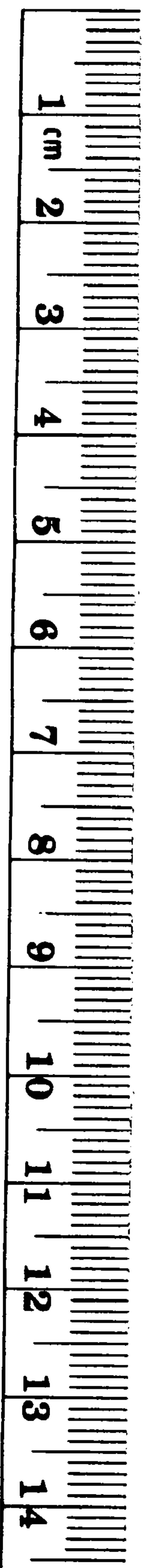


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And the THE *Arrows*

Cure of Old Age,

J. Quint. 1765 AND *Ludovici*

Preservation of Youth.

By **ROGER BACON,**

R. W. Monroe A Franciscan Frier. *1738*

Translated out of Latin; with Annotations,
and an Account of his Life and Writings.

By *Richard Browne*, M. L. Coll. Med. Lond.

A L S O

A Physical Account

O F T H E

Tree of Life,

B Y

EDW. MADEIRA ARR AIS.

Translated likewise out of Latin by the same Hand.

L O N D O N,

Printed for *Tho. Flesher* at the *Angel and Crown,*
and *Edward Evets* at the *Green Dragon,* in
S^t Pauls Church-yard. 1683.

THE
CURE
OF
OLD AGE,
AND

Preservation of Youth.

SHEWING

How to cure and keep off the Accidents
of Old Age ; and how to preserve the
Youth, Strength and Beauty of Body,
and the Senses and all the Faculties of
both Body and Mind.

By that great Mathematician and
Physician *ROGER BACON*,
A Franciscan Frier.

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~~Plat 157/30~~

C615.30/861. July 19.

*Gift of
The University of Cambridge*

TO THE

READER.

Reader,

I Here impart to you the Improvement (or rather the Recovery) of a most useful piece of Knowledge, an Addition to your Days and the Comfort thereof: Wherein, beside the Exact Course of living prescribed by Physicians for above two Thousand Years, you will find both Medicines and a Method whereby to cure all Ails coming through any little deviation from that exact Course, which is so difficult, if not impossible, to be observed. But indeed the most use so small Endeavours towards the Observation of any wholesome Rules, that we may with reason conclude the

A 3

World

2
To the Reader.

World is in prosecution of a Course rather how to dye than live. Men will close their own Eyes, when, would they but open them to a right Information, they might live more, and more happy days. And you perhaps will maintain, that *The whole have no need of a Physician, but they that are sick*: But I may rejoin to the Saying, That your Health, I doubt, is in a Phari- saical condition; and when you have read this Book, I doubt not, but you will abate your Opinion. For, be- side that Aptitude and Inclination to some Disease, which (though latent to you, yet manifest to a Physician) may be in you, from the very mo- ment of your Nativity, you make every day a considerable step to- ward Old Age, which is it self a Dis- ease. And now, Sir, how do You? You find no Pain, and think all is well. A Physician seems as useless

as

3
To the Reader.

as a Captain in time of Peace. In- deed when a Disease invades you, the Physicians are commissioned to give Battel to it; but when the Brunt is over, they must quit your Service, whilst You, like supine Men and se- cure, consider not, that Fortificati- on, a main point in the Art of War, is most properly exercised in Peace, and that it is too late to build the Walls, when the Gate should be shut against the Enemy. Whereas, I am per- swaded, were men as careful in preserving their Health, as they are sollicitous for the recovery of it, they might often multiply the Summ of their Years, and live the Product without a Disease. And I count it a Piece of Skill in a Physician far sur- passing the most admirable Cures, to preserve a Man from all Diseases. Which *Hippocrates* and *Galen*, both Men of a weak Constitution by Na-

A 4

ture,

4
To the Reader.

ture, preserved themselves from by their Art till above an hundred Years of Age. And had not both these great Physicians been more ingaged on the Offensive than on the Defensive part; for so many Cures which took up their Endeavours, they might have added as many Years to their own Lives, had they been bent that way. But alas! Health with Virtue, and Diseases with Vices, run parallel. For as Lawgivers have better provided for the Punishment of the bad, than for the Encouragement of the good; so Physicians take abundant Care of the Sick, but seldom visit those in Health, whom so to preserve would be the most glorious Act of the Profession. And this is the Task of the first of these Treatises.

The second considers Man in his Immortal Capacity, and gives a most rational

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To the Reader.

rational Description of the Tree of Life. I must acknowledge, the vast and general Prospect and Care all of Humane Race have to Futurity, beyond confinement, argue to me an innate Option in them of Immortality, which God, when he had commanded Nature to implant, would never in his Goodness have denied, had not Man frustrated himself by his own Folly. Now though I could be willing enough to find out a way to immortalize Flesh and Blood; yet I will neither be so vain, as with *Erasmistratus* to promise such Immortality to my self or others; nor shall I be so bold as to encounter for it with the Flaming Sword: The term of my Hopes is, by a lawful course of Nature to obtain a Reprieve of the deserved Sentence passed by our offended God, at least by Temperance and Medicines to avoid many Troubles,

To the Reader.

Troubles, till it shall please him to sign the Execution. This Treatise may serve as a Theory to the preceding Practice, and to illustrate on what Principles the former proceeds. For as a Corollary it assigns very probable Reasons for the great Age of the Antediluvians. And since the Tree of Life is not it self attainable, a *Quid pro Quo* to prolong our Lives, which we cannot perpetuate, may be of good Use.

The Author of the first Treatise was our own Countryman, of whose Life I next give you some Account.

The second was writ by a Foreigner, of whom also in its place I give you what I know. But their Books bespeak best the Authors Worth; I therefore recommend the Perusal of them to your Consideration.

As

To the Reader.

As for the Commentator, he hopes, his publishing so useful (but intricate) an Author, may atone for what is said besides.

Richard Browne.

THE

THE
LIFE
OF
Roger Bacon.

Roger Bacon was born near Ilchester of a Gentleman's Family. He studied in his younger Years Grammar and Logick at Oxford, and gave good Hopes what he would prove, by the incredible Progress he made therein in a short Time. He, thus improved, applied himself to Philosophy and the Search of Nature's Secrets, and made good Progress under his Tutors, whereof Edmund Archbishop of Canterbury was one. Having got a good stock here, he and several other Learned Men in his Company travelled to Paris, which was then a la mode at Oxford. Some say, that at his Return, through the Perswasion of Robert Groshead he became a Franciscan Frier in a Convent at Oxford; others say, that he was a Frier before he went to France.

He laid aside all Ambition and Covetousness, and applied himself to the diligent Search
of

The Life of

of Nature, and the Knowledge of Tongues and Arts. He was intimate with a great many Learned Men, and some Rich: For when he had cast with himself, what Instruments he wanted for making of Experiments, he found, without a better Purse he could do nothing. But his Credit and some Mens Generosity was so good, that he in twenty Years time expended in Books of Curiosities and in making natural Experiments above two Thousand Pounds, a vast Summ of Money in those days. He was of that Noble and Publick Spirit, that he not only freely imparted all his Secrets, but was overjoyed, when he light on a Man that was but of any Capacity to understand him. He either followed or rather invented such a Method in his Studies, as by it he discovered unknown things in Nature, and did such Wonders, that not only the Vulgar, but even some Learned Men thought him a Conjuror. Some report he made a Brazen Head that spake, and think he did it by the help of the Devil. But Albertus Magnus did the same, and Boëthius the like, without any other Magick than Natural. For Cassiodorus writes thus to Boëthius: Tuæ artis Ingenio metalla mugiunt, Diomedes in ære gravius buccinatur, æneus Anguis insibilat, Aves simulatæ sunt: Et quæ vocem propriam

Roger Bacon.

priam nesciunt habere, dulcedinem Cantilenæ probantur emittere. i. e. By the Ingenuity of your Art, Metals roar, Diomedes in Brass sounds a hollow Charge, the Brazen Serpent hisseth, Birds are counterfeited: And things that have no Voice of their own, are made to sing melodiously. And well might so learned a Man as Bacon be then taken for a Magician; when in the Darning of our more learned Day Reuchlin for his skill in the Hebrew, and Budæus in the Greek Tongue, were looked upon by the unlearned silly Monks to be Conjurors.

But such was the stupid Ingratitude of Bacon's Age, that it almost repented this Learned Man of his Knowledge: For his own Order would scarce admit his Books into their Libraries. And great was this poor Mans Unhappiness: For being accused of Magick and Heresy, and appealing to Pope Nicolas the fourth, the Pope liked not his Learning, and by his Authority kept him close Prisoner a great many Years. Some say at last through the Mediation of some great Men he obtained his Liberty. Others say he died in Prison, either through Grief, or his hard Usage. However it was, he died in the Seventy eighth Year of his Age, Ann. Dom. 1292. and was buried in the Franciscan's Church in Oxford.

Thus

Thus did the gross Ignorance and Malice of those Times prevent this knowing Man in making the greatest of his Experiments, i. e. in extending the Period of his Days as far beyond the common Age of Man, as in Knowledge he surpassed the common Standard; an eternal Monument whereof this present Treatise will be.

He wrote a great many Books on divers Subjects in Divinity, Physick, Opticks and Philosophy, wherein he discovered many Secrets. He published a Latin, Greek and Hebrew Grammar, and wrote much in Chymistry, Cosmography, Musick, Astronomy, Astrology, Metaphysicks, Logick, and Moral Philosophy. He proposed the Emendation of the Julian Calendar to Pope Clement the fourth; Middleburgensis used Bacon's Arguments to Pope Leo the tenth: And Copernicus by the help of Middleburgensis rectified it for the Council of Trent, the ninth Year of Gregory the thirteenth, Ann. Dom. 1581.

He was the greatest Critick of his Age, and complained lamentably of the Ignorance of his Cotemporaries: For he saith, that there were some fancy Youngsters, who were then created sine Arte ulla Artium Magistri, and sine Doctrina Doctores; amongst whom Ego currit mas Grammatical Latin current,
and

and Contradictoria possunt esse simul vera true Logick. And he spared neither the Ignorance nor the ill Lives of the Clergy, no wonder then he was so ill treated by them. He highly condemned the Divinity Lectures of his Time, as spoiled by the bad words and worse Sense of the Civil Lawyers, and complains that not a Man in England besides Grosthead, and two or three more of his acquaintance understood the Hebrew or Greek Tongues; and that he could not meet with one good Translation of the Scriptures.

But since he had discovered them to be no Witches, they would prove him to be one. And it seems on some malicious Pretence they took from him his Books and Writings long before Pope Nicolas cast him in Prison; whereupon he complained in these words to the preceding Pope Clement the fourth, who was his friend. Prælati enim & Fratres, me jejuniis macerantes tutò custodiebant, nec aliquem ad me venire voluerunt, veriti ne scripta mea aliis, quàm Summo Pontifici & sibi ipsis pervenirent. For the Prelates and Friars have kept me starving in close Prison, nor would they suffer any one to come at me, fearing lest my Writings should come to any other than the Pope and themselves.

Now the true Reason of his great Misfortune was this. He had been intimate with that Learned Prelate and true English man Robert Groshead, Bishop of Lincoln. This Bishop observing the Popes Tyranny in England (for he lived in King John's time who acknowledged this Crown feudatory to the Pope) forbore not to admonish that Romish Tyrant by Letters openly, and to declare to his Friends, that the Pope was Antichrist. The Pope excommunicates the Bishop, he appeals from the Pope's to Christ's Tribunal, and dyes about two Years after. Now Bacon knowing all this as well as the Bishop, was, very like, much of Grosheads Opinion: This then was the Heresy, this the casting of that Figure which made him guilty of Witchcraft.

Many of Bacon's Works, and of Groshead's also, curiously written and well bound, were by some ignorant Men, that would be accounted Scholars when they could not understand them, condemned for Books of the Black Art; and so fastened with long Nails to the Boards, they either became Food for Worms and Moths, or rotted with Mould and Dust. Leland saith, he wrote many Books, but that it is more easie to make a Collection of Sibylla's Leaves, than to get but the Titles of all his Books.

He complained much of the Neglect of Chymistry

mistry and Philosophy in his days. In his Book De utilitate Scientiarum he writes thus. " But by this means Philosophy not
" only became suspected, as if it hindered the
" Faith of Christ; but was condemned by the
" Justice of those Laws, that were for the
" Defence of the Commonwealth from the con-
" trary Opinion. It seemed, by foretelling
" things to come, by discovering Secrets for
" the time being, and by wonderful Works
" above the power of Nature and Art as they
" work commonly, to contend with the Preach-
" ers of the Faith, whose Property it was,
" not by Nature and Art, but by the Power
" of God to give out their Philosophy of fu-
" ture things, to produce Secrets and raise
" Miracles: For, that the Power of Philoso-
" phy can do wonderful things, such as the
" common sort not only of Laicks, but of the
" Clergy, will reckon for Miracles, the things
" following will declare, &c.

But that we may give to God the things that are Gods, as well as to his Handmaid hers; the Words of Steuchus are considerable.
" How the Visions of the Prophets are made,
" He knows, who is Lord of the Prophets.
" I think some Angel used to appear to them
" and inform them of things to come, not that
" they foresaw things future by any Conception,

The Life of

“ out when the Angel spoke, they beheld the
“ Secrets of Futurity. Also the Foreknow-
“ ledge of future things was another way, when
“ the Representation of the things were seen
“ present, as the burning or Destruction of some
“ City. For the thing exhibited it self to
“ their Minds after some Divine way, as
“ Moses's Rod was turned to a Serpent, and
“ the ultimate Cause of these things is God,
“ who can do these and greater things. There
“ are five sorts of Prophecy. 1. By Vision,
“ when we see a thing by Visions. 2. In a
“ Dream, which may also be by Vision. 3. In
“ a Riddle, as when Ezechiel and John eat
“ the Book. 4. By Figures, i. e. When we
“ see Armies, Dances, Shows, or any other
“ very remarkable thing. All these Ways are
“ made by the Resolution of the Body, whe-
“ ther Sleeping or Waking, when the Sense of
“ all terrene things is taken away; so that we
“ neither see with our Eyes, nor hear, nor
“ touch, and the whole mind is rapt to those
“ Visions. Therefore the last is the best kind,
“ which is not made by Resolution, but is a
“ Speaking with God, the state of the Body
“ being not at all changed; which I think hap-
“ pens but to few. And this is that kind of
“ Prophecy, wherein God bespeaks the Holy
“ Angels and Archangels. For all Correspon-
“ dence

Roger Bacon.

“ dence with God, all Familiarity, all Speak-
“ ing with him is called Prophecy. Therefore
“ the Holy Angels do draw all knowledge of
“ future things from that Eternal Wisdom,
“ because of their continual Presence, Divine
“ Familiarity, and most Sacred Friendship
“ with God. Of which thing he made Moses
“ partaker, of a thing truly admirable, and
“ desirable far above all Riches, in which (I
“ think) Divine and unheard of Pleasures
“ must consist. Now if we desire to mount
“ thither, to make our selves like the Angels,
“ no Stain in our Souls, no Deceit, no Cheats,
“ no Wickedness must appear. In which things
“ the purer any Man is, the nearer will he be
“ admitted to those eternal Pleasures.

And yet we find this Man, who spake thus
with God mouth to mouth, apparently,
and not in dark speeches, he that beheld
the Similitude of the Lord, was learned in
all the Wisdom of the Egyptians, which
was Astrology, Physick, and Natural Magick.
So that in the Law of Moses we may observe
much of Astronomy and Physick. And it is
no Diminution but rather an Advancement of
God's Glory to be versed in the Works of his
Hands, since the greatest Prophet, a familiar
Friend of God, was so great a Naturalist.
So great that he was an hundred and twen-

The Life of Roger Bacon.

ty years old when he died: his eye was not dim, nor his natural Force abated. *And let no Man object, It was Miraculous. His Death indeed was such: For the Lord said unto Moses, Behold, thy days approach, that thou must dye; even when these vivacious Symptomes argued the contrary. But the Length of his Life and Vigor of his Old Age, was (I judge) an effect of his Skill in Nature, and no more miraculous; than the many Centuries, which the Antediluvians lived.*

Now all the Books Bacon writ, I believe are not in Being; and what do Survive the injury of Time, are difficult to be procured. For they lye hid in Manuscript, and either through the Envy or Ignorance of the Owners are suppressed. Whoever therefore would merit from the Learned Republick, let him rescue the Off-spring of so great a Citizen as Roger Bacon from hostile Oblivion, where he finds one yielding to it, and he can not want a literary Mark of Honour. Nor let any Profession hold himself excused: For this Learned Man being Master of the whole Encyclopædia, he was able by one Faculty to correct another, and so to write excellently in all. That therefore you may the better be enabled to know his Works, I shall give you the Titles of many of his Books, as Johannes Balæus, de Scriptoribus

Baconi Libri.

Scriptoribus Angliæ, hath transmitted them to us. *This choicest and most useful of all his Pieces de retardandis Senectutis malis, Quem nec poterit ferrum, nec edax abolere vetustas, I have made English, that Ore legat populus, perque omnia secula vivat. This Book Bale mentions amongst these following.*

De Visu & Speculis, lib. 1.

(sic incip.)

De Speculorum miraculis volente Deo.

De utilitate Astronomiæ, lib. 1.

Post locorum Descriptionem debent.

Introductionem in Astrologiam, lib. 1.

Fusius quidem dictum de Astron.

Descriptiones locorum Mundi, lib. 1.

Ad hæc autem quod certius & pla.

De Philosophorum Lapide, lib. 1.

De multiplicatione Specierum, lib. 1.

Primum capitulum circa influentiam.

Perspectivam quandam singularum, lib. 1.

Hic aliqua dicenda sunt de perspe.

Perspectivam distinctam, lib. 3.

Propositis radicibus Sapientiæ tam.

Artem experimentalem, lib. 1.

Positis fundamentis primis &

De Prolongatione Vitæ, lib. 1.

Communia naturalis Philosophiæ, lib. 4.

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- Postquam tradidi Grammaticam secund.*
Computum Naturalium, lib. 1.
Omnia tempus habent suum, juxta.
De morali Philosophia, lib. 1.
Manifestavi in precedentibus loc.
Logicam quandam, lib. 1.
Introductio est brevis & aperta.
Antidotarium vitæ humanæ, lib. 1.
In posteriora Aristotelis, lib. 2.
Dictum est de Syllogismo in univer.
De operibus naturæ occultis, lib. 1.
Superius quidem dictum est, quid.
De Cælo & Mundo, lib. 2.
Prima igitur veritas circa cor.
Leges Multiplicationum, lib. 1.
Expletis quatuor partibus terti.
Cosmographiam, lib. 1.
De forma resultante in Speculo, lib. 1.
Queritur de forma resultante in.
De perspectiva continua, lib. 1.
Cupiens te & alios sapientiores.
De fluxu, & refluxu Maris, lib. 1.
Descriptis his figuris circa modum.
De fluxu Maris Britannici, lib. 1.
Visis effectibus illis, qui ex.
De Regionibus Mundi, lib. 1.
Summam Grammaticalem, lib. 1.
Oratio Grammatica aut fit medium.
De constructione Partium, lib. 1.
Ad completam cognitionem construc.

De

21
Baconi Libri.

- De valore Musices, lib. 1.
Secundum Boetium & ceteros Authores.
De gradibus Medicinalibus, lib. 1.
Omnis forma inherens recipit intens.
De ponderibus, lib. 1.
De universali regimine Senum, lib. 1.
Summa regiminis universalis est hac.
De erroribus Medicorum, lib. 1.
Vulgus Medicorum non cognoscit.
De vigore Artis & Naturæ, lib. 1.
Vestra petitioni respondeo, quemadmodum.
De Regibus Mundi, lib. 1.
Compendium Studii Theologici, lib. 5.
Quoniam autem in omnibus causis.
Ad Clementem III. Rom. Pontificem, lib. 1.
Sanctissimo patri Domino Clementi.
Laudes Mathematicæ Artis, lib. 1.
Post hanc Scientiam experimentalem.
Speculum Alchimix, lib. 1.
Multifariam multisque modis loquens.
De radiis Solaribus, lib. 1.
De utilitate linguarum, lib. 1.
Multæ præclaræ radices ex manif.
Pro conservatione Sensuum, lib. 1.
Cogito & cogitavi ab initiis primorum.
De locis Stellarum, lib. 1.
Quoniam infinitum est discernere.
De Secretis, lib. 1.
Interrogatione tuæ respondere consti.

De

Baconi Libri.

- De aspectibus Lunæ, *lib. 1.*
Rogerinam majorem, *lib. 1.*
Sicut ab antiquis & cæt.
Rogerinam minorem, *lib. 1.*
Humana Natura, & cæt.
De Geometria, *lib. 1.*
Grammaticam Hebraicam, *lib. 1.*
Grammaticam Græcam, *lib. 1.*
De causis ignorantia humanæ, *lib. 1.*
De Materia prima, *lib. 1.*
De septem experimentis, *lib. 1.*
De Passionibus animæ, *lib. 1.*
De Speculis istoriis, *lib. 1.*
De Intellectu & Intelligibili, *lib. 2.*
De Somno & Vigilia, *lib. 2.*
De Metaphysica, *lib. 1.*
De utilitate Scientiarum, *lib. 11.*
Contra Necromanticos, *lib. 1.*
In opera Virgilii, *lib. plu.*
De Speciebus, *lib. 1.*
De copia vel inopia Causis, *lib. 1.*
Documenta Alchimia, *lib. 1.*
De coloribus per artem fiendis, *lib. 1.*
De Sculpturis lapidum, *lib. 1.*
De universalibus, *lib. 1.*
De Centris gravium, *lib. 1.*
Parabolas de Quadratura, *lib. 1.*
In Avicennam de Anima, *lib. 1.*
Venti novem distinctiones, *lib. 1.*

De

Arabian Physicians.

- De rebus metallicis, *lib. 1.*
De impedimentis Sapientia, *lib. 1.*
Commentarios Sententiarum, *lib. 4.*
De arte memorativa, *lib. 1.*
Prognostica ex Syderum cursu, *lib. 1.*
De planis, *lib. 1.*
De situ *Palestinae*, *lib. 1.*
De locis Sacris, *lib. 1.*
De Miraculis rerum, *lib. 1.*
Ad Epistolam Bonaventura, *lib. 1.*

Et alia adhuc plura.

The Greek and Latin Physicians, which Bacon makes use of, are so well known, nothing need be said of them; But because the Arabian Physicians, whom he often quotes, are more strangers to us, I shall give you a very brief account of them, to let you see our Author was not conversant with mean ones.

Isaac Beimiram, the Son of Solomon the Physician. He flourished about the Year of Christ 1070. After Johannes Serapio's time. He writ much in Physick, as of Fevers, of Urine, of Diet, of the Stomach, beside several Tracts in Philosophy.

Hali Abbas, Scholar of Abimeher Moses the Son of Sejar. He writ a Treatise de Regali Dispositione in Twenty Books, translated

Arabian Physicians.

translated by Stephen his Scholar in Antioch, out of Arabick into Latin. An. Dom. 1127.

Avicenna, sometime called Abohali, was of Sevil in Spain, a very Learned Man, and a great Physician. He writ much in Physick and Chymistry.

Averroes was a Physician of Corduba, surnamed the Commentator, an excellent Philosopher, but a Mahometan. He flourished Anno Dom. 1149.

Rasy, Rafis, or Razes, an Arabian Physician, sometimes called Almanfor. He is sometime called Albubetri Arazi filius Zachariæ Rhazæ experimentatoris.

Johannes Damascenus the Son of Meſues writ much de re Medica. He flourished Anno Dom. 1158.

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T H E

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THE

THE
C U R E
O F
Old Age, &c.

C H A P. I.

Of the Causes of Old Age.

AS the ^a World waxeth old, ^b Men grow old with it: not by reason of the Age of the World, but because of the great Increase of living Creatures, which *infect* the very Air, that every way encompasseth us, and

Through our ^c *Negligence* in ordering our Lives, and

That great ^d *Ignorance* of the Properties which are in things conducing to Health, which might help a disordered way of Living, and might supply the defect of due Government.

B

From

From these *three* things, namely, *Infection*, *Negligence* and *Ignorance*, the Natural Heat, after the time of Manhood is past, begins to diminish, and its Diminution and Intemperature doth more and more hasten on. Whence, the Heat by little and little decreasing, the Accidents of Old Age come on, which Accidents in the very Flower of Age may be taken away; and after that time may be retarded; as also may that swift Course, which hurries a Man from Manhood to Age, from Age to Old Age, from Old Age to the broken strength of decrepit Age, be restrained.

For the Circle of a Man's Age grows more in one day after Age to Old Age, than in three days after Youth to Age; and is sooner turned from Old Age to decrepit Age, than from Age to Old Age.

Which Weakness and Intemperature of Heat, is caused *two* ways: by the Decay of *Natural* Moisture, and

By the Increase of *Extraneous* Moisture.

For the Heat exists in the Native Moisture, and is extinguished by external and strange moistness, which flows from weakness of Digestion, as *Avicenna* in his first Book, in his Chapter *Of Complexions*, affirms.

Now

Now the Causes of the dissolution of the Internal Moisture, and of the External's abounding, whence the Innate Heat grows cool, are many, as I shall here show.

First of all, the *Dissolution* of the *Natural* happens from *two* Causes:

One whereof is the *circumambient Air*, which dries up the Matter: And the *Innate Heat*, which is inward, very much helps towards the same: For it is the Cause of extinguishing it self, by reason it consumes the matter, wherein it subsists; as the Flame of a Lamp is extinguished, when the Oyl, exhausted by the Heat, is spent.

The *second* Cause is the *toil* proceeding from the *Motions* of *Body* and *Mind*, which otherwise are necessary in Life. To these accrue Weakness and Defect of Nature, which easily sinks under so great Evils, (as *Avicenna* witnesseth in his first Book *Of Complexions of Ages*) not resisting those imperfections that invade it. Now

The *Motions* of the *Mind* are called *Animal*, when the Soul especially is exercised:

The *Motions* of the *Body* are, when our Bodies are tossed and stirred of necessary Causes ill proportioned.

External Moisture increaseth *two* ways; either from

The use of Meat and other things that breed an unnatural and strange Moisture, especially Phlegmatick, whereof I shall discourse hereafter ; or from

Bad Concoction, whence a feculent and putrid Humour, differing from the nature of the Body, is propagated.

For Digestion is the Root of the Generation of unnatural and natural Moisture, which when it is good breeds good Moisture, when bad a bad one, as *Avicenna* saith in his fourth Canon of his Chapter *Of things which hinder grey Hairs*. For from wholesome Food, ill digested, an evil Humour doth flow ; and of poysonous Meats, and such as naturally breed a bad Humour, if well digested, sometime comes a good one.

But it is to be observed, that not only Phlegm is called an extraneous Humour, but whatever other Humour is putrid. Yet Phlegm is worse than the other external Humours ; in that it helps to extinguish the Innate Heat two ways, either

By choaking it ; or

By Cold resisting its Power and Quality ; so *Rasy* in his Chapter *Of the benefits of Purging*.

Which Phlegm proceeds from faults in Meats, negligence of Diet, and intemperature

rature of Body ; so that this sort of external Moisture increasing, and the Native Moisture being either changed in Qualities, or decayed in Quantity, Man grows old, either

In the accustomed course of Nature by little and little and successively ; when after the time of Manhood, that is, after forty or at most fifty Years the Natural Heat begins to diminish : Or

Through evil Thoughts and anxious Care of Mind, wherewith sometimes Men are hurt. For Sickness and such like evil Accidents dissolve and dry up the Natural Moisture, which is the Fewel of Heat: and that being hurt, the force and edge of the Heat is made dull. The Heat being cooled, the Digestive Vertue is weakned ; and this not performing its Office, the crude and inconcocted Meat putrefies on the Stomach. Whereupon the external and remote parts of the Body being deprived of their Nourishment, do languish, wither and dye, because they are not nourished. So *Isaac* in his Book *Of Fevers* in the Chapter *Of the Consumption* doth teach.

But it may be queried, What this Moisture is, and in what place it is seated, whereby the Natural Heat is nourished, and

which is its Fewel? Some say, that it is in the Hollow of the ^e Heart, and in the Veins and Arteries thereof, as *Isaac* in his *Book Of Fevers*, in the Chapter *Of the Hectick*. But there are Moistures of divers kinds in the Members which are prepared for Nourishing, and to moisten the Joints. Of which Humours may be that is one which is in the Veins, and that another which like Dew is reposed on the Members, as *Avicenna* saith in his fourth Book in the Chapter *Of the Hectick*. Whence perhaps the Wise do understand, that all these Moistures are Fewel to the Native Heat; But especially that which is in the Heart and its Veins and Arteries, which is restored, when from Meats and Drinks good Juices are supplied; and is made more excellent by outward Medicines, such as Anointings and Bathings.

NOTES ON CHAP. I.

^a This Year 1682. with the Astrologers is celebrated the Climacterick grand Conjunction of the highest Planets. And Divines after *St. Peter's Chronology* do reckon that the Sab-
batical Millenary is not far off; nor without great reason. For if Moral Symptoms, such

as

as Nation's rising against Nation, Divisions in Families and between Friends, do portend the last days, we must conclude the World in its testy old Age, and that that day, the Angels in Heaven, no nor the Son of Man himself, knew not of, is coming on.

^b The Lives of the Patriarchs before the Flood were almost a thousand Years. Near the Flood men lived but about Ten pro Cent. to what they did before. And David in his time allowed, a strong Man might make a shift to creep to fourscore. Yet I concur with the Author, that in those Scripture-Instances, as also in our own Case not so much the decay of Universal Nature, as the good Pleasure of her God is seen in permitting Men, for the Reasons assigned by the Author, to be cut short in their lives.

^c This Negligence is most perceived in our Diet: for it is impossible good Blood or Humours should be bred, when we heap Dish upon Dish, Sauce upon Sauce, Fruit upon Fruit, Raw upon Roast, Roast upon Raw, Bak'd upon Boil'd, Boil'd upon Bak'd, Sowre upon Sweet, and Soft upon Hard. Horace l. 2. Satyr. 2. in the Roman Luxury lasheth this fault in all others.

————— nam variæ res
Ut noceant homini, credas, memor illius esca,

B 4

Quæ

Quæ simplex olim tibi federit, at simul assis
 Miscueris elixa, simul conchyliâ turdis, (tum
 Dulcia se in bilem vertent, stomachoq; tumul-
 Lenta feret pituita. Vides ut pallidus omnis
 Cœnâ defurgit dubiâ? quin corpus onustum
 Hesternis vitiis animum quoq; prægravat unâ,
 Atque affigit humo divinæ particulam auræ.

————— For you know,
 Much harm to us from various Meats doth flow.
 Think on that only Dish, which was your Fare,
 How blith and healthy after it you were:
 But when men fell to mingling Roast and Boil'd,
 And Fish and Fowl together, Health was spoil'd.
 The Sweet Meats turn'd to Cholera & tough Phlegm
 Bred a disturbance in the Maws of them:
 Observe, how pale and sick a Man doth rise
 From Board, confounded with varieties?
 Nay, when the Body's overcharg'd, the Mind
 Is also in the Discomposure join'd,
 And on the ground inhumanely does roul
 That part of Heavenly Breath, the precious Soul.

¶ We that believe the Holy Scriptures know,
 that God first planted all Plants, and made
 all Living Creatures: For before Man was
 made, all Plants, Shrubs and Trees sprung
 out of the Earth, endowed with their genu-
 ine Vertues and Faculties, every way com-
 plet by the sole power of God's Word. Which
 things when God had brought to the first
 Man Adam, to see what he would call them;
 Adam out of that unspeakable Wisdom and
 Know-

Knowledge in the Nature of things, which
 God had given him, gave them Names, and
 whatsoever Adam called every thing, that was
 the Name thereof. Now God that made the
 Properties of things, invented them, and
 communicated of his own knowledge to his
 Image, Man. And notwithstanding that by
 Man's transgressing God's Command, he lost
 his Original Righteousness, and impaired his
 Wisdom; yet it is evident he retained the
 knowledge of the Vertues of things. For o-
 therwise how could he in the sweat of his
 face eat his Bread, if he knew not what to
 make it of? And whereas God allotted him
 the Herb of the Field for his Food, he must
 of necessity know the Vertues of Herbs, else
 he might for his repast eat his mortal bane.
 So with the Knowledge of his Evil he had
 this Good left him.

But with his Posterity it fared worse.
 Their Infant-Knowledge only aped their Fa-
 thers, and had no connate Idea's of the Ver-
 tues of things: But took all upon the Word
 of Tradition or some Empirical Experiment.
 And since we cannot derive the Pedigree of
 our Knowledge so high as Solomon (whose
 Inspired Herbal, could it be found, might be
 a good Succedaneum to Adam's Onomasti-
 con) we find our selves very far from read-
 ing

ing it on Seth's Pillars: Only with astonished Ignorance we may see its Epitaph in Confusion on the Plains of Shinar. For we are more wise in Tongues than Things, and are a sort of Philologick Philosophers, whose Knowledge is Various Readings. And so no wonder if our skill fail us.

° Roger Bacon in his Perspectives, Dist. 1. Cap. 5. speaks thus. But that all doubting may be removed, it ought to be considered that the Sensitive Soul hath a double Instrument, or Subject: One is Radical and Fontal, and this is the Heart, according to Aristotle and Avicenna in his Book Of the Soul. Another is that which is first changed by the Species of Sensibles, and wherein the Operations of the Senses are more manifested and distinguished; and this is the Brain. For when the Head is hurt, there happens a manifest Hurt of the Sensitive Powers; and the Hurt of the Head is more manifest to us than that of the Heart, and therefore according to the more manifest Consideration we shall place the Sensitive Powers in the Head: And this is the Opinion of Physicians, not considering that the Fontal Original of the Powers is from the Heart. But Avicenna in his first Book Of the Art of Physick saith, that although to Sense the Opinion of Physicians be
more

more manifest: Yet the Opinion of the Philosopher is truer; for all the Nerves, and Veins, and Powers of the Soul arise first and principally from the Heart, as Aristotle in his Twelfth Book Of Animals demonstrates, and Avicenna in his Third Of Animals doth shew.

C H A P. II.

Of Remedies against the Causes of Old Age.

Hitherto we have discoursed of the Causes of Old Age: Now we must speak of the Remedies which hinder them, and after what manner they may be hindered.

Wise Physicians have laid down *two* ways of opposing these Causes:

One is the *Ordering of a man's way of living*:

The other is the *Knowledge of those Properties, that are in certain things, which the Ancients have kept secret.*

Avicenna teacheth the *Ordering of Life*, who laying down, as it were, the *Art of Guarding Old Age*, ordereth that all *Putrefaction* be carefully kept off, and that
 the

12 *The Cure of Old Age, and*

the Native Moisture be diligently preserved from Dissolution and Change, namely, that as great a share of Moisture may be added by Nutrition, as is spent by the flame of Heat and other Ways. Now this care ought to be used in the time of Manhood, that is, about the fortieth Year of a man's Age, when the beauty of a man is at the height.

These Ways of repelling the Causes of Old Age do something differ one from another.

For one is the Beginning, the other the End: One begins, the other makes up the Defect thereof; but each brings great assistance to the turning away of these Evils. By one Way alone the Doctrine of the Antients will not be completed: By the Knowledge of each both our Endeavours and theirs may be perfected.

The Doctrine of soberly ordering ones Life teacheth how to oppose, drive away and restrain the Causes of Old Age.

And this it doth by proportioning the
Six Causes, distinct in kind, which are reckoned necessary to fence, preserve and keep the Body; which things, when they are observed and taken in Quantity and Quality, as they ought, and as the Rules
of

Preservation of Youth.

13

of Physicians perswade, do become the true Causes of Health and Strength: But when they are made use of by any man without Regard had to Quality and Quantity, they cause Sicknes, as may be gathered from Galen's Regiment with Haly's Exposition, where he treats *Of the Regiment of Health.*

But exactly to find out the true Proportion of these Causes, and the true Degree of that Proportion, is very hardly, or not at all to be done, but that there will be some Defect or Excess therein. Thus the Sages have prescribed more to be done, than can be well put in practice. For the Understanding is more subtle in Operation, so that the true proportioning of these Causes seems impossible, unless in Bodies of a better Nature, such as now are rarely found.

But Medicines obscurely laid down by the Antients, and as it were concealed, whereof *Dioscorides* speaks, do make up these Defects and Proportions. For who can avoid the Air infected with putrid Vapours carried about with the force of the Winds? Who will measure out Meat and Drink? Who can weigh in a sure Scale or Degree Sleep and Watching, Motion
and

and Rest, and things that vanish in a moment, and the Accidents of the Mind, so that they shall neither exceed nor fall short? Therefore it was necessary that the Antients should make use of Medicines, which might in some measure preserve the Body from Alteration, and defend the Health of Man oft-times hurt and afflicted with these things and Causes, lest the Body utterly eaten up of Diseases should fall to ruine.

Now for the benefit of your ^b Excellency I have gathered some things out of the Books of the Antients, whose Vertue and Use may avert those Inconveniencies, this Defect and Weakness; may defend the Temper of the Innate Moisture; may hinder the Increase and Flux of Extraneous Moisture; and may bring to pass (which usually otherwise happeneth) that the Heat of Man be not so soon debilitated.

But the Use of these things and Medicines is of no use, nor any thing avails them that neglect the Doctrine of the Regiment of Life. For how can it be, that he who either is ignorant or negligent of Diet, should ever be cured by any pains of the Physician, or by any Virtue in Physick? Wherefore the Physicians and Wise men of
old

old time were of opinion, That Diet without Physick sometimes did good, but that Physick without due order of Diet never made a man one jot the better.

Thence it is reckoned more necessary that those rather should be treated of which cannot be known unless of the Wise, and those too of a quick Understanding, and such as study hard, and take a great deal of pains; than those things which are easily known, even as a man reads them.

As for my own part, being hindred partly by the Charge, partly by Impatience, and partly by the Rumours of the Vulgar, I was not willing to make Experiment of all things, which may easily be tryed by others; but have resolved to express those things in obscure and difficult terms, which I judge requisite to the Conservation of Health, lest they should fall into the hands of the unfaithful.

One of which things lies hid in the ^c Bowels of the Earth:

Another in the ^d Sea:

The Third ^e creeps upon the Earth:

The Fourth lives in the ^f Air:

The Fifth is ^g likened to the Medicine which comes out of the Mine of the Noble Animal.

The

The Sixth comes out of the ^b long-liv'd Animal.

The Seventh is that whose Mine is the ⁱ Plant of *India*.

I have resolv'd to mention these things obscurely, imitating the Precept of the Prince of Philosophers to *Alexander*, who said that *He* is a Transgressor of the Divine Law, who discovers the hidden Secrets of Nature and the Properties of things: Because some men desire as much as in them lies to overthrow the Divine Law by those Properties that God has placed in Animals, Plants and Stones.

But some of these things stand in need of *Preparation*: Others of a careful *Choice*.

Of *Preparation*, lest with the healthful part Poyson be swallowed down:

Of *Choice*, lest among the best those things that are worse be given, and those that are more hurtful be taken.

For in whatsoever thing the most High GOD hath put an admirable Vertue and Property, therein he hath also placed an Hurt, to be as it were the Guard of the thing it self. For as he would not have his Secrets known of all, lest Men should contemn them; so he would not have all Men be *Adepti*, lest they should abuse their
Power.

Power. As is manifest in the Serpent, Hel-lebore and Gold. From which no man can fetch any noble or sublime Operation, unless he be wise, skilful, and have of a long time experienced them.

Besides, wheresoever GOD hath placed such an unspeakable Vertue, he hath added a certain Similitude, that every Man, who is of a clear and vivacious Wit and Understanding, may conceive its Operation.

For most things act what they are said to act, either by their Form, or their Matter, or their Essence, or their Heat, by their Durability and long Keeping, or by Cor-ruption.

For that preserves another thing which is long preserved it self, and that corrupts another thing which is quickly corrupted it self, and it acts that thing, according to whose Similitude it is denominat'd, or like as it is formed: And this is a Secret which our ¹ First Parents wholly kept secret, and to these our very times still remains se-cret.

But we must ^m observe, that in some of the aforesaid things and Medicines the Virtue may be separated from its Body; as in all Medicines made of Plants and Ani-mals.

C

From

From some it cannot be separated, as from all those things that are of a thick Substance, as Metals; and what things soever are of the kind of Stones, as Coral, Jacinths, and the like. And these are to be subtilly powdered in the last degree; and this properly agrees with our Intent, that it may come to its proper end of Elongation, as *Avicenna* saith in his second Canon *Of the judgment of Medicines that are outwardly applied.*

But this Powdering cannot be made in Metals, except by Burning. Which *Avicenna* affirms in his Chapter *Of the Leprosy* concerning the Preparation of Gold and Silver; and in his fifth Canon where *Confectio Hyacinthi* is shewn.

But certain other Men have given Rules how to dissolve Medicines of thick Substance, as *Aristotle* saith, according to *Isaac* in his Degrees, in his Canon *Of Perl*, speaking thus: "I have seen certain Men dissolve Perl, with the Juice and Liquor whered
"Morphews being washed, were fully cured and made whole.

But in Medicines which are mixt of the Plants and Animals, a Separation of the Virtue from the Body it self may be made. And their Virtue and Matter will operate stronger

stronger and better alone, than joyned with their Body.

Because the Natural Heat is tired, whilst it separates and severs the Virtue of the thing from the Body which is hard and earthy: And it being tired, the Virtue will with greater Difficulty be carried to the Instruments of the Senses, so as it may be able to refresh them, and destroy the superfluous Moisture, and penetrate to the Members of the fourth Concoction, that it may strengthen the digestive Power of the Flesh and Skin.

From the Weakness whereof certain Accidents of Old Age do proceed; as is manifest in the Morpew: because that the Natural Heat of our Body is not always so sufficiently powerful in all Medicines, as to separate the Virtue from its Terrestrial Body.

But when the Vertue alone is given without the Body, the Natural Heat is not tired, nor is the Virtue of the Medicine by frequent Digestion destroyed in its journey, as it were, while it is carried to the Similar Parts and the Instruments of the Senses: and so the Virtue of the thing will compleat its Operation, while it does not tire the Natural Heat.

And *Galen* agrees with this, as *Isaac* testifies in his *Canon Of the Leprosie*, saying, "I never saw a man so infected cured, but one that drank of Wine, wherein a Viper had fallen."

And *Johannes Damascenus* in his *Aphorisms*: "Therefore it was necessary for the purging of the Humours driven down, that the Medicine according to the skill and pleasure of the Physician should be turned into the Likeness of Meat."

Another hath said, "That that Physick which should pass to the third Digestion, should be greedily received, according to some, with a thing of easie Assimilation, such as Milk and the Broth of a Pullet."

NOTES ON CHAP. II.

^a These six Causes are called by Physicians *Sex Non-naturalia*. They are, 1. The Air, 2. Meat and Drink. 3. Motion and Rest. 4. Sleep and Watching. 5. Excretion and Retention. 6. The Passions of the Mind.

^b The Learned are of opinion, that this Book was written by our ingenious Author to *Pope Nicolas the Fourth*, to atone his enraged

ged and angry Mind. For this Pope kept him in Prison some Years.

^c Gold.

^d Coral.

^e The Viper.

^f Rosemary.

^g See the twelfth Chapter.

^h The Bone of a Stags Heart.

ⁱ Lignum Aloes.

^k Here our incomparably learned Author, whether he gives greater encouragement to true Physicians and Chymists, or Discouragement to Mountebanks and ignorant knavish Chymicasters, is hard to conclude. For who greater Violaters of the Divine Law, and more Enemies to Mankind, than cheating Cutthroats, that by their pretended Secrets and their Universal Remedies bring an Epidemick Calamity on the deluded Multitude? Or whose Wit and Parts more useful than his, that can with the Great Mithridates make the strongest Antidote out of the rankest Poyson; or with our Author get that Wisdom, in whose left hand are Riches, and in her right hand length of Days?

^l Our First Father Adam in the state of Innocence had the absolute knowledge of things natural, and gave to every thing its proper Name expressing its inward Nature: But

22 The Cure of Old Age, and

this natural Magick of knowing the Vertue by the Signature, is by our Author lamented as from the beginning to his Time behind the Curtain. Yet it hath been cultivated by some since, so that by comparing the Uses of most Simples with their Physiognomick Lineaments, you would conclude God and Nature had designed these for Tokens of their Specifick Vertues, and admirable Uses. And the Earth is such a Store-house, that were but the Vertues of all its Stores known, nothing would be impossible to the Intelligent.

^m Here is a Pharmaceutice Rationalis so well grounded both as to the Preparatory and Administrative part, that it may deserve the Consideration of all Sons of Art, and desie the Apprehension of all Block-headed Quacks.

C H A P. III.

Of the Accidents of Old Age and the Causes of them, and the Signs of Hurt in the Senses, Imagination, Reason and Memory.

THE Accidents of Age and Old Age are, Grey Hairs, Paleness, Wrinkles of the Skin, Weakness of Faculties and of natural

Preservation of Youth.

23

natural Strength, Diminution of Blood and Spirits, Bleareyedness, abundance of rotten Phlegm, filthy Spitting, Shortness of Breath, Anger, Want of Sleep, an unquiet Mind, Hurt of the Instruments, that is, of those, wherein the Animal Vertue does operate. Now of all these let us see from what causes each Accident derives its Original.

And in the first place discoursing of Grey Hairs we shall take notice of this, namely, that some of these Accidents happen even to Young Men before the time of Manhood, and then they are not called the Accidents of Age, but Infirmities.

The Accidents of Age begin in some at the time of Manhood:

In others at the time of Age, according to the Power of the Native Moisture, and the Government of every Wise Man:

And in some they use not to come till very Old Age.

The Principal Cause of all these is Weakness of the Innate Heat, which is caused two ways, as was said before.

Greyness ariseth from putrid Phlegm coming out of the Regions of the Brain and Stomach, as Isaac saith; and not from Phlegm alone, but it proceeds from any other putrid Humour whatever, as Avicen-

na saith in his Chapter *Of the Complexions of Ages.*

Now this putrid Humour is generated many ways:

Sometimes by eating of certain things that breed a putrefying Humour, which is the Cause of Old Age, as hereafter will appear.

Sometimes from the Weakness of Natural Heat, which rules in the Body, and from Abundance of Cold, as *Aristotle* saith. For the Implanted Heat being dulled digests not Food, as it used; Whereupon a Watry Humor a little warmed with strange Heat abounds, and causes this Greyness, as *Haly* saith in *Galen's* Regiment, where he treats of the Regiment of Old Age.

Sometimes from too great Access of external Heat. For in his eleventh Chapter of his *History of Animals* the Philosopher there saith, that Hairs that are covered are sooner grey than those that are seldome covered. For the Covering keeps off the Wind, and the Wind hinders Putrefaction.

Sometimes *Greyness*, and Putrefaction of the Humours arises from the Infirmary of the Skin: As in the Morpew, when through the Weakness of that Member, the Nourishment is not concocted.

For

For there is in every Member a Digestive Power and Heat, which the Soul useth as an Instrument in performing its Operations.

Hence it is that an evil Constitution happens in some of the external Parts, when the inward Parts are not hurt, and do perform aright the Offices of Nature.

But it is to be observed, that the Hairs of the Temples wax grey sooner, and those of the hind parts later: Because in the fore part there is much Moisture, therefore it sooner putrefies. And when this happens in the Hairs, after it is once come, it will hardly be removed; but it is a thing less difficult to put a stop to it before it come.

But it often falls out, that many men labouring under some Infirmary, have their Hairs wax grey; in whom, after they have recovered their Health, the Hairs return to their former Disposition.

Here the cause is, the Weakness of Natural Heat in concocting the Nourishment in the external parts; and when Strength and Health return, the Hair grows black.

But *Avicenna* saith in his fourth Canon *Of the Disposition of those that are recovering their Health*, that therefore the Hairs wax white, because they are deprived of their Nourishment, by reason the Innate
Moisture

Moisture goes out and is dispers'd, which whilst it abides within causeth the blackness of the Hair; as is manifest in Corn, which is dried, and grows white by ripening: afterwards when it is wet with Dew, its Greenness returns.

Besides, there is in every Member a natural Power residing, which according to its Complexion turns the Nutriment into the Likeness of that Member, and differs from that Power, which turns the Nutriment into the Likeness of another Member, and from this Diversity a Weakness in the Skin proceeds, as *Avicenna* saith in his first *Canon Of Natural Powers*. But when the Vertue of the Member is weak, it infects and corrupts the nature and wholesome Juice of the Aliment that flows thither. Which being corrupted, all things that penetrate into that Member, are depraved: Like as a good Constitution doth alter even bad and unwholesome Food, so that it becomes good, apt and convenient for nourishing Nature.

Galen reports, according to *Avicenna* in his first *Canon Of the Morphem*, that there is a certain ^a Tree, which at its first growth is deadly and poysonous: yet it may be changed so as without any danger it may be-
come

come wholesome Food. And this is done by the planting of it. As there is a Tree in *Persia* poysonous, and whose Fruit is hurtful; but being removed into *Egypt*, and planted there, its Fruit is safely eaten; and being brought back again into *Persia*, it obtains its former poysonous Quality.

For this Cause Medicines were invented that might be applyed to the outward Parts, as Bathings and Anointings. For such Medicaments are more useful to remove Diseases which arise from the Hurt of the fourth Digestion, than inward ones: Because the Vertue of Medicines taken inwardly is rendred so dull and weak of the first and second Digestion, that when it arrives at the fourth degree of Digestion, it is so broken, that it cannot at all profit, as *Avicenna* saith in his *Canon Of Weariness and Old Age*. And so Anointings do strengthen the Vertue of the fourth Digestion.

Which I think to be most true, by reason outward Medicaments are nearer the Places affected; especially if the Humour be purged, or do not offend in the inner Parts.

But if the Humour aforesaid offend, *first* of all the Body must be absolutely purged of it.

Then

Then the Skin must be made cleaner by a long Effusion and Provocation of plentiful Sweat. And

Thirdly, The Virtue in that Member, which is ill affected, must be refreshed: Because if the Medicine avail not something toward the strengthening the Vertue of the Part, the Humour will abound again and prevail the more: And that especially, when Melancholy Humours bring the Hurt.

But some have said, that fully to drive away these Humours, the Vertue of Laxatives, without their Body, is sufficient. For the Power of Laxatives operates more when freed from the Lump of Body than joyned with it; and this is that which *Avicenna* saith in his first Canon in the Chapter *Of the Disposition of Purging Medicines*.

Then we must apply such Medicines outwardly, whose property it is, to temper the Essence of the Member and its Constitution; and to hinder that the scattered Reliques of the superfluous Humour be not received of that Member, as *Terra Sigillata*, Bole Armenick, and such things use to do, either through some Operation that is in them, or for the Similitude and Equality of Complexion, for that it cools what is too Hot, and heats what is too Cold.
Which

Which *Galen* thinks very likely in the Oyl of Roses, as *Avicenna* saith in his first Canon *Of the Operation of particular Medicines*.

This Accident, I say, of *Greyness* renders a Man more deformed, and is more apparent than any other in the Body.

I have studiously searched its Cause and Original. And wise Physicians have laid down the Cause and Remedy of these Accidents in their Treatise of Preserving Beauty: For at the Approach of these^b Deformity is caused, and through their Delay in the time of Manhood is a Man's Comeliness. For this Age by *Avicenna* is called the Age of Beauty.

NOTES ON CHAP. III.

^a *Of this Tree Dioscorides speaks in his first Book, Chap. 147. in these words.* The Peach Tree is a Tree in *Egypt*, bearing Fruit fit for Food, good for the Stomach: Wherein Spiders called *Cranocolapta* are found, especially in *Thebais*. The dry Leaves reduced to Powder, and applyed, stop Eruptions of Blood. Some have declared that this Tree is destructive in *Persia*,
and

and being translated into *Egypt*, it changes its Nature; and is made use of for Food.

^b Theophrastus in his *Character of Flattery* hath these Words, What a Reverend Grey Beard you have got? And yet You, if any Man, considering your Years, have your Hair black. *And to be long in growing grey was ever accounted an Argument of a lusty and vivid Old Age. Therefore effeminate Men were as careful to hide their Grey Hairs, as Women their Wrinkles; as Plautus and Martial do testifie.*

C H A P. IV.

Of the Wrinkles of the Skin, Paleness, rotten Phlegm, Blearedness, Shortness of Breath, and other things, which especially have relation to the Body.

WE have already spoken of the Causes of one Accident, namely, *Grey-ness*, now we must treat of the *Wrinkles of the Skin, Paleness* and other things, which especially have relation to the Body.

These Evils betide Men sometimes before the stated Time, sometimes at their due season.

Wrinkles

Wrinkles of the Skin are contracted either from the *Flesh* extenuated, whence there remains a loosning of the *Skin*; Or

From the *Want of Flesh*, and hence comes the shriveling of it. And *Aristotle* saith in the end of his fifth Book Of *Animals*, that this comes through the *Putrefaction* of the *Humour*. For he saith, that *Wrinkling* which befalls *Bodies* is unlike to *Slickness*: because if the *Vapour* be concrete, thence is caused *Slickness*, and it putrefies not, nor do *Wrinkles* arise.

This Accident often happens to them that are as it were burnt up in the *Fire*, and do handle things belonging to the *Forge*, as is evident in the *Smiths Trade*: For the *Use* of these things dries exceedingly, and makes the *Face* pale, and full of *Wrinkles*. Therefore those *Dames* that are over-careful of their *Beauty*, use to turn away their *Face* from the *Fire*. But those things which remove the *Wrinkling* of the *Skin* you shall find hereafter in that *Chapter*, wherein the things are declared, which use to render the *Skin* delicate for *Youthful Beauty, Cleanness, and Redness*.

Paleness also according to some is a *Companion* of *Old Age*, which falls out in *Young Men* from *superfluous* and *redounding Phlegm*;

Phlegm ; in old Men from want and diminution of Blood and Spirits, or from Infection of the Blood.

Diminution of the Blood and Spirits is from the Diminution of the Natural Moisture ; because the Root, and as it were the Fountain of it, is in the Blood, principally in that of the Heart, and secondarily in that which passeth through the Veins and Members : The Blood being diminished, the Spirits are diminished also, which abide in the Blood as in their Subject. And Blood is restored by those things, which refresh the innate Moisture ; and the Blood being augmented, the Spirits are made more lively.

Plenty of *rotten Phlegm, filthy Spitting,* and *Bleareyedness* are Accidents of Age, which happen from an unnatural Moisture ; and especially Phlegmatick : And that Moisture flowes sometimes from the Superfluity of the fourth Digestion, and is cured by things purging, consuming and drying up Phlegm, as we shall hereafter teach.

Those things especially help *Bleareyedness*, which swim in the Sea, and which live in the Air.

Those things are a Cure for *filthy Spitting*, which purge and open the Breast, as *Diarews* and *Diaprasium*. Purging of Phlegm from

from the Head and Stomach conduces very much towards the cleansing of ropy Phlegm ; although in Young and growing persons these things happen sometimes from the superfluity of the Blood.

Insomneity, if I may so speak, *Shortness of Breath, Anger, Disquiet of Mind*, are Accidents of Age : among which

Weakness of Breathing happens through the Straitness and Coarctation of the Passages of the Lungs, which is caused either by too much *Dryness*, or excessive Moisture.

But we must remedy this Evil or Accident by the help of those Medicines, that the Wise have ordered to be taken, in their Treatise of Diseases which befall the Instruments of Breathing. For *Avicenna* in the same Treatise affirms, that Saffron hath a Property to open and refresh the Instruments of Breathing.

Want of Sleep, Disquiet of Mind and Anger befall Old Men and the Decrepit ; and sometimes Young Men, from Melancholick Fumes ascending to the Brain, as also hindring the Organs of the Senses. And therefore in their Books of Regiment it is ordered by Physicians, that Old Men avoid Phlegmatick, and likewise Sowre Meats. Horehound very well prepared helpeth this

D

Disposition,

Disposition, and to eat Sallet of Lettuce strowed with Spice, as *Galen* saith, according to *Avicenna* in his Chapter Of Sleep.

But against *Anger*, *Want of Sleep* and *Talkativeness*, let the Operation and Action of the Soul, Joy and Mirth, and other delectable things be made use of.

C H A P. V.

Of Weakness of Strength, and Faculties of the Soul.

WWeakness of Strength and Faculties is an Accident of Old Age.

Infirmity of Strength proceeds from a strange and unnatural Moisture softening the Nerves; or

From over much Dryness, whereby the Nerves are contracted, and therefore weakened; or

From the Concussion of the Nerves, as it often falls out in Souldiers exercising the sharp and dangerous Feats of War. For I have seen many men vigorously striving in the Combate, who being thereby weakned, lost the Garland of the Contest.

When the Weakness hath its Original from

from Dryness, that Medicine is useful, whose Root is of the Indian Plant.

When from Moisture, Meat made of the Vegetable Medicine may be profitable for the hurt strength.

But the *Weakness of the Faculties* sometime arises from the Moisture superfluous, Sometime from it deficient.

These Faculties although they may seem to be many; as the Appetitive, Digestive and Sensitive, because they have got many Names; yet the Faculty is truly one, as *Johannes Damascenus* affirms. And because this one Faculty is wont to perform different Offices in different Members, it is called by divers Names.

But by what Wayes these Faculties may be recreated, and being weak may be strengthened, I will shew hereafter in the Chapter Of *Repairing the Faculties*.

The Hurt of the Senses is an Accident of Sense, which often falls out even in young men.

This sometime happens in the *Occult*, Sometime in the *Manifest* Organs of the Senses.

When these Hurts are made in the *Manifest* Organs, they may be cured in the same manner, as the Wise have prescribed in the

When this Hurt happens in the *Occult Instruments*, it is made in three Parts of the Brain, wherein the Animal Power doth operate, namely in the fore, middle and hind part, which parts by *Avicenna* are called the Ventricles of the Brain.

In the hind part Oblivion and Remembrance is made by the Soul. Of which things *Royal Haly* speaks in his first Discourse of his Theory, saying, "That Old Age is as it were the House of Forgetfulness.

But *Seneca* affirms the contrary, namely, that when a man grows old, if he have formerly well exercised the Instrument of Memory, he will not be of a less Memory, than when he was a Young Man. Whence it happens that by long Exercise of one Instrument, the Force and Property of another is abated; as is daily experienced in Men of good Inventions, and Men of good Memories.

But the Hurt which happens in the first and second Ventricles of the Brain, wherein Imagination and the Distinction of things is made, is a Harm which falls not out on the Score of the Rational Soul, but on the Score of the Instruments wherein the Soul operates.

Now the Hurt of *Imagination* is said to be made two ways; In

In the *Instrument of the Brain*, wherein false things are feigned,

And in the *Visory Nerve*, which brings Light from the Eye. And therefore the Son of the Prince hath laid down two Chapters Of *the Hurt of Imagination*.

One among *the Diseases of the Head*.

Another in his Treatise Of *the Eyes*.

For this Hurt arises in these parts of the Brain, and not in the Organs,

Sometimes from an *Internal*,

Sometimes from an *External Cause*.

From an *Internal Cause* two Ways,

Either by *Nature*, when a Man is so hurt from his Mothers Womb, as soon as he is born into the World, and then the Hurt is incurable;

Or by *Accident*, and so it is made two Ways,

By things coming from *within*, and that sometime

From *evil Humours*, which do cause Infirmities of Body and Diseases; and then the Hurt is said to come from the Humours, which are in the Brain it self: Sometime

From *some other Member ill affected* by a blow or some other Cause.

But whatever Humour it be, so it be a bad one, it hurts and stops up the aforesaid parts

of the Brain. Which same Humour is bred of ill Food, that is, Melancholick and Phlegmatick, as also of Indigestion and sower things, and such as are dryed in the Smoak, and the like.

The Operation of the Soul is hindred also from an *outward* Cause, and that many Ways,

Sometimes from *stinking Vapours*, which infect the Body, and stop up the Organs of the Senses.

Among which Vapours those are worse, which come out of things diseased and labouring of Superfluity, and out of dead Carcases themselves, by reason of the Likeness they have with Humane Bodies. As of old it happened after a bloody War in *Æthiopia*, wherein were many dead Bodies, out of which a Pestilential Vapour came even to the Land of the Greeks; Whereupon so great a Mortality raged among the Grecians, that in those who did escape, there remained a Forgetfulness both of their own and their Childrens Names. Which *Galen* affirms according to *Avicenna* in his third Canon in the Chapter Of Signs gathered from the Operations of Animals.

An hurt of the operation of the Soul sometimes happens also

From a thick and troubled Air: And this

is the Cause that the Eastern People are more acute and subtil than other Men, because of the Want of Vapours. For they have a most subtil and pure Air. As is also manifest in our own People: For at a time when it is clear, they have their Acuteness of Mind more prompt, and their Wit more quick in searching out of Matters, than when it is cloudy. For a troubled Air dejects the Soul, makes it sad, and blends the Humours.

But there is a difference between a Gross and a Troubled Air.

A Gross Air is that which is something thick in Substance:

A Troubled Air is that which is mixt with the Parts of another thick Substance.

Which thing is apparent from the small Stars, which do appear and shine a little; but withal they twinkle and tremble. The Reason is, because there are many Exhalations and plentiful Vapours, and but few Winds stirring. So saith *Avicenna* in his first Book Of the Operation of Aerial Qualities.

This Impediment likewise happens through Neglect of cleansing the Body inwardly and outwardly. For outward Nastiness will obstruct and stop up the Pores,

and will hinder Nature from casting out new Excrements.

Sometimes also this Hurt ariseth from *Diseases*: Because it is impossible that a Sickly Man should have his Sense sound: For in our first Discourse of its Disposition it is said, That Sense is not perfect, nor the Understanding rational, except in time of Health; nor will there be any Soundness of the Rational Soul, but by the Soundness of the Vital and Animal Power, as *Aristotle* saith in his Book *Of the Secrets of Secrets*.

So that there is no Way to know and understand any thing aright, but by the Force of a clear Intellect: There is no Force and Power of a sharp Intellect, but by Health: There is no Health, but by an Æquality of Complexion: There is no Æquality of Complexion, but by a right tempered Harmony of Humours.

And therefore GOD most High hath delivered and revealed to the Prophets his Servants, and to some other Men, whom he hath illuminated with the Spirit of Divine Wisdom, a Way for the Temper and Conservation of the Humours.

NOTE

NOTE ON CHAP. V.

^a *Our Author here intends the great Plague of Athens, curiously described, by Lucretius, Lib. 6.*

A Plague thus rais'd laid learned *Athens* wast,
Thro' every Street, thro' all the Town it past;
Blasting both Man and Beast wth poysonous wind,
Death fled before, and Ruin stalk'd behind,
From *Egypt's* burning Sands the Fever came,
More hot than those that rais'd the deadly Flame,
The Wind that bore the Fate went slowly on,
And as it went was heard to sigh and groan:
At last the raging Plague did *Athens* seise,
The Plague, and Death attending the Disease:
Then Men did dye by heaps, by heaps did fall,
And the whole City made one Funerall.

First fierce unusual heats did seise the Head,
The glowing Eyes with bloodshot Beams lookt red;
Like Blazing Stars approaching Fate foreshow'd,
The Mouth and Jaws were fill'd with clotted
Blood;

The Throat with Ulcers, the Tongue could speak
no more,

But overflow'd and drown'd in putrid gore,
Grew useless, rough, & scarce could make a moan,
And scarce enjoy'd the wretched power to groan.
Next through the Jaws the Plague did reach the
Brest,

And there the Heart, the Seat of Life possess;
Then

Then Life began to fail, strange Stinks did come }
 From every putrid Breast, as from a Tomb, }
 A sad Prefage that Death prepar'd the Room ! }
 The Body weak, the Mind did sadly wait,
 And fear'd, but could not fly approaching Fate:
 To these fierce Pains were join'd continual Care,
 And sad Complaining, Groans, and deep Despair:
 Tormenting, vexing Sobs, and deadly Sighs ; }
 Which rais'd Convulsions, brake the Vital Ties }
 Of Mind, and Limbs ; and so the Patient dies. }

But touch the Limbs, the Warmth appear'd
 not great,

It seem'd but little more than natural heat :
 The Body red with Ulcers, swoln with Pains ;
 As when the Sacred Fire spreads o'r the Veins :
 But all within was Fire, fierce Flames did burn ;
 No Cloths could be endur'd, no Garments worn ;
 But all (as if the Plague that fir'd their Blood,
 Destroy'd all Vertue, Modesty, and Good :)
 Lay naked, wishing still for cooling Air,
 Or ran to Springs, and hop'd to find it there :
 And some leap'd into Wells, in vain : the Heat
 Or still increas'd, or still remain'd as great :
 In vain they drank, for when the Water came
 To th' burning Breast, it hiss'd before the Flame ;
 And thro' each mouth did Streams of Vapors rise,
 Like Clouds, and darkned all the ambient Skies :
 The pains continual, and the Body dead,
 And senseless all before the Soul was fled,
 Physicians came, and saw, and shook their Head :
 No sleep ; the pain'd and wearied Mens delight :
 The fiery Eyes, like Stars, wak'd all the Night.

Besides,

Besides, a Thousand Symptoms more did wait,
 And told sad News of coming hasty Fate :
 Distracted Mind, and Sad and Furious Eyes,
 Short Breath, or constant, deep and hollow Sighs ;
 And buzzing Ears, and much and frothy Sweat
 Spread o'r the Neck, and Spittle thin with heat,
 But salt and yellow, and, the Jaws being rough,
 Could hardly be thrown up by violent Cough :
 The Nerves contracted, Strength in Hands did fail,
 And Cold crept from the Feet, and spread o'r all :
 And when Death came at last, it chang'd the Nose,
 And made it sharp, and prest the Nostrils close :
 Hollow'd the Temples, forc'd the Eye-balls in,
 And chill'd and hardned all, and stretcht the Skin.

They lay not long, but soon did Life resign,
 The Warning was but short, Eight Days, or Nine :
 If any liv'd, and 'scap'd the fatal Day,
 And if their Loosness purg'd the Plague away, }
 Or Ulcers drain'd, yet they would soon decay : }
 Their Weakness kill'd them ; or their poyson'd
 Blood,
 And Strength with horrid Pains through Nostrils
 flow'd.

But those that felt no Flux, the Strong Disease
 Did oft descend, and wretched Members seise ;
 And there it rag'd with cruel Pains and Smart,
 Too weak to kill the Whole, it took a Part ;
 Some lost their Eyes, and some prolong'd their
 Breath

By loss of Hands : So strong the Fear of Death !
 The Minds of some did dark Oblivion blot,
 And they their Actions, and themselves forgot.

C H A P. VI.

Of the hurt of the inner Senses and the Brain.

SINCE I have already explained almost all the Causes of Age, and Old Age, as also the Hurts of the *exterior Senses*; now we must treat of those kind of Hurts, wherewith the^a Senses residing *in* the Brain are affected.

Which come to pass for two Causes, and are known three Ways, as *Avicenna* saith in his third Canon, in his Chapter *Of the Hurt of the Senses*.

They are known by three Ways, that is, by three kinds of Signs, which are not Signs of Diseases, that hinder Sense, to wit, of the Permutation of sense, of the Alienation of it, of Folly, of Madness, of a broken Memory, and of a depraved Imagination :

But I mean those for Signs, which are not truly Diseases, but happen as Hurts in the Senses, yet are reckoned among Diseases.

When we say [*In the Senses*] Understand by Senses, the Instruments wherein the Soul operates Sense.

Whereas

Whereas before we said, that this Hurt was produced by two Causes,

One of them is that which happens on the Score of the Rational Soul when it is weakned. For the Intellect being hurt, and as it were roving upon all manner of Thoughts, the Internal Sensations do deviate : But while Health is preserved in Man, no Hurt falls on the Intellect, nor therefore on the Sense.

Another Cause is, when in a sound Man some Hurts befall the Senses, which are not made on the Score of the Rational Soul alone, but on the Score of those Instruments, which by *Avicenna* are called the Ventricles of the Brain, without which the Soul is neither able to imagine, nor discern, nor remember.

And the Regiment contrived in this Epistle, will easily instruct a Man to remove such Hurt, to preserve the Faculty, so as to discern more subtilly, and to remember aright, also how to defend that no hurtful thing do fall into these Cells or Ventricles of the Brain.

From these things it may appear to your Clemency, by what means our Forefathers being soundly Wise obtained a clear Sharpness and Force of Intellect, able to pierce
into

into the Secrets of things : because, namely, they observed the Health not only of their Body, but the Regiment of the three Instruments of the Head ; and made use of the Properties of certain things, which afterward they altogether kept secret, lest they should come to the Hands of the Unfaithful.

And that this is possible, easily appears. The Prince of Philosophers in that Book which he published to gratifie the Request of *Alexander*, saith plainly, " That nothing is difficult to the power of Understanding, and that all things are possible in a way of Reason. And in the Secrets of *Hermogenes*, according to *Aristotle*, it is said, " That the chief, true and perfect Good is a clear and full Light of Understanding. And therefore *Seneca* said, " That Divine Seeds were disseminated in Humane Bodies, namely, Sense and Understanding. Now if he that hath these Seeds be a good Husbandman, things, like their Original, will grow up ; and if a bad one, he produces no other thing than what a barren Field doth yield.

I have also found this, That there is an admirable Virtue placed in Plants, Animals and Stones : Which is partly hidden from
the

the Men of this Age ; from the Property of which things Philosophers have obtained a Clearness of Understanding.

As for what concerns the *Memory*, the Signs which show the Damages of a hurt Memory, as the Son of *Abobaly* writes, are

When the Sense of Man is safe, and the Imagination of Things and Forms in Sleep and Waking is sound ; if Remembrance be not easie, the Memory is hurt. And then

If what a man hath invented formerly, he be not able when he hath Occasion for it, to call it to Mind, and the Imagination be safe, it is very likely the Memory is hurt, and that the fault lies in the hind part of the Head.

But the Signs of the Cogitation, that is, of the middle Part's being hurt, are these ;

If there be no Impediment in the Memory, and if a Man speak those things that ought not to be spoken, and fear those things which he ought not to fear, and think that to be good which is very hurtful, and judge that may be hoped which it is not lawful to hope for, and acts things not to be acted, and enquires into things which ought not to be enquired into, and if he can call to Mind whatsoever he pleases, then the Hurt is in the Cogitation,
that

that is, the middle part of the Brain.

Finally, Signs of a hurt *Imagination* are these; namely,

If a Mans Memory and Talk be as they ought to be: if he contradict not the things which he did himself; if he speak not those things which seem contrary to Reason; if he imagine not things not sensible; if he collect many things, if while he sees Particulars he see falsely, namely, Water, Fire, and the like; if he imagine weakly concerning the Forms of things in Sleep and Waking, then the Hurt is in the *Imagination* and Forepart of the Brain.

If two or three of these things be complicated, then the Hurt is in two or three Parts, that is, in the recesses of the Brain.

And when any of these things enclines to Diminution, the Disease is from Cold; if to Permutation, it is from Heat.

But some have thought that the Defect and Diminution of these Operations arises from the Diminution of the Substance of the Brain.

I have diligently collected the Cure of these Hurts from the Tables of the Parts of the Head, which the Son of the Prince *Abobaly* published in his Book *Of the Support of the Art of Physick*. And besides, I have
laid

laid down this way of Cure how it must be used, in the End of this Epistle; and there you shall find most fit Medicines for to cure this foresaid Accident.

For especially for this Accident, and in the second place for others, I composed this Epistle at the Perswasion of two Wise men in *Paris*.

For not only the Aged, but even Young Men for want of Regiment, and through Ignorance of certain things, as is daily manifest, being made in a manner blind, are miserably hurt.

And now we have finished the first part of this Epistle, concerning Speculative Knowledge: We must next speak of Operative or Practical Knowledge.

NOTES ON CHAP. VI.

^a Here Sense seems comprehensive of Reason. And this old Hypothesis of various Faculties, and their as various Seats, bears a most harmonious Concert to Reason and the newest Anatomick Phænomena. For neither do I think Faculties unnecessarily multiplied in this place; nor yet their Receptacles unduly assigned them.

E

If

If the Author's Imagination, Cogitation and Memory, that is, the Moderns Common Sense, Judgment and Memory, had been the same Faculty, he had such skill in the several Phases of these Luminaries (as Dr. Smith in his Portraiture of Old Age calls the Faculties of Mans Soul) that he would never have parcelled an Individuum into many distinct Species by Apparency. For we may remember, that in the foregoing Chapter he likes not Distinguishing between the Appetitive and Digestive Faculty, but thinks them one. And since Reason as well as so great Authority countenanceth this Triplicity of Faculties, I shall take leave to dissent from two Learned Men, a Physical Divine and a Theological Physician, i. e. Dr. Reynolds in his Treatise of the Passions, and the forecited Doctor Smith; and embrace the old Opinion.

Were there not a Defect in one Faculty when another is perfect in its Operations, I should think many the same one Faculty; But Experience showing one Perfect, when at the same moment another is Defective, I take such as Distinct. We may indeed refer in gross all Faculties of Man to the Soul, and so make them one. But if according to common acceptation, Seeing and Hearing be distinct, and those Faculties differ, that operate

rate by differing Organs, we shall be of the Author's judgment, when we consider the Regions assigned each Faculty.

The Evisceration of the Brain shows us various Ventricles near the Origination of the Nerves. Now the Nerves being the Inlets of all Ideas, it's not unlikely that the Ventricles are the Receivers. But whether in the Ventricles or in the Parenchymous Part of the Brain these sensible Ideas be concocted into other Notions, or where the Soul keeps her Elaboratory of Reason, I am not so absolute in usu Partium as to be able better to determine, than according to the probability of this Hypothesis. For

Consider the Eye, the principal Negotiator for the Imagination, it hath its Visory Nerves in the foremost Place, assigned to Imagination: But its Motory Nerves are near the Middle or Seat of Judgment, nay the Pathetic Nerves dare not cast a Glance without judicious leave. In the very middle or place of Judgment are the Nerves, which be the Moderators of the Countenance and the Tongue, the truest Indices of Discretion and Understanding. Then the Auditory Nerves are placed behind, and seem to carry their Ideas to the Cell of Memory, the proper Receptacle of Audibles. Behind these indeed come other

52 The Cure of Old Age, and Nerves; but they are only Mancipia Rationis, and do obsequiously put in Execution the Dictates of the Higher Powers.

Now if after this Anatomical Account I-magination, Judgment and Memory improve or impair according to the Good or Hurt that the fore, middle or hind part of the Head receive, we may as rationally conclude on the Seat of each Faculty, as Galen did on the Motory of the Hand, when he cured its lost motion by Application to the upper part of the Spine.

^b Our Authour hath made a large Progress towards the making of this good in his Book Of the Wonderful Power of Art and Nature.

^c Hippocrates in his Book Of Dreams takes very rational Presages as well as Diagnosticks of the state of Mans Health from the dark Visions of the Night; and so a Man may deal in Oneirocriticks without danger of Superstition or Shadow of Necromancy.

C H A P.

C H A P. VII.

Of Meats and Drink, which do more agreeably restore the Natural Moisture, that daily is consumed.

^a **M**Eats and Drink, which more agreeably restore the Natural Moisture, which is daily wasted, are many: And this Restauration is various, according to the variety of Constitutions, and according to the goodness of Juices in Meats and Drinks, as *Pliny* saith, and especially after the time of full Growth.

Now some good Juices proceed from Vegetables as well as from Animals, but none from Minerals, as the Son of the Prince *Ababaly* maintains in the Preface of his Regiment.

But the Natural Moisture which is daily wasted, may by ^b Diet and a right Course of Moderating ones Living be restored.

Which Course ought to consist, as much as may be, of things of a good Juice, and of other Vertues.

But according to *Pliny* those good Juices are better, which either Increase, or Repair the Natural Moisture.

E 3

And

And of those, some do render it purer : Some do make it stronger and more remote from Corruption.

And therefore things of good Juice do differ among themselves. For what do proceed from Animals bred on a fruitful Soil, do render the Natural Moisture more Sincere, and free from Destruction.

For Bread, Fish, Flesh and Wine, although they afford a good Juice ; yet sometimes they breed bad Humours.

But Bread yields a Moisture safer from Destruction than Flesh ; And Flesh produces a Moisture more remote from Corruption than Fish : Wine of the Vineyard affords one more remote than Drink made of Oats, or Apples, or Barley, or of other things.

For although in all the things aforesaid there may be found Food of a good Juice ; yet Wine breeds a more durable Moisture than any other Drink.

But Flesh and Wine and Yolks of Eggs are more apt to breed good Blood, than other harder things. And they are fit for Old Men, because Old Men want Restoration of Blood and Spirits. And the chief Goodness of Regiment in them, is that which heats and moistens, from Nutritives,
Bathes,

Bathes, Drink, long Sleep, long Lying in Bed, from Provocation of Urine and Expulsion of Phlegm.

And Prince *Abohaly* saith in his first Canon, in the Chapter *Of the Regiment of Old Men*, that Nutritives ought to be such as neither breed Melancholy, nor Phlegm, nor any sharp Humour ; as is the Flesh of Pullets, Partridge, Sucking Kids, Calves and Lambs ; hot, temperate, and moist Electuaries, and some Simples, amongst which are the better sort of Pine and Fistic Nuts (for they restore the natural and innate Moisture) and a certain Electuary made up of them and artificially prepared, and taken in great Quantity with Sugar of Roses. Whereof *Avicenna* speaking of the Consumption makes mention saying, that a Persian Woman, whose Grave was dug, and her Funeral prepared, by this recovered her Health, and restored her Natural Moisture.

But remember how I said, that, according to *Pliny*, things of a good Juice restore the Natural Moisture, and yet such as is often presently wasted, for this Reason ; Because bad Chyle is bred sometime from things of a good Juice in a hot Stomach, for that sometime the Meat is adust, as

Royal *Haly* saith in his Canon *Of the Regiment of Meat*: And also from Meats, that of their own Nature do breed a bad Moisture.

Sometimes this happens in things of good Juice, which are of the rank of *Animals*.

It is of great moment that the Feeding of these living Creatures be good; as in Fish and the rest of Animals.

For I have seen Chickens fed with Grapes, harder of Flesh, and more difficult of Concoction, than were most Water-Fowl.

The like one may see in Fish, as is apparent in Pikes: for they are not fed as other Fish; and therefore these breed better Food, which are themselves better fed.

And not only their Food is to be considered, but the Place wherein they are brought up. So we have seen Fish living in a muddy and foul Water, which of their own Nature use to breed good Food, have notwithstanding produced very bad; And on the contrary.

But in *Vegetables* four things are to be considered.

The *Soil*,

The *Air*,

The *Distance of the Sun*, and

The

The Kind of the Plant.

The *Soil* is considerable: Because Plants that grow in a dinged Soil, have Fruit which sooner putrefies, than such as grow other where.

The same may be said of Bread-Corn and other Grain. As is also evident in the Wine of that Vineyard which is nourished by the Juice of a dinged Earth: For that sort of Wine sooner decays than any other, and becomes dreggy.

Whence it fell out that a certain King drunk heartily of the Wine of a certain Husbandman's Vineyard, and when this Husbandman heard that the King was delighted with the Pleasantness of his Wine, he bethought him of husbanding his Vineyard more wisely, and he dinged it: After some space of Time the Wine began to be worse and to decay, and to have a worse flavor.

For a good Taste is the truest Mark of good Meat and Drink, that breed a natural Moisture, as *Isaac* speaks in his *Book Of Diet*, in the Fifth Tract *Of Fish*, saying, "That all Meat by how much the more savoury it is, by so much the better it nourisheth."

And things growing in a Soil not dinged,

ed,

ed, do not so easily putrefie, as those do which grow in a dunged Soil.

For (which makes for this Purpose) I saw a certain Mountain in some part of *France*, where Corn was kept without Damage in Granaries for six or eight Years: For that the Nature of the Earth *alone* is much better (than when forced with Dung) for bringing forth Fruits.

I have also seen in some Vineyards, propagated as it were of the same Seed and Original, and planted but a few Paces Distance, this to happen, that one produced Wine twice as strong and heady as the other; which was from the natural Vertue of the Ground from whence the Vineyard had its nourishment. For there was white Marle, which is said to be better than any other for to yield good Nourishment, by reason it is always fruitful.

A good *Air* is also to be observed: For Herbs and Trees, which grow in a good Air, are more remote from Corruption, and always are of a more vehement, and stronger Vertue.

And this therefore comes to pass, by reason of the Wind, that does there more freely pass and blow upon all things, drying up Putrefaction. Whence it is, that *Avicenna*

in

in his first Canon affirms, that Plants growing in Windy and Mountainous Places, are of a stronger and more unshaken Vertue.

I saw a Mountain in the Province of the Romans, wherein the Air was so pure, and the Plants of so great Goodness, that diseased and infected Cattel were in a small space of Time cured by them. And the same may be said likewise of Animals living in Mountainous Places.

Thirdly, *The Distance of the Sun* doth concur in the Generation of Plants. For Plants that grow in Places remote from the Sun, have their Fruit more crude, neither continuing so long without rotting, nor growing so hard as to be defended from Putrefaction. Therefore they breed a Humour more obnoxious to Corruption. As is manifest in Vineyards that are found in some part of the Kingdom of *France*, and in some parts of *Germany*, whose Grapes being laid on the Ground, especially in Summer Time, are corrupted. The Reason is, because the Water being made sower, is not all turned into Wine. And therefore *Isaac* lays down this as a Property of Wine, namely, That mere Wine mixt with Spring-Water, which hath no external Vapour any way mixt with it, is more powerful and strong, than

Watrish

Watrish Wine without Mixture. Because in Watrish Wine there is a sower Water, in a Strong and (as they call it) Vinous Wine the Sowerness is expell'd by the Heat of the Sun. But a high and frequent Boyling of Wine, while it is new, will take away that Defect; as also hot Earth or Gravel will help the Heat of the Sun, deficient through its great Distance.

Whence it easily appears, that the Presence of the Sun operates much, and that its Distance effects much in many things.

For those Countries that are farther from the Heat and Circumgiration of the Sun, want many sorts of Plants, as Olives, Figs, Pomegranates; and their Wines also are not so permanent as in hot Countries, where sometimes they are kept for ten Years.

Fourthly, We must consider what *Kind* the Plant is of; Because, although the three foresaid things concur, if the Plant be of a bad Kind, they effect or avail nothing.

Which is made manifest in some Kind of Grapes, that seem fairer to the Eye than others; yet Wine made thereof is corrupted in a shorter Time, nor is it of the like Relish, nor of so much Goodness in Breeding good Humours.

And thus we see the Native Moisture
may

may be restored, and when almost lost may be renewed by good Juices produced of Animals and Plants.

But some among the Chaldean Wise Men have believed, that all the Moisture of the whole Body, the Old being purged out, might easily be changed, and a new one be made. When to wit,

The inner Moisture is purged by Medicines;

The outer in the Skin and Flesh by Sweat, Uction and Scarification.

This Moisture also is restored by things of a good Juice *artificially* prepared for eating, wherewithal Medicines may be likewise mixt, that are not subject to Putrefaction.

And the exterior Moisture being thus evacuated by Sweat, and the interior by Medicines, it is requisite that this other Moisture, sprung of the foresaid Meats, be long preserved from Corruption.

And so the Old Moisture being subtracted, which was as it were all consumed, a new Moisture will be bred, the Man renewed, and his Life be made the longer: Which thing the Ancients did; and which even at this Time some Wise Men among the Chaldees know how to do. Of whose

Way

Way and Wisdom I am not altogether ignorant. And this was said to be done to a certain ^d German Captive by some Wise Men in *Arabia*.

But ^e *Ovid* saith, that he did this by one Medicine made up of many Medicines; although some are of the opinion it is fabulously reported.

From these and from other things (most Excellent Prince) it may easily appear to Your Clemency, by what means Men of former Time were long-lived, namely,

Because their Way of Living was more temperate.

Because their Food and Nourishment augmented the Natural Moisture, and preserved it long from Corruption.

And then, because there was a greater Purity of Air.

Moreover, because they better knew the Properties of Things, which guarded the State of the Body, that it was not presently dissolved.

The Knowledge of which things came imperfect to the Greeks, and so to us.

After we have seen what Meats and Drink restore the Native Moisture, we ought to consider what things they are that defend that Moisture, and protect it from Dissolution.

NOTES

NOTES ON CHAP. VII.

^a *The Reasonableness of the due Observance of Diet is most argumentatively inculcated by our Author in his Book Of the Wonderful Power of Art and Nature, in words to this purpose: "The Possibility of Prolongation of Life is confirmed by this, that Man is naturally immortal, that is, able not to dye: And even after he had sinned, he could live near a Thousand Years, afterwards by little and little the Length of his Life was abbreviated. Therefore it must needs be, that this Abbreviation is Accidental; therefore it might be either wholly repaired, or at least in part. But if we would but make Enquiry into the Accidental Cause of this Corruption, we should find, it neither was from Heaven, nor from ought but want of a Regiment of Health. For in as much as the Fathers are corrupt, they beget Children of a corrupt Complexion and Composition, and their Children from the same Cause are corrupt themselves: And so Corruption is derived from Father to Son, till Abbreviation of Life prevails by Succession. Yet for all this it does not follow, that it shall*
 " always

" always be cut shorter and shorter; because
 " a Term is set in Humane Kind, that
 " Men should at the most of their Years ar-
 " rive at Fourscore, but more is their Pain
 " and Sorrow. Now the Remedy against
 " every Mans proper Corruption is, if every
 " Man from his Youth would exercise a com-
 " plete Regiment, which consists in these
 " things, Meat and Drink, Sleep and Watch-
 " ing, Motion and Rest, Evacuation and Re-
 " tention, Air, the Passions of the Mind.
 " For if a Man would observe this Regiment
 " from his Nativity, he might live as long as
 " his Nature assumed from his Parents
 " would permit, and might be led to the ut-
 " most Term of Nature, lapsed from Origi-
 " nal Righteousness; which Term nevertheless
 " he could not pass: Because this Regiment
 " does not avail in the least against the old
 " Corruption of our Parents. But it being
 " in a manner impossible, that a Man should
 " be so governed in the Mediocrity of these
 " things, as the Regiment of Health requires,
 " it must of necessity be, that Abbreviation
 " of Life do come from this Cause, and
 " not only from the Corruption of our
 " Parents. Now the Art of Physick deter-
 " mines this Regiment sufficiently. But nei-
 " ther Rich nor Poor, neither Wise Men nor
 " Fools,

" Fools, nor Physicians themselves, how
 " skilful soever, are able to perfect this Regi-
 " ment either in themselves or others, as is
 " clear to every Man. But Nature is not
 " deficient in Necessaries, nor is Art com-
 " plet; yea, it is able to resist and break
 " through all Accidental Passions, so as they
 " may be destroyed either all together, or in
 " part. And in the Beginning when Mens
 " Age began to decline, the Remedy had been
 " easie: but now after more than five Thou-
 " sand Years it is difficult to appoint a Reme-
 " dy. Nevertheless Wise Men being moved
 " with the aforesaid Considerations, have en-
 " deavoured to think of some Ways, not only
 " against the Defect of every Mans proper
 " Regiment; but against the Corruption of
 " our Parents. Not that a Man can be re-
 " duced to the Life of Adam or Artefius, be-
 " cause of prevailing Corruption: but that
 " Life might be prolonged a Century of Years
 " or more beyond the common Age of Men
 " now living, in that the Passions of Old
 " Age might be retarded, and if they could
 " not altogether be hindred, they might be mi-
 " tigated: that Life might usefully be pro-
 " longed, yet always on this side the utmost
 " Term of Nature. For the utmost Term of
 " Nature is that which was placed in the first
 " Men

" Men after Sin: and there is another Term
 " from the Corruption of every ones own Pa-
 " rents. It is no Mans Hap to pass beyond
 " both these Terms: but one may well the
 " Term of his proper Corruption. Nor yet
 " do I believe that any Man, how Wise soe-
 " ver, can attain the first Term, though there
 " be the same possibility and aptitude of Hu-
 " mane Nature to that Term, which was in
 " the first Men. Nor is it a Wonder, since
 " this Aptitude extends it self to Immortali-
 " ty; as it was before Sin, and will be after
 " the Resurrection. But if you say, that nei-
 " ther Aristotle, nor Plato, nor Hippocrates,
 " nor Galen arrived at such Prolongation; I
 " answer you, nor at many mean Truths, which
 " were after known to other Students: And
 " therefore they might be ignorant of these great
 " things, although they made their Assay. But
 " they busied themselves too much in other
 " things, and they were quickly brought to Old
 " Age, while they spent their Lives in work-
 " and common things, before they perceived
 " the ways to the greatest of secrets. For we
 " know that Aristotle saith in his Prædica-
 " ments, that the Quadrature of the Circle is
 " possible, but not then known. And he con-
 " fesses that all Men were ignorant of it even
 " to his Time. But we know that in these our
 " days

" days this Truth is known; and therefore
 " well might Aristotle be ignorant of far
 " deeper Secrets of Nature. Now also Wise
 " Men are ignorant of many things, which
 " in time to come every common Student shall
 " know. Therefore this Objection is every
 " way vain,

^b Lessius his Quantity of Diet with the Au-
 thors Quality might effect, what we scarcely
 dare expect, towards attaining of this Longe-
 vity.

^c Hence it is very observable, how in po-
 pulous Places, besides the Infection of the Air
 mentioned in the first Chapter of this Book,
 the Fields are so forced for Herbage for Cat-
 tel, which feed Men either with their Milk
 or Flesh; and there are so many hot Beds in
 Gardens and Orchards, which also supply
 Mens Tables, that our Food being of so cor-
 rupt an Original, it can be no Wonder to see
 the great Disparity between Burials and
 Christnings in the Registers. And though in
 such Places fewer grey heads be seen than in
 the Country; yet it is because in populous Pla-
 ces fewer arrive at this infirm Maturity.

^d Our Author in his Book of the Won-
 derful Power of Art and Nature, saith thus,
 " It is proved by the Testimony of the Popes
 " Letters, that a German, who was a Slave

“ among the Saracens, took a Medicine,
 “ whereby he prolonged his Life to five Hun-
 “ dred Years. For the King that kept him
 “ Prisoner received Embassadors from a great
 “ King with this Medicine; but because he
 “ mistrusted them, he made tryal of his Pre-
 “ sent upon this Slave. And Artefius more
 than doubled the Germans Age.

• The Poet having made a Discovery of
 some odd Ceremonies, how Witches cure Agues,
 and what Verse can do; sets on the Kettle for
 Medea, to parboil old tough Æson to more
 tender years. Ovid Met. Lib. 7.

Mean while in hollow brass the Medicine boils,
 And swelling high, in foamy bubbles toils.
 There seeths she what th'Æmonian Vales produce,
 Roots, Juices, Flowers, and seeds of Sovereign use:
 Adds Stones from Oriental Rocks bereft,
 And others by the ebbing Ocean left;
 The Dew collected e're the Dawning springs;
 A Screech-Owls flesh with her ill-boding Wings;
 The intrals of ambiguous Wolves, that can
 Take and forsake the figure of a Man;
 The Liver of a long-liv'd Hart: then takes,
 The Skaly skins of small Cyniphian Snakes.
 A Crow's old head and pointed beak was cast
 Among the Rest, which had nine Ages past.
 These and a thousand more without a name
 Were thus prepared by the barbarous Dame,
 For humane benefit. Th' Ingredients now
 She mingles with a wither'd Olive Bough.

Lo,

Lo, from the Caldron the dry stick receives
 First Verdure, and a little after Leaves;
 Forthwith with over-burthening Olives deckt.
 The skipping Froth, with under-flames eject,
 Upon the Ground descended in a Dew;
 Whence vernal Flowers and springing Pasture
 grew.

This seen, she cuts the old Mans Throat, out
 scrus'd

His scarce warm Blood, and her receipt infus'd,
 His Mouth or Wound suckt in. His Beard and
 Head

Black Hairs forthwith adorn, the hoary shed.
 Pale Colour, Morphew, meagre Looks remove;
 And under rising Flesh his Wrinkles smooth.

His Limbs wax strong and lusty. Æson much
 Admires his Change; himself remembers such
 Twice twenty Summers past: withal, indu'd
 A youthful Mind, and both at once renew'd.

 C H A P. VIII.

*Of those things that defend the Natural Moi-
 sture, when bred, and restrain it from Dis-
 solution, and that render it more sincere,
 when restored.*

THings that defend the Natural Moi-
 sture from Dissolution, and when
 restor'd, that render it more sincere, are
 three.

F 3

One

One whereof ^a swims in the Sea.

Another is ^b hid in the inmost Recesses of the Earth.

The third is usually ^c found in the Bowels of the Animal, that lives long.

These three do not only defend the Radical Moisture from Dissolution, but they preserve it and its Natural Heat in good Temper: So that they depart not from their Temper and Harmony, and while these two are not changed, there need be no fear of Sickness in Man.

For in these two Health and length of Days do consist, as *Aristotle* saith in his Epistle to *Alexander*.

Although these Kind of Things be known, nevertheless they ought to be, most accurately chosen and skilfully prepared: for all the Secret is in their Preparation, which the Wise have concealed, because they are of a thick Substance, and must be very finely ground.

For the Son of the Prince *Abobaly* saith in his second Canon in the Chapter *Of the judgment of certain Medicines*, that all Medicines of a thick Substance must be ground as fine as can be; and good reason, since our Intention is, that they should come to the utmost End of their Journey,
and

and that they should pass to the fourth Digestion, and to the Heart and Members of Similar Parts.

But these forementioned things stand in need (as I said before) of Choice and of divers Preparations, one of which may be better than another, and the last or third the best.

But the Medicine which is found in the Bowels of the long-lived Animal, is a Gristle which will weigh above one Scruple, which in almost all other Creatures is Blood.

One of these Animals was found in our Time, about whose neck there was a golden Collar put, wherein was written, *Hoc Animal fuit positum in hoc Nemore tempore Julii Cæsaris, i. e. This Animal was put in this Wood in the time of Julius Cæsar.*

This Medicine, cold of it self, if it be mixt with hot Cordials, preserves the Moisture, that it be not dissolved, and the Natural Heat, that it be not extinguished.

As to that which swims in the Sea, some say it is cold, some will have it temperate in Complexion. And *Isaac* discoursing of it, affirms, that it clarifies the Blood, especially that of the Heart it self, and discusses and attenuates its gross Nature, it dries up

Defluxions and hurtful Humours in the Eyes; it is very good for those that are troubled with the Palpitation of the Heart, and for the fearful and suspicious, who are troubled with Melancholy. And others have thought that it is very good for those that are troubled with the falling Sickness, and that it causes a Man to vomit congealed and clotted Blood, whether from a Wound or from any other Cause, if the Powder of it be taken in Drink; and if it be mixt with any other Liquor, it will cure the Ails that come of the fourth Digestion, if the Skin be washed therewith, such as are the white Morpew.

But that Medicine which by Nature is wisely enough laid up in the Bowels of the Earth, hath this Property, that it keeps the Natural Moisture from being so soon corrupted; and it also retains it in its natural Temper, and most commodiously fenceth the Native Heat, that it contract no strange Quality, and it recalls all things intemperate in the Body to a Temper. And *Isaac* saith in his Book *Of the support of the Art of Physick*, that it hath Power to help a weak Stomach, the fearful, and such as are troubled with the Passion of the Heart; and is an excellent Cure for them that are
polluted

polluted and infected with Baldness and the Leprosie.

And the Prince saith, that this best of Medicines is very profitable for Headaches and the shaking Palsie; and also for those that by night being mischievously fascinated in their Brain, out of Madness talk to themselves.

Nor is it to be wondred, that this Medicine can do such great things, because the Son of *Zacharias* saith it is temperate in the tenth Degree, and surpasses and exceeds all others in Temper. For there is in it an equal and right Nature, and it is not subject to the Corruption of any of the Elements.

Whoever therefore doth earnestly desire to preserve any Humane Body perfect in Health and unhurt, and to hinder, that the Internal Moisture be not easily diminished; to renew the Moisture it self; when renew'd, to defend it from too quick and hasty Destruction, and so to cherish the Powers of the Body, as that they may not be hurt of these Six Causes that continually change the State of the Body, let him most studiously seek out this thing. For it will easily perform all these things, as *Aristotle* saith in his Book *Of the Secrets of Secrets*;

Secrets; nor will it suffer Mens Health to be endangered or overthrown by these Causes ill proportioned.

For these Causes do very much Harm to the Complexion and Composition of the Body, as was said before in the Chapter Of *the Causes of Old Age*.

Aristotle thinks it impossible, that Medicines so fading and so soon perishing, should be able to preserve Mens Bodies in Health, that they be not dissolved before the Time, or that they should repel and restrain all the Accidents of Old Age. But Physicians believe they are able to do this, and that with Aromatick Medicines, which also are subject to Corruption. Therefore this to me seems possible.

For this Medicine doth admirable things when it is well prepared, and very well drawn out: And when it is made after the best preparation, it produces sublime Operations. And in this is the whole Secret of the Ancients.

Know you therefore (most Gracious Prince) that the Uses of the things aforesaid are great; and understand, that they can easily retain the Natural Moisture and Heat in Temper.

And may be that Water was of this kind,

kind, which an aged Husbandman in the Kingdom of *Sicily* being weary at Plow did drink. He thought it was like yellowish Water, and after he had greedily swallowed it up, being warm with the Heat of his Labour, he was so changed in Complexion and Strength, that he became as it were of about thirty Years of Age, and was endowed with better Judgment, Memory and Understanding, than he had before. He lived after that at the Kirgs Court fourscore Years.

Some Wise Men have asserted, that some Cordial Medicine ought to be mixt with these Medicines, such as Saffron and Musk.

For Saffron carries Medicines to the Heart, cures its Trembling, takes away Melancholy and Care, refreshes the Brain, cheers the Soul, begets Boldness; and then especially, when it enclines to Redness, having a Sphærical shape, as we have said formerly.

After we have seen what things they are, which defend the Native Moisture, that it do not quickly suffer dissolution, and what things generate it anew, or when renewed, do make it more sincere, and preserve its due Temper of Heat; now we ought to consider, what things they are that hasten untimely

NOTES ON CHAP. VIII.

^a This is Coral, which is most certainly bred of a petrifying Juice: But whether this Juice sprout of it self into a Stony Shrub; or whether it first take a Wooden Form and after turn into Stone; or whether it penetrate and transmute some dead Plant found in the Sea-Water, and so retain its Shape, is altogether doubtful. The Reason is, because there are Branches of Coral found, whose Substance partly resembles Wood, partly Coral. Some report as if there were Coral-Berries. There is Coral of divers Colours; but red is the best.

^b Here Gold is meant, which is the most noble and solid of Metals, yellow of Colour. bred of the best digested and fixt Principles.

^c Here is meant the Bone of a Stags Heart, which is either made of the Root of the Aorta, or of the Tendon at the Base of the Heart, that in Time becomes hard and turns into Bone. All these three are reckoned among the highest Cordials and Alexipharmaca, that are yet known to any Physicians, who concur
with

with our Author in the Vertues of them.

^d The Author in his Book Of the wonderful Power of Art and Nature speaks thus, "A Countryman as he was at Plough, found in the Field a Vessel of Gold with Liquor in it, and thinking it had been the Dew of Heaven, he washt his Face and drunk. And being renewed in Spirit, and Body, and Goodness of Wisdom, of a Cowherd he was made Groom Porter to the King of Sicily, which happened in the Time of King William.

^e All Cordials are in some Mens Opinions Spices. For Spices are grateful to Nature, and by reason of their Fragrancy do penetrate quickly, even if but outwardly applyed. They quickly refresh the Spirits. Now

Whatever Medicines are amicable to Nature, are fragrant, and with Ease and Speed refresh the Spirits, are true Cordials.

But, Spices are such;

Therefore true Cordials.

The Major is from Hippocrates. And Spice may be defined a Vegetable, Animal, or Mineral (if Chymistry can afford such) that is sweet in Smell and Taste. The Minor may be proved by Induction. And all fragrant things may be reckoned Spices. Hel-
mont

most is of Opinion in his Tract of Butler's Stone, that the Vertue of Cordial Medicines consists in Smell. The Aromatick Compositions of the Antients for Cordials prove this. Sennertus will allow neither Food nor Physick to be restorative, but what is Aromatick. And Hippocrates in his Book of Food bids them that want present Refreshment, use a liquid Medicine; but if one would restore with more Speed, do it by Smell.

C H A P. IX.

Of Meats and other things which do especially introduce and hasten the Accidents of Age and Old Age.

THings which cause Greyness and other Accidents of Age are these, Fruit, Fish, moist Herbs; ^a all kinds of Milk, Wheat boil'd with Water, Grewel, frequent and daily drinking of Water, over-much Use of sweet Water, frequent Sports of *Venus*, immoderate Blood-letting, For these things dissolve the Native Moisture.

And also superfluous Drunkenness, plucking

ing off the Hair, Touching of cold things, and Washing with them, such as is Oyl of Elder, Rose-water, Elder-water, ^b Camphire. Frequent Washing hurts, now and then it does no harm, if the Face be wiped with a Cloth. For Wiping is of much Force. To these we may reckon the Smell of cold Dill, and its Powder, the Smell of Sulphur and its Smoak, the Steam of Quick-silver and Arsenick, dwelling in cold and very moist Places.

And he that desires to avoid Grey-headedness, let him shun moist Meats, let him often provoke Vomit, when he is full, let him take *Trifera*, which is made up of Black, Emblick and Bellirick Myrobalans, and of other things that hinder Greyness. Also let him not gorge himself with Wine, let him mix Water with his Honey, let him abstain from Meats that breed Phlegm, let him live content with fry'd and roast Meats, and let him use the Water of Vetch.

All these things, as *Rasy* saith in the Chapter *Of Adorning the Hair*, are a Cause that the Blood enclines to Cholerick Dryness, and that it becomes thick; and they utterly overcome Phlegm.

For *Avicenna* saith in the Chapter *Of Things*

Things that hinder and keep back Grey Hairs, that while the Blood remains fat, thick, hot and clammy, the Hairs are Black; and when it is Watry, they wax Grey.

Aristotle also in that Book which he wrote almost in his Old Age, incited there-to at the Request of *Alexander*, affirms, that ^c Laughter also is a Cause of Old Age and hastens on its Accidents.

We have spoken of the *Causes*, now let us discourse of the *Remedies* that purge those humours, which are so troublesome to Men, and which bring on the most miserable Accidents of Old Age.

NOTES ON CHAP. IX.

^a Formerly our Authour attributed Grey-ness to Phlegm, here he reckons up the Causes of Phlegm. For all these either cool or moisten, or do both. And Milk, though a Cure for an Heſtick or Consumptive Person in both these respects (he being hot and dry) yet it is not proper for all Men, especially when the Inwards are distempered or in a Fever: for it is very apt to corrupt. Besides it is above all other Phlegmaticks an Enemy to the Head, the Seat of Phlegm according to Hippocrates,

Hippocrates, and therefore to all the nervous kind. Thus does an Infant anticipate Old Age in the Causes, and whiten its Locks in the Nurses Milk, before they be grown.

It would make a Man laugh to see some Ladies laterem lavare, while by their Camphorate, and (as they think) youthful Washes, they hasten that Deformity they would thereby prevent. And illiterate Chymists would make as good sport, did not their Tragical Miscarriages beg your Pity. For what more miserable than to seek their Panacea's, their Tree of Life; in the mortal Fumes of Mercury, Arsenick, Antimony, and such things?

Laughter may very reasonably be thought a Cause of Old Age: because it is so prodigal of the Vital Flame, that as burning Spirits blaze out their efficacious parts, and leave only a vapid Phlegm behind; so in the midst of Laughter the heart may be sad, and these Sanguine Flashes go out in gloomy Melancholy, the Aged Humour.

C H A P. X.

Of things which refresh and recreate Old Age, and hinder its Accidents.

ALL Wise Men who have discoursed of this Matter, do unanimously agree in this; That those things which purge Phlegm, do cast out the humour, which is the cause of Greyness and the Original of the Accidents of Old Age.

But *Avicenna* in his first Chapter *Of the Complexions of Ages and Kinds* affirms, that not only Phlegm, but that all strange and extraneous Humours are the Causes of these Accidents. I judge this to be true; but it is Phlegm especially that doth the thing.

Therefore ^a Vomit is useful, especially afternoon, as *Avicenna* saith in his fourth Tract *Of Adorning*: Neither ought a Man to take a Vomit every day, but once or twice a Month, as *Rasy* teacheth in his Regiment, in his Book to *Almansor*, in the Canon *Of Vomit*. And so all the Latin Physicians do agree in this.

Galen's Purge is *Pilula de Mastiche* and *Aloes*: For they purge Phlegm, as *Isaac* saith in his Book *Of Greyheadedness*.

Also

Also the Purge that *Haly* appoints, and *Avicenna* likewise, hath this Property, namely, to purge gently the hurtful Humours, without any harm to the Native Moisture. And therefore Purging is proper, which we ought to use in extruding these kind of Humours; and it must be understood of that Purgation, wherein there is no Laxative but *Aloes*. And such *Aloes* ought to be *Hepatica*, as saith *Royal Haly*.

Its Attraction is not from far and remote Parts, but from those it meets in its way, that is, from the Stomach and Guts, and the remoter Place of its Attraction is the Liver without the Veins, as is manifest in the second Canon, in the Tract of *Hiera*.

It seems also very likely that every ^b kind of Rue hath the Power of Purging these things. For *Aristotle* in his Epistle to *Alexander* appoints, that he should take Rue every Morning. He saith that Rue drives away the Phlegm of the Stomach, that it is the Life of the Liver, that it stirs up the Natural Heat, and dispels Windiness. *Haly* also saith this in his Regiment.

Old Men ought to be purged, not with sharp and violent Purgatives, but with milder, as with Broth of Pullets, &c. and

G 2

other

other gentle things as with *Myrobalans*, *Chepuli*, and many of the same kind.

Besides, ^e Citrull-Seed is useful in purging the Reins and cleansing of Humours. Rue also purgeth the Head and Reins, Stomach and Liver, as we have said before.

A Clyster also that purgeth Phlegm well, restrains the Accidents and Weaknesses of Old Age, as *Avicenna* saith in his *Canon Of things that keep back Grey Hairs*: In which Clyster these things ought properly to be, Mercury, Dwarf Elder, and Elder, so they be well mixt and strained in the Clyster. Such a gentle Clyster is very profitable for Old Men, whose Nature is weaker.

But it should seem, that every Purgative rather brings on than restrains Grey Hairs, and provokes the Accidents of Old Age, so that they approach the sooner, rather than it puts any stop to their coming, because *Hippocrates* affirms, as *Avicenna* testifies in the Chapter *Of Exercise*, that Purging Physick draws from the Body the greater share of the Natural Moisture, which is as it were the Substance of Life.

This is true, if such Physick be administered, as doth indifferently purge ^d every Humour; or if it be given to such as are ^e well enough in Health, and do not
lack

lack the vertue of a Medicament.

Black Hellebore also well prepared doth separate the Humour, that is the Cause of these Accidents; and *Avicenna* saith, that its Nature is to change the evil Complexion of the Body, and to bring on a better.

The Use also of Bathes is profitable for a fasting Stomach: for it consumes the Phlegmatick Moisture, especially in those that are of a cold Constitution.

In like manner Gargarisms, as *Aristotle* saith in his *Book Of the Secrets of Secrets*.

Old Men also are to be bathed fasting, especially they that are Phlegmatick. For it is better that a Man should receive from the Moisture of the Bath, than the Bath from the Moisture of a Mans Body.

But the Bath draws the Humours to the Superficies and Skin of the Body; and therefore seems rather a Cause than Impediment of Greyness, and rather to make Men grey than to preserve them from Grey Hairs.

Therefore we have added, that Fasting must precede, and Evacuation of Superfluities be before Bathing, as *Hippocrates* saith.

Trisera of Black, Emblick and Bellirick Myrobalans is one of those things which averts the Infirmities and Accidents of Old

Age, as *Rasy* affirms in his Tract *Of Adorning the Hair*; also an Electuary of Indian Myrobalans with Sugar keeps back Grey Hairs, as *Rasy* saith in his Book to *Almansor*. Chewing of preserved Myrobalans is a Cause, that the Hairs do not so early put on Greyness. *Avicenna* also testifies this in his Canon *Of Things hindring Grey Hairs*. And if chewing of *Myrobalans* and *Chepuli* preserved be daily used, Youth is more easily preserved.

For this *Trifera* operates by drying up the Phlegm; and that the more, if the Pine-Nut be added, which is hot and moist in the third, according to some in the second Degree: but a small Quantity is to be added.

For it hath the Property of drying up the corrupt Moisture, of breeding a good one, of making that fat, and of strengthening a sick and debilitated Body: It is good for the Cough, and putrefyed Humors in the Lungs, it cleanseth the Humors in the Reins and Bladder, it prevents Ulcers of the Bladder, and removes the Stone. It is a Medicine most fit for Old Men, and for them that have a cold Complexion: It must be taken after Meat: It hath more Vertue when fresh than old; and

and (which is a Wonder among the Secrets of Nature) it may be both Meat and Medicine:

Meat, in that it restores the Natural Moisture;

Medicine, in that it dries up and cleanseth all strange and foreign Moisture.

Evacuation of the Preternatural Humidity is performed by any Medicine whatever, wherein are put the ^f Scales of Iron; but with more ease and better, where there is Gold well prepared, as *Avicenna* saith in his Tract *Of Things which keep back Grey Hairs*.

For Gold hath the Vertue to divide and separate the Phlegmatick Matter from the true and useful Humour of the Body.

That Medicine also whose ^g Mine is the Indian Plant, casts out the redounding Plenty of Phlegm. Of which the Prince speaks, saying, That it is of a hot and dry Complexion in the Second Degree, of subtil Operation and Complexion; it opens Obstructions, drives away Wind and Vapors, strengthens the Bowels, bridles and restrains Anger, removes strange and hurtful defluxions of the Humors, refreshes the Nerves, and bedews them with a thin and subtil Moisture; it is very good for the

Brain, it sharpens the Senses, cheers the Heart it self, and hath also a Vertue to stop immoderate Urine and the Melancholick Dyfentery.

Isaac speaks thus of it, "It strengthens
" all the inner Parts, expells the Superflui-
" ties of the Body, opens the Obstruction
" of the Liver, and helps the Superfluity
" and Defect of the Bladder.

That is to be made choice of, which is of a blackish Inside and Outside, which contains as it were a Horny Hardness. The best is easily known: for being cast into Water it easily sinks to the Bottom.

The Medicine which lives ^h in the Air hath a Property of Strengthening, Dissolving, Attenuating, Cleansing and Consuming; It strengthens the Heart and all the principal Parts, it dissolves, attenuates, cleanses and consumes superfluous Phlegm, and Melancholy, wheresoever it abounds in Mans Body, but especially if it be in the Stomach and Brain. Whence it is said to have an unspeakable Vertue against the Passions and Troubles of Old Age, whether it be taken in Meat, or in Drink, or in an Electuary.

It is read in some Book of the Latins, that a certain Queen wrote to another, that
this

this was good against Old Age, that it did help the Melancholick, and Persons troubled with the Passions of the Heart.

Also an Indian King wrote to another Prince, that he had no Treasure within the Confines of his Kingdom preferable to this Plant.

Of it is made an Oyl most profitable for the Sight, and most adverse to the Accidents of Old Age.

It is said to live in the Air, because without the Air it receives not Nourishment.

This is manifest in ⁱ Roses, which in the Spring are bent back under Ground, and may be kept to Mid-Winter.

The Property of its Flower doth not abide above a Year: As the Moon encreaseth, its Flowers encrease, and indeed as the Moon decreaseth, its Flowers decrease. In Spring Time at the encrease of the Moon its Flowers are to be gathered; and in this Plant there are Ten Properties or Vertues.

The Medicine which lyes hid in the Sea agrees with and may be mixt with these aforesaid; for it is of admirable Vertue and Efficacy against those Passions of Age and Old Age, as Experience shews.

It is hot and dry in the Second Degree,

as *Isaac* affirms; it strengthens the Stomach, the Senses, and all the inner Parts. It very much helps against Fainting and the Falling-Sickness, if it be given to the Patients in the Winter or Spring-Time, so long as it doth keep.

The Use of the aforesaid Medicines will not do so much good in a hot Season ^k and Complexion, unless as much of a cold and moist thing be mixt with them, to temper their Heat and Dryness; also a little Saffron must be added.

We have done with the things which purge and waste those Humours, whence do flow all the Accidents of Old Age.

NOTES ON CHAP. X.

^a Here this great Chymist shews himself as great a Rationalist as *Galen* himself; and he proceeds in the readiest Method and with the choicest Medicines, that the most famous Physicians, whether Greeks, Latins, or Arabians, could furnish him withal.

^b There be three kinds of Rue, i. e. Garden-Rue, Wall-Rue, and Goats Rue, all of them Herbs of great Efficacy and Use in Physick. But perhaps our Author means principally

cipally Garden-Rue, which is of two kinds, narrow, and broad-leaved.

^c The Seeds of Citrulls or Water-Melons are Diuretick, Opening, and take away the Sharpness of Humours, they cleanse the Reins and Bladder, and lay the Effervescency of Blood and Choler.

^d Here the Panchymagoga, Pills and Elixirs of our Quacks, and

^e Here their general Directions for such their Trash are sufficiently exploded. For it requires the deliberate and particular Consideration of the best Physician, whether to purge his Patient at all, and (if requisite) with what sort of Physick, and where to terminate the Dose. Of how many Murders then must they be guilty that let fly their poisonous, ill-prepared and worse proportioned Doses at a venture among the Multitude, upon their own and their poor deluded Patients small Discretion when and how to take them?

^f Iron consists of a more crude Mercury and Sulphur than Gold doth; but comes very near Gold, if well prepared: For as when the Body of Gold is opened, it becomes Aurum fulminans, so Filings of Iron or Steel dissolved in Aqua Fortis, and precipitated with Oyl of Tartar, become Ferrum fulminans, and opening as the other is. And with-

out

out doubt well prepared Chalybeates cautiously administred are very advantageous to many Patients.

^s This is the Antients Agallochum, the Moderns Lignum Aloes. It is a Wood that is brought from India and Arabia, speckled, of a sweet Smell, in Tast astringent, with some Bitterness; it is cloathed with a Skin, more truly than with a Bark, a little particoloured. But Garzias will have it a Tree like an Olive-Tree, sometimes less, which grows no where but in India. There are several sorts; but our Authour gives you the Marks of the best.

^h Some think here is meant Rosemary, others a kind of Silk: Both which (especially the former) all Physicians account great Revivers of the Spirits.

ⁱ Our Authour seems here to intimate something of a Christmas Rose; which to him was a Work of Nature; to the Monks a Miracle. Like the Rose of Jericho or S. Mary, which the Monks will have to be a Rose: But is indeed a sort of Treacle-Mustard. Their Argument taken from Ecclesiastic. 24. 14. As a Rose-Plant in Jericho, is false: For this Plant grows not about Jericho, but in Arabiâ Desertâ on the Shore of the Red Sea. And that Place in Apocrypha must be

be understood of Red or Crimson Roses. And then its Effect is a Cheat. For Women use it out of an Opinion, that at the Time of Travel it will shew the hour of Birth. Seeing (as they are verily perswaded) if it be put in Water it opens not, before the Child begins to be born, and doth open the inner Orifice of the Womb. But this supposititious Rose put in Water at any Time openeth it self, and not only on Christmas-Eve and at the Time of Birth. Nay, it hath opened it self, when the Child has been dead in the Womb. O wonderful! that such Superstitions should prevail amongst People called Christians; and yet it hath crept into the hearts of silly Women, That a Rose of Jericho (especially if consecrated by the Pope) can do more than the Divine Power. Bellonius Obs. l. 2. c. 86. p. 338. elegantly describes it. "The Plants
" which grow on this Plain call to mind a
" certain little Plant, which some Impostor
" Monks have named the Rose of Jericho;
" whose Root being put in Water, because the
" Plant doth open, they have taken some tolera-
" ble pretext for their Imposture: And to cause
" Admiration in the Spectators, they affirm that
" it only opens on Christmas-Eve, and when
" a Woman is in Labour. And they that
" know not the Nature of it, think it can
" open

" open at no time else ; but they are deceived.
 And Cornutus c. 45. De Pl. Canad. p. 114.
 gives the Reason why it opens it self: " Nor
 " doth Water this in green Plants only ;
 " but in the dry also, which we may see in
 " the Rose of Jericho, thirty years after it
 " is pulled up; whose Root, if you wet with
 " Water, the Plant which had its Branches
 " wound on a heap, shrivel'd, dry and dead;
 " presently its Arms do revive, and the con-
 " tracted Flowers expand themselves by a
 " certain stupendous Miracle of Nature;
 " whereby Midwives impose on poor teeming
 " Women, when they affirm that this there-
 " fore happens, because the time of Birth is
 " at hand : But it is a Story : for the same
 " happens at any time, if it have Moisture.
 Now by what reason Water applied fresh to
 the dry Rose of Jericho causeth it to bud and
 blossome ; by as great reason may the new-ad-
 mitted Air revive the Rose-bud, buried in
 the Earth some Months before : For Na-
 ture, the main Impediment removed, will pro-
 ceed on her Work, and may begin to perfect
 that in December, where She left off (being
 stopt by Art) in March or April before. And
 by such artificial Methods, I believe, were
 those sudden (but reputed Magick, or Mira-
 culous) Productions of Plants and Animals
 procured,

procured, which have characterized so many
 Devils or Saints to the less-considering part
 of Mankind, but in reality were only the
 Casts of the subtil Artists Skill in Nature.

" This great Physician here intimates to
 us, that one Salve will not serve every Sore ;
 but that all Indications are to be considered,
 before the most curious Analeptick be given.
 And then according to the Temper of the
 Season and the Patient, he orders other Sim-
 ples to be mixt with it to qualifie any Ex-
 cess: Which is one great Reason why Phy-
 sicians compound their Medicines.

C H A P. XI.

Of those things which preserve Youth, and
 cause Grey Hairs to fall, and Black or
 Youthful ones to come in their room.

ALL hot Oyls preserve Youth, so far
 as they hinder the Falling and Grey-
 ness of the Hair.

Oyl of Gith especially doth this, and Oyl
 of Costus, as Avicenna saith in his Treatise
 Of Oyls, and of things that keep back Grey
 Hairs. Oyl of Costus taken in Drink hin-
 ders Old Age, as Rasy saith in his Book to
 Almanzor.

Oyl

Oyl of unripe wild Olives preserves the Hair, if it be used daily, as is said in his second Canon, in the Chapter *Of Olives*.

Likewise washing with Water and Oyl hinders hoariness, as *Aristotle* saith in the End of his Book *Of Animals*.

And if all hot Oyls do this, we may reckon into the number Oyl of Balm, *Oleum Benedictum*, and that which by Art is made of Bricks.

These things preserve the Hair.

But something must be said of those things that ^a root out the Grey Heirs, and bring new and youthful ones. For *Abobahly* speaks of these things in his fourth Book in the Chapter *Of things that hinder Grey Hairs*.

Now amongst the things that Men have experienced before our Time, and do experience in these very Times of ours, these are some;

Red *Dragantum* and *Albalcae* of each one drachm: for they strip off the Grey Hairs, and in their stead do plant Black and Youthful ones.

Nevertheless no Man is able to bear or endure this, but he that hath a strong and moist Body.

And moreover we must see to administer

ster it after the giving of some other Medicine that cleanses and moistens the Lungs.

Now *Isaac* saith, that if men drink Borage boiled with Water and Sugar or Honey, it doth excellently cleanse the Pipes of the Lung;

Also Celtick Spike drunk with Wine frequently, doth render the Breast and Lungs clean; and many other things, that are delivered in the Books of Physicians, effect this; As

A^b certain Herb like unto Marjoram, whose Leaves are of a Blue or Sky Colour, and round as a Penny: Which increaseth as the Moon increaseth, and decreaseth as she decreaseth. It grows on Mountains and Rocks of Rivers; it hath one Leaf successively after another; sometime it remains bare, its Flowers are of an Orange Colour, as is there said. If any one shall take of this Plant to the weight of a Pease, and as much of the Cuttle-fish, and stop it up close in a Vessel three Days, and drink it for some days with Cows Milk instead of Food, the Grey Hairs will shed, and Black ones come in their room, and the Man will become more juvenile.

I have not tryed these things; But this Accident may be removed for a time, and

H

how

NOTES ON CHAP. XI.

^a How to do this is now well known lippis
& tonforibus and to all Peruke-makers and
Instruments of Luxury in Europe.

^b Some think this to be the Wonderworking
Moon-wort of the Chymists, or the Moon-rue
of the Germans. It grows in high Woods,
it hath a round Stalk and only one Leaf,
dissected with five or seven Gashes on each
side, almost like Rue, with a great deal of
small Seed on the top of the Stalk. The Root
hath a great many Fibres like Broadleaved
Plantain. It is to be found in July and not
after. It is called Moon-wort because (as some
say) it increases and decreases with the Moon;
and how many days the Moon is above the
Earth, into so many Gashes is its Leaf in-
dented. Others would have it to be Bolbo-
nac: But this it cannot be; for the Fruit,
not the Leaf, of Bolbonac is round, nor doth
this encrease and decrease with the Moon as
Moon-wort is said to do.

CHAP.

CHAP. XII.

Of things which restore and strengthen the
Natural Heat, weakned by the Course of
Nature, that is, by Dissolution of the
Native Moisture, and Augmentation of an
Extraneous one.

I Have read many Volumes of the Wise,
I find few things in Physick, which re-
store the Natural Heat, weakned by Dis-
solution of the Innate Moisture, or Increase
of a foreign one.

But certain Wise Men have tacitly made
Mention of some Medicine, which is ^a like-
ned to that which goes out of the Mine
of the Noble Animal. They affirm that
in it there is a Force and Vertue, which re-
stores and encreases the Natural Heat.

As to its Disposition they say it is like
^b Youth it self, and contains an equal and
temperate Complexion.

And the Signs of a temperate Complexi-
on in Men are, when their Colour is made
up of ^c White and Red, when the Hair
is Yellow, inclining to ^d Redness and Cur-
ling.

^e According to Pliny, when the ^e Flesh is
moderate

moderate both in Quality and Quantity, when a Mans ^f Dreams are delightful, his Countenance ^g chearful and pleasant, and when his ^b Appetite of eating and drinking is moderate.

This Medicine indeed is like to such a Complexion: For it is of a temperate Heat, its ⁱ Fume is temperate and sweet, and grateful to the ^k Smell. When it departs from this Temperature, it departs so far from its Vertue and Goodness.

This Medicine doth therefore temperately heat, because it is temperately hot: It therefore ^l heals, because it is whole: When it is sick, it makes a Man sick: When it is distempered, it ^m breeds Distempers, and changeth the Body to its own Disposition, because of the Similitude it hath with the Body.

For the Infirmitie of a Brute Animal rarely passeth into Man, but into another Animal of the same kind: But the Infirmitie of a Man passeth into Man; and so doth ⁿ Health because of Likeness.

Know (most Gracious Prince!) that in this there is a great Secret. For Galen saith, that whatever is dissolved from any thing, it must of necessity be assimilated to that thing: As is manifest in Diseases
passing

passing from one to another; such is Weakness of the Eyes, and Pestilential Diseases.

This thing hath an admirable Property, for it doth not only render Humane Bodies harmless from Corruption, but it defends also the Bodies of Plants from Putrefaction.

This thing is seldome found, and although sometime it be found, yet it cannot commodiously be had of all Men. And instead of it the Wise do use that Medicine, which is in the Bowels of the Earth complete and prepared, and that which swims in the Sea, and that which is in the Square Stone of the Noble Animal: so that every part may be free from the infection of another.

But if that Stone cannot be acquired, let other Elements separated, divided and purified be made use of.

Now when this thing is like to Youth, that is, of temperate Complexion, it hath good Operations: If its Temperature be better, it produceth better Effects: Sometimes it is even in the highest Degree of its perfection, and then it operates best; and then there is that Property, whereof we have spoken before.

This differs from other Medicines and Nutriments, which heat and moisten after a certain temperate manner, and are good for

Old Men. For other Medicines principally heat and moisten the Body, and secondarily they strengthen the Native Heat: But this doth principally strengthen the Native Heat, and after that ° refreshes the Body by moistening and heating it. For it reduces this Heat in Old Men, who have it but weakly and deficient, to a certain stronger and more vehement Power.

If a^p Plaster be made hereof and applied to the Stomach, it will help very much: for it will refresh the Stomach it self, and excite an Appetite; it will very much recreate an Old Man, and change him to a kind of Youth; and will make Complexions by what means soever depraved or corrupted, better.

Many Wise Men have spoken but little of this thing, they have indeed laid down another thing like it, as *Galen* in his fifth Book Of Simple Medicines, and *Johannes Damascenus* in his Aphorisms.

But it is to be observed, that ♀ *Venus* doth weaken and diminish the Power and Virtue of this thing.

And it is very likely that the Son of the Prince, in his second Canon Of the Operations of Simple Medicines, spoke of this thing, where he saith, that there is a certain

tain Medicine concealed by Wise Men, lest the Incontinent should offend their Creator.

There is such a Heat in this thing, as is in Young Men of a Sound Complexion, and if I durst declare the Properties of this Heat, this most hidden Secret should presently be revealed.

For this Heat doth help the Palsical, it restores and preserves the wasted Strength of the Native Heat, causeth it to flourish in all the Members, and gently revives the Aged.

In like manner, because of Similitude, let the Square Stone of the Noble Animal, the Mineral Sun, and the Matter which swims in the Sea be made use of. These three things well prepared are assimilated to the Native Heat of a healthy Man.

The Antient Sages have also reported, that there is another kind of Medicine, which is able to perform this, namely; Wine artificially mixt and prepared, whereof there are five Properties, as *Galen* saith.

Wine mixt with Water, 1. Heats the whole Body.

2. As it were pierceth the Members.
3. Tempers the Humors.
4. Excites Natural Heat.

H 4

5. Cheers

5. Cheers the Heart; which I think is to be imputed to the Wine not the Water; And it must be understood of that Wine which is ^t strong, and is found in *Syria*.

Also Royal *Haly* in his Chapter *Of Old Age*, where he discourses of Drink, speaks thus, "If any one use it, according to the Measure, and at the Time he ought, it will strengthen the Native Heat, and diffuse it through the whole Body; it will disperse Cholerick Humors, and temper them by purging by Sweat and Urine; it will make a hard Nature softer; and will moisten, when through too violent Labour Dryness doth happen. It begets Cheerfulness and Joy, and mitigates Melancholy.

It is said also, that the white and subtil should be drunk with a great deal of Water, especially when the ripe Age of Man, and the time of full growth is come.

But Sowre and Old Wines are to be avoided: If Men be of necessity forced to drink such Wines, let them be dashed with sweet Water and Warm; and before they be drunk, let them stand mixt for six Hours.

For *Isaac* doth thus speak of strong Wine mixt: "Wine mixt doth cool hot Bodies, moisten the dry, make dry the
" moist,

" moist, and produce contrary Operations. Whence the Antients likened it to the great Treacle, because one may see two contrary Vertues latent in it.

We would have all understood of strong Wine mixt, wherein are five Properties, " Colour, Smell, Taft, Substance, Age.

A Man ought to drink that Wine, which is yellowish.

Haly affirms, that Wine should be drunk, whose Colour enclines to Redness.

Avicenna saith, Red is most eligible, which is clear of Substance, in Taft neither bitter nor sweet, but Pontick. But if it seem too Vinous, it ought to be mixt with Spring-Water, where there is no extraneous Vapor.

Royal *Haly* saith, that Old and Sowre Wine should be avoided.

Isaac thinks, that after a Year is over, the Goodness and Strength of the Wine doth begin.

None almost do speak of the space of Time, wherein this Mixture should be made, except Royal *Haly*, who seems to have spoken well in his foresaid Canon *Of Old Wine*: For unless Wine remain for some Time mixt, the Wine by Digestion in the Stomach will be separated from the Water.
For

For the hot and fiery part ascends, and the Earthy will remain in the Bottom of the Stomach, as appears by a Glas-Vessel full of Red Wine; so that if Water be poured upon it, and the Vessel closed, that no Air can get in, you shall see the Water sink to the Bottom.

But this Clashing of the Wine about the Colour and Season of Wine is not worthy so great Admiration, seeing that diversity of Soils doth often cause it.

For the Vertue of Plants is various according to the Variety of Places and Provinces, as *Haly* saith upon *Galen's* Regiment, where he speaks of the Correction of Medicine.

Aristotle Of the *Secrets of Secrets* affirms, That Wine should be drunk by Old Men, and them that plentifully flow with Phlegm; he thinks it hurtful for the Young and Hot.

Red Wine encreases Blood more than White, and is in some measure better than all Wine, and more agreeable to Mens Complexions, such namely as grows on a Soil enclosed between Hills and Dales, whose Clusters are of a good Sweetness and Maturity, in a subtil and pure Air, and which are not gathered before the Force of their

their Substance be rebated, their Colour become Golden, namely, a Mean between Red and Yellow, their Taste sharp, pungent and delectable, and before their Substance be clear.

When the Wine shall be such, let a Man drink as his Age and the nature of the Season will permit.

For then it will preserve the Stomach, strengthen the Natural Heat, help Digestion, defend the Body from Corruption, carry the Food to all the Parts, and concoct the Food till it be turned into very Blood: It also cheers the Heart, tinges the Countenance with Red, makes the Tongue voluble, begets Assurance, and promises much Good and Profit.

If it be over-much guzzled, it will on the contrary do a great deal of Harm:

For it will darken the Understanding, ill affect the Brain, render the Natural Vigor languid, bring Forgetfulness, weaken the Joynts, beget Shaking of the Limbs and Bleareyedness, it will darken and make black the Blood of the Heart: Whence Fear, Trembling, Weakness of the Genitals, and the Destruction and Ruine of the Seed do arise.

And, which is worse, it breeds the ^w Leprosie,

profie, and so imitates the Nature of the Serpent, which taken immoderately, and not as Physicians advise, is mortal: of which well prepared, Antidotes are made that cure Diseases.

NOTES ON CHAP. XII.

^a *Some would have this to be Quintessence of Mans Blood: But what the Author speaks of, cannot be predicable of any Quintessence: For his Arcanum is applied Plasterwise, Quintessences are taken inwardly. Neither does he mention any Preparation of it at all, but gives only the Vertues of it in puris naturalibus.*

Some might imagine it a Precious Stone, that turns its Orient Splendor into a sordid pale Blush at the Venereal Pollutions of its Possessor. But no one can imagine that the Sapphire in a Ring can contribute to the Guilt of the Incontinent otherwise, than as sometimes it is the Price of their Iniquity, which its fading doth betray.

Now our Author declaring he could meet but with little of it in Physick, I guess we must have recourse to Divinity, in which he was also conversant. Where in 1 King. I. I,

2, 3, 4.

2, 3, 4. we meet with that Medicine more plainly, which is here more obscurely described.

1. Now King David was old, and stricken in years, and they covered him with Cloths, but he gat no Heat.

2. Wherefore his Servants said unto him, Let there be sought for my Lord the King a young Virgin, and let her stand before the King, and let her cherish him, and let her lye in thy Bosome, that my Lord the King may get Heat.

3. So they sought for a fair Damsel thoroughout all the Coasts of Israel, and found Abishag a Shunamite, and brought her to the King.

4. And the Damsel was very fair, and cherished the King, and ministred to him: but the King knew her not.

The Jews say, that when Saul was easing himself, David cut off the Skirt of his Robe; for which David's Heart smote him, and the Qualm came so cold over his Heart, that he could never after recover it. Others say, He quaked so terribly at the sight of the Angels drawn Sword, which destroy'd his People, that the Cold Fit held him to his dying-day. But King David was old and stricken in Years, and they covered him with Cloths, but he gat no Heat. Wherefore his Servants ad-
wise

wise him to this Remedy.

^b Our Author has given Abishag the very fair Damsel's Adumbration most curiously.

^c Here are this fair Shunamite's Rose of Sharon and Lily of Damascus, ^d her Hair like Purple in curling Locks, ^e her two young Roes that are Twins feeding among the Lilies, ^f her Head filled with the Dew, and her Locks with the Drops of the Night, ^g her Countenance fair as the Moon, clear as the Sun, ^h her Fruit sweet to her Taste, as She sits under the Shadow with great delight, ⁱ her Spikenard and chief Spices, ^k while the Southwind blows upon her Garden, that the Spices thereof may flow, ^l her Well of Living Waters and Streams of Lebanon, ^m And here the fairest among Women is wounded by the Watchmen, and then her Beloved departs.

ⁿ Here our Author allows a wholesome Contagion as well as a morbid, and a Sympathy in Health as well as in Sicknes between Creatures of the same Kind, which argues that this Help meet for an Old Man must be somewhat Humane.

^o And let her cherish him.

^p And let her lye in thy Bosome, that my Lord the King may get Heat.

^q But the King knew her not.

^r This

^r This danger of Incontinence is another convincing Argument, that our Authors Cataplasm is a Virgin, the greatest Temptation to that Fault.

Now if the Sin of eating the Tree of Knowledge of good and evil, were the Scriptural Knowledge of a Woman (as is some Learned Mens Opinion) a spotless Virginitie may very likely do some Good in protracting that evil Day of Man, which Woman's corruption first brought upon him.

Or admit, if our first Parents had not eat the Apple, (as most Divines allow they really did) Man might have been conceived without Sin or brought forth without Sorrow, this and all other Acts being naturally performed according to the Will of his Creator, as the Sun goes round without Sin; but that by the Fall, Will and Pleasure is become Sinful, and Lust exorbitant, which before was as pure innocent natural Propensity, as for the Stars to keep their Courses: Even in Nature this way corrupted, the Remedy is highly Rational. For in this Case the Virgin Heat irritated and exalted by the Contact of Man thus Old, exerts it self by its Incubation on her Bedfellow, when she fails of Conception by him; and so acts that Vigor outwardly in preserving her decaying Species, which she would otherwise inwardly in Procreation

ation of it anew. And on the other side this Old Dust and Ashes may by his warm Concubine have some Sparks kindled in him, so as to keep the Embers alive, that for want of fuel are not able to break out into a Flame of Lust, however willing, though insufficient to take green Wood. But if the Old Mans Vital Flame thus trembling and lambent on himself, should proceed to animate Posterity, he must only expect his own speedy Extinction.

^s This is Old Mens Milk, for there is no fitter Vehicle to accelerate the heavy Circulation of their Blood, than Generous Wines.

^t But what shall we say of Rhenish, White and Claret, which have an innate watrish Crudity, besides a worse mixture oftentimes at the Vintners?

^u These Properties should be well considered in our Beer and Ale, whose Cold Clime refuseth the Grape. And since Fire is to them, what the Sun is to the Grape, we should take great care they be well boil'd, and allow them time enough to ferment and ripen. But here I must take notice of a modern ill Custome of drinking Brandy, which may very well serve Medicinally upon extraordinary Occasion; but the constant Use of it must needs dry exceedingly, the Blood and Inwards especially, and so turn Mens Bodies to dry old Skeletons,

tops, or by creating Obstructions in the Alimental Passages, cause Dropsies, and either hasten Old Age, or by Death prevent it.

^w How often do Tavern-haunters purchase their Liquor with Rubies in their Faces, which here and there drop off in a leprous Scurf? A fit Intimation they should be secluded Man's Society, which they have abused; when their very Looks do cry them Unclean.

C H A P. XIII.

Of things which repair the Faculties and Senses, and restore the Strength of the Body.

I Have found some Medicines in the Books of the Wise very profitable for restoring the Senses and Faculties of Humane Nature, and one especially, which is of the ^a Serpentine Kind.

But although there be many kinds of Serpents, yet three in especial manner are agreeable to this Microcosm.

The full Knowledge of one of which hath neither come to the Greeks nor to us; it is perfectly known only to the Æthiopi-ans: And this Serpent is the ^b Dragon.

I

But

But the Knowledge of the Properties of the others hath arrived even at us.

Such is the Serpent, which of *Avicenna* in his fourth and fifth Canon is called a ^c Viper, and the other is the ^d Snake.

Haly and *Avicenna* write of Vipers, saying, that Vipers are Serpents having flat Heads and not broad, their Necks are little and slender, their Tail short, in their going they make a Hissing and a Noise.

A Man must hunt them between the ^c latter end of Spring and beginning of Summer. They which are of the better Sort are Yellow, and among the Yellow the Females. They are distinguished, in that the Males have only one Tooth, the Females several.

But care must be had lest Asps be chosen, such as are White, living in Fish-ponds, on banks of Rivers, and watry Places; for such use to do harm, and cause Thirst.

But let those be taken, which are slow of Motion, living in Places far remote from Moisture, and if possible to be effected, they should dye as they are taken, and let four inches be cut off the Head and Tail, let the Guts be taken out, let them be wash'd very clean with Water and Salt, and let them be boiled again and again in Water and Salt, till the Flesh may easily be pulled and separated

rated

rated from the Bones, then let them be beaten in a Mortar, let the Flesh be anointed with the Oyl of Balm, and dryed in the Shade.

And a Man must take heed, that the Sun-beams do not fall upon the Flesh before it be dried, nor afterwards; For the Sun by his Power doth spoyle the Flesh of its Vertue, so that it ^f expells no Poyson received either by Bite, or in any Drink.

Avicenna hath reported such things in his fifth Canon. Also in his Chapter *Of the Leprosy* he commends Mountain Vipers and white, and ordereth that the Head and Tail be cut off both at once.

In like manner *Royal Haly* in his last Discourse of his Practice advises that those be had which live in Houses and Salt Waters, and Young ones, in which is a red Colour inclining to Brownness, whose Heads are flat.

Also in his Chapter *Of the Leprosy* he saith, that a certain Quantity of their Trochiscs may be taken with Arrian Wine; And *Avicenna* saith with Red Wine: But Arrian Wine is Red. As for the *Preparation*, enough is said already.

The ^e Property of the Viper, as *Haly* saith in his second discourse of his Practice, is to purge the inner Parts from superfluities, and

to bring out the venomous Humour to the Skin, and to get it out by Sweat, or Lice, or Excoriation, to heal the Venomous Bites of Animals: and *Galen* saith in that Exposition, that there is not a Medicine better than this for strengthening the inner Parts, and clearing the Body of bad Humours.

But it is also necessary, that some other Medicine be artificially mixt with it, which may in like manner overcome the Poyson, such as *Cassia lignea*, *Zedoaria*, Citron Rind.

After the same manner *Avicenna* speaks of the Serpent in his second Canon; but he does not express whether he would be understood of the Viper, Snake, or Dragon; his Words are to this purpose; "The Flesh of the Serpent, when prepared, forceth all the Humours to depart to and penetrate the Skin, and properly when a Man is purged; it also^h prolongs Life, maintains the Faculties of the Body and preserves the Sense and Youth; it hath a great Power of drying, yet but gently of heating: But it hath an admirable Virtue against theⁱ Leprosy: It hinders the Approach and Increase of the Kings Evil, it cures the Grievs of the Nerves, it sharpens the sight: for *Avicenna* testifies this in his fourth Canon *Of the disposition*

tion of the Visive Faculty; also the Use of it preserves Health.

But the Latins, as it appears to me, speak of the Snake. For they say, it is good for the Dropsical and them that are troubled with the Spleen, and them that have any Defect in their Sight, also that it is useful to recruit all the Faculties, and that it brings aid and assistance towards the curing and removing Acute Distempers.

The Son of the Prince *Abohaly*, in his Canon *Of the Leprosie*, saith, that a Man ought to cease from the Use of this Flesh, when he is troubled with a Mist before his Eyes, or an Inflammation of his Belly.

Haly affirms that this Flesh is not to be given, but when Diseases come from the ill nature of the Humors; and that it is not to be used, except it be mixt with Styptick Spices, that have a Property against those Diseases, and the Mixture must be of so long continuance, as till it be fermented, otherwise^k it will be nothing worth.

The Quantity of the Aromatick Spices in my Judgment ought to be such, namely, One part of the Flesh, and Seven of the Aromatick Spices. This holds true if the Place be not hot, nor the Complexion high.

But if the Place be cold and the Complexion chill, there ought to be one part Flesh ; and Ten of the Aromatick Spices.

And, as some think, these are the things which ought to be mixt with it, Cloves, Nutmeg, Mace, Citron Rind, Zedoary and a little Musk.

Some have judg'd this Flesh should not be taken, but when the Sun ascends. Perchance the thing was made of this Serpent, which was given to a certain Lady in Germany in our days. For it happened that there were two Sisters, both fair, one of which moved with Envy gave the other Poyson to drink, so that her Hair and Nails came off, and She endured wonderful Misery : After She had taken this Medicine, She looked like a Girl of Twenty, although She were much older; her Hair that before was Black turn'd Flaxen, and an equal Complexion of White and Red did succeed.

NOTES ON CHAP. XIII.

³ *As in the former Chapter Woman, who was the Mediatrix of Sin and Death between the Serpent and Man, was made use of to prevent*

vent Death; so here the Serpent himself, the Arch-plotter of that Death, is taken in his own Snare, the Decree of the Almighty is executed upon him in the very literal sense, and though he can hurt Man's Heel, yet he must lose his own Head, and make one of the greatest Antidotes against his own inveni'd Spight and Man's Death, which he so much designed. Thus to his own cost hath the Serpent perswaded us to taste of that Tree of Knowledge, by whose Experience we have found how to resist the Evil by the Good that is in himself. And herein our Author makes good, what in his second Chapter he told us, That in whatsoever thing the Most High GOD hath put an admirable Vertue and Property, there He hath also placed Hurt, as it were the Guard of that very thing.

^b *The Æthiopian Dragon according to Belonius is thick about the Belly, hath two Feet, and as many Wings whole like Bats, and the Tail of a Serpent. They are so big, that without making Use of their Poyson, they kill Elephants, and all other Beasts by mere Force. Whence Lucan lib. 9. sings thus :*

*Rumpitis ingentes amplexi verbere Tauros,
Nec tutus Spatio est Elephas, datis omnia Letho,
Nec vobis opus est ad noxia fata Veneno.*

With mortal Gripe you squeeze out huge Bulls Guts,
To th' Elephant's Bulk no Fence is, Death you bring
To all; for Death you have no need of Sting.

^c The Viper is a Serpent about an Inch thick, and two Cubits, but generally less in Length, parti-coloured and Yellowish, he bears his Neck upright, and crawls with the rest of his Body: He leaps when he bites. The Male according to the Antients hath only two Teeth, and the Female four; therefore Nicander saith in Theriacis,

Τῆ μὲν ὑπὲρ κινόδοντε δύο χεῖρι τεκμαί-
ονται

Ἴον ἔρευγόμμοι, πλείονες δὲ τοὶ αἰεν ἐχίδνης.

With Dog-Teeth two Man's skin Male
Vipers gore
Diffusing Poyson, Females bite with more.

But Baldus Angelus saith, the Male-Viper hath four Teeth, only at certain Times he casts two of them, which made the Antients think he had but two. But if a Man will be at the trouble to anatomize Vipers, he shall find they have twelve Teeth, six on either side in the upper Jaw, and twenty two, eleven on either side, in the nether Jaw, in all
thirty

thirty four, which they use in eating; besides the Dog-teeth before mentioned, with Bladders wherein they contain their Poyson, which once voided gathers again after the manner of Excrementitious Humors: And with these Teeth only they fight and poyson. The Male hath a narrower and sharper Head, thicker Neck and smaller Body than the Female. His Tail grows smaller by Degrees as in other Serpents; hers is small at once. He hath also rougher Scales at his Tail, which in his Anger he ruffles as a Cock doth his Feathers. It is observable, that the Female-Vipers first conceive Eggs all of one Colour like Fish-Rows, and then bring them forth young Vipers, whereas other Serpents first lay Eggs, and afterwards hatch them. But the Female's biting off the Male-Viper's Head in Coition, and the Young ones eating themselves out of the old Viper's Belly, are both mere Fables.

^d The Land-Snake is a harmless Creature: For if he bite he inflicts no Venome, but the bare Wound. But the Bite of a Water-Snake is exceeding dangerous.

^e They should not be taken presently, as they come out of their Winter-Quarters; but when they are well fed; yet before they are with Young.

^f Hence

‡ Hence it is evident of what Moment the true Preparation of Medicine is.

§ Treacle, the most serviceable Medicine in common Use, sufficiently shows the Vertue of the Viper, which is the Basis of that famous Composition. Nay, Treacle alone or some Mixture with it is the Mountebanks Sheet-Anchor to save their Wrack in the Stygian Lake: For these Fellows must, to please the People, either poyson their Guts upon the Stage as often as they break their Fasts, or they must keep two Lents in one Year. I find Treacle in the Description of Orvietan's Secret, a noted illiterate Mountebank in Rome, who promised others immunity from Poyson by his Electuary, but at last dyed himself of Poyson.

These Cheats are well set out by the Father of the Poets.

Non enim sunt ii Scientia aut Arte Divini,
Sed superstitioni Vates, Impudentesq; Harioli,
Aut inertes, aut infani, aut quibus egestas
imperat:

Qui sibi semitam non sapiunt, alteri monstrant
viam.

For the sake of English Empiricks, thus:

*In Science or in Art Divines they're none,
But Superstitious Bards, who Charms do boast,
Lazy, or Mad, or under Want they groan:
They'd be your Guides that never that way crost.*

^h The

^h The Reason of this may be drawn from that Similitude, our Author mentioned in his second Chapter, which by Physicians since his Time is called Signature. For as the Serpent renews his Youth by casting his Skin yearly; so in Medicine he produceth the like Renovation.

ⁱ And so from his Spots we may guess him good against the Leprosie.

^k Here he illustrates what he said before in Chap. II. That "out of the Serpent, Hellebore
"and Gold no Man can fetch any noble or
"sublime Operation, unless he be Wise, Skilful,
"and have of a long time experienced them.

C H A P. XIV.

*Of Things that excite the Animal Faculty,
refresh Mens Bodies, and quicken Motion.*

ALL^a Wise Men, that have yet treated of the Regiment of Health, constantly affirm, that the Aged and Men well grown in years, presently after they are risen from Sleep, should be anointed with Oyl; So Royal Haly in his fifth Treatise Of the Regiment of Old Men.

For such Anointing excites the Animal Faculty,

124 *The Cure of Old Age, and Faculty, and with it all the Rest; for all other Faculties depend of and proceed from that, as Avicenna saith in his first Canon Of the Faculties.*

But with what things this Anointing should be made, Physicians do very much vary.

For the Son of the Prince *Abohaly* in his Chapter *Of Oyls* affirms, that all kinds of Oyl refresh the Body, and help its Motion: But if all do this, it cannot otherwise chuse, but that one sort must be better than another.

Haly in his Treatise *Of the Regiment of Old Men*, thinks that Old Men should be anointed with the Oyl of Squill, and with the Oyl of Violets mixt with the Oyl of Chamomel, and with the Oyl of Dill.

But *Aristotle* affirms in his Books *Of the Secrets of Secrets*, that Anointing ought to be made with sweet Smelling Oyntments in the Morning at convenient Seasons, that is, in Autumn, and Winter with Oyntments made of Myrrhe, and with the Juice of an Herb which is called a Blite; in Summer and Spring Time *cum Unguento Cerasino* (made with Sanders) *Emilegis*, and the Juice of *Enablatti*: And he affirms this in his Canon *Of Baths*.

I shall

I shall say nothing of the making of Oyntments, but that Sheeps Suet may be mixt with every Oyntment.

Campanus Germanicus, who lived a long time ago, saith, the Wise Men of *India* after Scarification did lay on this very thing with Oyl of Balm.

The Son of the Prince, in his Canon *Of Weariness*, where he speaks of Balm, saith, it ought to be fortified with Wax or Pitch, that it may long retain its Vertue and Operation.

And thus we see one Oyl operates more strongly in Old Men than another.

NOTE ON CHAP. XIV.

^a *We find in Holy Writ, before Hippocrates lived, Wine was Man's inward, and Oyl his outward Analeptick: And Unction was used by him, and by the Sons of Art for many Ages after him: Only the Wisdom of our Age knows scarce any Use of it, except contra Prurimum, and Prurimum Venereum. An erroneous Neglect undoubtedly. Nothing can be more apt for our Author's Purpose; Since Old Mens Natural Heat, as a weakened Garrison, slights the Out-works, and fairly retires*

to

to the Fort of the Heart, till Supplies come from without. Now *Uction* is an Evacuation to the outer Parts of the Body, because it heats, attenuates and melts those useless Humours, that are discharged to and lodged in the Habit of the Body; and then of themselves they dissipate and evaporate; And so there is Way made for the vital Flame to play from the Heart. But if the *Uction* be hot, it not only softens the out Parts, but its Virtue reacheth the very inward Humours, and so heats, attenuates, and disperses them.

C H A P. XV.

Of things that cause Clearness, Cleanness and Ruddiness of Skin, and that take away Wrinkles.

ALL things that^a move the Blood and Spirits to the Skin adorn and clothe the Skin with Beauty, Cleanness and Ruddiness; and this thing is promoted by whatsoever doth gently cleanse the Skin, rendring it thinner, and making it clean from those things that stick dead on its Surface.

And in performing this, Care must be had of three things, namely, of Cold,

Cold, too much Heat, and the Wind.

Now Blood is moved to the Skin three ways, namely, by breeding of good and subtil Blood, by its Purity, and by Expansion.

Things that breed good Blood are those of good Juice; amongst which, according to *Pliny*, is subtil and sweet smelling Wine; as *Isaac* speaks of Bread well baked and leavened, and also all manner of Meats so they be but of good Digestion. For Digestion is the true Fountain of good Blood and Humour. So doth *Avicenna* affirm of these things. Those things also breed good Humour, that are boyled^b covered without Water, and dry roasted.

In like manner that Drink is necessary, which moves the Blood from the inner Parts to the outer, such as^c Broth of Pulse, Wine, Milk, Mede, and the like drunk on a fasting Stomach. And several have had Experience of these things, as *Avicenna* saith in his fourth Canon.

Haly in the end of his first Discourse of his Practice saith, that drinking of Wine and daily eating of wholesome Flesh makes a good and fair Colour.

And things that dry the Blood are these, *Trifera Saracenicæ* made up with *Myrobala*;

lans ; and the Antients affirmed that *Cassia fistula* could do the same

Perl prepared doth make the Blood of the Heart clear and fine, as *Isaac* saith in his Degrees.

Things that disperse and spread abroad the Blood are many ; and this is done two ways ;

The first is, either by taking things *in at the Mouth*, such as are Pepper, Ginger, Cloves, Saffron properly boyled in Wine, otherwise it tingeth the Blood ; as also if two Drachms of Hyssop and one Drachm of Saffron be drunk with Sugar. And a Man may eat Herbs, such as Radish, Leeks, Onions, if he eat not often of them, as also ^d Garlick well prepared.

Or, if the Soul be ^e stirred by certain Operations, Actions, and Motions ; of which sort are Wrath, Joy, Mirth, ^f Anger, and what ever provokes Laughter, as also Instrumental Musick, and Songs, to converse with Company which discourse facetiously, to look on precious Vessels, the Heavens and Stars, to be clothed with Variety of Garments, to be delighted with Games, to obtain Victory over ones Enemies, to argue with ones most dear and beloved Friends, as *Aristotle* saith in his Epistle to *Alexander*. For

For a chearful Mind brings Power and Vigor, makes a Man rejoyce, stirs up Nature and helps her in her Actions, as *Rass* saith to *Almansor* in his Canon *Of the Cogitations of the Mind*.

But secondly, The things which being *applied outwardly* effect this with Absterfion and Action, are Lotions and Unctions. And in these things the Way of their Absterfiveness is unlike ; for some things effect this more roughly, others more finely. There are Oyntments which take away and uncover the old Skin, and cause the Spirits to penetrate as far as the Skin.

Causes that *infect* the Skin are many.

Either *inward*, such as are the Humors infecting the Blood, as is manifest in the Jaundice. For they exert very dangerous operations in the inner Parts. This Infection may be taken away by those Remedies, which are found among the Wise in their proper Chapters.

Or *outward*, as Wind, Heat, Cold. For these things sometime make the Skin black, foul and wrinkled ; but how the Cuticle is defended from these Inconveniencies, and after they are come how they may be removed, the Wise do teach.

Avicenna of things making the Colour
K beautiful

beautiful saith, The Skin may be well kept from the Sun, Cold and Wind, if it be smeared with the White of an Egg and Water of Gum; or if some such thick thing be steeped in Water, and mixt with an equal quantity of the White of an Egg, and if the Skin be smeared with it, these Harms are removed, which were impressed from these Causes. So *Haly* speaks in his *Canon Of Beauty*.

Take of the Flower of Beans, Pease, Vetches, Lupines, sweet Almonds blanched, Dragant, Mastich, grind all these together, pierce them finely, blend them with Milk, make a sweet Cataplasm of them, let it be on a Day and a Night, wash then with the Water of boiled Bran, and so use it till the Skin be reduced to its natural Quality and Disposition.

But if *Corrugation* happen in the Skin from these Causes, let this Oyntment be made, which *Avicenna* in his *Canon Of Oyl* appoints, which is very available in driving away and curing the aforesaid Ails.

Take a little Lily Root prepared, Oyl of bitter Almonds, Honey and a little Propolis, let them be melted together.

And some have said that Oyl of Balm with Oyl of Bays doth most easily take a

way

way and wipe off this Wrinkling of the Skin.

NOTES ON CHAP. XV.

^a *In this Chapter here is a Cosmetica Rationalis, backt with true Philosophick Reason, not projected upon the Fucus of a barren Notion; where, as in a curious Picture, we may with Admiration view the Dashes of a Master's Hand, and then sit down and consider, That only a good Philosopher can make a skilful Physician.*

^b *This may be done two Ways according to Riverius. The first is this, Take your Meat, seasoned according to your Mind, and cut into long Slips, put it into a well glazed Earthen Pot, close covered and luted with *Lutum Sapientie*; set it in an Oven, hot as it is when you draw your Bread, let it stand, and it will with the Heat dissolve into Liquor. But this some may esteem Baking.*

The second Way is this, and it is properly Boiling: Take your Meat prepared as before, put it in a glazed Pot, in the middle whereof let there stand a wooden Grate, or one of any other matter; lay your Meat upon

it, so that the Bottom of the Pot may be empty; close the Pot with its Cover, well luted with Paste of Meal and Water well kneaded. Set it in *Balneo Mariae* boyling for five Hours. You will have a limpid Liquor at the Bottom. Two or three Spoonfuls of such a Preparation taken twice or thrice a Day is reckoned a great Restorative.

^c We read in Daniel, how Pulse and Water made the four Children fairer in Countenance and fatter in Flesh than they that fasted on the Royal Provision. Now Daniel having so good skill in the Learning of the Chaldeans, as to be set over all the Wise Men of Babylon, who were a sort of Men that by their Skill in natural things could do Wonders; I no more question that by the same Skill he knew, Pulse would nourish well, and give a good Colour, than that he understood by Books the number of the Years of the Captivity of his People. My Reason is, He that would not eat the Kings Meat, nor drink of his Wine, lest he should be defiled by offering part thereof on an Altar, if by; or by casting a little into the Fire, where there was no Altar, which was a Propitiatory Grace to some Heathen Deity; this Man sure would never have allowed himself the Enquiry into the Wisdom and Learning of the Chaldees,

had

had such Learning been either sinful or useless: And it could never be more serviceable than in this Case. Neither do I think Pease-Pottage a contemptible Dish among the Jews, since it made their Father Jacob an Elder Brother. Besides, had not Pulse been a Driver out, that great Physician Avicenna would not have made so much Use thereof in the Small Pox and Measles.

^d By Galen Garlick is called Plow-man's Treacle.

^e A merry Heart makes a chearful Countenance, and the Circulation of the Blood is so Symmetrical to the Revolution of Man's Thoughts, that Men skill'd in Prudentials have reckoned *Vultum esse animi Indicem*, and ever took more notice of an accidental Glance in a Passion, than of the most persuasive composed Eloquence. Anger glows as a red and lowring Aurora, Joy bespreads the Scene with a serene Hesperial Crimson. So Cataline for all his fair shews in Words to the Senate, yet discovered that Treason in his very Face (as Historians describe him) which his Heart was then contriving.

^f Choler is by some reckoned the Salt of the Microcosm, which helps to keep the Flood of Humors from Putrefaction: And this as well as the Macrocosmick Ocean, unless sometimes

K 3

it

it have its æstus, will be liable to Putrefaction. But this and all other Passions must be confin'd within their Banks, lest Men be transported to their Ruine: For though Grief once turn'd a Queen to Marble; yet sudden and excessive Joy hath often inscribed an Epitaph upon it; Thus to some Men hath excess of Happiness prov'd as much of Misery.

C H A P. XVI.

Of the Usefulness of this Epistle, Of the Regiment of Old Men, and of things that help the outward Senses, as also the Imagination, Reason and Memory, and of the Composition of certain Medicines.

LET us see what the Regiment of this Epistle doth add to the Regiment of Old Men laid down by the Wise, in escaping the Accidents of Old Age, and how much it helps Men, while it recounts the Meats and Things of good Juice, which are of Use to Old Men and those that are stricken in Years: Which thing indeed the Regiments of other Men do not fully perform.

This Epistle therefore shews, by what

^a Meats

^a Meats the Natural Moisture may be restored.

Then, how it may be made more ^b sincere when it is restored.

Thirdly by what Means the ^c Accidents of Old Age, which come on apace, may commodiously be hindered.

It also shows how a ^d foreign Humour and unnatural, that is the Fountain and Cause of these Evils, may be purged and wasted.

It likewise opens a Way whereby the ^e Senses of Man by being recreated with the Virtues of things may be repaired, how the ^f Natural Heat being spent and shaken by some outward Causes may be restored, and how ^g White Hairs shed, and new ones come in their Room.

Sixthly, it shows Medicines, whereby the ^h Animal Vertue, as it were dying and weary, may be excited, Motion deficient may be renewed, the ⁱ Skin deformed with Wrinkles and other ways, may be made fair.

Seventhly, It shows how the three ^k Instruments of the Senses do operate, and are governed in every man, lest by reason of them any fault should fall upon the Soul, and if it should fall, how it may be removed.

K 4

And

And it teacheth many other things, which have been treated of in their proper Chapters.

But the things which are laid down by us in this Epistle, differ very much from the things laid down by the Antients.

First, because the *Antients* Regiment of living, defends Mens Bodies from hastening to their End besides the Course of Nature: But *our* Regiment lays open by what Way Old Men and the well stricken in Years may easily be freed and defended from the Accidents of Old Age, which are wont to happen not only to Old Men, but even to those that are Young.

Again, *their* Regiment shows how healthy Bodies may be kept so that they may not be disaffected: But *ours* teacheth to take away those Accidents, which do come before their Time, and to retard these, which use to come at their proper Season.

Thirdly, *their* Regiment is as it were the Beginning: *Ours* as the End. For the things which *they* have taught, are as it were the Means to know and use those things, which are *here* expressed.

Therefore let us now discourse of the Regiment of the Old and Aged, that we
may

may see what is added by us to the Labors and Studies of the Antients.

The summ of the Universal Regiment is this, as *Avicenna* saith, namely, that such Men use that which heats and moistens, as also nourishing things, and quick of Digestion, and Bathes, and much Sleep, and long lying in bed, and Provocation of Urine, and Expulsion of Phlegm from the Stomach and Guts. To the end that Kindness of Nature may endure, chafing with Oyl in a moderate Quantity and Quality is very good for Men of decrepit Age, and for those that are growing Old. But let them ride and walk moderately, as their Strength will endure. They ought daily to smell to sweet smelling Spices, especially to the moderately hot. After Sleep let them anoint themselves with Oyl, as is said in the Chapter *Of things that strengthen the Body*.

But they must use the six kinds of (non-natural) things according to the equable and temperate way of Physicians, as *Aristotle* saith, that a Physician ought in the Regiment of Old Men to consider the Six kinds of Causes, which are wont necessarily to alter the Body. But above all he must take into his consideration Meat and Drink
and

and the Evacuation of what is superfluous, and of all the four Humours: and secondarily the other kinds of Causes. And this is what *Aristotle* saith in that Book published at the request of King *Alexander* the Great.

And the difference which *Rasy* puts between the Regiment of the Elderly and the Aged, is this, namely, that the Bodies of the Elderly are to be considered more with evacuating Medicines, and to be preserved, that they come not to Evil; and they must abate of their Labour and Thoughtfulness, that the Strength of their Body may last a long time. And that they who are arrived at Old Age, avoid Labour and Thoughtfulness, and Change, unless on great and urgent Necessity: They must be nourished with Food having a pleasant Taste, and easie to be digested: They should also often use Bathes, and sleep much: They should affect the Head and Face with odoriferous things, and use Suffumigations: Let them also exercise things, which are full of Diversion and Delight. Let them drink temperate and subtil Wine, and clear, and which hath a moderate mixture of Water. How every one of these things may be done and brought into act, will hereafter appear.

Royal

Royal *Haly* saith, that Old Men ought to use an Air like the Humour of the Spring, because their Nature is cold and dry: Whence it is necessary that they use a Custom of heating and moistening, and that they live in warm Places, but avoid such as are cold and moist, for that they hasten Old Age, as I have said before, where I treated of Meats, which bring the Accidents of Old Age.

Old Mens Meats ought to be of good Juice, hot and moist, that they may quickly and easily be digested, and descend from the Stomach; their Bread should be well made, and well leavened; their Flesh should be that of ^m Pullets, ⁿ Kids, ^o suck-ing Calves, ^p young Geese, ^q Lambs, ^r Partridge, ^s Pheasants, small Birds, except ^t Sparrows. Let them avoid all gross Meats, difficultly yielding to Digestion; as is ^u Beef, ^v Goat, and such like. For if they accustom themselves to these Meats, Dropsies will breed in them, Stoppages in the Liver, and in like manner Obstructions in the Spleen, and Stones in the Kidneys and Bladder. And if they should happen at any time to eat of these things, let some Medicine be taken afterwards, as *Diacuminum* well made up, and things of like nature which help Digestion.

Also

Also they must beware of those Birds, which afford unwholesome Food and bad Juices. Things that are sharp and breeding Choler are also to be avoided, as Mustard, Garlick and Onyons; and all things that breed Phlegm, as ^x Mushromes; and all things that breed Melancholy, as Pulse and Cheese, and Worts; and what are easily corrupted on the Stomach, as ^y Mulberries, ^z Melons, ^{aa} Cucumbers. But of Fruits let them take Figs, Grapes and Raisins, with Nuts and Almonds. Physicians have not named all Meats and Drinks, which bring these Accidents of Old Age. But Old Men must be fed twice a Day, and the weaker by little and little: For the Natural Heat being weak already cannot bear a great Heap of Meats and too greedy gormandizing. Let their Dinner be at the third hour of the Day, and let their Meat be of good Juice and producing good Humors, as all Physicians agree.

Avicenna affirms, that Old Men must eat dry Figs boiled with Honey and Water.

And *Galen* saith, that Figs, if they be dry, are as it were the Fountains of ill Humours: Which is true of Figs simply; but if they be medically prepared, it is false.

As to what concerns ^{bb} Baths, Old Men
are

are to be bathed in Sweet Water, of a temperate Heat, as *Royal Haly* saith in his fourth Canon. He likewise saith, that Old Men and the Decrepit are often to be washed in Baths: that is, once in a Week, or in the space of Ten Days. For their Strength will not bear more; wherefore in some it is sufficient, if this be done once in a Month. When they go out of the Bath, let them rest quiet for one whole Hour. Then let them take some Meat hot and moist, easy to be digested, and which quickly passeth out of the Stomach, as is Bread well leavened and made, ^{cc} Fish that live in stony Rivers, Kids Flesh, young Geese, Lamb.

Aristotle in his Book *Of the Secrets of Secrets* affirms, that they must not tarry long in the Water, for that they are much overcome by the Cold and Moisture, lest the Body receive from the Moisture of the Bath.

The Anointing of Old Men ought to be sometime in the Morning when they rise: And the Oyl ought to be *Cerasinum* mixt with the Oils of Chamæmel, Violet and Dill.

Then they ought to use moderate Exercise, lest there be any Straitness or Obstruction

struction of the Pores: Let them avoid too violent Labour and Exercise.

They ought not to admit of Diminution of Blood, unless they be in great and imminent Danger of Life. *Avicenna* in his Phlebotomy shaws in what Cases and for what Causes Old Men are to be let Blood, saying: In Old Age let every one as much as can be abstain from Blood-letting, unless he be compact in Figure and Solidity of Muscles, and have large Veins, and be indisposed with Redness of Eyes: This is to be considered in Old Men.

But *Jobannes Damascenus* ^{d d} thinks otherwise in his Aphorisms, speaking thus: Let every Man in his Youth breathe a Vein four times a Year. Thrice when his Age is forty. When the fiftieth or sixtieth Year of his Age is come, it ought to be done once. And further it is altogether to be omitted. He also saith, that after the forty fifth Year the Cephalick Vein, after sixty the Median, after seventy five the Basilick is not to be cut.

Avicenna also saith, That they who while they are in their youthful Days, do often suffer Bloodletting, after seventy Years their Heat is turned into Cold and Dryness, and that especially, if they were of a Cold Nature. But

But now in the Name of the most High and Great GOD let us begin to treat about, and more diligently and acutely to discourse of those Medicines, which the ^{cc} Wise have kept secret, and which are most profitable for the Old and Men of ripe Age. For whoever use these things, they a long time restrain the Infirmities and Accidents of Old Age. The Use of these Medicines is convenient especially for ^{ff} the Rich. For the Charge hinders, that the Poor cannot easily obtain them.

Now the Use of the first Medicine consumes all Moisture that is foreign, not natural, bred of ill Concoction, and Indigestion, and bad Meats, wheresoever in the Body it be, and especially in the Recesses of the Head and Stomach: It consumes, I say, the Phlegmatick and Melancholick Moisture, sharpens the Senses, bridles Anger, cherishes and strengthens the principal Members, recovers the Infirmities and broken Strength of Old Men.

Take ^{ss} of the Medicine which grows in the Air four Drachms, of the Medicine whose Mine is the Plant of India two Drachms, a little Musk and Saffron. In a Cold Season and Complexion hot Spices may be added, as Cloves and ^{h h} Amber. But in a hot Season
and

and Complexion you may add two Drachms of Violets. Then make it into an Electuary prepared with Syrup of Violets; or reduce it into Powder, and the Weight of Sugar equal to all the things aforesaid is to be added.

This Medicine may be used in Meat or after Meat, as the Old Man pleaseth. Any one may use this Powder in Summer and Winter; both in a hot and a cold Complexion as well as Country, with the Medicine which is ⁱⁱ cast out of the Sea; without Violets, if it be put in strong Wine, so that its Vertue may be dissolved, and that being dissolved, it be drunk with a mixture of most pure Spring Water. For the Water takes away the dryness of the aforesaid things, and recalls the Vertue of the said Medicine to Heat and Moisture, and makes it temperate.

But several among the Antients do not agree in the Composition of this Medicine: For some put in the Medicine whose Mine is the Plant of *India*, and that which is cast out of the Sea, leaving out the Violets and Seeds of Lettuce and Porcellane.

But others say, You must take of that Medicine which lives in the Air four Drachms, and of that whose Mine is the Plant of *India*, two Drachms, and of Violets one Drachm,

Drachm, and a little Saffron and Musk, to these reduced to Powder they add the weight of Sugar equal to all the rest. And thus ordered this is to be taken in Wine in a hot Season by Old Men troubled with superfluous Heat. But they taught that it was to be taken without the Violets in a cold Season and by a Phlegmatick Old Man.

The second ^{kk} Medicine is that which disperseth and purgeth all the Humors by an insensible and occult way, namely, Choler by Sweat, Phlegm by Lice, Melancholy by Excoriation and Scabs, when it is prepared and taken, as we said before, according to the Directions of Physicians.

Take some Cloves, Nutmeg, Zedoary, Galangale, Citron-Rind, Vipers Flesh, and a little Musk, mix them with Wine, and make them up into Rolls and Trochiscs.

If you would strengthen the Senses and all the Parts, add the weight of *Xylosloes* of *India* equal to all the rest. If you would drive out Phlegm and Melancholy, add of that Medicine which lives in the Air an equal quantity to all the rest. If you desire to remove any Disease, add Spices, which are Enemies to that Disease, and let the Bulk of them be as great as of all the

L

rest:

rest: And you may add other things, which may easily drive away such Diseases; as Sage is against Softness of the Nerves, Spikenard to provoke Womens Terms, to help the Obstruction of the Gall and Liver Cinnamon, for the Tympany Cardamome: for Men troubled with the Epilepsie, Sciatica, Phrensie, and long Coughing, Pepper is good: for it drys the Breast and Lungs flowing with gross Humors: Or

Take of Vipers Flesh, Zedoary, Citron-Rind, Galangale, Cloves and a little Musk, and mix them with Wine, then make Trochiscs.

And when there shall be occasion, you that are Old, take hereof one part and twenty parts of some Spice hot in the first Degree, such as is Spikenard, of some hot in the second Degree fifteen parts, and one part of Trochiscs of Nutmegs. This dissolves the Swelling of the Liver and Spleen, and refreshes them.

There is another Medicine for Old Men, which hinders Putrefaction, helps the Natural Moisture, that it does not so easily waste and dissolve, makes the Blood of the Heart more pure and thin, repels the Leprosie and Trembling of the Heart, makes men of good Courage, bold and free, pur-

geth

geth and casts out that abundance of Phlegm that oppresseth the Native Heat; and it ought to be such:

Take ¹¹ of the Medicine which is hid in the Bowels of the Earth artificially ^{m m} prepared, so that it may easily be powdered, four Drachms, of that which lies hid in the Sea two Drachms, of the Medicine whose Mine is the Heart of the long-living Animal, one Drachm; grind all these very finely together, so that they may easily be blown away and dispersed with the force of the Wind; then a little Saffron and Musk must be added. Moreover, those Spices are to be added, which are Odoriferous and Cordial, that the Medicine may be reduced to a Temper, respect being had to the Season, Age and Complexion.

Let Old Men take this Medicine greedily; in some such Liquor, as being digested may easily pass to the very Heart and inner parts, and go through the Capillary Veins. Several take this Medicine with some savoury Meat, when Hunger is come upon them: Others drink it in the Morning mixt with Pomegranate-Wine: Others in an Electuary. Fasting: Others take it in a neat Egg, when they rise in the Morning. For you must know, that those Liquors are the best Vehicles for any Medicine, that

L 2

are

But the Simple ^{aa} Medicine, which restores and strengthens the Native Heat, when wasted and weakned, is that which is likened to the Complexion of a healthy Young Man.

Whence in Conclusion it is made manifest, that Mirth, Singing, Looking on Humane Beauty and Comeliness, Spices, Electuaries, warm Water, Bathings, some things lying in the Bowels of the Earth, others lying hid among the Waves of the Sea, some living in the Air, others taken from the Noble Animal, well tempered and prepared, and many more such things are Remedies, whereby the Accidents of Age in Young Men, the Infirmities of Old Age in Old Men, the Weaknesses and Diseases of Decrepit Age in very Old Age, may be restrained, retarded and driven away.

NOTES ON CHAP. XVI.

^a Chap. VII. ^b Chap. VIII. ^c Chap. X.
^d Chap. IX. ^e Chap. XIII. ^f Chap. XII.
^g Chap. XI. ^h Chap. XIV. ⁱ Chap. XV.
^k Chap. III, V, VI. and the latter Part of this Chapter.

^l Besides

¹ Besides the well Leavening of Bread or Raising it with Yeast, it must be made of the best Grain, which is Wheat. The Flower should have a little Bran: for if it be very fine, it breeds a viscid Humor; but the Bran hinders it from being Obstructive (as in Destilling of Gummous and Resinous Bodies we add Sand or Pieces of Brick to keep them from clotting.) The Bread must be baked in an Oven, with a moderate Heat: for what is baked on a Gridiron, or before the Fire, because of the inequality of Heat, is one part Dough, another part burnt, and never well soked. It must be knodden with Water, not Milk, as some Bakers do, to make their Course Bread look White: for Milk makes it exceeding Obstructive. It must not be stale; the newer the better, so it be cold from the Oven.

^m It is the Opinion of Physicians, that Chickens are a proper Food both for sick and well People, nor can a more harmless Meat be eaten. They breed Blood neither too thick nor too thin. They are very good for the Valetudinary, the Idle, and Persons who use little Exercise.

ⁿ Kids should not be very young, for then their Flesh is over moist; nor too old, for then they savour of the Goat: but about two Months old. Juvenal describes them well in Satyr. 11.

De Tiburtino veniet pinguissimus agro
 Hædulus, & toto grege mollior, inscius herbæ,
 Necdum ausus virgas humilis mordere salicti;
 Qui plus habet Lactis quàm Sanguinis.

A fat little Kid,
The softest of the Herd; near Tibur't was
Bred in rich Grounds, yet neither eat the Grass,
Nor brouz'd upon the Willow's humble Wood,
But more participates of Milk than Blood.

o Veal (if it be very young) is clammy and mucous. Therefore the elder the Calf is (so it suck) the firmer and sweeter the Veal will be.

p Young Geese, when they have only a downy Coat in Spring Time, are a wholesome Dish: for then their Flesh is not hard, but something fat and tender, and seems to melt in ones Mouth.

q Lamb must be elder than Kid, and not killed before they be weaned: for Milk makes their Flesh more moist and mucous. They must graze on dry Pasture, where hot Herbs grow, and then they are a wholesome Food.

r Partridge, if it be kept a day or two, is very tender and brittle, affords good Blood, and is easy of Concoction: The younger the better.

s Pheasant is much of the Hens Nature, but is more grateful to the Palate, easy of Concoction,

Concoction, and affords good Blood. Great Cooks of old used, for the greater Delicacy, to boyl them in the Steam of hot Water. So saith S. Hierome in Epist. 83. to Oceanus, Non ut Phasidis aves, lentis vaporibus coquat, qui ad ossa perveniant, & superficiem carnis non dissolvant, artifici Temperamento; Not to boyl Pheasants in gentle Steams, which by an artificial Temperament may reach the Bones, and not break the Surface of the Flesh.

t The Sparrow is a very Salacious Bird; for which reason Sappho the Poetess feigned Venus (that light Goddess) her Chariot to be drawn by Sparrows. And they are reckoned by all Physicians, to excite Lust extremely: Wherefore the Mauritanian Physicians, whom our Author much follows, forbid Sparrows all Men's Tables, especially then should Old Men abstain from such Incentives.

u Beef powdered, and a Year Old, is good to cleanse the Stomach of Phlegm, eaten in a small Quantity; it makes a good Salt Bit for great Drinkers, especially if hanged and dried in the Smoak. But frequent eating of it any way produceth Melancholy.

v The Ancients thought that Goats were always sick of a Fever, because of the hot and rank smell, which continually exhales from them: Therefore their Flesh could not be whole-

some. But it is very certain, they grow fat upon Hellebore, Hemlock and such noxious Herbs; so no wonder, if they afford but bad Nutriment.

* Several upon eating of Mushromes have fallen into Colick Pains, Epilepsie and Apoplexy: For they yield a cold, thick and (as some think) a Poisonous Juice. They have been very infamous for the Death of Claudius the Emperour: but most men think the fault lay there in Agrippina's dressing; for Nero in his merry Humor used to call them Βρωμα τῶν θεῶν, Meat for the Gods; amongst whom his Predecessor was canonized for one. Pliny thinks them dangerous: For if a Nail or any rusty Iron, or a rotten Rag be near where they grow, the Mushromes turn all their Juice to Poison; as also they do, if a Serpent have his Hole near them, or if any venomous Creature breath upon them or touch them. And many have been strangled by them.

† Mulberries are reckoned among the Fructus ωγίοι or fugaces, which, if they be eaten on a full or foul Stomach, corrupt presently, and sometimes prove of a deleterious Quality.

‡ Melons also are very corruptible, if taken unseasonably, and cause Vomiting and Looseness. Johannes Cuspinianus in the
Life

Life of Frederick the Third writes, how four Emperours dyed of eating Melons.

‡‡ And Cucumbers are as bad: For it seems the immoderate Use of Cucumbers and Melons brought so many Patients to a French Physician of Lions, that he built him a stately House with this Inscription in Letters of Gold.

Les Concombres, & les Melons
M'ont fait bastir cette Maison.

Cucumbers cold did build this Hall,
Musk-Melons crude did furnish all.

‡‡‡ Here are good Directions for the Use of the Bath and the London Balneo.

‡‡‡‡ Fish that lye and feed on a stony Bottom, are of soft and brittle Substance, and digest well; Whereas they that live in Mud, are fat and slimy, and hard of Digestion.

‡‡‡‡‡ This man, I think, was too profuse of the Vital Liquor, for the Reason following assigned by Avicenna; and as superstitious in his choice of the Veins, since Learned Harvey hath found, the Blood circulates.

‡‡‡‡‡‡ The Learned Bishop Wilkins in his Secret and Swift Messenger tells us, "The Antients did veil the Secrets of their Religion and Philosophy, counting it a prophane thing to prostitute the hidden Matters of
" either,

either, unto vulgar Apprehension. For the
 Gods and Nature would not themselves have
 hidden so many things from us, if they had
 intended them for common Understandings,
 or that others should treat of them, after
 an easie and perspicuous Way: Hence was
 it, that the Learned Men of former times
 were so generally inclined, to involve all
 their Learning in obscure and mysterious Ex-
 pressions. Thus did the Egyptian Priests,
 the Pythagoreans, Platonicks, and almost
 all other Sects and Professions. In which
 Treatise that excellent Person shows the various
 Means the Ancients used in their secret expres-
 sions. But above all Men, the Chymists have
 affected this mystick, Cabalistical Way of un-
 folding their Arcana, which puzzles most of
 their Readers: So that had not Gunpowder
 shown the effect of Chymistry more frequently,
 than matter of fact hath confirmed the Chry-
 sopoietick Art; it would have sounded more
 incredible, that a Pound or two of that Chy-
 mical Composition should equal, if not surpass,
 Thunder and Lightning in Expedition, Noise
 and Mischief, than that a Grain or two of the
 Philosophick Tincture could transmute an Ounce
 of Lead into an Ounce of purest Gold. Though
 it must be acknowledged, these Hermetick Sphyn-
 ges have baffled a multitude of Vulgar Capacities

ties to one Oedipus that hath as yet unriddled
 them. Now our Author being a great Master in
 Chymistry, uses here a Chymical abstruse Style;
 not out of any Envy to Good and Learned
 Men, but out of Fear lest the Ignorant and
 Unworthy should make bad Use of a more
 free Communication.

ff As they are chargeable Medicines, and
 therefore only fit for the Rich to take, so more-
 over they are very operative, and therefore not
 to be administred but with good Advice, lest
 misapplied they produce Effects contrary to
 their excellent Natures. With this Precauti-
 on therefore we withdraw the Veil, and expose
 to open View the most curious Workmanship of
 the greatest Artist, which perhaps hath been be-
 fore or since Himself.

gg Take of Rosemary four Drachms, of
 Xyloaloes two Drachms, a little Musk and
 Saffron.

hh By Amber here our Author intends
 Amber Gryse: For he calls it Ambra and not
 Succinum (which is solid Amber) Besides,
 Succinum was never reckoned a Spice, as
 Amber is here. And though both Ambra and
 Succinum be great Restorers of the Animal
 Spirits, yet the former is more efficacious.

ii Amber Gryse, a Bituminous Body found
 floating on the Sea.

156 The Cure of Old Age, &c.

kk See Chap. XIII.

ll Take of Gold artificially prepared, so that it may easily be powdered, four Drachms, of Coral two Drachms, of the Bone of a Stag's Heart one Drachm.

mm Here is meant Gold calcined or Bezoardicum Solare, many Processes whereof are in Chymical Authors.

nn See Chap. XII.

F I N I S.

156 The Cure of Old Age, &c.

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nn See Chap. XII.

F I N I S.

ARBOR VITÆ;

OR, A

Physical Account

OF THE

TREE of LIFE

In the Garden of Eden.

BY

Diserte
EDWARD MADEIRA ARRAYS M. D.
Physician to JOHN the IV. King
of Portugal.

Translated out of the Latine.

A Piece useful for Divines as well
as Physicians.

L O N D O N,

Printed for Tho. Flesher at the Angel and Crowns
in S^t Pauls Church-yard. MDCCLXXXIII.

T O T H E
R E A D E R .

R E A D E R ,

TH*E* Author of this following Treatise is Edward Madeira Arrais of Lisbon Doctor in Physick, and Physician to John IV. King of Portugal, that King who recovered his Crown out of the Hands of Spain, and was Father to her present Majesty of Great Britain. This his Physician wrote a Book of Occult Qualities, wherein he has explained their Nature so fully, that he hath almost altered it (for they very far cease to be such) and hath taken away from Philosophers the Reproach of Occult Qualities being their Subterfuge. He writes in a Philosophical and Scholastick Style. You will find in him more Sense than Words,
more

To the Reader.

more Argument than Rhetorick. Before this his Work he hath these Words: Disputationem construo de Qualitatibus illius Ligni, sive Arboris Vitæ Paradisi Terreni, ad Vitam æternam aut saltem diuturnissimè prorogandam, quarum Qualitatum nullus Authorum in particulari meminit, aut verbum ullum protulit: de quibus novam ac nunquam antea auditam Philosophiam proferimus. I compose a Discourse concerning the Qualities of that Wood or Tree of Life in the Earthly Paradise, which either prolonged Life to Eternity, or at least a very long Time; of which Qualities no Author hath made mention in particular, or spoke one Word: About which we produce a Philosophy new and never heard of before. And he hath made good his Promise: For in declaring the Nature of the Tree of Life, beside many excellent things

To the Reader.

things in Physick, he also shews the Nature of that Spiritual Body, where-withall we shall be raised at the last Day; and makes it appear what we shall be, when we shall eat of the Tree of Life in the Midst of the Paradise of GOD, by Reason as well as Scripture, in the Course of Nature without a Miracle. And it is such a Piece of Natural Theology, or Scriptural Philosophy, that you will be forced to acknowledge, there is a Religio Medici without either Atheism or Heresie. But to expatiate with me no further, enter this Learned Paradise, and taste the Tree of Life.

Richard Browne.

M

The

The Preface.

§. 1. **E**Xpositors of Holy Writ have made the Tree of Life very famous, by which our first Parents and all their Posterity had been priviledged against Death, and might have spun their Thread of Life to Eternity, had they obeyed the Divine Precept. *Moses* mentions this *Gen. 2. and 3.* And though Divines dispute many things about it; yet since it is necessary in many things to have Recourse to the Principles of Physick, and also to our Doctrine of Occult Qualities, seeing such a Propagation of Life could never be obtain'd, but by some Occult Virtues (as shall be made evident in the process of this Treatise) I cannot be thought to put my Sickle into another Man's Harvest, if concerning the Qualities of this Wood or Tree I shall at this time discourse what is worthy a Philosophical Man and his Knowledge: especially since never any Philosopher yet disputed of it in Particular, nay nor spake one Word about it.

§. 2. Eight Doubts therefore may be moved about this Tree or Wood.

First, Whether it was proper and true Wood, or Metaphorical?

Secondly, Whether the Vertue it had to perpetuate Life, was Natural or Supernatural?

Thirdly, Whether its Vertue were such, as to preserve Life, Time without end?

Fourthly, Whether it sufficed to give Life eternal, if it were but once taken?

Fifthly, Whether this Wood of Life were a Cause adæquate to the escaping all Occasions of Death?

Sixthly, By what Qualities in particular it performed this?

Seventhly, After what manner the Resistance of those Qualities might defend that Man's Body, who eat of the Tree of Life, from all external Causes that could hurt it?

Eighthly, Whether the Cause of the very long Life of the first Men were some other Trees of Paradise, or the Tree of Life?

¶ 3. And although only the Sixth and Seventh (which were never disputed upon, or so much as hinted at by any one yet) do truly fall under our Cognisance: Nevertheless that they may the more clearly be decided, it is necessary to resolve the other

other according to the probable Opinions of Divines; most of which notwithstanding the Reader may find adorned and amplified from the Philosophy of Physicians, especially from this of ours of Occult Qualities.

DOUBT I.

Whether the Wood of Life were a proper and true Tree, or only Metaphorical?

Concerning this first Doubt it is the common Opinion, nay, even Matter of Faith, as *Suarez*^a asserts, that the Wood of Life was a corporeal and true Tree, which in Paradise yielded Fruit fit for Food, as other Trees that were made to grow there. This is manifestly proved from Scripture^b: *And out of the ground made the Lord God to grow every Tree that is pleasant to the Sight, and good for food: the Tree of Life also in the midst of the Garden, and the Tree of Knowledge of Good and Evil.* Where the Word [*made to grow*] refers to this Wood, as well as other Trees, which were truly such. And the contrary Opinion is ascribed to *Origen's* Error, who makes the

History of Paradise Metaphorical. And because this Point is sufficiently cleared by Sacred Writers, I need not stay longer upon it.

^a Suar. l. 3. De Opere sex Dierum. c. 15.

^b Gen. 2. 9.

DOUBT II.

Whether the Vertue of the Tree of Life to perpetuate Life, were Natural or Supernatural?

¶ I. **A**S to this second Doubt it is the more common Opinion that the Vertue of this Wood to perpetuate Life, was not Supernatural, but Natural. So think Thomas ^a, Cajetan ^b, Gabriel ^c, Rupertus ^d, Hugo de Sancto Victore ^e, Strabus ^f, Durandus and Scotus ^g, and many others.

¶ 2. Some would prove this Opinion from Holy Writ, ^h *Lest he put forth his hand and take also of the Tree of Life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden.* Because, if that Vertue (as they say) were only supernatural, that, namely, they should
live

live that were obedient, there had been no need to have turned *Adam* out of Paradise; but as soon as he had sinned, God was not bound to keep his Covenant, or to make good that Law of conferring Life and Immortality by eating of this Tree.

¶ 3. Nevertheless a Man can scarce conclude on this Ground, because two ways the Fruit of that Tree might have a supernatural Vertue to prolong Life to Eternity, and yet sin might be no impediment of it. *First*, If in the aforesaid Tree there were some Supernatural Quality inherent, made good by God himself, whereby it should prolong Life to Eternity: In which Case Sin could not hinder the Activity and Efficacy of that Quality. *Secondly*, If God had made a Covenant to give Life Eternal to them that should eat of this Fruit, although they should sin.

¶ 4. *But* upon another Ground it may sufficiently be proved, that the Virtue of this Tree to give Eternal Life, is Natural: Namely, Because it is not repugnant, that in Nature such a Virtue should be found; Because the Effect of this Tree of it self is of a natural Order and finite Perfection: For it should have preserved Life to Eternity, because it would have strengthened

all the Faculties of Man's Body, restored and preserved its natural Temperament, and have kept off all Morbifick Causes, as we shall hereafter shew. But what may be done by a Power Natural, that ought not to be referred to one Supernatural: Therefore not this of the Tree of Life.

^a D. Thom. 1 part. qu. 97. art. 4. ^b *ibique* Cajetanus. ^c Gab. in 2 Dist. ^d Rup. l. 3. in Gen. c. 3. ^e Hug. de Sanct. Vict. in Annot. Gen. cap. 7. Gen. c. 2. ^f Strab. in Gen. ^g Durand. & Scot. in 2 Dist. 19. ^h Gen. 3. 22, 23.

DOUBT III.

Whether the Virtue of this Tree were such, as to keep a Man alive, Time without end?

¶ **T**HERE are two extreme Opinions about this Question. The first is theirs, who say, That by eating of such a Tree a Man would not have been eternal, but would only have endured a very long time; and he should therefore have been eternal in the State of Innocence,

cence, because after one or more Eatings, before the Virtue of the Tree were spent, he should have been translated from the State of Grace to Glory and Immortality, as Scotus^a thinks.

¶ 2. They prove this Opinion. First, The Virtue of that Tree would have been finite, in that it was created: Therefore it could not produce an infinite Effect. Secondly, If that Tree had had a Virtue to preserve Men to Eternity, that Virtue would have been useless, because no Man in the State of Innocence should have lived for ever in this World, but after an appointed Time all Men should have been translated, when, to wit, the Number of the Predestinate was full (as these Men hold.) For at that Time the just should be translated to Glory, and the unjust to eternal Punishment. Wherefore when this Time were finished, the Virtue of the Tree, that preserves Men to Eternity, would have been superfluous.

¶ 3. Thirdly, Because the Apple of that Tree taken for Nourishment would have reacted upon the Body: Therefore it could never restore the Radical Moisture and the wasted Substance entire, and by consequence could not preserve Life to Eternity.

¶ 4. Fourthly,

¶ 4. *Fourthly*, Though the Tree of Life might for the most part take away inward Morbifick Causes, by restoring intire the natural Heat and Moisture, and the decayed Substance, so that it should not wax old: Yet it could not take away external Causes, nor by consequence prevent a Man's being hurt by Wounds, or perishing by Hunger, or being choak'd for want of Breath. Therefore from thence eternal Life could not of necessity follow.

¶ 5. *Fifthly*, Because in the State of lapsed Nature at least, Man would have been much more obnoxious to morbid Causes; whereas in the State of Innocence he lived more temperately without any Trouble and in all Tranquillity, all which things after Sin, proved deficient. But the Tree of Life could not avoid so many Causes of Diseases in the state of lapsed Nature. Therefore it could not make Man immortal.

¶ 6. *Augustine* ^b seems of this Opinion, *Thomas* ^c holds it, *Cajetan* ^d, *Gabriel* ^e, *Durandus* ^f and others.

¶ 7. *The other Opinion* is, That the said Tree had such a Virtue, that being tasted by Man, it would carry him to perfect Immortality. Of this Opinion is *Augustine* ^g,

Augustine ^g, the Interlineary Gloss ^h, *Rupertus* ⁱ, *Tostatus* ^k, the Author ^l of the Questions of the Old and New Testament, which Author is thought to be *Augustine*, and is quoted under his Name by *Thomas* ^m, *Bonaventure* ⁿ: And the Antient Fathers held it before, who affirm that God therefore drove *Adam* out of Paradise, lest he should eat of that Tree, and for ever live miserable, rather pitying than punishing him: For it had been too great a punishment to endure an interminable Evil.

¶ 8. So *Irenæus* ^o, *Hilarius* ^p, *Gregory Nazianzen* ^q, *Hierome* ^r, *Cyris* ^s, *Chrysostom* ^t, *Theodoret* ^u, *Eucherius* ^w, *Bede* ^x, *Strabus* ^y, *Damascene* ^z, *Dionysius Carthusianus* ^{aa}.

¶ 9. And all these Authors agree in this, That the Tree of Life was able of it self to give eternal Life, both in the State of Innocence and in the State of lapsed Nature, if Men had eaten thereof: The difference among them only is, That some affirm it was necessary to eat often of it; others, that once to have eaten was sufficient. And then some thought it an adæquate Cause of Immortality; others thought, it only kept out the internal Causes of Death. Which Questions we shall discuss hereafter.

¶ 10. This said Opinion is sufficiently proved

proved from these Words of Holy Writ; *Lest he put forth his Hand, and take also of the Tree of Life and live for ever.* Therefore for that reason was *Adam* driven out of Paradise, lest he should live for ever, as he should have lived in the state of Innocence, had he eaten of the Tree of Life: Therefore the eating of that Tree must have preserved a Man for ever, by reason of the Virtue it had to this end, and not only for a long Time.

¶ 11. *Some make answer to this Argument, that God spake Ironically.* But they give not Satisfaction. *First*, because this Solution contradicts the Testimony of the aforesaid Fathers. *Secondly*, because *Adam's* ejection out of Paradise, and the Angel with the flaming Sword placed to keep the way of the Tree of Life, sufficiently declare that God spake not by way of Irony, but properly and in good earnest.

¶ 12. *Secondly*, others answer the foresaid Argument thus, That the Words [*for ever*] ought not to be taken for true Eternity, but for a very long Time. Which Answer yet doth not please. *First*, because that Word in its proper Signification denotes Eternity; but the Words of Holy Writ, unless some great Inconvenience hinder,

der, should ever be taken in their proper and genuine Signification, otherwise we should have nothing certain. *Secondly*, because the Life which was owing to Man in the state of Innocence, was Life Eternal, not only a very long Life: But the Tree of Life was made by God to make good that Life, which was owing to Man in the State of Innocence; Therefore not only very long Life, but simply eternal Life was to be made good by eating of that Tree.

¶ 13. *And this is confirmed, First*, because God for that Reason cast Man out of Paradise, lest he should enjoy that good which was due to him, had he been obedient, and persisted in the State of Innocence: But that Good due to the State of Innocence, whereof he was to be deprived, if he were not obedient, (as God had declared in those words, *in the day that thou eatest thereof, thou shalt surely dye*) was Life absolutely Eternal, not only a very long one: Therefore the same Life eternal must be made good by that Tree. *Secondly, it is confirmed*, because the Punishment threatned Man was the loss of Life absolutely eternal. But God executed this Punishment by the Loss of the Tree of Life. Therefore this Tree must give Life absolutely eternal, otherwise

otherwise it had not been necessary to deprive Man of the eating of this Tree.

¶ 14. *Secondly, The said Opinion is demonstrated,* because if that Tree had not continually kept off Old Age, at least in its Season repeated, it would follow, that in the state of Innocence something would have been lost of Nature's Vigour, and Men would have fallen from the Flower of their Age to a worse condition, which is contrary to the Sacred Text, which saith, *in the day that thou eatest thereof, thou shalt surely dye,* that is, thou shalt begin to decline to Death, or to decay from the Integrity of Nature (as all Authors expound it) until thou decayest altogether, and dost dye. Therefore the Tree of Life did so make good eternal Life, that it would not suffer Nature to fall a whit from her Integrity. Therefore it would not only have given a long Life, but that Apple would not suffer the least Defect in Nature.

¶ 15. *Bellarmino*^{b b} judges either of these Opinions probable, and affirms they may be defended without Heresy. Yet he is for the latter, as I am, to be the more eligible.

¶ 16. Therefore a Man may answer the *first Argument* for the opposite Opinion thus, That its Cogency is as great in the Beatifick Vision; for that it indures Time infinite,

infinite, when nevertheless the immediate Causes of this Duration are the Intellect and Light of Glory, which are finite Beings. Therefore as it is no Obstacle in the Production of an Effect which will endure Time infinite, that these Causes are finite: So also there can be no Repugnance, that the Qualities of the Tree of Life might produce an Effect durable Time infinite.

¶ 17. *But you will urge.* This takes not away the force of the Argument, Because an infinite Duration is an infinite Effect, therefore it cannot be effected by a finite Cause. Yet I deny the Consequence, Because it may immediately be effected by a finite Cause, when in the mean time it depends on a Cause infinite. For the Qualities of the Tree of Life were to be conserved by God immediately to all eternity, therefore these very Qualities also would immediately conserve Life to Eternity: Instances hereof are spiritual Substances, which are conserved to Eternity by the First Cause immediately, and they themselves conserve their Effects to Eternity.

¶ 18. *To the Second I answer.* From this it would follow, that all other Trees were superfluous, seeing they would remain after Translation. And yet the Fruits of
other

other Trees were not supervacaneous in Paradise, although no Man eat of them.

¶ 19. *To the third* it may be answered. That this Apple was not only Meat but Medicine also, by reason of the Qualities, which shall hereafter be explained, whereby it either hindred its own Reaction, or made up the Dammage of the Reaction, if there were any, whereby all things respecting the Integrity of Nature, might be restored, and reduced to the most perfect State. Whence it might correct by Medicinal Qualities that Dammage which it brought by Reaction.

¶ 20. *To the fourth* I say. That the Qualities of that Wood, which shall hereafter be enumerated, would have preserved from all Causes, which might bring a Preternatural Disposition to the Body, so that it could neither be offended by Wounds, nor could be sick, or dye of Hunger, or want of Air; which hereafter we shall shew was possible.

¶ 21. *Others*, who are unwilling to attribute the perfect Cause of avoiding Death to the Tree of Life, *reply*. That those outward Causes must have been avoided by the extraordinary Providence of God: But we shall dispute this hereafter. Yet grant

grant it were so, this doth not hinder, but that the Tree of Life might remove the inward Causes of Death for ever.

¶ 22. *To the fifth* the same Answer will serve, to wit, That Reparation would have been made for all offending Causes, though never so violent and numerous, by the said Qualities of the Tree, as we shall hereafter shew.

^a Scotus in 2 dist. 19. q. unica. ^b D. Aug. l. 6. in Genes. c. 25. ^c D. Thom. 1. p. q. 97. a. 4. & 2. 2. q. 164. a. 2. ad 6. ^d Cajet. 1. p. q. 97. cit. loc. ^e Gabriel in 2 dist. 19. ^f Durandus ibid. ^g Aug. l. 13. de Civit. Dei c. 20. & l. 14. c. 26. & l. 1. de Peccat. mer. c. 3. & l. 8. in Genes. c. 5. ^h Glos. interl. in illa verba, Ne forte sumat de Ligno Vitæ, &c. ⁱ Rup. l. 3. in Genes. c. 30. ^k To-stat. super 13. c. Genes. q. 175. ^l Author quest. Vet. & Nov. Testam. quest. 19. ^m D. Th. 1. p. q. 97. a. 1. ⁿ Bonav. 2 sent. dist. 17. De Ligno Vitæ. ^o Iræn. l. 3. advers. Hæres. c. 37. ^p S. Hil. in comment. Psalmi 68. in illa verba, Quem tu percussisti, &c. ^q S. Greg. Naz. Orat. de Pascha. ^r S. Hieron. c. 65. Isaia. ^s S. Cyrill. l. 3. advers. Julian. circa med. ^t S. Joan. Chrysof. Hom. 18. in

ted is corrupted: But a Body is generated of that Wood; for Nutrition is also a certain Generation in respect of the Parts lost. Therefore a Body nourished by that Wood would have been corrupted.

¶ 5. *It is confirmed secondly*, Because *Aristotle*^f from thence proves against *Hesiod* and other Poets and Gentile Divines of his Time, that the Gods cannot be rendred immortal by taking of *Nectar* and *Ambrosia*; Because whatever is nourished, must of necessity be corruptible and mortal: But the Body would have been nourished by the Tree of Life: Therefore according to *Aristotle's* Doctrine it would have necessarily been and remained corruptible and mortal. Therefore the Repetition of the eating of the Tree was necessary to prevent Mortality. Nor does it avail, if you say, the Body was made incorruptible by the Qualities received from the Tree. I say, it doth not avail. Because if these Qualities could not make the Wood it self incorruptible, how could they make another Body incorruptible?

¶ 6. *Thirdly*, If the Wood once taken had rendred the Body impatible, it would have followed, that if a Child had taken it, he could not grow further, nor could Old Men

Men grow young again, nor sick Men grow well, but would have remained in the same State for ever: But this is false: Therefore the other also. The Major is proved, because a Body rendred impatible cannot be nourished, nor any way altered. Therefore the Body would always abide in that state, in which the Wood once taken rendred it impatible.

¶ 7. *Nevertheless* there are firmer grounds for the *Affirmative Part*, and the Fathers above-cited in the third Doubt for the Opinion which asserts, That this Tree could give Life eternal, do hold this, such as *Irenæus*, *Hilary*, *Nazianzen*, *Hierome*, and others there cited, of which Opinion the Interlineary Gloss seems to be, when it affirms that this Wood was not to be taken, but at that Time when the Just were to pass to the State of the Blessed, which seems for no other Cause, but that they might be made eternal by the Tree: Whence that one eating had been sufficient. *Rupertus*^g expresseth this Opinion when he saith, *In no wise, as some do suppose, was the Tree necessarily to be frequented as a Pass-port of perpetuating Life: But it being once taken, the Body would have lived for ever.* *Theodoret*^h is of the same Opinion.

¶ 8. This is effectually proved from the very Text of Holy Writ, *Lest perhaps he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.* But if a Man having once taken of the Tree did not remain eternal, it would have little mattered, that he had taken it once or oftener; and had lived for many Years; when yet at what time soever he should be cast out and deprived of the eating of that Tree, he would have been subject to Death, and have suffered the Punishment of Disobedience. Therefore it is manifest, that once taken, it would have sufficed for Eternity.

¶ 9. And it is confirmed by observing with *Rupert* the [also] and the [perhaps]. For these Words suppose, that as *Adam* took of the Tree of Knowledge, and as he took of the Fruits of other Trees; so he might also take of the Tree of Life, not indeed knowingly, but fortuitously; lest therefore he once taking by chance of this Tree should be made eternal, he was to be cast out before he touched it. Therefore once tasted it was sufficient for Eternal Life, and not only for living some long Time. The Argument is corroborated, For why with so great diligence and speed did God drive

drive Man out of Paradise, and why did the Angel keep the Way with a Flaming Sword? There seems no other Reason, unless because perhaps before his Going out, or perhaps Returning after his *Exit*, if he had tasted of the Tree, he might have been made eternal; otherwise there had been no need to use such Care, for though he had eaten sometimes before his going out, or had after returned to eat, being driven out again he had been subject to Death.

¶ 10. It is proved secondly, Because in the state of Innocence, as *Thomas*ⁱ affirms, there might have been actual Sins: Therefore there would have been some bad Men, who might have killed others, even the Just, by Wounds, Poyson, or by Hunger and Privation of Air: Therefore unless the Just were altogether fenced by once eating of the Tree, they might be subject to Death, and there might be danger lest the Innocent should be deprived of their due Privilege, which ought by no means to be. For what easier way could there be to kill a just Man, than to hinder him that he could not come to the eating of the Tree of Life, or to keep him so long from eating thereof, that he should be consumed of Old Age?

¶ 11. *It is proved thirdly*, Because that Tree, as the Assertors of the contrary Opinion do confess, was corruptible: Therefore it would sometime fail, especially when (as seems to be inferred from Holy Writ) there was only one Tree, nor doth it appear whether others could be propagated or planted of its Seed. Therefore although Men should eat thereof, yet if the Repetition of it were necessary, they could not live for ever.

¶ 12. *Fourthly*, Because, as St Chrysostome^k saith, *It pleased the Lord* (these are his very Words) *that Man made by Him and living in Paradise, should have a certain Meditation of Obedience and Inobedience, and these two were shown by these two Trees, the one of Life, the other (as I may so say) of Death.* Whence Bellarmine gathers, this was for the Punishment of Inobedience, the other for the Reward of Obedience: For although Life Eternal (as I apprehend) was owing to the State of Innocence; yet for a Reward of Obedience Man was not to be deprived of that Life Eternal. Wherefore as the forbidden Tree once tasted brought a necessity of Death; so by parity of Justice the Tree of Life once tasted ought to give Eternity of Life. For which

Reasons

Reasons this Opinion is more probable to me, as it is more consonant to Sacred Writ and the Holy Fathers. Wherefore

¶ 13. *It is answered to the Arguments of the contrary Opinion. To the first*, granting the Major the Minor is denied, Because the Qualities of the Tree, seeing they did not depend of the Tree in their Conservation, and were incorruptible and altogether eternal, would have defended the Body itself that it should not fall again from that best Constitution; Wherefore Man would never have further stood in need of a new Exhibition of the Tree. And although Repaſſion were granted, whilst the Apple of this Tree, or any other Food was concocted in the Stomach, and the other Work-houses, and in the whole Habit of the Body; yet it would impart such Virtue to the Faculties or Powers of the Stomach, and of the other Work-houses, and of the whole Body, that it would correct the Damages of Repaſſion. As it happens to Fire, which by its Efficacy fully compensates all Repaſſion brought from the Wood, so that if Fewel never fail, it is not diminished or extinguished; nay rather as plenty of proportionate Fewel encreaseth, it is augmented.

¶ 14. *To*

¶ 14. *To the Second*, granting the Antecedent, the Consequence is denied, Because the Substance bred of the Tree would have been defended from Corruption by Qualities received from the Tree, whereby besides, the Temperament of the Body would have been rendered so firm, that it could neither further be intended or remitted from within or from without; but the Faculties of the Bodies would have performed Actions so perfect, that they would overcome all morbifick Causes, which hereafter we shall more explain.

¶ 15. *To the first Confirmation*, I say, All that is generated is corrupted, except it be defended by the Qualities of the Tree, or by something else. But since in this State we want the Tree of Life, that Proposition is true: Yet it would not have been true in the Time of the State of Innocence, nor also in the State of lapsed Nature, had it been granted only once to have eaten of the Tree. *But when it is said*, If the said Qualities could not defend the Tree from Corruption, how should they defend Mans Body? I answer, Easily. Because the Tree had not these Qualities formally or actually, but potentially or virtually; and it would have produced them in the Body by a Trans-

sient

sient Action, as other Medicaments do, as I think more probably with the most learned Philosophers, such as are *Patres Comimbrienses*¹, after the manner of Pepper, as *Petrus Garcia*^m. But after these Qualities existed formally or in act in the Body, they could make good to it the Effect of preserving it from Corruption: Wherefore it is no Wonder if these Qualities were able to preserve our Body from Corruption, yet not the Fruit.

¶ 16. *To the second Confirmation*, it is clear already what should be answered, and shall further appear hereafter. For in this State it is so, but in the State of Innocence it would not have so been, because by the Qualities of the Tree of Life a nutrible Body would have been rendered incorruptible.

¶ 17. *But you will urge*, The Tree would have produced such Qualities in the Body either before it was turned into the thing nourished, or after. *Not before*, because the Body rendered by them impassible could not turn Food into the Substance of the thing nourished: *Not after*, because the Form of the Wood would be then destroyed, whereby they should be produced, and in the same Matter of the Wood the Form of Man would be introduced, of which

which they could not be produced. Therefore they could no way be produced in a Humane Body.

¶ 18. *Yet I answer,* The Wood would have produced such Qualities both before, and after conversion into another Substance. *Before,* because to produce them it would have sufficed, that it should be actuated in the Stomach as other Medicaments, and the Wood being actuated, presently the Qualities would have been diffused through the whole Body; nor would the Impassibility of the Body have hindred the acquiring of Perfection, whilst the Body wanted it, yet it would have been sufficient that it did not fall from that Perfection, which it had, as hereafter we shall more explain. *After,* because the Virtue of the Wood would have remained in the Humors and the rest of the Juices of the Body, which Virtue indeed being actuated, although the Substantial Form were not then in the Wood, might produce actual or formal Qualities, as we have said of the supra-elementary Qualities of other Medicaments, as of Purgers and Poysons, which we have proved to remain in the Matter after the Substantial Forms are corrupted.

¶ 19. I said [*while the Body wanted it,*
that

that is, Perfection] Because if any one should have taken the Wood in that State, wherein he had his Substance perfectly repaired, he would not turn it into the Substance of the nourished, seeing then such Matter would be Superfluous; but the Medicamentous Qualities only being received from the Wood, he would have expelled from his Body the Matter of it as Superfluous, as now the Matter of other Medicines, which are not also Aliments, is expelled.

¶ 20. *To the third I answer,* The Body would not have been rendred altogether impatible, except after it had arrived to all the Perfection was due unto it: For if it were below that, by the accession of the Qualities of the Tree, it could not fall from that it had, although most violent Causes happened to destroy it, and in this Sense at that very Time it had been impatible: Yet this did not hinder, that by Means of those Qualities impressed from the Wood, it should not acquire farther Perfection due unto it. And thence it is manifest that a Child should come to the Perfection of a Man, an Old Man should be reduced to Youth, even as a Sick Man to Health. But when a Man were constituted in all perfection of Health, he would remain for ever
impatible

impatible in all Senses; because he could neither decay, nor could he proceed further.

¶ 21. Which that it may the better be understood, it is to be observed from *Thomas*ⁿ, that *Passion* is twofold. First, *properly*, so called, in which Sense one is said to suffer, who is removed from his natural Disposition. Secondly, *commonly*, according to any Mutation, though it pertain to the perfection of Nature. And in the first Sense by eating of the Fruit of the Tree the Body would have been rendred impassible, because it could never be removed from that Perfection it had. But in the second sense it had not been impassible, as long as it was not arrived at the top of Perfection, for it would have been receptive of such a Change.

¶ 22. But you will question, *Whether then Generation and Propagation of Children could have been?* I answer in the *Affirmative*. And prove it, Because if such Qualities ought to be no hindrance to a Child that his Body should come to its Perfection, nor to an Old Man that he should be restored to his, why should it hinder Generation of Seed in the Vessels, and Propagation of Children? You will
object.

object. Therefore to this end, and to the growth of a Child's Body, and reduction of an Old Man's, it was necessary to take again of the Fruit of the Tree, or at least of other Food. I answer, to this Work perhaps so it was necessary, or may be the Faculties would have been so strong after the first taking of that Fruit, that from the ambient Air, Water, or from any other Matter one might have repaired the Substance wanting to the growing of a Child, or restoring an Old Man, or to breeding Seed for Children. For this would not then have been impossible to very strong Faculties: Because perhaps the Fruit it self would have introduced alimentous Qualities into any Matter, although of its own Nature such Matter had them not.

¶ 23. *But whether Man stated in this Immortality acquired by the Fruit of the Tree, should have had those Actions and the same Qualities in kind, which we shall have after the Resurrection?* I dispute not this, nor doth it belong to me, but let Divines determine it. Amongst whom the interlineary Gloss^o and *Bellarmino*^p seem to think so.

¶ 24. *But Whether could Children newly born, before they eat the Wood, or also before their*
their

their Birth, in the Mothers Womb, be subject to Death? It seems to be *denied*, Because the Qualities of the Fruit of the Tree of Life, which was eaten by the Parents, would have been in their Seed also, and would have defended their Children from Death both before their Birth and after.

¶ 25. *You will infer*, It had sufficed therefore that the Tree of Life had been once taken by *Adam* and *Eve*, for all that should be born of them to have been made immortal. And this Opinion seems to be *confirmed*, *first*, by an Argument taken from the necessary *Efficient Cause*; for these Qualities would have been incorruptible, and ever have remained so in the Matter, and with the Seed and its Virtue would have been propagated into all the Individuals of Humane Kind, and would have produced other like Qualities in a kind of Cause Univocal: Therefore there was no necessity for *Adam's* Successors to taste the Tree of Life, that they might live for ever.

¶ 26. *Secondly*, By an Argument taken from the *Final Cause*: For if by taking of the Fruit of the Tree of Knowledge, which was but once eaten of our First Parents, the Punishment of Death inevitable was inflicted upon them and their Descendants; also, that equality

equality of Justice might be observed, by once taking of the Fruit of the Tree of Life, Life eternal for a Reward of Obedience ought not only to be given to our Parents themselves, but to Universal Mankind. But if this doth not please any Man, one may say, that some Qualities of the Tree derived to the Child, would have preserved it from perishing, till the Birth, and after the Birth also for some Time would have been communicated in the Mothers Milk; and afterwards, had it been necessary, he might also have eaten of the Fruit of Life it self.

¶ 27. *But whether should they, that had committed actual Sin* (according to the Opinion which admits that) *have been subject to Death afterwards, although before they had eaten of the Tree?* It seems to be *denied*. First, Because even *Adam* after Sin should have been made free from Death, had he eaten the Fruit of Life. And seeing the Qualities of the Fruit would have been derived to his Children, both Just and Unjust would by them have been defended from Death. Secondly, Because the Punishment of Death was only imposed, if our first Parents violated that only Precept.

^a D. Augustinus l. 3. de Civitat. Dei c. 20. & l. 11. Genes. ad lit. cap. 4. & l. 1. de peccat. mer. c. 3. ^b D. Thom. 1. part. q. 97. art. 4. & colligitur ex 2. 2. quæst. 164. art. 2. ad 6. eâmq; habent communiter Scholastici, & sequuntur Suarius. ^c L. 3. de opere sex dierum. cap. 15. ^d Becanus tract. de immortalitate cap. 4. ^e Benedictus Pereira lib. 3. in Genes. disp. de arbore Vitæ quæst. 3. ^f Aristoteles lib. 3. metaph. cap. 4. text. 15. ^g Rupertus lib. 3. in Genes. cap. 30. ^h Theodoretus quæst. 16. in Gen. ⁱ Thomas 1. part. q. 100. art. 2. ^k Chrysostomus hom. 18. ^l Patres Conimbricenses 2. de generat. cap. 3. quæst. 2. articul. 2. assert. 2. & lib. 7. phys. cap. 1. quæst. 1. art. 2. ^m Petrus Garcia. Fen. 1. 4. tract. 1. cap. 4. disp. 2. quæst. 5. pagina 269. col. 2. ⁿ Thom. 1. p. quæst. 97. art. 2. *φ*. Respondeo. ^o Gloss. interl. in illa verba Ne forte sumat. ^p Bellarm. lib. 1 tom. 4. contr. 1. c. 18.

DOUBT

DOUBT V.

Whether the Tree of Life were a Cause adequate to the escaping all Occasions of Death?

φ. 1. **N**OW of those Authors who deny to the Tree of Life the Virtue of extending Life absolutely to Eternity, though it should be eaten at repeated Turns, when yet they are compelled to affirm, that in the State of Innocence Men would have been free from Death; Some do assert, following *Scotus*^a, that this Tree by restoring the Native Heat and Radical Moisture (he spake according to the Old and Nugatory Opinion, that admits of a Radical Moisture diverse from the Living Parts) either as Nourishment or Medicine, or both ways, would have preserved Life for a very long Time; and they add, that before the Virtue of the Tree were spent, Men without the intervention of Death should have been translated to a State of Immortality. Wherefore according to this Opinion the Tree of Life would not have been an adequate Cause of Immortality. Which Opinion of *Scotus* notwithstanding

stands refuted from what hath been already said.

¶ 2. But others with Cajetane^b admit of a certain Supernatural and Spiritual Quality in the Soul, whereby the Body could resist the Reaction of the Tree of Life and of other Meats; and that for this Cause Men in the State of Innocence would have been eternal; which Quality since in the State of Lapsed Nature it was wanting, although Man had eaten of the Tree of Life, he would not have been altogether eternal, but would only have lived for a longer Time. But this Opinion is confuted *first* from the Words of Holy Writ^c, *lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever.* Now therefore of it self it had a Power to render Man eternal, without any other Supernatural Virtue. Neither can that Interpretation of a very long time be allowed, as we have shown.

¶ 3. *Secondly*, Because it cannot be, that a Spiritual Quality of the Soul can naturally defend the Body from contrary Reactions. For it should *either* do this by a formal Resistance as a kind of Cause formal, or by an active Resistance as a kind of Cause efficient. *The first it could not be*, both because

cause a Spiritual Quality could not inhere in a Corporeal Subject, especially since these Authors say, it was inherent in the Soul, nor by consequence could it inform the Body, and resist formally: And because the eating of the Tree of Life would have been superfluous for Reparation of what was lost; for the natural Qualities of the Body would then have been sufficiently defended by the said Quality of the Soul, that they could not be lost. *Not the second*, Because if that Supernatural Spiritual Quality performed such an Effect as a Cause Efficient, it were able to produce other Qualities in the Body, which might formally resist; concerning which the same Doubt would return: Or certainly they would be supervacaneous, seeing they were sufficiently produced by the Tree of Life, as we shall hereafter shew.

¶ 4. Others distinguish three Causes of our Destruction. *The first* is the different, nay and sometimes contrary Temperament of different Parts, whereby they mutually act and suffer among themselves, as the Brain moist and cold, the Heart hot and dry, the Flesh hot and moist, the Veins, Arteries and Bones cold and dry, and so of the rest. *The second* is the continual Acti-

on of the Native Heat upon the Moisture, from which two Damages are considerable: One is the Repassion from Food, from which Food the Radical Moisture and Members of the Body to be restored do suffer, by means whereof a Substance is not repaired, which is equal in Perfection to what was wasted: The other is the Remission of the Native Heat it self, whereby at length it is extinguished. *The third Cause* is from things extrinsick, as well altering the Natural Temper, as dividing Continuity, and finally impeding the Matter whereby the Body should be refreshed, as Meat, Drink and Air.

¶ 5. *And they add*, that the *first Cause* must have been avoided in the State of Innocence by a Supernatural Quality of the Soul, which we last confuted. *The second* by the Qualities of the Tree of Life, when eaten. *The third* three ways. First, By Humane Providence, which in that State would have been most perfect. Secondly, By Divine Providence, which for that State would have been greater and extraordinary: Whence it would by extraordinary Concurrence hinder natural Causes offending; or would deny its general Concurrence, lest they should offend. Thirdly,
By

By the Protection of Angels.

¶ 6. Yet this Opinion also is false: And I affirm, that for the first Cause the Qualities of the Tree of Life had been sufficient, as they were sufficient for the second. *Wherefore that Supernatural Quality was not only unnecessary, but would have been hurtful also.* First, Because as it resisted the Actions of different Parts, so it would resist those very Qualities, whereof the natural Temperament of the Body is constituted, seeing they are of the same kind. *Secondly*, Because even from that mutual Action and Passion, which is granted among the Parts of the Body; the total Temperament doth result, which is natural, and necessary for the living Creature to perform its Actions; wherefore it would be ill impeded by that Supernatural Quality, and consequently would be hurtful.

¶ 7. *And the Remedy* which they bring for the *third Cause* is contradicted. First, Because the Fruit of Life was able to make good Qualities very sufficient to keep off all the Harms of external Causes, therefore the extraordinary Providence of God, and every other extrinsick Defence had been superfluous; We shall effectually prove the Antecedent hereafter. *Secondly*, Because if

the Supernatural Providence of God were necessary, to what purpose must Man be cast out of Paradise, or be deprived of eating the Tree of Life? For as that Supernatural Providence had ceased, although Man had abode in Paradise, and eaten the Fruit of Life, yet he had been forthwith subject to Death: Which indeed is false: For the Sacred Word affirms, if he had eaten of the Tree, that he should have lived for ever. Therefore that Tree was an adequate Cause to secure a Man from Death.

¶ 8. *Some may reply*, It is true from the Words of Holy Writ it doth follow, that Man should have lived for ever: But this eternal Life after Sin would have been *contingent* from eating the Tree of Life, not *necessary*: Wherefore lest Man eating of the Tree of Life should *contingently* live for ever, he was for that Reason driven out by the Lord. But that it was possible that Man might thus contingently live, they prove: For the Wood would prevent the internal Principles of Death; and Humane Providence, and the ordinary Protection of God and Angels without the Intervention of another Tutelage, might have sufficed to avoid the external Causes of Death, as Hunger, Suffocation, Poyson, Falling, Beating, Hitting

Hitting against any thing, and the Treachery and Mischief of unjust Men. By which means former Men lived near a Thousand Years, and by the same means by eating of the Tree, might have lived innumerable Thousands, being preserved by Reason and Humane Providence from the external Causes of Death.

¶ 9. *But this Solution is refuted*: Because if in the State of Innocence, wherein Mens Prudence was most perfect, their Dwelling in a most pleasant Place, the number of wicked Men much less; and all the said external offending Causes and Occasions much fewer, the extraordinary Providence of God, and a greater Guard of Angels, was (as these Men think) necessary, that Life might be extended to Eternity, or at least to the Time of Translation: How, in the State of lapsed Nature, with much less Humane Providence, in so many and so great Concourses of offending Causes, amongst so many worst Dispositions of Men, could the Life of Man be extended, even contingently, to infinite Ages of Ages, without the particular and Supernatural Providence of God, unless by some means else, to wit, by the Qualities of the Wood, Man were secured from Death?

¶ 10. Fa-

¶. 10. Father *Molina* ^d supposeth, that Mans Body would have been defended from the external Causes of Death by an habitual Supernatural Gift, or an habitual Quality extended through the Body, which would have defended it from all Corruption: For he judgeth Natural Powers can no way be thought of, which were able to do this. *But this Opinion is refuted almost by the same Reasons, whereby the former was contradicted.* First, Because in the said Fruit there would have been natural Powers sufficient to defend the Body from external offending Causes, as we shall hereafter shew; wherefore it is not necessary to have recourse to Supernatural Causes. *Secondly*, Because that Supernatural Quality would either have resisted all external offending Causes by a Formal Resistance, or by an Active. *Not by a Formal*: Both because one and the same Quality in kind could not formally be opposed to almost infinite, especially contrary Causes, as to Heat and to Cold: And because it would also resist the Elemental Qualities of the Body, necessary to its natural Constitution, seeing they are of the same kind with the Qualities produced of external Causes.

¶. 11. Not

¶. 11. *Not by an Active*: Because *first*, even the Qualities of the Tree could have done this. *Secondly*, Because either this Activity would have produced other *Supernatural Qualities*, and the same Doubt would have been concerning them; or *Natural*, to which either even Natural Causes would have sufficed; or also they would have been overcome of external Causes, as the Natural Qualities of the Body. Therefore this Supernatural Quality of Father *Molina* is not to be admitted. *Thirdly*, Because *Molina* admits, Men may be altered by Rain, Wind, Heat, and other things, but with Delight. Therefore this Supernatural Quality would not have rendered Men incapable of receiving Elemental Qualities. Therefore they might be burnt by the Fire, and consequently dye.

¶. 12. Perhaps some Man may answer in Defence of *Molina*, that by this Quality the Activity of Agents upon the Body would not have been hindered; but only the Union of Soul and Body would have been maintained. But on the contrary, how can Heat in the highest Degree with Dryness in the Height be granted, but the Form of Fire must be introduced in Man's Body, and the Rational be separated without

without the greatest Miracle? Which must not be admitted.

¶ 13. *Let therefore the Conclusion be.* That the Fruit of the Tree of Life by its Qualities was an adæquate Cause of Immortality, so that Man by taking of it would necessarily have lived for ever, both in the State of Innocence and in the State of lapsed Nature, the Case being granted, that in this State he did eat of the Tree. S^t Augustine seems of this Opinion^e, where he saith, *But Men therefore tasted of the Tree of Life, lest from any hand Death should creep upon them, or being spent with Old Age, when certain spaces of Time were run over, they should dye; as if other things were for Aliment, this for a Sacrament. So that the Tree of Life in the Corporal Paradise may be construed to be like the Wisdom of God in the Spiritual, that is, in the Intelligible, whereof it is written in the third of Proverbs, She is a Tree of Life to them that lay hold upon her.*

¶ 14. Where we must accurately observe that [*from any hand*] and that [*or*] for Death might creep on from any hand, unless the Fruit of Life had preserved the Body from it: And the Particle [*or*] denotes a Disjunction, lest, to wit, Man should perish by Old Age, or by any other Occasion
whatever.

whatever. Wherefore according to S^t Augustine's Mind it would have been an adæquate Cause of Immortality. Which he manifestly confirms by the Example of the Wisdom of God in the Spiritual Paradise. And is gathered more manifestly from these Words, ^f *There was Meat that he should not hunger, Drink that he should not thirst, the Tree of Life lest Old Age should destroy him, no Disease within, no Blow without was feared.* Behold, how according to S^t Augustine this Tree would have defended a Man from all internal and external Causes of Death. Therefore according to his Opinion it was an adæquate Cause of Immortality.

¶ 15. The Interlineal Gloss on these Words, *Lest he take also of the Tree of Life, &c.* insinuates the same Opinion, while it affirms, *that when the Number of the Elect was compleat, they should have tasted of the Tree of Life, and so have passed to the Blessed State.* That, namely, by it the Body should have been rendered immortal, which Immortality would have been attained by rendering the Body free from all Harms, which could be brought from any Causes internal or external. And it is plainly gathered from Rupertus^g, inasmuch as he affirms, *that it had been sufficient once to*
have

have taken of the Tree for Man to have lived for ever; and from *Chrystome*^h and *Theodoret*ⁱ, whereas they affirm, this Tree was created for a Reward of Obedience: But this Reward was, that a Man should be free from Death, so that he could be killed by no Cause internal or external: Therefore this Tree ought to defend a Man from all Cause of Death, otherwise it did not make good the Reward of Obedience, promised by God. It is gathered also from other Fathers above-quoted, *Irenæus*, *Gregory Nazianzen*, *Eucherius*, *Cyrill*, *Hierome*, and others, in that they affirm, this Tree could make Life to be Eternal; for if Man remained subject to Hunger, Sword, Precipice, Fire, Water and other things, he were not eternal. And so thinks *Bellarmino*^k.

§. 16. Now the same Conclusion is already sufficiently proved by Reason; especially by this Argument, Because such Natural Qualities are possible, as might defend a Man from all Causes of Death both internal and external: And we shall enumerate those Qualities in the following Section, and declare the manner how they perform it.

§. 17. It is further confirmed, that the said Qualities

Qualities are possible, by divers Examples of admirable Virtues, that are in things natural. For if there be indeed any such Fishes that called *Echenëis* or *Remora*, which is able to retard and hinder the most violent Motion of a Ship by a Natural Quality, which it impresseth on the Ship: Why might not the Fruit of Life have another Natural Quality, whereby Mans Body might be defended from the like Impulse and Motion, and might be rendred free from all Strokes? If a Salamander cast into the Fire do by Natural Qualities resist the burning Fire for a great space of Time: Why should another Natural Quality be impossible, which might much more resist the Action of the Fire? And so resist, that its Resistance might overcome the Activity of the Fire; for the Activity of the Fire is not intended to Infinity.

§. 18. If Fire naturally have a most active Quality, why shall not another Natural Quality equally or more resistant be possible? Are there not other Natural Virtues equally admirable? Doth not the Ostriche's Stomach digest Iron? *Aqua fortis* dissolve Gold, Iron, and other Metals? *Viniger* dissolve Stones and Steel? Doth not the Fish called *Torpedo* render the Fishes that

that swim over it immoveable, and stupefy the Fishers Arm with its Virtue diffused along his Spear? Why therefore in like manner might there not be found other Natural Virtues in the Fruit of Life, resisting the external causes of Death? I pass by other admirable things which manifestly appear from our Tract and other Mens Observations.

§. 19. Nor can it be said, it is false, and the *Echenëis* hath no such Virtue; for Experience confirms it, and very grave Authors attest it, as S. *Ambrose*^l, S. *Basil*^m, *Ælian*ⁿ, *Plutarch*^o, *Pliny*^p, *Adam Leonicens*^q, *Vincentius*^r, *Rondeletius*^s, *Cardanus*^t, and several others. Nor does it hinder, that Authors vary in describing the *Echenëis*, since some affirm that it is a great Fish, others that it is a little one; some ascribe one Figure to it, others another. It doth not hinder, I say, because there may be divers kinds of Fishes, which have this very same Virtue, as also there are divers sorts of Fishes that bring Numness, as our *Torpedo* doth, and every Man describes that which he hath experienced to detain the Ship. But after what manner it doth it, we will touch hereafter.

Histories

Histories of Wonderful Fishes, for the Confirmation of this Opinion.

§. 20. But that it may appear more clearly that what is reported of the *Echenëis* is not fabulous, we must not pass in Silence what our Portugueze have observed, and what the chief Historiographer of his Time our *Johannes de Barros* hath recorded^u, viz. that in the Year of our Lord 1518. when *Emanuel* the most Potent King of Portugal set out a Fleet for the East Indies on the twenty seventh day of March, whose Admiral then was *Didacus Lopez de Sequeira*: And when the Ship of *Don John de Lima* was come up to the Cape of Good Hope, and then near *Mozambique*, the whole Ship on a sudden shivered, so that it seemed to split, or to have struck on a Rock. But when presently she made her Course again, nor any Leak appeared, as they were afraid, the Portugueze much astonished set sail, and prosecuted their intended Voyage: Neither was it possible for them at that present to find out the Cause of that Event, nor yet to suspect it.

§. 21. But when, after they were arrived at *Cochim*, they fell to refit the Ship, they

P

found

found stuck in her Bow the Horn of a Fish two Hand breadths in Length : It was indeed blackish, and in the shape of a *Rhinocerot's* Horn ; and besides so hard, that with it Iron might easily be cut as with a File. From whence the Cause of that sudden Concussion and Retardation of the Ship was discovered, that namely the violent Blow was struck, not by a Rock, but by the Horn of that Fish, whereby the Ship was a little detained, and much shaken, especially at that instant, when the Fish endeavouring in vain to pull out its Horn, rather broke it than drew it out.

§. 22. But the Mariners that argued about the Kind of the Fish, an Opinion prevailed amongst them, that it was the *Acus*, in our Language *Peixe Agulha*. And that this Opinion was true, Experience afterwards confirmed to *Johannes de Barros* : For some Years after when they made their Course through the Sea of *Guiny* by the Castle of *S. George of Mina*, having let down Hooks from the Ship, another *Acus* was caught, which equalled a Bull in bigness, and being firmly held with strong Hooks, it shook the Ship after the same manner, and at length being killed with much ado, and haled up to the Ship by more than

twenty

twenty Men, it shewed a Horn like the other in shape, having the same Colour, Figure, and Hardness in it ; but much less than the other, because the Fish it self was less. Deservedly therefore this may come to be reckoned among the Kinds of the *Remora*, although this doth stop and shake a Ship a different Way from what we shall hereafter speak of.

§. 23. And those that travails the Coasts of *Brasile* make mention of another Fish, which causeth Numness, as our *Torpedo* doth : Whence it becomes sufficiently manifest, that there are many kinds of *Torpedoes* to be found. But this kind lives especially in the River *Itapecurro* in the Country of *Maragnani*, and it is called *Perachè*, or as *Gaspar Barlaeus* observes, *Puraquam*, among those Barbarians. In shape and greatness it resembles a kind of Lamprey (or *Muræna* :) they use to kill it by striking it with Staves : But the Arm of him that strikes, and then his whole Body is stupefied, and shakes presently. Of which thing *Frier Christopher Severinus* Bishop Elect of *Angola* is my ocular Witness, a very skilful Person, who besides other Works already published, hath another of the Natural and Moral History of *Maragnani* ready for the

P 2

Pres.

Pref. It is evident therefore that there are several kinds of *Remoraes* and *Torpedoes*, diffusing the self same kind of Vertue from them. As it often falls out in many different kinds of Medicines, as in Rheubarb and Roses, whose Vertue to purge Choler is of the same kind. Therefore we must not infer, that the *Remora* is fabulous, because it is differently described of Authors; seeing there are several kinds of it, and every one describes that which he knows.

¶ 24. What Wonder therefore, if such a Fruit were possible in Nature, as, amongst other admirable Qualities, could break the force of things thrown, and could hinder local Motion, tho' the most violent?

^a Scotus in 2 dist. 19. quest. unica. ^b Cajetan. 1. part. q. 97. ^c Gen. 3. ^d Molina de Opere sex dierum disp. 28. concl. 3. & 4. & disp. 27. concl. 1. 2. & 4. ^e D. Augustinus l. 13. de Civit. Dei cap. 20. ^f Aug. l. 14. de Civit. Dei cap. 26. ^g Rupertus lib. 3. in Gen. c. 30. ^h Chrysoft. in Gen. Hom. 13. ⁱ Theodoret. in Gen. q. 26. ^k Bellarm. tom. 4. contr. 1. cap. 18. ^l D. Ambros. l. 5. ex hom. cap. 10. ^m D. Basil. hom. 7. ⁿ Ælian. l. 12. cap. 4, 5. ^o Plutarch. in probl. symp. decad.

cad. 2. probl. 7. ^p Plin. lib. 32. histor. nat. cap. 7. ^q Adam. Leonicen. lib. de aquatilibus. ^r Vincent. in Speculo natural. lib. 17. cap. 149. ^s Rondelet. lib. 15. de Piscibus cap. 18. ^t Cardan. rerum var. lib. 7. c. 37. ^u Johan. de Barros Decad. 3. lib. 3. c. 1. post princip.

DOUBT VI.

What, and how many, were the Qualities of the Tree of Life, whereby it caused length of Life and Immortality?

¶ 1. **T**His Doubt was never put to the Question by any Man, nor perhaps ever thought of. But because it hath much respect to our Treatise of Occult Qualities, since such Qualities are Alexipharmack, or Curers of manifest Diseases: therefore I think it worth my Labour to treat of them in this Place.

¶ 2. That therefore this Doubt may more commodiously be resolved, it is to be observed first, that the Fruit of this Tree (For although we often name the Wood, we rather understand the Fruit, though even the very Wood of the Tree might be of

such a Nature, that it might also be eaten) hath a double Consideration, as Aliment, and as Medicament. As *Aliment*, inasmuch as it might be turned into the Substance of the thing nourished: As *Medicament*, inasmuch as it could produce in the Body several Qualities profitable for it. Wherefore it might deservedly be called a Medicinal Aliment, or an Alimental Medicine.

¶ 3. *It is to be observed secondly*, That the aforesaid Fruit is much more excellent in the way of Physick than of Food: For though as Food it might make something towards prolonging of Life, seeing it would nourish better than other things, and would less alter the Body into a contrary Nature; Yet it would not on this account avail to extend it much, and less to prolong it to Eternity: But as Physick it would especially and chiefly conduce to this end. *Now by what Qualities? And by what way?* This is the most difficult to resolve.

¶ 4. *It is to be observed thirdly*, That those Accidents which preserve our Body in perfect Health, some of them are manifest, some occult. *The manifest* are three, *Temperament*, *Composition*, and *Unity of Parts*: Which because they are perceived by the Senses, are called manifest. *The oc-*
cult,

cult, according to the common Opinion that admits Powers, are the Faculties of the Body which by Philosophers are called Powers, that is, the Faculty Vital, Animal, and Natural. There are also occult Qualities belonging to the Alimentous, which are introduced into the Aliment by the common Work-houses, and by the Parts to be nourished (although no Man hath yet found them out) and therefore they may on that account also be called Alimentous: There are besides, *Alexipharmack* Qualities also, newly found by us, which in another Treatise we have proved to be connaturally in the Body of every living Creature, that it may defend it self from Poyson.

¶ 5. Which things observed, *I say first*. Divers Qualities are communicated by the Tree of Life, whereby all things which concern the Natural Constitution of the Body, if they be destroyed, may be restored; if perfect, may be preserved, either to a certain and determinate Time, or to Eternity, according to the diversity of Opinions about this Matter. This Conclusion is manifest, because unless the Natural Constitution of the Body be preserved, Health and Life cannot na-

turally continue: Therefore it is necessary that so many and so great Vertues must be given from the Wood, as were sufficient to repair and preserve all things concerning the Natural Constitution.

¶ 6. *I say Secondly*, Supra-elementary Qualities must be contributed to the Body by the Tree of Life, which might produce Elemental ones in that degree only, which was agreeable to the Natural Temperament; to wit, that these Qualities of the Tree might concur as a kind of Cause efficient with the Form (or with the Vertues of the Form, according to the Opinion which grants Virtual Qualities productive of the Elemental) towards the Production of Elemental Qualities, just to such a convenient Degree. This Conclusion is proved, because it is necessary, the Natural Temper should be preserved, that the Body may continue in Health. But such a Temper will be well preserved, if there be a fixt and efficacious Cause, which may help the intrinsic Agent in the Production of those degrees of each Quality, which makes up the Temperament. Therefore it is necessary that those Vertues be produced in the Body by the said Tree, which may suffice to concur with the intrinsic Agent productive

productive of such Qualities. But these Vertues must needs be Qualities of a Superior Order. Therefore such must be produced in the Body by the Tree of Life.

¶ 7. *I say thirdly*, These Qualities must also be of such Efficacy, that they may preserve that Degree fixt against all the Activity of an external Contrary, even the most violent, such as are Fire or Snow, according to the Opinion which affirms the Wood to be an adæquate Cause of Immortality; so that these Qualities of the Wood of Life being present, Fire cannot act upon the Body, nor produce further Degrees of Heat beyond those, which are convenient for the Body: For the contrary Degrees of Cold would be so preserved by the Quality of the Wood, as a kind of Cause Efficient, that they could not be diminished by the Fire. And so it may be said of other Elemental Qualities. It is manifestly proved; Because unless the Qualities of the Wood had so great Efficacy, they were not able to resist very violent external Agents: But they might resist, if they produced those fixt Degrees upon the Body, connatural to it, so that it might persist in Health.

¶ 8. *But to what kind of Quality would these*

these belong? I answer, They would be a kind of Habit: For according to the Opinion, which affirms that Elemental Qualities do not flow from the Soul, but are produced of other occult Qualities superadded of a higher order, which are called Virtual Qualities, they would belong to Habit: The Reason is, because these Virtual Qualities are Powers, seeing they are ordain'd only for Operation: But the Qualities of the Wood do essentially suppose these Powers, and do help them efficiently in the production of the Elemental ones. Wherefore they are necessarily Habits, as are the Habits of Sciences, and some Supernatural Qualities, as the Habit of Faith and Light of Glory, which Divines commonly affirm do belong to Habit, because they essentially suppose Power, as *Suarez*^a, *Vasquez*^b, and others commonly hold. But according to the Opinion that denies Powers to the Soul, they are also to be accounted Habits, and to concur with the Soul, as Habits of Sciences and others. And these Qualities will prove a kind of those which cure manifest Diseases, of which we have spoken in another Book.

§. 9. Both Conclusions are confirmed, Because a living Body could no other way
be

be made durable to Eternity nor for any Time, but its Temperament would decline something from its Integrity, unless it were preserved the foresaid way. Therefore, &c. Nor doth it appear that the Qualities of the Wood would dispose the Body as a kind of Cause Formal, whereby it would have been made free from all natural Causes of Death internal and external; because a help by this kind of Cause would not have been sufficient, that by its means an intrinsic Agent could resist the most violent Causes.

§. 10. *I say fourthly.* It is also convenient, according to the same Opinion, that the Tree of Life should make good other Qualities, even Active ones which might concur with the Faculties Animal, Vital and Natural, as a kind of Cause Efficient, that they might perform very strong Actions, when there should be a necessity. *It is proved as to the Animal Faculty,* because to avoid some Diseases of Composition, and Solution of Unity, as Dislocations and Wounds, and to resist some external Causes, which bring those Diseases, an ordinary strength of Actions of the Animal Faculty is not sufficient, even where there is the best Temperament. Therefore it is necessary
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that this Faculty be helped by other Qualities, which may concur with it to render the Actions so strong, that they may be sufficient to avoid all Natural Causes whatever, especially those which might hurt by Local Motion.

¶ 11. *And as to the Pulsatil Faculty* there is the same Reason; for it must perform a Motion against the Resistance of every external Cause whatever. As to what concerns the Natural, it is proved: For it is necessary that the Attractive and Expulsive Faculty perform most perfect Actions, although there be an impeding Cause. The Digestive also, if it have a help, will operate more perfectly. And it is confirmed, because these Qualities are not only possible, but some such like there are indeed, efficiently concurring with the Powers to the Curing and Preventing manifest Diseases. Therefore it is necessary, that the Wood of Life should have them most efficacious.

¶ 12. *You will object.* Therefore the Qualities productive of Elemental ones would have been superfluous, which we spoke of in the last Conclusion. *The Sequel is denied;* for they also would have been necessary to preserve the Natural and most perfect Temperament of Body. And although

although by this means the Body of Man might resist all morbose Causes acting by Alteration; it might better and more readily resist together with these Qualities actively helping the Powers.

¶ 13. *But whether would one only Quality flowing from the Fruit suffice to concur with all the Faculties? I answer negatively,* but every lowest Species of Faculty ought to have its particular Quality distinct in Specie. *It is manifestly proved,* Because every Faculty hath its particular and determinate Effect: Therefore it wants a particular and determinate Concause, which hath Virtue for such an Effect. *Secondly,* Because Powers are distinguished in Specie by their Acts and Objects: Therefore those Qualities which participate with the Powers, are the same way distinguished. *Thirdly,* because the Habit of one Power, or an Effect determinate to a certain Species, cannot concur with another Power, nor to another Species of Act: Nor therefore in like manner can these Qualities, which are as Habits in respect of the Powers.

¶ 14. *Therefore for the Animal Faculty there would have been given one Quality for Motion, and divers other for the Senses; and for every one as well internal as external (if discerning*

discerning Powers may seem necessary either to long or eternal Life) *its own Quality would have been allotted.* For the *Vital Faculty* there would have been given one for the *Motion of the Heart and Arteries*, another for *Generation of Spirits*, whilst there was any necessity for *Motion or Generation of Spirits*: For according to this Opinion, which affirms that eternal Life was given by the *Wood*, when the *Body* was reduced to the best *Constitution*, all things would have been kept in the same *Tenor*, so that neither any reparation of *Spirits*, nor of *Substance*, would have been further necessary.

¶ 15. Wherefore by the *Qualities of the Tree of Life* the *Health of the Body* would have been defended from *Hunger, Thirst, and want of Air*, lest namely *Man* should perish for want of *Meat, Drink or Air*; which will more appear hereafter. In like manner there would have been given a particular *Quality* by the *Fruit* for every *Species of Natural Faculty*, that is, for *Attraction, Retention, Coction, and Expulsion*, that, to wit, they might operate most perfectly, while their operation was necessary. And after the same manner there would have been another for *Generation*.

¶ 16. You will object. The *Fruit of this Tree*

Tree was of one *Species* only. Therefore it could not produce so many *Species* of *Qualities*. *The Consequence is denied*, Because the same *Rheubarb* performs divers *Actions* by *Qualities* different in *Specie*; for it evacuates *Choler*, strengthens the *Liver*, opens *Obstructions*, binds lax *Parts*, produceth *Heat*, causeth *Driness*: And so we experience divers *Virtues* in many other *Medicines*.

¶ 17. I say fifthly. Besides the said *Qualities* (according to the same *Opinion*) there was another necessary, which should have been made good by the *Tree of Life*: And that is a *Resistive Faculty*, which might preserve the *Union and due Composition* of *Parts*, namely their *Figure, Cavity, Number*, and also their *Magnitude*. It is evidently proved, Because in defect thereof *Man* would become obnoxious to *Diseases and Death*, which would follow from *Division of Continuity* and from *vitiated Composition*. This *Quality* indeed would not have been *Active*, but relating to *Patible Quality*, as *Hardness* in a *Stone*: For informing the *Parts of the Body*, it would have rendered them incapable of any *Division or Compression*, which could have been made by an *external Cause*. Wherefore

fore by reason of this Quality, Man could not dye by a Precipice or a Blow. And it is confirmed, for as the Author of the Questions of the Old and New Testament saith *c*, *The Wood of Life was so to Man as an inexpugnable Wall*: Therefore it must necessarily make good this Resistive Quality, as a Wall.

¶ 18. *You will object*. If such a Quality were granted, the Limbs could not be bended. It is denied, Because it was not hardness, but preserving of Union. *Or rather, Whether was there not a Quality actively preserving the Union of Parts? It might probably be affirmed*: And it would have been so strong in Preservation of the Union of Parts by a certain Action intrinsically terminated upon the very Union, that the Union could be dissolved by no finite natural Cause. *Yet much more probably, I think, there was no such active Quality, seeing the Resisting informing one was sufficient, as we said in the last Conclusion.*

¶ 19. *I say sixthly*, According to this Opinion, the Tree of Life would have made good all Alexipharmack Qualities of every kind, whereby the Body would have been made free from all that are Poysonous. This Conclusion also is manifest. For in defect

defect of these Qualities Man might have perished, seeing those that are implanted in the Body cannot sufficiently resist strong Poysons. Nor can it be doubted that this Quality was possible, seeing it is found naturally in almost innumerable Medicines. Therefore no Wonder, if it were granted to this Fruit naturally with so great Efficacy, that it overcame all Poysonous ones.

¶ 20. *You will object* against what we have said. Heat would necessarily act upon Moisture, seeing it is a Natural Cause acting necessarily: Therefore it would necessarily rarefy it, turn it into Vapors and consume it: Therefore Reparation and Nutrition was necessary: Therefore Man would necessarily be obnoxious to Death by Hunger, and it was needful for Man to eat the Wood again and again. *I deny the Antecedent*: Because the Moisture would have been preserved two ways. First by the Occult Quality of the Wood (which we spoke of) producing Moisture in a proportionate fixt Degree. Secondly by another Occult Quality of the Wood, producing certain fixt Degrees of Cold, that the Heat could produce none further.

¶ 21. *You will urge*. Therefore the Heat
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would produce those Qualities at least, which are produced of it by Resultancy in the Substance wherein it subsists, that is, Rarity, and Levity (if it be a Second Quality) from which follows Resolution or Evaporation, and consequently the Consumption of such Substance. *The Sequel is denied*, Because that Resultance also of Second Qualities would have been hindred by their contrary Qualities, which would have been produced by other First Contraries; for Example, The Resultance of further Rarity would have been hindred by the Degrees of Cold, for by them its contrary Density would have been preserved proportional to the Rarity.

¶. 22. *You will object secondly*. The Faculty Pulsatil and Generative of Spirits would have been idle; Because we suppose, the necessary Spirits once generated would have lasted for ever: And in like manner the Natural Faculties would have been idle, seeing we suppose, Nutrition would be no further necessary, when the Body had arrived at full Perfection: Therefore those Qualities would not be necessary which might concur with such Faculties, according to the Opinion which affirms, it had been

been sufficient to have eaten the Fruit only once. I say they were necessary for the Reduction of a Child's Body and an Old Man's, or one any other way decayed or imperfect, to the most perfect Constitution, and therefore they were to be added: But after the Perfection of the Body they were not necessary; but would have continued, as other things would, which also were not further necessary, as the common Workhouses of Aliment and Excrements, and the Faculty expulsive of them, and other things.

¶. 23. *You will object thirdly*. To Duration of Life there is no need, that the Animal Faculty be any stronger, than what sufficeth to perform Respiration, as Galen^d holdeth. Therefore to this at least there should no helping Quality be added, which might concur with it. *It is answered*, If there were a preternatural Affection before the eating of the Wood, which ought to be expelled by the Motion of the Animal Faculty, as by Coughing, or whereto the Animal Faculty ought to concur with the Natural, as Pissing, Strength must necessarily be added to the Faculty, that by the said Qualities it might perform a stronger Motion: And in like manner as before.

we have already said in the third Conclusion, Strength of the Animal Faculty was necessary for the Motive, that it might more readily resist external Causes. But as for the Discerning Powers, which belong to the Animal Faculty, seeing they conduce little to Duration, and would sufficiently operate with the best Temperament, Composition and Unity of Parts; it seems more probable, that other Qualities are not necessary which should be produced by the Wood.

¶. 24. You will object fourthly. We said in the fourth Conclusion, that by the Tree a Virtue was made good, concurring with the Animal Faculty to the avoiding those Causes, which by local Motion might divide Continuity. Therefore the resistive Quality is superfluous. *The Consequence is denied*, because that Virtue concurring with the Faculties is necessary for their better being, to the end, namely, that Man might more perfectly be defended from the most violent Causes.

¶. 25. In Summ therefore; *The Qualities of the Tree of Life might be distributed into four Classes; for some produced Elemental Qualities, others Alexipharmack Qualities, others concurred actively with the Faculties*

ties of the Body to Connatural Actions, and others were Resistive. And these last (if a Quality actively resisting be not admitted) would belong to Patible Quality. The first would belong to Habit; for if they were Natural Powers they might produce their Effects, where and when they were not necessary, and not according to the Exigence of the Body. And those which concur with the Faculties in their Actions, belong to Habit, the first Species of Quality: Seeing they necessarily and essentially suppose Powers to their Operation, and are Qualities of difficult Expulsion, which two things are required to Habit according to common Opinion. But of the Alexipharmack those which resist Poysons, as a kind of Cause Formal, belong rather to Patible Quality: What, as a Cause Efficient, if they concur with the Motive Power or with another, rather belong to Habit, for the last said Reason: And they will belong to the same Species, whatever should concur with another Active Power. But we must take notice of the Resistive Qualities, if any there be actively resisting Division of Parts, that these, if they concur by themselves only, are Powers; if with the Natural Powers producing Union, they are Habits.

Q. 26. *But Whether were all the foresaid Qualities, actively concurring with the Powers, more noble than the Powers themselves? It seems to be more probably affirmed, that they were more noble, as to the manner of Operation: Because they elevate the Powers a Supra-ordinary Way (although within the Bounds of Nature) to more noble Actions, and at least more intense, stronger and quicker, than is consistent with their Nature, as it operates ordinarily: So that the said Actions may especially be attributed to the Tree of Life, as to what concerneth this Manner of Operation. You will object. The Habits also of Powers acquired by Acts do render the Actions more intense, stronger and quicker. And yet they are not more noble than the Powers: Therefore, &c. The Consequence is denied, and there is a disparity of Reason; for the Actions of Habits are such, that they are attributed especially to the Powers: But the Actions of the Powers, wherewith the Qualities of the Wood of Life concur, are so strong, intense and quick, and are so efficaciously performed by the Qualities, that they may rather be attributed to them, than to the Powers; and the Powers are more the Instruments of these Qualities in respect*

respect of their Actions, than the principal Causes.

Q. 27. *But some one may enquire, Whether all Men would have been of the same Temperament? I say, according to our Opinion, that affirms, the Wood of Life would have been sufficient for eternal Life; and that to this there would have been necessary Supra-elementary Qualities made good by the Wood, which would have actively produced Elemental ones in a certain fixt Degree; we must consequently say, That all Men would have been of the same Temperament after Eating of the Wood. It is effectually proved; for the Cause of the Elemental Qualities in all Men would have been of the same Reason and Proportion, to wit, the more noble Qualities productive of the Elemental in the same proportionate and fixt Degree. Therefore the same Temperament in Specie would have been in all Men, when they had come to Perfection, and that most perfect. From whence also it follows, that all Men eating the Fruit, would have had equal Strength, equal Actions of the Senses, as well internal as external, an equal Strength of Understanding, with dependency upon Phantasms: For the disposition of the Phantasy*

would also have been equal. When nevertheless it is agreed, that some would have been wiser and juster than others, as *Thomas*^e observes. Because they would have acted by Free Will; whence some would have more applyed their Mind to learn this or that: Whereupon it would have followed, that some would have been better Proficients in Knowledge, others in Justice, &c.

¶ 28. But you may deservedly enquire, Why in Reduction of an Old Man to Youth, or of a Sick Man to Health, or of an intemperate Body to a temperate, there would not have been Disease or Pain, seeing sudden Mutations, even terminated to a better State, do cause this? I answer first, That a quick Mutation to a natural or better state brings not Pain, nay but Pleasure, as *Galen* testifieth^f. Wherefore if sometimes from such Reduction Pain do happen, as when the Hands chilled with Snow are suddenly exposed to the Fire, this is by Accident, because, to wit, some Parts are preternaturally altered, whilst the Heat in others is reduced to its natural Perfection; or because from the Application of Heat, the Cold in others is suddenly intended by *Antiperistasis*. I answer secondly, That

That Pain is a depraved Action of the Touch: And seeing the Sense it self (as other Powers) would have been helped to perform perfect Actions; there could never have been a Depravation of Touch, which Pain is.

¶ 29. But whether according to the Opinion which denies the Fruit to be an adequate Cause of Immortality, it had been necessary that *Alexipharmack* Qualities should be contributed by the Wood to Mans Body, whereby it might be preserved from Poysons? It seems to be affirmed, because it cannot be believed, these Vertues were wanting to the most perfect Medicament, when many other ordinary Medicaments have efficacious Vertues against Poysons; nay, we must think, all other *Supra-elementary* Vertues for curing Diseases must have been found in it, which are found in other ordinary Medicines: Those notwithstanding excepted, which used without Art do hurt, such as are Purgative Vertues, which given unseasonably, and to a Healthy Man, bring no small Harm.

¶ 30. I say seventhly. According to the same Opinion, which affirms, the Tree of Life was not an adequate Cause of Immortality, but that the *Supra-ordinary* Providence

dence of God was necessary to avoid the Harms of External Causes; according to this Opinion, I say, it is not necessary to grant a Resistive Quality in the Tree, nor it may be other Qualities, which might preserve the Elemental ones of the Body in a necessary fixt Degree, at least not so efficacious, as wholly to resist all external altering Causes. *It is proved*, because the Supra-ordinary Providence of God had been sufficient.

¶ 31. But since from the Sacred Text it appears, that Women in the State of Obedience should have been free from the Pains of Birth, it seems worth our Enquiry, *Whether also the Qualities of the Tree of Life would have prevented the Pains of Birth in Women?* It seems to be more probably answered in the Affirmative. *First*, Because seeing the Wood would have averted all internal Causes of Death, or also the external besides, according to different Opinions; and since it would have cured all preternatural Affections, it must of necessity have been able to prevent and take away the Pains of Birth; nor is there need of any greater Reason, why it should take away these than others.

¶ 32. Secondly,

¶ 32. Secondly, Because there are Medicines found naturally, which by means of Supra-elementary occult Qualities do wonderfully allay the Pains of several Parts, and preserve a Man from them, as a Wolf's Liver against the Pain of the Liver, as Galen^s testifies, and that famous Stone, which may deservedly be called Nephritick, brought from the West Indies, vulgarly called *de la hijada*, as Monardes^h testifies, which tied to the Arm both takes away Nephritick Pains, and preserves a Man from them, as also doth a certain Wood of the same Name (which I have sometime seen) described by the same Author. Therefore it is credible, that in this Wood, which had admirable Virtues for all Preternatural Affections, these also were not wanting, which might preserve from Pains of Birth; especially seeing it makes for the Conservation of Life, as a Reward of Obedience, to which purpose in the primary intention it was created.

¶ 33. *But what way did it perform this Work?* It may be doubted: For the Cause of the Pains of Birth is the breaking of those Bonds, that tye the Child to the Womb; which being a violent and sudden Solution of Continuity, it necessarily causeth

causeth Pain. Wherefore that the Tree of Life may prevent these Pains, it is necessary, that it either stupefy the Sense in those Parts, as Narcotick Medicines do; or so mollify and dispose the Ligaments, whereby the Child is knit to the Womb, as Anodyne Medicines do, that without violence they might be separated from the Parts of the Womb; or that it regulate the Faculties of the Womb after such a manner, that they work that Separation by little and little without Trouble: *For only a violent Passion, which is preternatural, when it is done much together and speedily, causeth Pain; but what is done by little and little escapes Sense, as Galenⁱ expresseth it.* Another Way may also concur, *viz.* Because in that State the Wood of Life would join with and assist the Powers, that they might perform most perfect Actions. Therefore it would concur with the Touch, that it might feel most perfectly; wherefore a depraved Sensation could not be, in which Pain might formally consist, although the Object or Cause of Pain were present.

¶ 34. *But you will object.* Either this Wood would have taken away the Pains of Birth in the State of Innocence, or in the State of Lapsed Nature. Not in the first,

first, because it appears from the Sacred Text, that in *it* Woman would have had no Pains in Birth: Not in the Second, because from the Sacred Text also it appears, that they must necessarily suffer Pains for a Punishment of Sin. Therefore it would take away Pains in no State. *I answer*, that both in the State of Innocence and in the State of Lapsed Nature this Wood would have been good against the Pains of Birth, if it had been eaten. In the State of Innocence, because by it Women would have been preserved from Pains, and by means of it would have obtained, what was owing to that State. And in the State of Lapsed Nature, because therefore God cast Woman with *Adam* out of Paradise, lest she should enjoy the Good due to Innocence, and the Reward promised for Obedience, and by consequence Eternal Life; and lest she should obtain Immunity from the Pains of Birth by Eating of this Wood.

^a Suar. *in Met. disp.* 42. *sect.* 4. *n.* 8.

^b Vasq. *tom.* 1, 2. *ad q.* 21. *disp.* 78. *c.* 3. *n.*

21. ^c *Auth. quest. vet. & nov. Testam. q.*

19. ^d Gal. 7. *meth. cap.* 13. *lit.* C. ^e D.

Thom. 1. *p.* q. 96. *art.* 3. ^f Gal. *lib.* 1. *de*

causis

causis sympt. cap. 6. § 8. local. cap. 8. F.
h Monardes 1. p. c. propr. i Gal. 1. de causis
sympt. cap. 6.

DOUBT VII.

After what manner would the Resistance of Qualities defend that Mans Body, who eat of the Tree of Life, from all External Causes that could hurt it.

¶ 1. **A**lthough the present Doubt be already resolved together with the foregoing: Yet since all these things are new, which we have alledged for the Preservation of Man from Death by the Qualities of the Wood of Life; and that those are more hard to be known, which should naturally defend him from the extrinick Causes of Death, and seeing they are not sufficiently declared, as the Difficulty of the thing requires, I accounted it very necessary more amply to explain them, to the end, the strength of those things, which may be objected to the Contrary, may more easily be broken, and the Truth may be more open and clear.

¶ 2. *External Causes therefore, that bring Diseases*

Diseases and Death, which must have been resisted by the Qualities of this Fruit, are of two kinds: For some are altering, others are locally moving, or impressing an Impulse. It is proved, for among Philosophers Accidental Mutation is only twofold, that is, one to Quality, another to Place. I pass by Mutation as to Quantity, because since Quantity is never produced *de novo* (as the more probable Opinion saith) this is not a true Mutation.

¶ 3. And of the Altering Causes, some move to the Manifest Elemental Qualities, and others to the Occult. The first are all those things which can produce Elemental Qualities, first or second, and by this means vitiate and overthrow the Temper of the Body, from whence various Diseases and Death do follow. The second are especially all Poysons, which introducing Occult Poysonous Qualities into the Body, waste Mens Strength, and take away Life.

¶ 4. And the Causes moving locally are also of a twofold Difference: For either they move the Humors of the Body, as Medicines Purging, provoking Urine, Sweat and Womens Courses, which by reason of their unseasonable, or superfluous, or other. preternatural Motions, can also cause Diseases and

and Death: Or they impress such an impulse upon the Members of the Body, that they dissolve natural Continuity, or change the Situation of the Parts; whereon do follow Diseases in Conformation, viz. in Magnitude, Figure and Site; and consequently Death it self, which the Fruit of Life was obliged to avoid, averting all these Causes.

¶ 5. But beside these Causes which produce positive Effects, others also may be considered, which produce other (if I may so call them) privative Effects, and consequently bring Death: For seeing the Body of a Living Creature, that it may live, doth stand in need of certain Matters, whereby the lost Substance may be repaired, such as are Meat, Drink and Air; what things soever can deprive it of these Matters, without doubt will cause Death, that is, things causing Hunger, Thirst, Want of Air, or Suffocation.

¶ 6. These Causes being declared, which coming from without can bring Diseases and Death, now it follows that we explain, according to the Opinion that affirms the Wood of Life was an adequate Cause of Immortality, what way it could hinder them: Which thing indeed since it seems altogether difficult, or rather impos-

sible;

sible; this Opinion is exploded by many, who have recourse to the Supra-ordinary Providence of God. But for its Defence.

¶ 7. It is to be observed first. That the Virtues of the Tree of Life would not so keep off external offending Causes, that most of them could not approach the Body, nor that the Body should abide beyond the Sphere of their Activity: for Example, They would not hinder the Fire to approach Mans Body, nor a Mad Dog to touch it, nor any other Poyson to be swallowed down: As neither would they hinder the Defect of Meat, Drink or Air: For it is manifest, it was not in the Power of the Wood to do this. Yet the Virtues of the Wood would hinder, that the aforesaid Causes could not produce their positive Effects upon the Body: to wit, that the Sun or Fire should not heat the Body; or the Sword or a Stone should not dissolve Continuity by their Blow, or otherwise move the Parts of the Body contrary to their Nature; and so of other things: And in like manner the said Virtues would preserve a Man, that he should not perish by Privation of Meat, Drink or Air. I said [that most of them should

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not

not approach the Body] for we shall afterwards prove, that it was possible for Virtue to be extended from the said Wood to a certain Space without the Body of Man, in which it might hinder those things which moved to Hurt, from moving farther, or reaching to the Body.

¶ 8. *It is to be observed secondly.* The Wood of Life would defend Man's Body from external Causes, producing Elemental first or second Qualities, by those occult Qualities, which would produce other Elemental ones proportionate and natural to the Body, in a certain Degree so fixt, that they could be remitted by no other, even the most violent external or internal Cause, as we said before in the last Doubt: And as by these the Body would have been preserved from the mutual immoderate Reaction of the Parts among themselves, and from the Reaction of the Aliment; so also the Body ought to be defended from the Action of external Causes. *It is effectually proved,* Because these would have sufficed to resist all Alterative Agents both internal and external.

¶ 9. *But you will object.* Two Degrees of Cold, for Example, which are necessary and proportionate to the Health of the
Body

Body of Man, cannot naturally resist eight Degrees of Heat of Fire applied next to it, seeing the Action would necessarily follow the stronger Side. Therefore it is impossible, according to Nature, that the Temper of the Body should endure in these two fixt Degrees after the application of the Fire, but that it should be removed from them, and part be burned. *And it is confirmed,* Because between equal contrary Agents, nay between unequal ones, there is mutual Repassion, as Experience shews, and it is the common Doctrine of Philosophers: Therefore the inferior Agent ought to re-suffer from the stronger, that which resists with only two Degrees of Cold, from the Action of the Superior, acting at the Rate of eight Degrees of Heat.

¶ 10. *I answer,* By distinguishing the Antecedent. Two Degrees of Cold considered in themselves, according to their formal Resistance and Activity, are not able to resist eight Degrees of Heat, so I grant the Antecedent: But considered according to the Activity of their Cause producing them, I deny it: For their Efficient Cause, that is, the Quality of the Wood produceth them with that Efficacy, and hath such Influence on their Production,

that they cannot be remitted by any other the most violent Agent. Which Answer is according to the Doctrine of *Suarez*^a, as afterwards we shall declare. For this Resistance is not considered as Active, on the part of the Activity of the Degrees of Cold themselves, or as Passive, on the part of their Formality, so much, as for the Efficacy and Activity wherewith they are produced by their Cause. And for this Reason the Rest of the Qualities of the Temperament do resist, being preserved by the Qualities of this Wood, that they can never be remitted by their Contraries. *Which I prove effectually.* If God by himself alone, that is, by his actual Concurrence, will produce these two Degrees of Cold, and preserve them; although eight Degrees of Fire were applied, yet they could not be remitted, if God did not desist from his Concurrence; for the reason why they are corrupted when a hot Agent comes, is because God in presence of it desists from his conserving Concurrence: Therefore in like manner they will not be remitted, if they be conserved by the same Efficacy of any other second Cause, not desisting from its Influence. And for this Cause we said these Degrees were fixt.

¶ 11. Perhaps

¶ 11. Perhaps *some will reply* to this Argument, That it implies a Contradiction, if God will conserve these two Degrees of Cold by his alone Concurrence in the presence of eight Degrees of Heat, unless He should produce more Degrees of Cold: And therefore it would be necessary to produce some Supernatural Quality, which might resist eight Degrees of Heat. *But on the contrary, first,* it doth not appear wherein the Contradiction consists: For an Agent with eight Degrees of Heat, could never introduce into the Subject, having these two Degrees of Cold, but six Degrees of Heat, whereby the whole Latitude of eight Degrees would be filled: For those two of Cold would be conserved by God: Which I prove, for the Concurrence of God produceth any thing necessarily: Therefore it would produce necessarily those two Degrees of Cold, while God continued his Concurrence. *But Whether were it necessary that God should encrease his Concurrence? I answer negatively:* For if he should encrease it, its Term also would be encreased, and more Degrees of Cold produced. *Secondly,* the foresaid Answer is refuted, Because either that Supernatural Quality would resist, as a kind of Cause

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Formal,

Formal, or Efficient: Not the first, Because Cold would resist more, as being contrary; wherefore a Supernatural Quality would be superfluous, as less resisting: Not the second, because this would be by producing Cold, which also the Concurrence of God would do. Therefore such a Quality would no way resist, or be necessary.

¶ 12. *But you will urge* against the fore-said Solution of the principal Argument. No Cause hath continual Influence, but upon an Effect depending on it in Conservation: But Cold, and also other Elementary Qualities do not depend in their Conservation upon their Efficient Causes: Therefore the Qualities of the Wood of Life could not have continual Influence upon them: Therefore they could not actively be preserved by them in a fixt Degree. *I answer first,* That although the same Degree in Number be not preserved; yet the same in *Specie* is:

-----*namque uno amisso, non deficit alter.*

For when one's lost, another doth not fail.

Which is sufficient for Incorruption of Temperament, and to preserve Health. *I answer secondly,*

secondly, That although some Quality of its own nature be not dependent in Conservation; nor standeth in need of the continual Influx of its Cause, for its Conservation; yet there is no Inconvenience, that sometime it receive continual Influx from its Agent, as that which is dependent in its Conservation; after which manner actual Heat, existing in the very Fire, seems to receive it: Which Influx, though it be not necessary to its Being; yet it is necessary to its much better Being.

¶ 13. *It is to be observed thirdly.* That by the same Qualities of the Wood of Life, which would have kept the Natural Temper of the Body in a fixt Degree, the Harm also, which follows the Want of Meat, Drink and Air, would have been prevented. Wherefore that Man, who had tasted the Fruit of Life, would never have perished by Hunger, Thirst, or prohibited Respiration. *It is proved,* Because in this Case the Heat would not act upon the Radical Moisture, (whether that Moisture be Something diverse from the Living Parts, as the Old Opinion held; or not, as now we more commonly think) nor would the Parts of the Body mutually act and suffer among themselves beyond the Degrees

convenient for them, since every of the Natural Elemental Qualities would have been conserved in its proportionate fixt Degree. Wherefore there would not be the Dissolution of any Substance necessary for the Body; nor therefore would any Reparation by Meat, Drink or Air, have been necessary; nor consequently would the Defect of these external Matters do Hurt.

¶ 14. *But you will object first.* Therefore the Introduction of these Matters at least would do Hurt, seeing the Actions are no less Hurt by Addition than by Defect. The Sequel is denied: For the most efficacious expulsive Virtue helped by other Qualities of the Wood, concurring with it self, acting most vehemently, would either not admit what was Superfluous, or would presently expel it. This Harm might also be avoided by the Natural Providence of Man, who would not take Meat, Drink and Air Superfluous.

¶ 15. *You will object secondly.* Men in the State of Innocence did eat, and ought to have eaten, if they had remained in the same State: For the Lord said unto them, that they might eat of every Tree of Paradise, except the forbidden one. Therefore the Tree of Life did not excuse Men from
Meat:

Meat: therefore they might dye for want of it. *I answer* with a Distinction, That before Eating of the Wood of Life Men stood in need of Meat, I grant: After Eating of that Wood of Life, I again distinguish, If they were constituted in Perfection of Health, and in the best Constitution of Body due to perfect Age, I deny that they would have wanted Meat, Drink or Air: But if they were not constituted in the highest Perfection, as Children, Old Men and Sick Persons (if they had eaten the Wood in the State of Lapsed Nature; for in this State the Wood being denied, they might grow sick and old, and dye) that they would have stood in need of Meat and Drink, and Breath, I grant.

¶ 16. *You will infer.* Therefore at least Children, Old Men and Sick Persons, seeing they suffered a Defect of Substance, might, though they had eaten of the Tree of Life before, notwithstanding perish by Hunger, Thirst, and Want of Air. *The Sequel is denied:* For they would have only wanted Meat and Drink, that they might come to the best Constitution of Body, but not that they might be preserved in the same imperfect State: Because since we have it proved, that the Qualities of the Tree
of

of Life kept the Temper in the same fixt Tenor, and hindred the contrary Qualities of the Body from acting mutually among themselves beyond measure; the pre-existing Substance could not be further wasted, nor consequently Children or Old Men for Want of new Food be consumed.

¶ 17. *You will urge.* The Qualities of the Wood were necessary Causes productive of Elemental Qualities: Therefore they would necessarily introduce those Degrees, which they were able, both in a Child and an Old Man: Therefore they would necessarily produce in them a Temper agreeable to perfect and flourishing Age: Therefore they *should* be Children and Old Men for their Temper, and they should *not*, because they would want due Magnitude, through Defect of Aliment, if they were deprived of it. *I answer,* In such a Case some might have been Children, others Old Men, as to the Magnitude of Body; yet not as to their Temper: Which implies no Contradiction.

¶ 18. *And perhaps it might be answered,* That the Vertues from the Qualities of the Tree were so strong, that they could dispose any Matter, although it were not Alimentous, and breed Blood of it, and Substance

stance for the thing nourished. Wherefore of Earth, Water and the Ambient Air, or of any other circumadjacent thing, whatever it were, they were able to make Nourishment.

¶ 19. *Which may be effectually proved by the Example of that Maid of twelve years old, lying sick of a Diabetes, who turned the Ambient Air drawn in by Respiration and by the Pores, into Water or Serum, as was the certain Opinion of the Physicians then present: For she made thirty six pounds of Water every day, but did not take above seven pounds in Meat and Drink; and seeing this lasted threescore days, it appears that in that Time she made one thousand seven hundred and forty Pounds of Water above the Weight of her Meat and Drink, which was much more than the Weight of the Maid, if she had even been all dissolved into Urine, as Cardan^b affirms: For the Maid weighed not above one hundred and fifty Pounds. Wherefore of necessity the inspired or circumfused Air must have been turned into Urine. What wonder therefore, if the strong Faculties of the Wood helping and elevating the Natural Powers of the Body, were able sufficiently to dispose any indisposed Matter, and to turn it*
into

into the Substance of the thing nourished?

¶. 20. *And it is confirmed,* Because for any Matter to be fit to nourish, it sufficeth that Alimental Qualities be found therein, and that it want those which may hurt: But the Vertues of the Wood, which we suppose most efficacious and most agreeable to Nature, were able to introduce these Qualities into any Matter that occur'd: Therefore the Body of Man arm'd with the Qualities of the Wood might be nourished by any occurring Matter whatever.

¶. 21. *You will object thirdly.* If Men in Innocence or after the Fall had eaten the Fruit of Life, yet they would have generated by Abscission of Seed: But Matter is necessary for generation of the Seed to be absconded, and consequently Meat, Drink and Air: Therefore if they had used Venery, and notwithstanding had eaten nothing, without doubt they had dyed. I grant the *Major* and the *Minor*, I deny the Consequence. Because for them who gave themselves to Generation and used Venery, even for those that were of the best Constitution of Body, the use of Food was necessary towards the Generation of Seed: But though they used Venery, they would
not

not be sick for want of Food, because the strong Retentive Faculty of the Body would not suffer the Seed necessary for the Body to be expelled; nor therefore would Nature at that Time send Blood or other necessary Matter to the Seminary Vessels. Wherefore through want of Food, and consequently of Seed, they might be rendered Barren; but dye they could not.

¶. 22. *You will object fourthly.* Therefore at least through defect or immoderate Use of the other non-natural things which are necessary for the preservation of Life, Diseases would happen, nor could Man be defended by the Qualities of the Wood of Life. And these things are, Sleep and Waking, Motion and Rest, and the Accidents of the Mind, as Anger, Sorrow, Joy, and the like. *I deny the Sequel,* Because these non-natural things do so far preserve or destroy Health, as they preserve or change Natural things; for it is by Accident that they alter the Temper of the Body, or change its Composition. But since we suppose the Qualities of the Wood of Life do keep the Temper of the Body in a fixt Proportion, it cannot be preternaturally changed by these Causes. Whereas also we suppose, the Faculties of the Body would
be

be helped by the Qualities of the Wood after such a manner as we have said, they would most easily prevent the Harms of the Excesses or Defects of the said non-natural things; as will easily appear to him that thoroughly considers the Use of each non-natural thing.

¶. 23. *It is to be observed fourthly.* The Wood of Life defends the Body from Plague, Malignant Fevers, and contagious occult Diseases by those Alexipharmack Qualities, whereof we have treated before: For the Body is hurt by the Poysonous Qualities of these things: Therefore it is well defended by other contrary Alexipharmack Qualities afforded by the Tree of Life.

¶. 24. *It is to be observed fifthly.* A Natural Quality, which we called Resistive, was possible, which was able to defend the Body, that it could not be broken or divided by any Impulse or Blow, even the most violent. *It is proved effectually first,* Because as the Hardness of a Stone resists Division, so also there might be a Quality imparted by the Wood, which was able to resist Division. *It is proved secondly.* For in things Natural, there be Qualities, which indispose a Moveable Body, that it cannot
be

be moved by a Cause able to produce Motion. For it is evident from Experience, that Iron is so indisposed by some Qualities, that it cannot be moved by Virtue of the Magnet. That Fishes swimming over the *Torpedo*, enclosed in the Mud or Sand for the purpose, when they come to the place whereto the Virtue of the *Torpedo* is extended, can stir no farther, by which Art She catches and eats them, as *Aristotle* relates. In like manner the Fishers Arm is deprived of Motion, when the Quality of the *Torpedo* reaches it. The Quality of *Opium* and other Stupefying Medicines doth so dispose the Humors, that they cannot move further, during the Quality of the *Opium*; Wherefore *Opium* given stops violent Fluxes of Blood and other Humors. The Quality of the Blood-Stone doth also stop the Motion of the Blood.

¶. 25. And what is more wonderful, a *Remora* coming near stops the swiftest Motion of a Ship under full Sail, as is the common Tradition of the fore-quoted Authors, and of many others: Which although it may happen, because the *Remora* draws the Ship a contrary way, as it fell out in that Fish, whereof we made mention before, because it had fixt its Horn most firmly
firmly

firmly in the Ship: Yet the *Remora* may do it a more easie way, namely, by impressing such a Quality on the Ship, that, it being present, the Force of the Wind bearing upon the Ship, cannot produce Motion, by reason there is an Indisposition, which is as an Agent, that it cannot act. Wherefore a Power drawing the contrary way, or otherwise resisting, is not necessary for hindring the Ship to be moved; but this Quality may most easily hinder its Motion.

¶. 26. *It is proved from the like.* For if Amber be dulled by Moisture, its Virtue cannot produce Motion in Straws. If the Virtue of the *Torpedo* reach the Fishes swimming over her, or the Fishers Arm, their Motive Power cannot produce Motion. If the Virtue of *Opium* come to the Humors, they cannot be expelled or any way moved by the Faculties. Therefore so it will happen in like manner in the Virtue of the *Remora* impressed on the Ship, that, it being present, the force of the Wind cannot produce Motion on the Ship. Therefore after the same manner may a Quality be afforded by the Wood of Life, which being present, no external Motive Cause is able to effect Motion on the said Body. Nay, perhaps that Quality might
be

be diffused for some Space without the Body of Man, who eat the Wood, by virtue whereof Darts cast, or Bullets shot from Guns, coming to the Sphere of that Quality, would presently lose Motion, and not come at the Body: Because the Motive Force, impressed on the Dart or Bullet, could not effect Motion, because of the indisposing Quality diffused without the Body by the Virtue of the Wood.

¶. 27. *It is proved thirdly.* Because (as before we have already said) all Natural Agents, although they have most violent Powers, are yet of a finite Virtue: Therefore there is no Inconvenience, that a Resistance may be, which surpasseth their Power. Seeing therefore such a Resistance is possible, whereby the Wood of Life might defend Man's Body from Death, and that the Sacred Text doth clearly intimate, that it was an adequate Cause of Immortality, unless some Supernatural Help should intervene, why shall we dare to deny it? Why shall we seek other Interpretations for the Sacred Text? *Medium's* therefore should rather be enquired, whereby the Wood of Life might be an adequate Cause of Immortality: Which if they be found, as now by us, through God's Blessing, they are found,
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it will be superfluous to have recourse to Miracles.

¶ 28. *You will object.* If such a Quality were, which indisposed any thing to Motion; if such a thing could not be moved by one Cause, neither also could it be moved by another Cause of equal Strength, since all Local Motion is of the same kind: Therefore there can be no Quality indisposing to Local Motion. *I answer,* The said Qualities are not Indispositions on the part of the Patient to receive Motion; for if it were so, that thing which could not be moved by one Agent, could be moved by none, for its Incapacity of Motion: But they are Indispositions only on the part of the Agent, namely, of the Motive Quality, that it cannot produce Motion. And for this Cause the Virtue of the Magnet can produce Motion in Iron, not in other Bodies, because it finds in it Dispositions necessary on the part of the Agent, which being present, it can operate; not in other things. And for the same Reason Amber moves Straws, not Iron, nor Stones: Agarick purgeth Phlegm, and not other Humors; and so we may say of the rest.

¶ 29. *It is to be observed sixthly,* to give better Satisfaction to the Point, That Philosophers

losophers reckon of a double positive Resistance (beside another Negative) one Active, another Formal. *Negative Resistance is the utter Incapacity of the Subject to receive any Form,* such as is in the Heavens, supposing them incorruptible, as to receiving Qualities, altering to Corruption. *Active Resistance is the very Action of the Agent, as by it a Term is produced, which formally resisteth, or by it the Force of another Agent is broken, which is resisted;* and it is called by ^d *Suarez* Radical Resistance, because by it another Agent is prevented, that it doth not act, and that its Virtue is diminished: And seeing it is not immediately diminished, but by the Form produced of such an Action, therefore it is called Radical Resistance; and as it proceeds from an Agent, it is Active; but as it produceth an Effect immediately resisting, it is Active Resistance.

¶ 30. *Passive Resistance, or actual, is an Accidental Form, whereby the Subject is rendered incapable of receiving another, which is resisted, or whereby the Subject is indisposed to another;* and this Resistance consists (saith the same Author^e) in a certain formal Incompossibility, or Repugnance, from whence it comes, that the Action of a con-

trary or any way repugnant Agent, is either altogether hindered, or retarded, or remitted. And Active Qualities, as Heat and Cold, may as well have this Resistance; as the not Active, as White and Black. From whence it follows, that one Quality can violently resist actively, but not at all formally, as Heat: or on the contrary, that another may violently resist formally, not at all actively, as Dryness.

¶ 31. *But seeing Formal Resistance consists in a Formal Impossibility or Repugnance; and two contrary Qualities in the same intense Degree, for example, Heat and Cold in the eighth Degree are equally impossible in the same Subject, it is hard to assign a Cause, whence it comes that one can more resist than another. Yet Suarez^e brings three Causes, for which it may happen. The first, is a greater and firmer Union to the Subject, as it happens in things artificial, that some are more hardly parted asunder, because other things cleave to them in form of a stronger Glew. The second is a greater Inequality in some Condition requisite to do or suffer, as Density in the Patient, by Reason whereof more Parts are united to resist the Action of the Agent. The third is a greater, or the greatest*

greatest Activity, whereby the quality flows from, or is otherwise produced of its Cause; which way, for example, it may be said, that the Moisture of Water resists more than that of Air, because it is produced or flows more efficaciously from the Form of Water than from that of Air. Also two or three of these Causes may be conjoined, by reason whereof the Resistance may be greater; and besides the Active and Formal Resistance may be joyned, and therefore the Resistance may yet be more vehement.

¶ 32. *From whence it is easily gathered, that the Elemental Qualities, produced in Mans Body by the Supra-elemental, would both actively and formally resist other Contraries, which are produced by ordinary intrinsic or extrinsic Agents, Fire, for example, or Snow: And it is evident, that this Formal Resistance would have been much greater than the Formal Resistance of extrinsic active Qualities for the third Cause alleged by Suarez, namely for the exceeding Efficacy, whereby they are produced of the Qualities of the Wood of Life. Which in the same manner may be said of the Alexipharmack Qualities, which resist Poysonous ones.*

¶ 33. Therefore the Supra-elemental Qualities, as they most efficaciously produce the Elemental, they resist actively, radically and mediately: But the Elemental now produced resist formally and immediately other their Elemental Contraries, and can by no means be overcome of them: Because they are either perpetually produced *in Specie* by the Qualities of the Wood, which among all Natural Agents are the most efficacious in acting: Or because by their continual and most efficacious Influx they persist in the same, as we said before. But whether their Union or their Inherence to their Subject be greater, it doth not appear: because it appears not whence it should proceed.

¶ 34. It is gathered from this Doctrine besides, that the Quality which resists dividing things, imparted to the Body by the Wood of Life, doth sufficiently resist them passively or formally only: *First*, because as Hardness resists Division, or Opacity the Light, so this Quality would resist dividing things. *Secondly*, because it would resist the dividing Impulse and other Motive Virtues, in the Nature of an indisposition on the part of the Agent, so that they could not produce Motion, as we have proved

ved by Example of other Qualities hindring Production of Local Motion, that should be produced by some Motive Qualities.

¶ 35. Moreover it is proved before, that those who eat of the Wood of Life, were able to resist actively also, beyond this above-said Manner, any extrinsick Causes making an Impulse, by Qualities actively concurring with the Animal Motive Power; by reason whereof they were able to produce stronger, nay, the strongest Motions, according to what we have said before.

^a Suar. 2. Tom. Metaph. disp. 43. sect. 1. num. 14. ^b Cardan. de variet. lib. 8. cap. 44. ^c Aristot. 6. de hist. animal. cap. 10. & 9. de hist. cap. 37. ^d Suar. tom. 2. metaph. disp. 43. sect. 1. nu. 8. ^e Suar. num. 10. ^f Suar. num. 12. & sequentibus.

DOUBT VIII.

Whether the Cause of the very long Life of the first Men were some other Trees of Paradise or the Tree of Life?

¶ 1. **P**assing by various Opinions about the long Life of the first Men, I declare I am of Opinion, that the Cause of the very long Life which these first Men enjoyed, should be ascribed to the Qualities of other wholesome Trees growing in Paradise, which were either in Fruits to be eaten, or transfused to the ambient Air (whether it were done by Vapors, which exhaled from the said Trees, or by continual Alteration, or both ways) and then they were communicated by Food and Air to the Bodies of our first Parents, and from them again in Seed and Blood to their Children. All which things I endeavour to prove.

¶ 2. *And in the first place,* that there are in Nature Trees and other Plants very Salutiferous, and which by occult Qualities both cure and prevent many as well manifest as occult Diseases, is a thing most certain.

¶ 3. *But* that such Trees and Plants ought not to be wanting in Paradise, seems a thing

a thing most manifest: For since the Sacred Text declareth, there was every Tree that is pleasant to the Sight and good for Food; the Consequent seems infallible, that the most wholesome was there also; especially seeing those very Trees which are good for Food, and pleasant to the Sight, are likewise most wholesome. And we must consequently suppose, that the wholesome Qualities of these Trees excelled all other in the whole World besides; even as in Sweetness of Taste, Smell and Sight, and in goodness of Nourishment it was convenient they should surpass all other Trees.

¶ 4. *It follows therefore,* that the Fruits, which our first Parents eat, were endued with such like Qualities: And that the Air, which they inspired, was likewise replenished with wholesome Qualities: And that the very same Qualities remained in the Body of our Parents themselves: for the Medicamentous Qualities of things that are eaten, remain in the Bodies of Animals, as the Virtue of Hellebore in the Body of a Quail.

¶ 5. Seeing therefore such Fruits, and the inspired Air were efficacious in producing those Virtues; it is consequent, that the Virtues themselves must needs be produced in the Bodies of our first Parents, and

and must from thence be communicated in Seed to their Children and Children's Children. Wherefore of necessity they must strengthen the Faculties of the living Body, and concur with them to perform most perfect Actions, as Alexipharmacks and Amulets. Whence long lasting Health and Life must necessarily follow.

¶ 6. All these things are confirmed from the like: For we daily experience, that grievous Diseases are contracted from bad Food, and from bad Air, infected with the rank Vapours of unwholesome Plants, or of neighbouring Lakes, or of nasty Places: We experience Diseases hereditary from Fathers to Children and Children's Children, which is frequently observed in the French Disease, Gout and Falling Sickness, and in many others. What wonder therefore on the contrary, if from wholesome Food, and from very wholesome Air most wholesome Qualities be contracted; which propagated to Children and Children's Children, may become Causes of most perfect Health and Long Life?

¶ 7. Besides, the Vicinity of the Place to Paradise might contribute to Diuturnity of Life: For their Habitation, when driven out, would not be far distant. Wherefore

as

as the Winds blowing from a wholesome or unwholesome Place render an Habitation wholesome or unwholesome; So those blowing from Paradise, must necessarily with the same Qualities make the neighbouring Country's exceeding wholesome.

¶ 8. For Corroboration whereof there comes very opportunely the History of that Indian, most famous among our Portugueze, who lived above three hundred and thirty five years, as do testifie *Patres Conimbricenses*^a, our *Johannes de Barros*, who may rather be stiled the Lusitanian *Livie*^b, and our *Didacus de Couto* a famous Portugal Historian^c. Several of our Portugueze at their Return from the *East-Indies* assured me they saw him alive. *Nunius à Cunna*, when he govern'd *India*, found him there, and afterwards when *Don John de Castro* presided Viceroy *Anno Domini* 1547. he was then alive. And all the Kings of those Parts, before they were subject to the Kingdom of *Portugal*, and our Governours and Viceroys afterwards, appointed an Allowance for the Maintenance of this wonderful Man.

¶ 9. His Teeth fell several times, others e're long coming in their room; His Beard, when it was grown all white, as his Age re-flourished,

flourished, grew black again. Some ascribe the Cause of this to certain Fruits, which he found in *Ganges*, and eat: For at certain Times after Inundations, rowing up and down *Ganges* in a Boat, he sought these Fruits, which, as they affirm, are brought with the Waters from Earthly Paradise, from whence this River (as is believed) derives its Original.

¶ 10. *But Whether did these Fruits fall from the Tree of Life?* It must without doubt be denied. For if God cast out *Adam*, lest he should eat thereof, and commanded the Angel to keep the Way with great Vigilance, how would he suffer them to glide down the Flood, that others might eat them? Again, according to the Opinion which affirms, that once eating of such Fruit would have been sufficient for eternal Life; it becomes most certain that these Fruits were not of the Tree of Life, since at length he is dead, who eat of them. Wherefore we must rather affirm, they were very wholesom Fruits of some other Trees, whose occult and wonderful Virtues concurring with the Powers of the Animal, kept off mortiferous Causes, and especially Diseases themselves, the same way that *Alexipharmacks* and *Amulets*, and other *Medicines*

dicines cure manifest Diseases by occult Virtues; only these Fruits had much more efficacious Vertues, by means whereof the Body of Animals persevered a very long time free from Diseases.

¶ 11. *But against* the abovesaid things some might say, That those most Salutiferous Vertues before-mentioned were diffused through the Air from the Tree of Life, which did render not only Paradise, but all the Neighbouring Country most wholesome: And there is no need to have Recourse to the Virtues of other Fruits or Plants. *I answer*, That probably this might be said; nor would it therefore follow, that the Air was sufficient to impart eternity of Life; because such Vertues diffused in the Air would either be of a different kind from those which rendered Life eternal; or if they were of the same kind, they had not Intensity sufficient, as those had which the Fruit eaten afforded.

¶ 12. *Nevertheless* I think it more probable, they were the Fruits of other Trees. *First*, Because if the Tree of Life had those Virtues that were sufficient for Eternal Life; it were superfluous to have others, that made for the Prolongation of Life. *And then* if we suppose they were the

the same, that were able to render Life Eternal, but more remis ; it seems, that in any Degree whatever they would have made it so: For they were of such a Nature and Efficacy, that in any Degree whatever they could easily overcome all other natural Agents, even the most violent: And thence it was, we judged before, that one Eating of our first Parents was sufficient, that these Qualities might be diffused with the Seminal Virtue to their Children, their Children's Children, and at length to Universal Mankind. But of these Opinions every Man may follow that which pleaseth him best.

^a Conimb. lib. 2. de Gen. cap. 10. quest. 1. art. 3. ad fin. ^b Johan. de Barros Decad. 4. lib. 8. c. 9. ad initium. ^c Didac. de Couto lib. 1. Decade 5. c. 12.

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