureth tumors & the droppe, it helpeth the paines and wind in the guttes, & collicke, it is profitable against the feuer tercian, quartan, & quotidian, and against the plague and pestilent feuer it is a remedy, if it be dronke 15. daies together with saffron: or certaine graines of this powder following, whose wonderfull vertues daily experience doth shew as well in curing as preventing, as hath bin proued in the time of the pestilence.

Take

Take Maces laied to steepe in vineger 24. houres oũ. ij. caphir oũ. ss. *Manus Christi* made with dissolved perle & oile of cinamom oũ. iij. beat them in fine powder, and keepe it to thy vse.

Vrine also breaketh the stone in the raines and bladder, it dissolueth the obstructions of the liuer, it cureth the iandies, it purgeth the lunges, and killeth wormes, with diuers other vertues, which ye shall find written in a booke called *Vrinarum probationes, Iodoci Willichij*: the dose of the essence is from oũ. i. to oũ. ij. with sugar & cinamom: of the crude vrine yee may drinke greater quantitie.

*Paracelsus* writeth a great arcanũ of vrine, and calleth it *Rebisola*, and sal cristalline the which cureth the iandies: take the vrine of a yong child as a fore, and boile it in a glasse or stone vessell, and skum it cleane, then put it in a glasse, and set it in a moist place certaine daies, and in the bottom ye shall finde certaine stones of salt congealed, the which are called *Rebisola*, and are of a wonderfull vertue against all obstructions of the body.

The feces remaining in the bottom after the vrine is quite boiled away, being calcined white, and dissolved in a conuenient distilled water, and congealed againe into a most white powder, is a most approued experiment against all outward greeces of the eies, if it bee put therein twice a day. *Rec. Euphrasie, faniculi, rutæ, chelidoniae, verbenæ, betonicae ana. m. i. Rosmarini. m. ss. semen faniculi, anisi, carui, sileris montani ana. oũ. ss. Calami aromatici ʒ vi. thuris, mirrhæ, aloes, ana ʒ ij. aque rosarũ lb ij. aque rutæ vini odorati ana lb i. vrinae pueri lb ʒ. let them stande together foure daies, and then distill them in a glasse, and therewith wash your eies. Also yee shall hange in this water a fine linnen cloth, wherein is the powder of white amber or succinum, or else put in the powder it selfe. Also it would bee good to wash their feet in the morning with the decoction of betonye and sometime to take the fume of Xyloaloes in the eies, the which is a present remedy against Ophthalmia.*

*Of common salts.*

**T**Here are founde three sortes of saltes, the one naturall, *Common which salts.*

*Rebisola.*

*Puluis con-  
ducens op-  
thalmis,  
suffusioni-  
bus alijsque  
egritudinib-  
us oculorũ  
externis.  
Aqua ad  
suffusionẽ.*

which is a meane mineral called *sal gemma*, or stone salt, the which is found in mountaines in the prouince of Calabria, and in Spaine in the Ile of Iuiza, whereof there are diuers medicines prepared, the second is artificiall, as is made in Cheshire, and diuers other places by boiling it. The third kinde is made in the sand by extreame heate of the sunne: but the most pleasantest and well relished salt is that which is boiled on the fire, for it is pure and white, neuerthelesse the salt of the mountaine is of more vertue in phisicall causes: for if it be calcined 40. dayes and then dissolued in the quintessence of honie, it is of such vertue that it will in maner reuiue a man that lies speechlesse if yee giue him a spoonefull thereof to drinke: also this salt being made in a pultus with branne and oile, and applied warme, helpeth many griefes. Also a decoction of *sal gemma* with wine and oile being giuen in a clister is most profitable against pains of the head, the sciatica, and paines of the raines, and likewise is profitable for those that are troubled with a carnositie in the yard: for by nature it preserueth all thinges from putrefaction: also this salt being often calcined, dissolued & congealed, may be vsed in meates in stead of common salt, for it procureth an appetite, causeth digestion, killeth wormes with diuers other vertues. Also it may be made fusible in this order.

*Sal gemma.* Rec. lb. i. of *sal gemma* and 2. ounces of tartar calcined, one ounce of *sal nitri*, and boile them in distilled vineger vntil it be drye, then grind it to powder, and boile it with as much faire water vntill it be drie: and this ye shall doo so often vntill it remaine like an oile in the bottome, for as soone as it feeleth the aire it will turne to water. This oile doth retaine all volatill spirits, & is called of the Alchemistes their fusible salt. It helpeth in manner all kind of vlcers if ye touch them therewith in short time. L. F.

*Oleum salis.*

*Oleum salis* Rec. comon salt lb. 3. terra lusea lb. 6. *salis nitri purgati* o. i. s. mixe them well together, & distil the in a retort of earth, as ye would do *aqua fortis*, vntil all the spirits be come forth, the which ye shall rectify in sand vntill all the steme be separated

ted from the spirites. This oile being mixed with oile of *verbascum*, and annointed taketh away the paines of the gout, and dissolueth hard swellings, it quickneth a man, it consumeth water betweene the flesh and the skinne, it driueth away the falling sicknesse, it profiteth against the drop-sie and feuers, if three or foure droppes be dronke with *aqua vite*.

*Sal nitri.*

This salt is a kind of salt of vrine the which is taken forth of the earth by art, and is verie profitable against many infirmities, and workerh two contrarie effectes, the first is, that it cooleth greatly, as yee may see in sommer when the weather is most hot, how that for to coole their wine presently they take *sal nitri*, and mixe it with water, and therein shake or moue their bottles of tiane or glasse being full of wine, presently it waxeth as cold as Ice: also laid vpon the tong, it cooleth maruellouslie. To the contrary, if ye drink the waight of ʒ i. it will heate the bodie maruellouslie. Also a water made of *sal nitri* and roch allome according to art is of such an extreme heat that it wil dissolue siluer, copper, Iron, steele, and all other sortes of mettalles presently into water. Moreouer being mixed with cole and sulfur, it maketh gunpowder. Also *sal nitri* being calcined 30. daies with as much tartar, and circulated with the spirites of wine mixed with the spirites of cinamom, ginger, and cloues, it will bee a most rare medicine to cure the Etisie, and drop-sie, & such like diseases.

*Oleum salis nitri.*

There is also an oile made of *sal nitri*, the which doth cut and disperse humors in the bellie, it dischargeth the bladder of superfluous humours, it preserueth health, *lingua nigra calidaque medetur*, it helpeth vlcers in the mouth, *ulceribus canis conuenit*, &c.

*Sal petra fusibillis.*

Salt peter is a certaine matter made of stones and is thus prepared.

Rec. *Calces vini* q. v. and couer it two fingers high with water, and firre it well, then let it stand 24. howres, & you shall

*Oleum salis nitri.**Sal petra fusibillis.*

shall finde vpon it a certaine skumme or skin the which is the salt, which gather diligently with a scummer: take of that salt, and put thereunto a third part of pure oile of tartar, and it will be fusible, for this is the true salt peter: this serueth also to the making of glasse and smaltes, and is apt to cause all mettalles to melt, and mixe with any alchimi- call medicine, and is of great vertue.

*Colirium contra pustulas, maculas, pannas, cataractas, & similes affectus oculorum quod visum acuit, & mirè conseruat.*

*Colirium contra maculas.*

**R**ecip. Limature auri purissimi ʒ β: Balsami, Croci, ambre, Rana. scr. 2. Musci, opij ana. scr. 1. rutie extincte nouies in urina pueri, ʒ 1. tragacanthi, sagapeni, galbani, ster coris lacerte ana. ʒ β. lapidis calaminaris, vitrioli albi, sacchari candi, aloes hepatica ana. 1. scr. Cortic myrobalan, citrinarū & indarū ana ʒ i. Castorei, Ossis sepia ana. ʒ β. fellis vulturis, humani, vrsini, aquila ana ʒ ij. make of all these a coliri, with sufficient quantitie of the iuice of fennell, rue and celandine, of the which yee shall put two or three droppes in the corner of the eie.

In steed of that yee may vse many times this medicin, the which hath a great vertue in all liuing creatures.

**Rec.** A glasse and fill it halfe ful of wine, and set it in an Ant hill, that they may creepe into the wine, then distill them altogether, or else let the antes stande in putrifaction 5. or 6. daies in the wine and straine them forth, then distill it: of the which essence yee shall put 2. or 3. drops into the eies: It is most chiefly against cataractes, redde and painful eies, if the disease haue longe continued, and hath fattie carnositie in the eie, first yee shall put into the eie a litle burnt allome, vntill the flesh be eaten away, and then leaue,

*A most excellent clister dispeving wind, dryuing forsh water against Hidropem asciten, adiuncta timpanite, ascirrho iecinoride.*

*Et per stant discutiens.*

**R**ecip. the vrine of a sucking child ʒ 10. and boile therein wheat the seede of fenel, aniseed, dyll ana. ʒ i. β. purified hony ʒ i. fiat Clister.

## Of the causes and reasons of spagiricke preparations of simple purgations.



**H**ippocrates, in his booke *de natura humana* doth write, that purging medicines doe draw vnto them the humors which are vn- naturall in the body, not by a common mingled quallitie, but by the simillityde or property of the whole substance, and an ingrafted familyaritie. Whose sentence Galen confirmeth against *Asclepiadem* and *Erasistratum*, who thought that purging medicynes, could not draw any one humor, but whatsoeuer they touched, they could conuert & turne it into their owne nature, and so indifferently like leaches or boxes, to draw the sharpe thinne humors as is most apt to purge, rather then grosse and thicke: But whereas all alterations are done either by force of heate, or by driuing away the emptie, or by a similitude of the whole substance, that onely (as Galen writeth) is done with the *Similitudine* of quallities, or els with the likenes of the whole essence: which things though I haue plainly shewed them, yet they cannot be expressed with wordes, and the Greekes call it *ἰδιότης ἀπύρωτος*, that is a propertie, which cannot be declared. So the Amber doth draw strawes, and the loadstone Iron: by which reason it is saide that Rhabarbe expelleth coler, Agaricke fleame, and Senna blacke chol- ler, although besides this peculier power of purging, e- uery one of them haue a certaine generall facultie to drawe other humors, which is to be iudged by the com- position of many medycines, with which we vse to purge diuers humors, which alone would not suffice to purge by themselues, if those simples did not worke together, with naturall helpe to euacuate, & with a common force did prouoke the expulsive power. It is ment (saith Galen) that the simples mingled together doe agree and not dif- fer in any thing. Amongst these medicines some bee dy- gestives of chollet which chiefly euacuate yellow chollet: some of fleagme, that euacuat fleame. some of mellan- cholly

*Lib de purgant med facult.*

*Lib quos purg conue quibus & quo nodes*

cholly

cholly which euacuate blacke choller, and so forth of the other humors. Therebe also other medicines which by the vaines of the inward partes and belly doe cast out the bloud it selfe, which are called *Improprie* seeing they bee poysons; neither doe they alone purge, but also destroye and kill as *Galen* witnesseth, who telleth a historie of a certaine man that had found an herbe, which firste toke awaye the blood of them that tooke it, and then afterwarde the life also; but those are to be reiected of al other for the true & only euacuating of blood is done by opening of a vaine, & not by those medicines which by a certaine maligne and sharpe quallitie and deadly propertie, doe eate the vaines, and by alteration cast out the blood, the treasure of life not without great violence of spirites and vexation of nature,

But of these purging medicines there are .3. orders or sortes. The first malignaunt, in which isa certaine venomous power and substance, except they be prepared as they ought, among which are numbred of the roots these, *Eleborus niger, turbith, hermodactilus. Esula, Cucumeris agrestis Asarum, Thymelea, Chamelaea*. Among gumes, *scamoniū, Euforbium, sagapenum*. Among fruits and seedes, *Colocynthis Lathyris*. Among stones, *Armenus, Cyanus*.

Which medicines if at any time they doe not purge as they should, they doe the bodie much hurt, as *Galen* writeth.

The second are more milder, or gentle, which are so called because they purge gentlie without any greife, and they voide the hurtfull humors, not of the whole body, but of certain partes, and soften the belly, and do but litle decline from nourishing of nature, which among herbes are these, *Malua, Mercurialis, Viola, Rosa, Brassica, Beta, serum lactis purnes, manna theribinthina & castia medulla*, which neede no other preparation then the common, that they may be safely taken.

The third sorte are of meane, among the which are, *Aloe, Agaricus, Cnicus, Senna*. Amongst rootes *Rhabarbari, Polibody fridis, raphani siluestris, mechoacani & Eupatorii me-*

Libro de purg  
medicam fac  
Chap. 6.

Lib. 3. Capit  
5. med facult  
Chap. 24.

*sue*: Which last simples were lately found out, and the roote of the former is all together like in force vnto the *vitis ingræ*. All these are called Men because they euacuate only superfluous humors which are vnfit to nourish the body, and that without great labor, and cheifly if they be well prepared and their due doosis obserued. The cause of the purging quallitie of all these simples is this: that a certaine thinne portion of it stirred vp by naturall heate, creepeth in by the open conditts or passages, into the lesser vaines, and from thence floweth into the greater, from the which by the liuer it is turned into the intestinals, and into the reynes it selfe, and then followeth euacuation of humores, by the belly, which sometimes are discerned by the vrine, in which, as well the coloure as the fauor of the medicine receaued is manifestly scene, which any man may trie in *Rhabarbe & sennæ*.

Seing therefore the vapor of these medicines which we call the essence, being stirred vp by naturall heate from the earthy partes, doth attenuate the resting humor and moueth the nature of the parte with a contrarie quallitie, and prouoketh it to cast out their earthly substance, or feces remaining in the stomake and the inward partes, who then is so doltish, that wil not commend the spagiri-call preparation of these medicines, wherewith wee doe drawe forth the essence which is the true purger, and take awaye the maligne quallitie: Or at the least we suppress it with his owne menstrua, which agreeth with his properties, and haue an vnitie with them. We seperate the feces or yearth as deadly and hurtfull, which doth much offend for his thicknes, cleauing vnto the tunicle of the stomake which *Galen* affirmeth out of *Hipocrates* in these wordes: For saith he, the purging medicine how smal soeuer it be, it must needes goe to the bottom of the stomacke, and in going do wne the stomake, and what soeuer is found about it is infected, not onely by the quallitie of the medicine, but also by the cleauing of the substance: in the swallowing it is greatly hurte, and againe, those that are of more thinner essences, more readily executed their pro-  
per

Lib quos purg  
conue & era  
Cap. 6.



## Of the causes and reasons

Cap. XI. & lib  
s. simp.

per actions, then the grosse, as *Galen* witnesseth in many places: Also where as he saith in the first booke of simples, that those things which haue but a smal bodyly substance doe worke more then they that haue great. Our extractions of essences is to be commended in which all these things are performed the proper purgatiue quallitie of the humor notwithstanding reserued in the medicine as also it is made so much the stronger in that his vnprofitable earth and fex is seperated from it, and by his proper menstrua ioined vnto it all the maligne quallitie is taken away, which *Galen* writeth is to bee done, where he saith, those seedes are to be mingled with medicines, which mittygate their malignitie and hinder not their worke which haue force to extenuate & to cut, that they may cutt a-funder grosse humors, and open the wayes by which they must be auoyded. All which thinges all learned men may iudge to be done in our preparations. But some will saye the extraction of essences is not so necessarie, when as *Actuarius* commaundeth (vnto whose opynion *Paulus* agreeth) that to such as are of a weake stomacke. 15. or. 20. graines of *Lathiris* are to be swallowed whole, & he saith, that though they be not brused *minimeq, in Corpus permeent*, yet they purge verie much: Which place is not against our saying, but doth rather affirme it, because a litle after he willet that those who must bee more effectually purged must eat them; by which it is manifest enough that there is a greater vertue by bringing the medicine into a fine substance. then in the whole masse, and in the essence it selfe a greater force then in the residence of it: which may be perceaued in *Rhabarbe* it selfe, the infusion thereof doth purge more mightely then the whole substance doth, for which cause I doubt not, but that the same graines of *Lathiris* are prescribed rather whole then brused by any meanes to a weake stomacke, because the force and strength of the *Lathiris* (as *Galen* saith) is much like in force to *Esulle*, and these medicines are so sharpe and vehement, that they purge both vpward and doneward, with great vexation, and by that meanes the more violent they

Lib quos purg,  
dec & cat cap  
8.

Lib. 7.

Simp med. 7.

bee

## Of spagiricke preparations.

be, the more they hurt the stomak: but the slender body, as *Galen* writeth, is easier altered and chaunged of that whereunto it is applyed: but that which is grosser is not chaunged but in a great time, and scarce at length feeleth any sensible alteration, for we trye by experience that we are so much the soner heated with pepper, as by how much the smaller it is beaten, and euen so must we iudge of the purging medicines, therefore in steade of those Infusions and decoctions after the comon sorte we vse their essences, and that healthfully & without hurting of the stomak, or any of the other partes. But those vehement medicines otherwise to be feared, haue beene so rightly prepared of the true *spagiricks*, that their malicious quallities and sharpnes haue bin altogether bridled with their proper corrections, and so haue serued in steade of gentler medicines for the cure of diuerse diseases. So our Essence of *Eleborus Niger* being well prepared is ministred at this day in many places, and is safely giuen to children to losen the belly without any labor: In the meane season there bee a great number which ignorantly condemne these essences, and speake against the vse of them, and spew out the poyson of their gaule against them, at whose rayling I cease to meruaile: because the Poet saith, that to those men that think nothing right but what them selues doe, nothing can be founde more vniust or wicked then that they doe not: But there bee other which being overcome with reason, will at last commend these our extractions of essences out of all thinges, but yet they feare this one thing, that is their fierie nature in them by a certaine quallitie receaued of the outwarde fire, and therefore they refuse the vse of them, cheifly in agues, and for curing of hott effectes, by which they shew themselves to be vnskillful in the *Spagirick Arte*, and to giue rashly iudgment of thinges vnknown: For almost all Essences are drawn forth with the temperate heate of balneo, or hordonge, with proper meanes belonging thereto, which we call *Menstrues*, because the skillfull spagiricks by it, with their art and labor, do drawe forth all the strength and ver-

tue

55  
Simp. I. caq. 12.

tue of any thing, seperating that which is pure from the earth and stinking feces, reseruing onely the quickning essence, whose power rising vp, as it were, breaking his bondes, doth drawe it selfe higher and sheweth much greater force then it did before, and more effectuell for helping of the bodie. And if they will saye that all the menstrues be hot, they are verie much deceaued; for the iuce of Lemonds prepared after our order is the mēstrue for pearles, because it dissoiueth them and chaungeth the into a thinner essence, and yet the iuce is not hot, nor the essence of the pearles hot which remayneth. When the menstrua is separated away: And as (*Galen* writeth) wee must not call whatsoeuer is subrill, hot also, for water it selfe is of a more subbil essence, which is manifest because it runneth spedily throwe haire and garments, and yet being so thinne, it neuer heateth as by his nature, neither is it the proper norishment of fire, but it is contrarie to it. But they will aunswere *Vini alcool*, his essence or spirite (which menstrue we oftenest vse) to drawe out the essence of all other thinges is most hot: let it be so: shall it therefore bee called dangerous by any meanes: Seeing the proper menstrua is alwaies seperated out of euery essence of thinges and all his force is taken away, and euerie medicine remaineth simple with his proper quallities, being onely increased in vertue. Finally, to returne to purgings, who will deny that they haue a hidden power of heate to stirre vp? with which notwithstanding, must bee mingled such things as must take awaie their malignitie and make it more subrill and pearcing, and quicken his slow operation, and make it effectuell according to the opinion of *Galen*. Therefore *Paulus* wileth to mingle with *Eleborus*, *Peniroyall* and sauerie, or any of those that soddenly passe through and are not hurtful to the stomack. Item all phisitions doe will to mingle with *Rhabarbe*, *Cinamond*, and *spikenard* with *hermodactilis* *Radish*, & *Cōmin*, with *Cnicos*, *Cardamomum*, *Aloes* with *Nutmegges*, *masticke* and *cloues*. with *Agatich*, *turbish* & *senne*, *ginger*: which although they bee hot, yet they are mingled in purgations: which

Lib quos purg  
& cas cap. 8.

also

also are sassy giuen to the sicke of the Agew; not that a hot medicine is giuen for the Agews sake, but that greater commoditie might followe in rooting out the humors, which cause the feauers: for the commoditie is greater, saith *Galen*, in taking awaie the molesting humors, then the hurt which necessarily is done to the body by the purgations; which yet wil bee more commodiously donne, if whatsoeuer hurteth be taken away without payne by medicines prepared and corrected, which the cōmon phisitions do, although they take not away the heat of the simple mixed in the corecting of their purgations, and notwithstanding, they feare not to minnister them to hott diseases. But our *Menstrua of Alcoole Vini* although they cal it hott, yet is it so spirital (Yf we may vse words of art) that with the least, heate it vaporeth away, and is altogether seperated from that which it dissolueth, which is so separated from the feces that his power and subrill essence only remaineth, which also more aptly doth execute his proper action, whether it be to coole or heate, or to purge, and that with lesse daunger for 2 causes. First because the essence of the medicine doth more swiftly passe thorow the bowells, and thereby the sharpe and yearthy partes of them, cleauing to the inward partes, cannot vlcerate them, according to which opinion, *Paulus* speaketh thus of *Colocinthide*, let it, saith he, be diligētly corrected, because his sharpenes cleauing to the entrailes doe cause vlcers, and trouble the sinnowes with like effects. Secondly because all the noysome qualities of thole *Essences* (yf they cannot be wholly taken awaye in the first preparation may yet be taken away or easily corrected with mixing of other conuenient essence: So the of *Alloes*, otherwise is slowe in purging, wil most swiftly purge, and least it should open the vaines by his too much subtilnes it may easily be corrected with our oyle of *Masticke*, and so sassy ministred. But let vs heare *Mesies* Iudgement of all these preparations, who agreeing with *Paulus* and *Auicen*, that writeth *Colocinthides* is to be beaten small for our reasons aforesaide in these wordes: It doeth require (saith he) long decoction

Lib. 7. cap. 4.

decoction and it is (as it seemeth to me) with the sonne of *Serapion*, contrarie to the minde of the sonne of *Zerax*, to be beaten to small powder, that his malicious power may be mixed with other exquisite things to correct him, that it may the sooner passe thorow the bowels, and not stay in them for the thicknes of some part not wel beaten, whereby it may peraduenture be longer staid in the bowels, and exulcerate them, chieflie when by some little partes of it sensible felt. who cānot denie, but that al these are done more commodiouse with our essences, & with greater profit to the patient then the simple powder. I thinke none, except some donghill raker, that is altogether vnskillfull in phisicke. It remaineth that we set downe the extractions of purgers: and their preparations, and so to prosecute in order.

### Of Eleborus.

*Extractio sine  
essentia Ele-  
borie.*

**T**Ake the rootes of blacke Eleborus, fresh gathered in Autumne, i. li. boile the in water of Aniseede & peniroyal, out of which the oile is drawn *Chimicallie*, closie stopped in *Balneo*, a whole day, then straine it forth harde, and distill it by a filter, vntill it be cleare: then seperate the menstrua, and in the bottome will remaine a slimie substance: vnto which poure the spirite of wine that it may be couered foure fingers, and so let it stand two or three daies close stopped, to digest in *Balneo*, then poure away that part which is cleare, & put on more, doing as ye did before, vntill you haue drawn out all the essence, with reiterating the digestions, alwaies seperating the feces, according to arte: which done, seperate the first menstrua in *Balneo*, that being done, circulate it with new spirites of wine of the infusio of maces, for certaine daies, then seperate the *Menstrue* againe, & in the bottome shall remaine *Essentia Ellebori* in forme of a sirop, and Duskish of *Color*, the which thou shalt keepe to many vses.

¶ of these essence mixed with certaine dropes of oyle of Aniseeds

And myntes is giuen fasting with some conuenient decoction or water of wormes against the dropsie. Item with water of Betony it helpeth against diseases of the braine, as *Manie*, *Melancholia*, *Vertiginis*, *Epilepsie*, and *Paralysis*, it purgeth choller and fleame without any paine, and finally the whole bodie of all corrupt-excrements, which (as *Hipocrater* saith) maketh a man healthfull, and as it were young: it draweth not onely the hurtfull humors and excrements out of the vessels by purging the bloud, but also from the whole bodie and skinne it selfe, and therefore it is very healthfull against *Elephantiasis*, the canker, *Erisipelas*, *malomortuo*, all eating sores. *Paulus* did giue about ʒi. of the roote of *Eleborus* m. 4. ger infused in *aqua mulsā* fasting against the aforesaid diseases. I know not why in our time wee haue left the vse of it, and shunne it as it were some strong poison: and yet in the ancient time it was so much commended (except it bee through the vnskillfulness of the Phisitians) seeing the malice of this medicine, and all other may easily be taken away with their true preparations, as we haue declared: and that this doth good, *Hypocrates* witnesseth, where he maketh mention of white *Eleborus*, saying thus. To some bodies (saith he) *Eleborus* is troublesome: as in other places hee saith, that all byting medicines are naught for them, but it being corrected by art and industrie may rightly bee ministred to whom and when it ought, and worketh healthfully: but these men will say, that in the time of *Hypocrates* their bodies were more stronger, or else *Heleborus* in those countries had no malitious qualities (for simples according to their seuerall regions and places haue seuerall qualities) neither stirreth vp such fearfull passions as in our countrey: to which purpose *Messue* speaketh this of *Eleborus*, the white because it is troublesome to the bodies of this our time, let it be shunned as it were a strangling poison: and hee addeth, but the vertue of the black is tollerable euen vnto our time, although also verie hardlie. I thinke onely by this opinion many Phisitians to be so feared, that being content with the reading of some writers alone, they condemne things they know not; and whereof they haue no experience, with-  
out

Lib. 7. cap.

Aph. 16. lib

Lib. 2. cap.

20

The Spagiricall preparation

out any reason disallowing medicins, which is altogether an absurditie, and vnfitly for a Phisitron at the length they will answere, that both the Greekes and Arabian Phisitrons did vse those violent medicines, because they wanted the lighter as *Rhabarb*, *Cassia Manna*, and such like which may bee safely giuen and with more profit. But oh what great praise they get by these medecines in the curing of many diseases. Do not these men know out of *Hypocrates*, that to extreame diseases extreame medicines must bee applied, and that some times the excrements mingled with blood in the vains must be drawn out, not from the onely concauitie of the partes, but from the whole bodie and from the partes farthest of, yea and the braine it selfe sometimes, and the whole head & the instruments of the senses, and the sinewes, and the rest of the intrails must bee purged of many affectes: which when those sleight medicines can not doe, we must take the stronger, as *Eleborus Niger* chiefly. Although I knowe that at this day many notable Phisitrons both in Germany and Italie doe vse the white with good successe, out of the which if the essence be taken, as we haue taught, it may be giuen with meruellous profit of the sicke and praise of the Phisitron to daily diseases, and to such as the superfluities are broken out in the vttermost partes as the leprosie & Impetigo, for therein is a great and peculier power of essence, in that to bring forth whatsoever is mingled with the blood that doth corrupt it. It is also giuen to such as haue the quartaine, dropsie, and are Melancholike, and to many other diseases, as wee haue declared, because it doth purge gently without any trouble or vomiting the excrement of the whole bodie.

Of *Turpetum*, *Hermodactilis*, *Thymelea*, *Chamelea*,  
*Esula*, and other milkie purgations.

*Extractum turpeti.*  
MAke *Mesues Turbyth* into powder, and choose that which is whitest, and gummy, and reasonable newe, then put it into a glasse with a long necke, and put thereon the spirit of wine that it may be couered foure fingers, then

lute

of simple purgations.

58

lute it with *Hermes seale*, and set it in *Balneo* two or three daies that the menstrua may draw forth all the essence, then powre out that menstrua & put on fresh, and do so still vntill all the substance or tincture be drawn out: then circulate all the menstrua together, that it may come to the highest perfection of degree, then seprate thy menstrua, and in the bottom will remaine thy essence, the which will bee more perfecter: if then in the correction of it yee adde for euery ℥i. of essence, oile of nutmegges and *Ginger ana. scrup. i.* For with this his operation is so altered, with a certaine meruellous propertie, that it worketh without lothsomnes & perturbations, and purgeth the ioyntes, and those farthest places from slime and thicke fleame whereas else it would onely drawe the thinne matter, and that very slouthfully. The dose of this essence is i. scrup. with red wine, or some decoction pectorall. It helpeth against the *Hedopes* and all phlegmatick diseases.

THE essence is drawn out of the white & chosen root of *Extractio Hermodactilis* of *Aegineta* after the same maner, as out of *Eleborus*. (Not the root of *Cholchicus ephemeris*: of the apothecaries, which *Dioscorides*, *Galen*, and *Paulus* affirme to be poison.) This draweth grosse slimie fleame especially from the ioynts, and therefore it helpeth much *Arthrites*: Yet it must bee corrected with the oile of comin and cloues, least with his windie humour it hurt the stomacke and prouoke lothsomnes in it: it is giuen either by it selfe or with some conuenient decoction. The dose is i. scrup. either more or lesse according to the strength of the patient. The rootes of *Esula*, *Thymelea* and *Chamelea*, seu *Meserij serapionis* and *thapsie succus*: which draw forth partly fleame, partly choller, & yet not without byting, because they be all sharpe and fiery, and verie dangerous, for they excoriat the bowels, & breake the mouthes of the vaines: the which are prepared in the same maner that *Eleborus* is, and their extraction is giuen without danger, if it be mixed with the extractio of *Myrabolan* against the *Hydropsie*, and to purge sharpe humors out of the iointes themselves. The dose is about i. scrup. with ℥i. of the oile of sweet almondes. In the same maner yee may

*Extractio Hermodactilorum.*  
*Dioscor. 45.*  
*cap. 79.*  
*Gal. simp. 6.*  
*Paul. lib. 7.*

*Extractio Lactarij.*

Q<sub>2</sub>

draw

## The Spagiricall preparation

draw the essence out of the graines of *Lathiridis* being beatē vnto the which to correct it ye shall put oile of Masticke and oile of Nutmegges.

*Of wilde Cucumbers, Ebulo, sambuco, and Squilla.*

*Extractum rad. cucu. agrestis.*

**T**He rootes of wild cucumbers must be gathered in May, and then stamped, and their iuice taken forth, the which must be fitted verie cleare: vpon which powre the spirit of wine *santalatum & optime preparatum*, then set all in Balneo 3. or 4. daies, and what is purc powre of, and put on more spirit of wine, vntill their remaine no more feces, then circulate all together for certaine daies vntill a higher degree, the which being done, seperat thy menstrua in Balneo, and congeale thy essence with a soft fire in sande vntill it be thicke, vnto which ad for euery ℥i. of essence ʒi. of oile of cinamō & ℥β. of the essence of safrō. This medicin doth purge sharpe humors mightly, by which reason it helpeth the Hidropsie, the iaundies, and all obstructions of the liuer and spleene. If ʒi. halfe scrū. or more according to the strength of the patient bee giuen with white wine in the morning fasting.

*Elaterium.*

Out of the iuice of wilde cucumbers being gathered in Autumne when they are ripe is made a noble medicine, if it be rightly prepared to purge cholerick and sharpe excrements. This medicine the Greekes call *Elaterium*, whose preparations *Dioscorides* sheweth in his fourth booke of Iymple. But if it be thus prepared, it is more effectually, and with lesse danger or hurt. The iuice must be gently pressed out, & thē distilled by a filter vntill it be cleare, then put it into a glasse with a long necke, with as much of the spirit of wine, and let them digest in Balneo certaine dayes vntill it is seperated from his feces: then seperat the menstrua with a soft fire, & put on new spirits of wine *infusionis diamarg. frigidi*, and circulate them altogether 10. dayes in a Pellican, that the force of the medicine may bee increased, and all malignity taken from it: at length seperat the last menstrua, and coagular

## of simple purgations.

59

gulate it with a most gentle fire, which will be done in a few daies, of the which take ʒi. oū. and put thereunto oile of nutmegs and cinamom ana, ʒi. scrū. and mixe them together, & so haue ye the Spagiricall preparation of *Elaterium*, or his Essence, which doth drawe meruellouslie all sharpe excrements out of the ioyntes, and from the braine, and therefore helpeth much Arthritides, dropsies, old headach, and the falling sicknes, the dose is ℥β.

Out of the root of *Squilla*, after the same order you shall draw and prepare the iuice: but to doe it better ye shall take sweete malmie, it doth euacuat grosse and slimie humors, that sticke in the breast, by cutting, extenuating, clensing, dissoluing, and digesting them, and taketh away the obstructions of the liuer and spleene, the dose is ℥2. with some pectorall decoction, or cinamome water.

*Extractum squilla.*

### *De lachrimis purgantibus & Colocynthide.*

**A**LL Phisitians doe agree that *Scammony* is a most violent and dangerous medicine, and that for many causes, for with his biting blastes it hurteth the stomacke very much, and ouerturneth it. Further with his immoderate drawing it doth open the vaines, & with his sharpnes doth excoriat the verie intrailles, and by that meanes bringeth great paines: for which cause *Galen* doth mixe him with *Quinces*, others do boile it with *Galingale*, *Ginger*, *Aniseed*, *Daucus*, or *Smaledge* seedes, or with the muscledge of *Psyllium*, or boile it in a sower or tart apple to make it more milde: but by the Spagiricall preparation it may be made so commodious to be vsed that it may be mixed with any other medicines without any danger, and safely ministred to purge choller and fleame.

*Extractum scammonia.*

*Lib. I. a lim.*

Dissolue *Scammonie* in oile of Masticke drawn out by the art spagirical with the spirit of wine, that being done digest it eight daies in Balneo close stopped: that which is cleere and shining powre of, and powre on new menstrua, vntill you haue drawn out all the essence, notwithstanding put apart all the feces, then seperat all the menstrua, and put

## The Spagiricall preparation

put on new spirit of wine corolifated, that it may be covered, four fingers, circulate them all in Balneo 10. dayes or more, then draw away the menstrua, and for euerie ounce of essence that remaineth in the bottome, yee shall put thereto the true essence of corall and pearles, ana 1. scrup. the essence of safron halfe a scrup. oile of Aniseedes and cinamon ana 1. scrup. & a halfe, mixe them all together on a soft fire vntill a reasonable thicknes. Mingle this essence so prepared with the essence of aloes and Mirabolanes, and it will be a compounded medicine verie profitable to purge choler, and to draw downe sharpe excrements from the head, halfe a scruple may be giuen by it selfe with 2. oū. of oile of sweet almondes without any trouble or heate of the hart or stomacke, or liuer and bringeth from those places choler.

To prepare Euforbium, Sagapenum, and Opoponax, you must dissolue them first in white rose vineger distilled in Balneo, then straine them through a searce from all their terrestriall matter, and thus thou shalt doe 3. times that it may bee the purer: then vapor away the vineger, that the sharpenes may be taken away with often washing it with rose water, for these medicines are sharpe, and of a thinne and fierie substance: but Euforbium of all gummes is the hottest, subtillest & swiftest, and burneth most with a fierie force (as Galen witnesseth) which it doth with such violence, that we must greatly beware of the vse of it except it bee rightly prepared: Serapio and Auicen haue written that ʒ iij. taken of it doth kil: and yet Aetius and Actuarius vsed it not only to purge fleame, but also mightily to expulse all sharpe excrements. And Dioscorides witnesseth, that we must giue it to the sicke of Ischiadis onely mingled with honie. Paulus also saith ʒ i. of Euforbium being dronke with honie doth rather expell fleame then water. But by this preparatiō following all his maligne qualltie may bee taken away, so that it will helpe verie much against the palsie, Arthritide, Crampe, dropic, & purge fleame without any trouble whether it be thinne or thicke or lying among the sinewes and ioyntes, and it is prepared in this order.

Take your Euforbium prepared and washed as is afore-  
layd.

## of simple purgations.

60

said, and couer it with the spirit of wine, so that you may draw forth his essence, seperating the feces, and all the impurity, then circulate al with new Alcoole sacharino 10. daies, then seperat the menstrua and coagulate it with a gentle fier putting therunto at the end the oile of masticke 2. scrup. olei Anisi 1. scrup. Essentia Coralli halfe a scrup. & make thereof a mixture. The is dose 1. scrup. with some conuenient decoction to cure all the aforesaid diseases.

Thus are medicines prepared of Opoponax, Sarcocolla and sagapenum most profitable against the same diseases, of whose force purging downward the Grecians haue not spoken, but it was found out by the Arabians: and these purge more gentlier then doth Euforbium. of all these is made a compound medicine, purging thicke and slimie fleame euen from the furthest partes of, as the head, the sinewes, the ioyntes and the breast. I will shortly if God giue mee leaue set forth a description of our spagiricall practise, in which I will more fullie and at large declare the compositions and vse of all these medicines.

The force of Colocynthida is so vehement in purging that sometime with his onely touching, and yea, with his only smell he doth purge the belly of some. This medicine though it be otherwise most vehement, yet by the preparation following it may safely be ministred. Beate Colocynthida in most fine powder, and put thereon the Alcoole of wine well prepared, that it may be covered sixe fingers, then digest it in Balneo 3. weekes being close nipped, and in that time it will loose all his sharpnes: but if it be digested a longer time, the extraction will wax sweet, and so it will be made a noble medicine against fleame and all other grosse and clammy humors to draw them from the lower partes, and that without any harme, as wee haue declared, and therefore it is ministred with the Syrop of roses or myrtels, against diseases in the head, and megrim, and falling sicknes, and apoplexia, and is also corrected with oile of Masticke, Nutmegs, and cynamon.

Of stones that purge.

Lapis Armeninus & Cyaneus must be made red hot vj. times

Extractum  
opoponax  
sar. sagap.  
&c.

Extractum  
colocynthi-  
da.

Lib. 7. simp.

Lib. 3. cap.  
80.

Extractum  
Euforbij.

## The Spagiricall preparation

times and quenched in *aqua ardens*, then beat them to powder very fine, and wash them with faire water, casting away the earth, & that which wil swim vpon the water, and do thus often times: then wash the rest of the powder that is left after it hath been first dried with water of Buglosse or melissa, euaporate away the water with a gentle fire, which being drie digest with our heauenly menstrua & the spirit of wine in Balneo, and circulate it 30. daies to the highest degree, the seperat the menstrua, and congeale it with a gentle fire: and to correct it, ad the essence of pearles, corall, and saffron, with oile of cinamome and cloues, it helpeth against melancholike affects, the frensie, vertigo, Epilepsia, Cephalalgia, quartaines, and the canker. His dose is ʒ. scrup. & halfe with water of balme or Buglosse: it purgeth blacke choller, and whatsoever grosse slimie thing is mixed with the blood.

The stone Cyaneus thus prepared may more comodiously bee giuen in the confection of Alkermes, being commended by all Phisitions against the trembling of the hart, syncope, sadnes, and to strengthen all the spirites, and to driue away all poisons.

*Of the preparation of Rhabarb, Aloes, Senna, Agaricke, Myrabolanes, Oxiphenicis, and of such like of a meaner sort.*

**T**Hese medicines are compounded by *Aetnarius* and the rest of the Phisitions among the true purgers, because euerie of them do draw by his whole substance, their proper humor: for they purge not the whole bodie from the roote (as I may say) but not with so great trouble. Phisitions vse them chiefly to cure almost all diseases, either because they may bee vsed without any greater preparation then that which they themselues know, or else because they dare not trie any better, seeing they are ignorant of the preparations of their medecines. In the meane season the purging power of these meane purgers may be greatly encreased with Spagyrical preparations by taking out of them that which is pure and seperating the feces which are contrarie to the purging

## of simple purgations.

61

purging of mans bodie, & thereby will great profit follow. First, for that the stomake will not be hurt with the medicine, when nothing shal hinder, but that it may performe his worke & speedily moue the bodie & be likewise moued of it againe. And secondly the sick or diseased person wil more easily a great deale take it, for that there is but a little quantity of the medicine, which are sometimes found to be harde, that they had rather change life for death, then they would drinke vp whole cupfuls of those troubled & thicke medicines, which the stomacke of many can not abide before they take them, or else is made so weake that it loathing them, do cast them vp againe, and that with great trouble. True phisitions therefore should giue diligent heede to seeke out these preparations of medicines, both for their honour of the art of Phisicke, & for the health of the diseased. It is manifest that the essence of *Rhabarb* is of a purging power, because of his subrill part, which is left in his decoction. so that thereby he loseth his purging vertue, which by Phisitions is taken out, if it be macerated in some thinne liquor by putting too white wine & Cinamom. They call this the infusion of *Rhabarbe*, because they do after a sort draw out the force and essence of the *Rhabarbe* casting away the feces. But by this methode following, that medicine will be made a great deale better and more profitable.

*Ex Raba*

Beate thy *Rhabarb* to powder and put thereon the Alcool of wine that it may be couered foure fingers, then close it fast and set it to digest three or foure daies in Balneo, vntill the menstrua be coloured, then powre it out & put on fresh, & do so vntill the menstrua will be no more coloured, that the feces remaine white, all being well circulated according to art, seperat the menstrua by Balneo, and the essence of the *Rhabarbe* will remaine in the bottom: then to euery ounce thereof ad oile of cinamon 2. scrup. of which if you giue ʒ. scrup. with a spoonfull of white wine, it doth purge more mightely then ʒ. oū. of the infusion, & yet with lesse trouble. This medicine may be ministred vnto children & to women with child & old men, and to those that are weake through sicknes. It purgeth and bringeth forth yellow choller. The feces or earth that doth remain is of a binding qualitie, and therefore it is prescribed against *Lienteria, Di-* *sentaria, & alui fluxibus*. But if any desire to haue it purge more stronger, let him calcine the feces in a reuerberatorie, & then

R.

with

## The Spagiricall preparation

with water draw forth his salt, & with reiterating his filteratiō it wil bee purifyed like christall: then cast his essence that was drawen out vpon his alkaly, & digest him, & then distill him, for by this meanes the strength of all medicines shall be increased.

*tractum  
des.*  
*tractum  
trici.*  
So shal you prepare the extractiō of al'oes, which doth purge chollier and thicke fleame, but gently chiefly from the stomacke and intrailles, and strengtheneth those parts as wel in clenſing as purging them, to this extraction ad oile of cloues and mace, to resist his force, & the oile of masticke to take away his sharpnes and corroding quallity. Agaricke being prepared after the same order doth purge chiefly fleame out of the stomack, mesenterion, liuer, spleen, and lungs from the braine and sinewes, not so swiftly because his power is weake. His dose is 2. scrup. as well to the young as to the old, but because it doth somewhat offend the stomake, it is corrected with the oile of ginger and spike. Thus may you haue out the extractiōs or essence of sene, polypody, mechoacam, mirabolanes, and such like, which you may minister to whom and when they be conuenient, by putting to them their proper corrections according to the qualitie of the sicknes and the strength of the diseated.

These are they which I purposed to set forth of the Spagiricall preparations, meaning shortly (God willing) to set forth greater thinges, that thereby those that are studious for true phisicke, may enioy my labors, watchinges, and trauelles, and the profit that I haue gotten thereby through the talke of diuers learned men. Of which I thought good to shadow certaine thinges with certaine secret words of art, lest I should seeme rashly to cast forth those pretious pearles heare set forth principally for the Spagyricall Phisitions to the Sophisters of all good discipline, and contemners of the secrets of nature, who when they haue gotten any commō or neuer so sleight a thing out of the neast of *Cadmi fillius*, they contemne things vnknown, and are not afraide to raile at that art, and vnwiselye to taunt with all kind of bitter words, at that which they neuer so much once did see.

FINIS.

## The vertues of aqua Balsamie.

**I**T preserueth all things from putrifaction that is put therein or annointed therewith, as the naturall balme doth in all respectes.

If any bee rouched with the pestilence, so that the hart or braine be not infected, geue them ʒ 2. thereof to drinke, and annoint his stomacke with the same, & lay him downe to sweat, and in once or twise vsing it, by the grace of God they shall be holpe, for it will suffer no venome to remaine within the body. Being taken in the aforesaid order, it helpeth those that haue surfeted by any meanes.

Being anointed on the stomacke morning & euening, it causeth an appetite, and consumeth cold humors: also if you drinke thereof euery morning ʒ i. fasting, it will purge the head and stomacke of all superfluous moisture and sharpeneth the sight, if ye drop now and then one drop into the eie.

Being drunke as is aforesaid, it helpeth those that are troubled with the Rume, Catarre, cough and stitche in the side caused of winde.

Being put into the eare, it comforteth the sight and hearing meruellously and all impediments in the head, and consumeth all euill humors by his proper qualitie and nature, so that if ye vse it, ye shall wonder at the operation. It helpeth all manner of woundes, in what place of the bodie soeuer they bee, if ye wash them therewith, and lay thereon a cloth wet in the same, twice a day.

If ye wash the Sciatica therewith, and lay thereon a cloth wet in the same, it taketh away the paine in very short time.

It prouoketh vrine, and expelleth grauell in the raines, being drunk with parslie water, or some conuenient licour: it is good against the Feuer Quartane, if ye drinke thereof 10 or 12. daies together euerie morning ʒ i. or ʒ 2. after that the stomacke hath bene euacuated. It resolueth all aches and swelinges, comming of cold, if ye bathe the place therewith. It helpeth the tooth ach, if ye hold it in your mouth so long as ye may suffer it. It helpeth those that are troubled with the Cramp, or that haue their mouthes drawn awrie by that meanes, if they drinke a smal quantity and hold the same in their mouth, & annoint the partes therewith morning and euening.



**T**his *Armatico* is good against most contagious diseases, as the falling sicknes, Melancolie, the Gout, Elephantiasy, & Resolutions, and such like kinde of diseases, as the quartane, the tertian, and quotidian. It is most profitable for those that are strooke with the pestilence, or that haue dronke poison, & for those that are continually pained in the head, also it is very profitable against the dropie, and water betweene the skinne and the flesh, and those that cannot fetch their breath, and against obstruction of Menstrua, maligne vlcers, the Fox, and such like diseases: it is either to bee eaten or drunke in wine, or a litle warme broth: it purgeth both the stomacke and bodie of all noysome humors.

Fodicationum Emplastri.

**T**he vertues of this plaster are innumerable, as well against old vlcers as new, and also woundes. It drieth, mundifyeth and increaseth good flesh, and healeth more in a weeke then any other doth in a moneth. It will not suffer the flesh to corrupt nor putrify, nor euill flesh to grow. Against sinewes being thrust through or bruised it is an excellent remedy. It draweth forth Iron, Lead, Wood, & such like being layd vpon the wound. It cureth the biting or stinging of venemous beastes. It bringeth an impostume to maturation, being onely laid thereon. It is excellent against the Canker, *ignem persicm*, and to mitigate all paines. And it may be kept 30. yeares in force.

These are to bee solde by *Iohn Hester*, dwelling at Pooles wharfe at the signe of the *Stillitorie*.

The Table of the first part of this Booke, those marked with *R.* signifieth remedies.

<b>A</b> iry things that can not bee congeled. fol, 12.	childe before it hath perfect shape. 9,	profite, 2, 6, 8,
Alba spina philos. 14,	Aloes why it is washed. 2.	Calchanthi et Colcotharis generatio artificialis, 19,
Anima lapid philosophorum. 13,	<b>B</b>	Comon sulphur is not the matter of y <sup>e</sup> Philosophers stone, 16,
All mettals swimme aboue Quicksiluer, except Gold. fol, 9	Bitter things their vertues 5,	Cuttell bone, 4,
Arte imitature of nature. 16, 17, 19.	Briony roote. 4,	Chimicall Arte may sometime be termed naturall, and sometime arteficiall. 16.
Augmentatione, 14,	Byting of a mad dog, R, 5,	Chimicall Arte is possible, & may be attained vnto, & is very naturall, 19
Ashes of Cockell shells, fol, 4	Barke of Capares, 4,	Chimicall Arte teacheth the true preparations of medicines. fol, 6, 19
Affects of the pestilence, R, 6, 5,	Barke of the Ashe, 4,	Chimiste, why they haue such euill reports spread of them, 1,
Ad tophos. 6,	By the motion & operation of the celestiall bodies, formes and essences, are brought vpon earthly and inferiour bodies. 14,	Crabs calex do not increase y <sup>e</sup> quarrayne, 5
Ashes of Crabbes, thought rather bitter then to be sharpe, 5,	<b>C</b>	<b>D</b>
Acorus the roote, 5,	Comendation of the chimicall Arte. 19,	Digesting, I. fol, 4
The naturall agent or doer. 8, 18.	Cibacio Coagulacio, fol, 14	<b>E</b>
Agricola & Aubertus did without cause reprehend Aristotle. 10	Calcinatione, 4.	Elixer, 17,
Aubertus is contrary to himselfe. 13	Coniunctione, 13.	Expelling of the stone and grauell, fol, 4, 5,
Aubertus perceiued not Agricola his meaning, fol, 8,	Collicke. 2,	Egges is no matter requisite amonge the Chimists. 16
Aubertus in boiling of eggs, boyled peeces of golde. 16,	Conulciones, R, 4,	Egges the chiefe ende whereto they serue, 9
A similitude drawne from the increasing or growing of the	Corall, 7,	<b>F</b>
	The Chimist subiect is not sought in animal things. 19,	
	Cadmia, 11	
	Calcinatione was vsed of the Ancients, 4,	
	Crabs eyes calcined, 5,	
	Cordialles what they	
	* 1.	

THE TABLE.

**F**  
 Fermentatione. fol, 18  
 Fermentum, fol, 17  
 Forma essentialis, 10,  
 Feminine qualities. 11  
**G**  
 Grose vapours vnder  
 the earth. fol, 11  
 The great worke, 11.  
 Gold, 2, 7, 22, fire can  
 not consume it. 2. 8. 9  
 Golde containeth Sil-  
 uer, 15.  
 Golde to be in copper  
 Mines, 15  
**H**  
 Heate is the next effi-  
 cient cause of met-  
 tals, 14  
 Heate his force & ver-  
 tue, 10, 13  
 How many kindes of  
 congeled or cōcrete  
 bodies there are, 13  
 How mettals are made  
 of the elements, 13  
**I**  
 Irō turned to Steele. 14  
 Incoagubilia, 18  
**L**  
 Leade, 7  
 Lac philosoph. 18  
 Laudanū, a most lau-  
 dable medicine, &  
 what simples go to  
 the making therof,  
 & why his descrip-  
 tion is heere omit-  
 ted. 23  
 Lapis philosophic. 16.

Like is holpe with the  
 like, 4.  
**M**  
 Meane minerals, 7,  
 Markasites idem,  
 Many and those verie  
 erroneous opinions,  
 concerning the mat-  
 ter of the Philoso-  
 phers stone. 16, 17  
 masculine qualities. 11  
 Molifying y cough, 2,  
**N**  
 Naturalis formæ du-  
 plicis. 19  
 Naturall agent or do-  
 cr. 8, 19,  
**O**  
 Opium not corrected  
 is very perilous, 2  
 Opium killed the Fa-  
 ther of Licinius, 2,  
 Out of what thinges  
 the Parafelsians me-  
 dicines are taken. 6  
**P**  
 Parafelsus praise wor-  
 thy. 1,  
 Proiectione, 18,  
 Puluis filosof. 18  
 Putrifaction. 17  
 Philosophers stone is  
 not to be sought in  
 vegetals, 16  
 Perfectio rei, 9, 16  
 Parafelsians, imitate  
 most anciēt phisick. 2  
**Q**  
 Quicksiluer is not vn-  
 known to the Chi-

mists, 13, the Com-  
 mon Mercury is not  
 the matter of y phi-  
 losophers stone. 16,  
 Quicksiluer is not  
 mettall indeede, but  
 may be brought vn-  
 to mettall, 7, 42, that  
 it may wexe hard &  
 run together, 12, that  
 it is of an airie nature  
 that it is the next and  
 nearest matter vnto  
 mettals, 12, that  
 it may be put in the  
 beginning of y pre-  
 paration of mettals,  
 in steed of their mat-  
 ter. 13.  
**R**  
 Regeneration, 18  
 Rubrica metallum, 7.  
 Refreshing of the spy-  
 rits, 2,  
 Rules of the Chimists.  
 fol, 2,  
**S**  
 Sharpe thinges what  
 they are, 5  
 Siluer in Lead 13  
 Splene, R, 3, 6,  
 Sibium is not to bec  
 numbred among the  
 mettals. 7,  
 Sulphur of the Philo-  
 sophers, is not the cō-  
 mon sulphur. 13,  
 White sulphur incō-  
 bustible, folio, idem,  
 Salt arteficiall, 19. mi-  
 nerall,

THE TABLE.

nerall, 19, fusible,  
 burnt, 14.  
 Salt of mettall, fol, 7,  
 Salt his force 5  
 Salamandra filosof. 18  
 Sharp thinges their vse  
 is to be graunted in a  
 quartaine Feuer, 5,  
 Salt is resolued onelie  
 with salt 4,  
 Salte which is conge-  
 led by heate, may bee  
 resolued by fire, 14,  
 Sulphur is the next  
 matter of medicines  
 vnto quicksiluer, 10,  
 8, 12,  
 Spirits of thinges, haue  
 only their actions in  
 bodies, 2,  
**T**  
 Terra foliata 17  
 Terra mortua 6,  
 Trogloditys vires, 4,  
 The efficient or pro-  
 curing causes, are to  
 be had in greater e-  
 stimation, then the  
 obiects whereunto  
 they worke, 13,  
 That yron contrary to  
 Aubertus opinion, is  
 not more excellent  
 then gold, 39,  
 That cold is proper to  
 the element suffering  
 3, 15.  
 That Trees may bring  
 forth fruites & flow-

ers in winter seasō. 16  
 That the Lake Lema-  
 nus hath no Crabs  
 in it, contrary to Au-  
 bertus opinion, 3.  
 There are not manie  
 thinges or instru-  
 ments required ne-  
 cessarily vnto y fin-  
 ding out or making  
 of the Philosophers  
 stone 17, 18  
 That the Philosophers  
 stone, is a thing na-  
 turall, 15,  
 The effects and ope-  
 rations of the phy-  
 losophers stone, 17,  
 the true subiect, the  
 force & vertue 18, 20  
 That there be manie  
 matters of one & the  
 same thing, 6, 16.  
 That mettall is a word  
 signifying many thin-  
 ges, 7, 15  
 The difference of met-  
 tals among theselues,  
 9. in the deuision, 7,  
 10, the matter, 10,  
 14, cause.  
 The differēce between  
 mettall & stone, that  
 melts with fire. 7  
 That in preseruatiues  
 against poyson, such  
 thinges are necessariē,  
 wherein there is opi-  
 um, 2, 3,

The secrete & hidden  
 property of al thinges,  
 is a holi-anker of as-  
 ses, fol, 4,  
 The spirits & mettals  
 are not indued with  
 contrary qualities, 11  
 The forme of Gold or  
 Siluer abstracted frō  
 his concreat, is not  
 the matter of y Phy-  
 losophers stone, 19,  
**W**  
 Why the Authour of  
 this booke, tooke vp-  
 pon him to aunswer  
 Aubertus. 17  
 Whereunto a sweete  
 tast tendeth, 5,  
 Where the elements  
 giue no place in mix-  
 ed bodies, 10  
 Whereof procreation  
 or regeneration com-  
 meth, 16,  
 What is the nearest &  
 principall matter in  
 the procreation of  
 mankinde, fol, 12  
 What thinges are im-  
 perfect, 15,  
 Why the Chimists do  
 cal the mettals by the  
 names of the planets.  
 fol, 7,  
 Why bodies congeale  
 & grow together. 14

**A Table containing those cholen things mentioned in the second part of this booke, whose markes with R. signifieth Remedies.**

<b>A</b> Damant stone, with child. 27,	Craniū humanij, his salt, oyle, essence, and sublimation 35
made soft and dissolved. folio, 33,	Crocus martis 23
Adamant the preparation why it is omitted, idem.	Christall 33
Æris oleum, 24, Æris vitriolū, æs vstum. 33	Coper 24
Affects of the pestilēce. R, 33, 34, 35, 36,	Callos tolenia, 24, 29,
Against cold affects. 36	Crabs eyes calcined 37
Against poysonne of Musshrompes, 28	Caput mortuū, what it is, 28,
A malgamy of Mercury and gold, 29,	Cordialles what they profite. 22
Antimoni the purger of gold, his flowers, sulphur, tintur, and glasse, fol, 31,	Ceruse or white leade folio, 25
Aqua bituminosa, 30	Calcites, 24,
Chalibiata, 23, Fixatorea pro turpeto, 29,	Celandine his essence, folio, 39
Arsenike his oyle, preparation, and sublimation, 29,	Cow dung, the water therof distilled, 37.
Asmatiks, R. 28, 30, 31	Comfortatiues for the stomach, R. 23, 32, 41
Auripigmentum, 30,	Cuttell bone, 37
Against all kinde of maling and putrifid vlcers, R, 22, 24, 25,	Child birth. 36
Ad tartareos morbos, fo, 38	Chollike cured, 23, 40,
Affects of the braine, 23, 56, 58, 60,	Caraway seede, hys oyle, 42
The vse of apium very dangerous to womē	Cominseed his oile. 42
	Cloues his oyle, 44,
	Cinamōd his oyle, 43.
	Common salt 51
	Colirium contra pustulars, et similibus affectis oculorū, 52,
	Causes and reasons of of the spagerike preparation of simple purga-

purgations. 53.

**D**

Diaphoreticum medicamentorū. 22, 29, 32

Dropsy, 22, 27, 56, 58

Defenes, R, 27

Disinteria. R. 23, 60,

Diarrheæ, R, 23,

Dill seed his oyle, 42,

**E**

Eyes, R, 35, 37

Eleborus of both sorts was vsed of the Ancients. 57, 58,

Elephantia, R, 56,

Erisipelatis, idem,

Esula radix, 57

Expelling the stone, fol. 28, 33, 37, 54

Euphorbiū extractum fol, 60

Excoriacione of y intestinals, 59,

Eating medicines, how to take away theyr malignite & sharpnesse, 30

Eating or coroding medicines, profitable to bee prepared in Chirurgery. 30,

Elephants tooth, or Iuorie, 36,

Experience, 27

Egs his oyle, 47

**F**

Falling sicknes, R, 23, 28, 31, 33, 34, 35,

Flegme purged from the ioynts, 27, 58,

Flegme purged, R, 56, 58, 59, 60.

Fixationes vires, 29

Fistuloes, R, 24

Febris continua, 32,

Febris quartana, R, 37

Febris inter mittentis, R, idem.

Febrium putridiuem cohibentia, 31

Frogs their spawne distilled, 37

From whence all medicines are taken, 22,

For such as coughe forth matter & such like filthines, R, 30,

Fenell seede oyle, 42,

Fruites their oyles, 43,

Frankensence his oyle, folio, 45,

**G**

Giddines in the heade, R, 56

Galbanū his oyle, 47,

Gangrena, 30

Gold, as the common people doe take it, dooth more harme then good. 22

Golde his tincture, hys white body, essence, and mercurie, idem,

**H**

Hurting the stomach, fol, 59

Himicrania, R, 60

Hermodactilis his extract, 57

Hisope his oyle, 41,

\* 3.

Hony his liquor. 39

**I**

Impetigo, R, 57,

Iuniper woode hys oyle, 45

Iuniper berries theyr oyle, 43.

Iuice berries their oyle, fol, 43

Iron his oyle, 23,

Iliacorum, R, 26,

Iuyce of Lemons is the true menstrua for pearles, 31

**L**

Liuor, R, 46, 23, 31, 58

Lactanorum extracta, fol, 58,

Lapis armenius, 54, 60

Lapis ciancus, ibidē,

Latheris granorum essence, 58

Lodestone, 53,

Lunges, R, 31

Liuor of a Frog, 37,

Lienteria, R, 23, 46.

Lilium verum, 32,

Lapis cornalinus, 33,

Lapis iudaicus, idem,

Lapis lincis, 33

Lapis hematites 33

Lapis spungiarum, 33

Luna fixa, 22,

**M**

Mercuri balsamum, oleū, precipitatus, preparatione, et sublimatione. 27, 28, 29

Mysy, 24

Morpheæ, 32

Muske

**Muske.** 36  
**Mumia** of 3, sorts, his  
 essence and prepara-  
 tion, 34.  
**Mille pedum** 37  
**Mirabolanes** 60  
**Mali mortui, R.** 32, 57  
**Manna,** 53,  
**Mechoicam,** ibid.  
**Melancholia, R.** 22,  
 23, 27, 32, 56,  
**Menses mouentes,** 36,  
**Menstrum quid,** 55  
**Mellancholy.** purged,  
 fol, 27, 57.  
**Mynts** hys oyle 41.  
**Mirrhae** his oyle, 46  
**Mastike,** idem  
**Mace** his oyle, 44  
**N**  
**Napellus,** 26,  
**Nutmegs** theyr oyle,  
 fol, 44,  
**O**  
**Obstructions** taken a-  
 way, 31, 37, 38  
**Opium** not corrected,  
 is perillous, howe it  
 should be amended,  
 fol, 36,  
**Oyle** of sulphur, hys  
 sublimation and bal-  
 samum, 30, 31,  
**Oyle** of siluer 23.  
**Oyles** y<sup>e</sup> swage paines,  
 fol, 37,  
**Oleum** inceratum, 30  
**Oleum** macrobi, 49,  
**Sal** eiusdem ibidem  
**Oyle** of sweet smelling

**things,** 43  
**Oyles** of seedes, theyr  
 preparation, 42  
**Oleum** salis nitri. 52,  
**Oleum** salis. 51,  
**P**  
**Panaricio,** R, 37,  
**Ptisick,** R, 34,  
**Pillule** de barberossa,  
 fol, 26  
**Pissa** spaltus, 34  
**Plates** of leade, theyr  
 essence, the oyle, his  
 Sugar or salt, 25,  
**Preparations** of stones  
 and gems. 32  
**Precious** stones as they  
 are commonly vsed,  
 doth profite little, 32  
**The** preparations of  
 gums and rosens, 45  
**Perles** theyr essence, 33  
**Punctures,** R, 37,  
**The** preparation of  
 oyles out of woods,  
 folio, 44,  
**The** true preperation  
 of oyles, which are  
 commonly vsed in  
 Apothicaries shops,  
 to bee applyed out-  
 wardly. 47  
**Pulis** cōduceues op-  
 thalmia. 50  
**Pepper** his oyle. 44  
**Percellie** seede hys  
 oyle. 42  
**Peniryall** 40  
**The** Spagericall pre-  
 paration of medi-

**cons** taken out of  
**Vegitables** 38  
**The** preparation of  
**Spiritus** tartary. 38  
**The** extraction of ly-  
 quors out of plants,  
 flowers, feedes, and  
 rootes. 39  
**Purging** medicines of  
 3. orders. 54. & theyr  
 preparations, 55, 60  
**Poysoned** thinges. R.  
 30, 31, 34, 35, 53.

**Q**  
**Quicksiluer** neuet  
 made tryall of by  
 Galen. 27  
**R.**

**Rebisola** paracelsi. 51  
**Reuiuing** of the bo-  
 dy 22, 32, 56  
**Red** leade, 28  
**Rednes** in the face. 37  
**Rhabarb.** his extrac-  
 tion 60  
**Refreshing** the spy-  
 rits. R. 43  
**Rosmary** flowers hys  
 oyle 41

**S**  
**Saffron** his essence. 43  
**Sinewes.** R. 36  
**Sagapenum** his ex-  
 tract 60  
**Sarcocolla** hys extract  
 Ibidem  
**Scamoniae** hys ex-  
 tract 59  
**Silla** his extract 58

**Scna,**

**THE TABLE.**

**Scna** his extract 60  
**Stopping** of fluxes. 46  
**Such** are to be put in  
 purging medicynes,  
 which do eyther take  
 away theyr venome  
 or doe very much  
 weaken them 55  
**Sage** his oyle 40  
**Sweete** Margerum his  
 oyle Ibidem  
**Sal** Tartary 39  
**Succiuū** or Amber. 45  
**Of** Saltes purging by  
 the cough 48  
**Salt** of Saint Iohns  
 worte Ibidem  
**Sal** polipodi Ibidem  
**Of** saltes purging by  
 vrine 49  
**Salt** of wormwood. 49  
**Salt** of gentiane 49  
**Salt** of gratiola 49  
**Salt** of Anonidis 49  
**Salt** of Radish 49  
**Salt** of broome 46  
**Salt** of Beane stalks. 49  
**Salt** of Iuniper. 49  
**Of** Saltes purging by  
 the wombe 49  
**Salt** of Mugworte. 49  
**Salt** of Balme Ibidem  
**Salt** of Celendine. 49  
**Of** Saltes purging by  
 sweate Ibidem  
**Salt** of lignum vite. 49  
**Salt** of Scabiowes 49  
**Of** Saltes swaging  
 paines Ibidem

**Sal** macrobi, oleum e-  
 iusdem Ibidem  
**Sal** sanguinis huma-  
 ni, 50  
**Sal** perigrinorum 50  
**An** addition to the  
 same salt to preserue  
 health 50  
**Sal**geme 51  
**Sal** nyter 52  
**Sal** Petrae fusibilis 52  
**Stone** in the gaulc of  
 a Bull. 37  
**Stone** in the mawe of  
 an Oxe. Ibidem  
**Swaging** paines. 34, 36  
**Sharpnes** how it may  
 be drawn out of spi-  
 rites 30  
**Shaking** of the mem-  
 bers 36  
**Salt** of goates blood  
 32  
**Stinging** of Scorpi-  
 ons Ibidem  
**Sandaraca** 30  
**Sublimation** doth pu-  
 rifie all thinges 28  
**Spotes** in the face ta-  
 ken away 38  
**Sigillum** lemni es-  
 sentia 33  
**Splene.** R. 23, 31  
**T**  
**Thyrst** slaked 31  
**Turpeti** mineralis  
 discriptio 26  
**Tooth-ach** 31  
**That** the preparations

of Mercury are hard  
 and difficult thinges  
 to be done 27  
**The** olde Phisitians  
 tooke many inward  
 medicynes out of  
 mettals 23  
**Things** strengthening  
 y<sup>e</sup> stomacke, 22, 33, 46  
**Turpeti** extractum. 57  
**That** the extractions  
 of essences wil yeeld  
 no congeled matter  
 in the Bulke of the  
 body 55  
**That** the graynes of  
 Spurge though they  
 be whole purge for-  
 cible 54, 55  
**That** the medicynes  
 which are of thyn &  
 subtyll partes, are the  
 most excellent 63  
**That** some medecynes  
 are fitter then other,  
 some for the purging  
 of humors 53  
**That** the venom or  
 malingnyte of medi-  
 cynes is taken away  
 by theyr true perpa-  
 ration 56  
**That** al the menstures  
 of the Spagerickes  
 are not hot, 55. And  
 although they were  
 hot yet they hurt no  
 thing in theyr ex-  
 tractions 56

**Turpetine**

THE TABLE

Turpetinehys oyle. 45	Vitriolum, Colcothar	Wounds, R. 30, 31
Timehys oyle 40	Oebis, Oleum, Sal	Wormes killed 27, 36
V	Spiritus 31	Vaynes opened 60
Of wine 38	Vipers prepared 35	Coroded 58
Vinum alcalifatum. 38	Vnicornes horne 36	Vomyring stayed 46
Wormewood oyle. 41	Water of earth wor-	Venamous medicynes
Viscawes and thicke	mes 37	R. 53
humors expelled, 27	The woolfe 30	Wilde Radysh 54

FINIS.

