

1277
PARACELSUS
HIS
DISPENSATORY
AND
CHIRURGERY.

THE
DISPENSATORY

Contains the choicest of his Phy-
sical Remedies.

And all that can be desired of his

CHIRURGERY,

You have in the Treatises of *Wounds,*
Ulcers, and *Aposthumes.*

Faithfully Englished, by W. D.

1656 LONDON:

Printed by T. M. for Philip Chetwind, and
are to be sold by Stationers. 1656.

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To the Reader,

*Reader, Thou hast here
R some of the best Physical
pieces, of the best of Phy-
sicians, who is so well
known through the most part of
the world, for his excellent skill in
the practice of Physick, for his
singular knowledge of the secrets of
Nature; for his candor in commu-
nicating his Secrets and Experi-
ments faithfully to the World, that
I need do no more to commend these
following Treatises to thee, but to
tell thee, that they are Paracelsus's,
who very well deserves the Title of
Princeps Medicorum, The chief
Physician of the Microcosm, and*

A 2 the

To the Reader.

the best Anatomizer of the Macro-
cosm; for he hath brought out of
its Bowels more of its hidden Se-
crets to the publick view, than any
Physician or Philosopher before or
since his time; as it plainly appears
by these ensuing Treatises, wherein
you shall finde many Secrets worthy
your knowledge: Here you have
excellent Physical principles, where-
by the Physician may be directed,
both in his practice of Physick, and
how to finde out Physical Secrets:
Here also you have rare and most
useful Experiments for the benefit
of the serious, and very strange se-
crets for the satisfaction of the cu-
rious. But these secrets have been
much abused by many, who unjustly
desiring to have the praise of them
from

To the Reader.

from Paracelsus, have inserted
them in their own writings, as se-
crets of their own finding out:
And to make the World believe this,
they have set down those secrets in
their Writings so imperfectly, and
so much varying from Paracelsus
minde, that they are altogether use-
less and false. Therefore those who
desire to have these secrets truly
and fully, let them hear Paracel-
sus himself, speaking his own minde
in these ensuing Treatises, and o-
ther his Writings; let them reade
them attentively and seriously, so as
they may have his minde fully, and
they shall finde these secrets true,
which hitherto have been accounted
vain and frivolous, as they have
been (falsly) set down by others.

To the Reader.

in their Writings.

In Chymistry, Paracelsus was excellent, and indeed, Posterity is much beholding unto him for reviving an Art so useful; for by this Art are made strong Waters, Oyls, Spirits, and many excellent Medicines, the which how useful they are, almost every one now knows: Yet this Art had been buried with the ancient Philosophers, if it had not been for the great pains, and diligent study of Paracelsus, who made it his chief care to bring this Art abroad into the World, which formerly hath been shut up in the Closets and secret Furnaces of Princes and Philosophers; and hath taken off the vail which was left upon it by the Ancient Philosophers, and
hath

To the Reader.

hath discovered to us the many profitable uses of it, and many worthy secrets of it, never before known. And this he did, not for praise or gains, for he was a man free from ambition & covetousness, as all who knew him do acknowledge; the only thing he aimed at in his actions when he was alive, and in these his surviving Writings, was onely the publick good; and because of this his candor and faithfulness, and the excellency of his skill, he became an object of general envy; that both when he was alive, and now since his death, he hath been maliciously scandalized by many. And those who knew not the truth of these things, taking upon trust from the malicious, at first believed those
A 4 fals-

To the Reader.

falshoods, and afterwards they themselves spake them as truths: So that it is doubtful whether Paracelsus and his writings have had more wrong from the malicious, or from the ignorant; for those scandals put upon Paracelsus, which have been invented by the envious, have been defended by the ignorant.

Reader, what is here spoken in vindication of Paracelsus, it is onely to give thee notice, that he is much wronged by many; and not that thou shouldest think him faultless, or his Writings infallible; for nullus sine crimine vivit, and no doubt but he hath had his faults and errors, as well as other men; and those none should defend: but
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To the Reader.

what is good in him, and fit for publick use, let none condemn. Many of his Philosophical Opinions are not to be approved, but his Physical practice is certainly very good; and whereas the truth of Philosophick Opinions, which must be found out by reasoning (in abditis recessibus latet) is hardly found out; therefore Paracelsus, as most part of Philosophers do, useth a liberty and a latitude in such Opinions: But let the Reader use discretion in reading; and be cautious in receiving such Opinions; as in some of the following Treatises, viz. of Corals, Secrets of Vermin, and St. Johns-wort; where he saith, That Coral and St. Johns-wort will drive away Ghosts and evil Spirits.

To the Reader.

from the place where it is, or from the person who carrieth it about them. And in the Treatise of the secrets of Vermin, he telleth us of strange things which may be done by the tongue, tail, and skin of the Adder, &c. These things are indeed very strange, I cannot say much for the probability of them; neither can I say, that they are impossible: I am not of that minde, as many are, who conclude those things to be impossible, or that they must be done by the Diuel, which are extraordinary, and are such things which they cannot understand. For I know, that God can do many things, and many things naturally, which we cannot understand how they are done, we onely can admire them;

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To the Reader.

yea, God hath given understanding to some men how to use some natural things, whereby wonderful effects are done: Now when we see strange things done, or hear that such or such strange things may be done, shall we think that they cannot be done naturally, nor by God, because we cannot understand how they are done? is any mans reason so reaching, and so comprehensive, as to know all that can be done by God and Nature? shall we say, that this or the other thing is not done naturally, because it is not according to those Principles which we onely know? Is not this to binde God and Nature to our Principles, as if they cannot do otherwise then according to our Prescriptions? O the

vanity

To the Reader.

Vanity of weak man to dote so much upon his own reason! Alas, how little is the greatest knowledge that any man hath? and how much of that little is very uncertain? how many uncertain, how many contrary Opinions in Philosophy? in Divinity? in every Art and Science? Quot homines, tot sententiæ. I have a little digressed, but to return again to Paracelsus. Paracelsus Opinion concerning Spirits and Ghosts, and many other his Philosophick Opinions, which indeed are not ordinary; I do not approve them, nor will I here refute them: his Physical Practice I do approve, and doubtless, his cures and Physical Experiments which he hath left to us in his Writings (the best part
of

To the Reader.

of which are in the following Treatises) are very good; as the experiences of many since his death, who have tryed them, do testifie to us; (viz Crollius, Baptista Vanhelmont, Dorneus, and many other famous Physicians, who have followed his way altogether; yea, those that profess that they will not follow his way, do nevertheless use most of his Medicines in their Practice, as their Writings, and Apothecaries can witness it;) And Paracelsus in his life time gave proof thereof; for he did such cures, which never any Physician hath done the like: He commonly cured those Diseases, which all other Doctors accounted incurable; the truth of which is well known in all Germany, where
he

To the Reader.

he practiced; for he was Physician to the most part of the Peers and Princes of Germany, and many other Nations, during his life; as all who knew any thing of Paracelsus, yea, even his enemies do acknowledge it; so that he cannot be defrauded of this praise. See Sennertus his Book, De Consensu, & dissensu Peripateticorum, & Chymicorum; and therefore I do admire, that any should put this scandal upon Paracelsus, to say, that he was a Mountebank, since all, even his enemies, do confess that he did such great and strange Cures. And certainly Basil, which is one of the most famous Universities of the World, would never have chosen him to be their Publique Professor of Physick,

To the Reader.

Physick, if he had been a Mountebank or a weak man: He was chosen to be their Professor, when he was but thirty years of age, and there taught Physick publickly many years, and many came thither to hear his Physick Lectures from all parts of Germany, from Spain, Italy, France, Hungaria, Poland, Denmark, &c. See Sennertus in the aforesaid Book. We also see many learned men approve of his way in the practice of Physick, and have followed it; whereby it appears, that this man was no Mountebank, as some do enviously and falsely scandalize him.

Reader, I thought it fitting to bring these things to thee, to prevent or remove thy prejudicial thoughts of
of

To the Reader.

of Paracelsus, which may be bred by those false scandals, which are too common in the mouthes of those who know not the truth of these things, lest by thy prejudicial thoughts of him, thou be deprived of the benefit of those things which thou mayest meet with for thy good, in these ensuing Treatises. The Treatises of the Dispensatory, I have given you in Paracelsus own words: I have onely for thy benefit divided the Treatises into Chapters; and to the Chapters I have added the Contents of them. But his Chirurgery I have abbreviated; giving you onely the cures, with the marks of those Ulcers and Aposthumes, for which he hath appointed the Cures. Very few of the
remedies

To the Reader.

remedies in the following Treatises are Chymical, but they are such, as any may themselves easily make them. Paracelsus Chymical Medicines you shall have also shortly in English altogether, with their Preparations fully and clearly explained.

W. D.

The



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Paracellus

(I)



PARACELSVS HIS DISPENSATORY.

TREATISE I.

Of the Medicinal Virtues and Preparations of Hellebore.

CHAP. I.

There are two kinds of Hellebore, viz. Younger and Elder: the younger is for young people, and the elder for old people.

Being to write of the two Hellebores; first, I affirm, that whereas there are two sorts of Hellebore, the one called White, and the other Black; so distinguished, not

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because of the variety of their colours, but because of the difference of their properties. Therefore, to speak more truly and properly, if we would give them names according to their natures, then the white Hellebore should be called the younger, and the black Hellebore should be called the elder: For howbeit these two are the same kind of herb, yet in this they differ, that the younger Hellebore should be given only to young people, til they come to be of fifty years of age: the elder Hellebore is to be used only by those who exceed fifty years.

And what I have now said of Hellebore, is to be understood of all other herbs and roots, which are of two kinds, viz male and female: Not that they are truly male and female; but by this difference the Physician is to understand, that the one kinde should be given onely to young people, and the other to old.

Indeed, it is an exceeding great oversight in Physicians, that they have never taken notice of this, That Nature hath built two Shops, the one for young people, the other for old: so that the same Medicine and Method of Curing is not for young people, which is for old. It

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is very inconvenient, that those who are old should use the Medicines which are fit onely for young people: or that those who are young should use those Medicines which are most agreeable with the constitution of old people.

To explain this further by an Example of the Moon, which is every month renewed. The increase of the Moon from new Moon to full Moon, may be compared to the age of young people, and the decrease of the Moon from the full Moon to the new Moon, is like old age; so that in those changes of the Moon are well represented unto us the several ages of man: and as the Moon hath not the same qualities in the increase, which she hath in the decrease, so there is a great difference betwixt old and young people. Therefore it concerns every Physician to search thoroughly into the nature and condition of the Moon; and so he may know the age of a man, of what kind it is, which is to be learned by the Moon. She is the true and genuine book; and not that which is writ with ink. So that one kinde of the same herb should be used in the increase of the Moon, and another kind

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in the decrease; and this is commonly called male and female, the male is the younger, the female the elder.

That you may better understand this, Observe, that as of every thing there are two sorts; which are as two parts of one whole thing: so there are two kinds of Hellebore, the elder and younger: The elder Hellebore, what good can it do to young people? And how unfit is the younger Hellebore for old people? But having both kindes, we have a compleat Medicine for old and young; viz. the younger for young people, &c. But seeing youth and old age cannot consist together, even as the Moon cannot be both old and young at the same time; therefore God hath divided this Medicine into two parts, according to these two ages: and these parts are not tyed to one another in their operations, they do their work, the one without the other.

Again, we must observe the difference of diseases in old age and in young: an Apoplexie is of one nature in young people, and of another in old; and therefore there must be one Medicine used for this disease in those who are young,
and

and another for the same disease in those who are old. Now in the two Hellebores there is a perfect cure of the Apoplexy; being used for the age to which they are proper.

So the Gout is of two kindes, there is elder and younger: Younger, viz. the Gout of young people; and elder, viz. the Gout of old people. For both these kindes of Gout there is a present Cure in Hellebore; but not in one and the same root of Hellebore; therefore Nature hath made a division: Now be ever mindful of the difference of herbs, of the difference of ages, of the difference of Medicines, of the difference of Diseases, of the alterations of the Moon. This is a mystery and secret of Nature, which is evident to every Physician, who is a son of Astronomy.

Now that I should satisfie Mountebanks in every particular, there is no necessity: Neverthelesse, I will leave with you this serious Instruction; but I intend it chiefly for true Physicians, That the differences of things do arise out of Nature it self; so that every thing is appointed to its own place, where it should be: the Vertues of Medicines are de-
B 3 signed.

signed where they should have their operations, and they cannot be forced to any other way. So that the Medicine which is for young people, cannot be forced to do good to old people.

CHAP. II.

Hellebore a singular Medicine for prolonging life: How it was used by the ancient Physicians.

I Conceive it fit that now I should describe the black Hellebore, and the benefit of it to old age: whereby you may also know the nature of the white Hellebore.

And first to speak of the preparation of black Hellebore, which was used by the Physicians in ancient times: it was thus; The Hellebore is to be pull'd up out of the ground when the Moon is in some of those Signes of Heaven which are call'd Signes of Conservation; then take the herbs and dry them in the shade with a dry East wind; afterwards beat them

them to a fine powder with pure white Sugar of equall weight with them. So you have the Powder as it was made by the ancient Physicians, who used all the wayes they could to get the true essence of this herb; but they could never do it, and therefore they contented themselves with this powder. Now the reason why they so much sought after the essence of this herb, was this; because they found by experience a wonderfull nature and property in this herb: for those who were passed fifty years of age, by the daily using of the aforesaid powder evening and morning; taking so much at a time as they could take up with their three fingers, they became younger and more vigorous, and so continued healthfull and vigorous to the time of their death. This Vertue Nature hath mystically contracted from the whole frame of the great world, for the conservation of the little world Man. In this herb are comprehended the four Elements, and by it are expeld the impurities of the four Elements: it may well be called the Defensive of old age.

But the aforesaid powder is not to be given

8 *Of Hellebore.*

given to every one in a like quantitie: the persons who are to use this powder, must take onely so much of it at a time as is most agreeable to their strength, and as it shall be appointed by some skilful Physician.

Indeed, they who sought so much after the true essence of this Herb, did it not rashly; for what Herb is like to this? or what other herb can (as this) give a firm, vigorous, and lasting life to old age? For it preserves us from all external infections, or inward putrifications; and will keep a man alwaies in a good temper, that he shall come to old age without any sicknesse. And therefore it will be worth our pains, if we can separate the pure Essence from the impurities of this herb. Who will not say, but that such a pure Essence is an everlasting Balsome; which can so preserve a man till the time of his death, and in the operations of it agreeth with Balsom every way? Let not these things seem incredible to you.

By this Essence of Hellebore the Causes of the Gout are removed, the Leprosie quite rooted out; it will not suffer any such disease to be in the body.

The

Of Hellebore. 9

The Stars have certain times, and they who are born at such times are not troubled with any diseases: Again, the Stars have some other times, and they who are born at such times are still sickly. Now, if according to Nature, Times can make such impression, and such changes in man: Much more all Vegetables, which are brought forth by Nature; they do agree with those times of the Stars, and have a tincture from them; so that in some men, and in some Vegetables there is the same nature, being, and stamp of Conservation: and so from such Vegetables men may receive this tincture of Health.

And so much I have thought fit to speak concerning the leaves of black Hellebore. This only I will add, That you must have a care to know how to separate the pure Essence from the impurities of the Hellebore under a right Constellation. How much more hurtful the disease is, so much more powerful the Medicine must be.

CHAP. III.

The Cure of the Falling-sickness with black Hellebore, and the severall wayes of preparing it.

THe Root of this Hellebore cureth four Diseases; viz. the Falling-sickness, Gout, Palsie, Hydroisie. Here consider the difference of Diseases. Every disease is twofold; viz. corporeal, or spiritual: For these two kindes of diseases the Physician must use two kindes of Cures; one for bodily, another for spiritual Diseases. Concerning spiritual Diseases, and their Cures, having spoken of them elsewhere; now in this place I speak only of bodily diseases. As for those diseases whose spirit is altogether in things bodily, and cannot subsist without those bodies, their spirit dies with the bodie; But where there is an impression from the Stars, there Art appears most of all in removing of that.

But now to come to our businesse in hand, to shew you how those four Dis-

Dis-

Diseases mentioned before, are cured by this Root.

There is to be observed a difference amongst purging Medicines: Some of them purge slimie humours; which by purging do remove the humours, but do not impair the specificall disease; i.e. they do not touch the disease it self in the root of it. Hence it is that the Humorists, who say, that all diseases come from the humours of the body; their whole Art consists only in purging, and they do no good by it; but oft times miserably kill diseased persons by it. If they knew the specifical purging Medicines, then they were in the right way of purging.

Now concerning the Root of black Hellebore, Observe, that it purgeth two ways; it purgeth specifically, and it purgeth gross humors; by these two wayes it cureth the Falling-sickness.

Here observe, that we should be slow in purging gross humours, (otherwise the sick person may be much wronged) so as the Epileptick humour may be purged out with other humours. Therefore a Physician should be skilfull in considering the Time, Order, and Manner of gi-

ving

ving Physick according to the condition of the sick person. In former times, those who were troubled with the Falling-sicknesse, were first to eat the Root it self; afterwards they were to take it in milk, and lastly they were to take it with other mixtures: but now (in our times) the Disease is more violent, and the poyson of it more heightned; therefore of necessity the Physician must make his Physick stronger, lest it be not able to overcome the Disease.

Now I will give you my counsel, and shew you how this disease may be cured, as I have found by experience: Thus; Take the Root of Hellebore so soon as it is pull'd out of the earth, and put it in the spirit of wine, which wil bring out both the moisture and the Oyl out of the Root; then the Spirit of wine being separated from that Oyl, there will remain the essence of the Root, sweet, without any addition. This Essence doth much differ from that way which was used by the Physicians in ancient times: for this Essence doth not purge out a great deal of humours, but rather the Epileptick body it self; *i.e.* the humour wherin the Disease, or poyson of the

the Disease chiefly lurks, which is the root of the Disease. Therefore this Essence is a safer and more effectual purge, and a more certain cure, then that which was used in former times, against this Disease.

Now this Essence will be more effectual against this disease, if you join with it in the Spirit of wine, the Misteto of Oak, and Pellitorie, and the seeds of Pionie, that the medicinal spirit of these three may be mixed with the Essence of the Black Hellebore, and so to be given to the sick person, so much of it at a time as the skilful Physician shall think fit. This disease must be driven out slowly and by degrees, considering the Nature of the sick person, of the Disease, and of the Countrey where they live &c.

Addit. The Root is to be pull'd out of the earth in the decrease of the Moon, the Moon being in the Signe of *Libra*, (which Signe is most agreeable to the Falling-sicknesse) upon the Friday (or in an hour of *Venus*) and it must be dryed in the shade with a dry North wind. It was the custome of the Antients to use the Herbs as they are pull'd out of

of the earth, without any addition; but my way of using this Root is thus: Let the Patient who is troubled with the Falling-sicknesse be purged three dayes before the fit comes upon him, if it can be done, giving him for a purge two drams of the powder of this Root; to young people in milk, to old people in wine.

Another Preparation of the Leaves and Root of Hellebore.

Its certain, that the vertue of this herb is great and admirable, not much differing from a Balsome. He which can bring out the Balsome which lurks in this herb, hath a most precious treasure of Nature: The way to make of this herb a Balsome is thus: This herb must be putrified in its own water, being placed in warm dung, the glass being close stop'd: afterwards the water must be separated from that which is putrified, and the putrified matter must be separated from the grounds, the grounds must be kept by themselves; then you have the Balsome with two degrees of moistnesse, and twenty two degrees of putrifaction: The

The dose of that which is putrified according to degrees; and of the water according to the quantity, is to be considered in the administration of it, according to the first proceeding. This Balsome may be more exalted in its essence, if the aforesaid work be done again by adding to this water and putrified matter, new (or fresh) Hellebore; and if it be dry, especially the Root, its so much the better.

The Root is thus corrected: Take of this Root cut in large slices two ounces, of flesh a quarter of a pound cut very small, of the water of Nutmeg one ounce, of the water of large Pepper one dram; put these together in a pot very well stop't, and put your pot in boiling water three or four hours; then take out your pot, and pour out the liquor, which you shall keep for your use; then throw away the flesh and the herb. Of this liquor you are to give so much as the disease, the sick person, and necessity requires.

Another Addition.

You have already heard that this Root cures four principall diseases, and that

that it is a conservative of long life. But now I will shew you how Hellebore can do greater Cures then any I have yet mentioned : Take of this Balsome of black Hellebore one ounce, of naturall Balsome half a scruple ; let them be so exactly mixed, that there appear but only one and not two : For Balsom and Hellebore are of the same nature in respect of Conservation. Natural Balsom is such a Medicine which preserves us from all the infections of the Stars, from the Plurisie, and from the Pestilence : Now we should provide Remedies not onely against our earthly infirmities and diseases ; but also against those diseases which come from the celestiall influences : And against such diseases there is no Medicine more powerfull then Balsome.

If the Falling-Sicknesse could be cured by purging, then this Root were a sufficient remedie. Some Herbs are fit purges for the Falling Sicknesse, other herbs for the Jaundies, &c. Every disease requires its own purge, which is agreeable to it ; yet a Purgation is not a full Cure, we must do something else to perfect the Cure : therefore when the
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Patient is purged so as he should be ; then follows the Cure of the Falling Sicknesse, which consists in the Secret (or *Arca- num*) of the Essence of Coperas. By this method both old and young may be cured. Neverthelesse, the Physician must observe, that this order of Purgations and Essences is not to be learned by the Apothecaries Art, but by the natures of things ; which do teach us both the way how the Medicine is to be given, and how much is to be given.

CHAP. III.

The Cure of the Gout with black Hellebore.

THERE are two kinds of Gout ; one kind of it comes of blood, the other comes of defluxions from the head. In the Blood-Gout the blood doth rage : and by Astronomie it appears that the blood-Gout is enraged by the influence of the Dog-stars, as in another place I have fully proved. Now Hellebore cannot help this kinde of Gout : but it is good for that Gout which
comes

comes of saltish, sour, sharp, corrosive defluxions: These qualities of the defluxions are the cause of the Gout; and not heat or cold, or moistnesse or drynesse; but if the diseased person be much troubled with great heat, or great coldnesse in his joynts; it is by reason of the contention betwixt nature and the disease, betwixt that which is sound and that which is diseased.

The Antient approved Physicians gave Hellebore to those who were troubled with such defluxions, and with it purged them. For this Root is the best of all purging Medicines which were known to the Ancients, both for preventing Defluxions, and for expelling them out of the body. This Purge was made by the Ancients, not according to the Rules of the Physicians of later times; but it was judiciously without curiosity prepared: They regarded not such Medicines which were made up of Syrups &c. and such other vaine additions. They gave this root alone, without any addition, to the patient, a little of it every day, and not all at one time: For Purgations must be given moderately in long Diseases; purging rather often and
gent.

gently then violently. This Root of elder Hellebore thus prepared, and given every day, as the Patient and Disease requires, doth so cure defluxions by its natural vertue, that no Root or Herb can do he like.

As we commonly see, that after it hath rained, the wayes may be dried again; but thereafter it may rain again, as to fill the Channels and Rivers. This is in the Gout: therefore we must add to this Root of Hellebore some Correctives, for the preventing of new defluxions; and in this respect this addition is very necessary. Unskilful Physicians do not consider this, who use such correctives as do weaken the purging faculty of this herb; they add to it Terra Sigillata, and other things which are contrary to the nature of this Herb, and take away the strength of it; whereas it should not lose any of its natural Vertues, but rather have them heightened. But the true Correction of it, which best agreeth with Physick Rules, is thus: After the humour is purged out, you must do that which may prevent the collection of the humour again. And that is done by two Roots; Avens
or

or herb Bennet, and the Acorus of the shops, as I have more fully shewed elsewhere in their particular Treatises. It oft-times falls out, that a great many other griefs do accompany the Gout, which were not known to the Ancients; for daily they increase and grow more violent: and therefore in these our times there must be peculiar Treatises concerning the Gout, in which we must set down remedies for the several ailments which do accompany it.

What I speak of the Gout here, is only how to take away the Cause or the root of it by the Hellebore, which is the most considerable part of the cure. Therefore the purging power of this Root is not to be lessened, but rather augmented. Then the best way of preparing it, is, as I have shewed before by the spirit of Wine: But use it what way you will, it is a profitable purge. The patient must be often purged by the aforesaid root betwixt fits; for in so doing, those defluxions which are the cause of the Gout, are purged out of the whole bodie; so that in the time of the fit, the patient shall have but little pain. The ancient Philosophers by purging often, cured every kind of
Gout,

Gout, even an old, settled Gout. But the Humourists, when they had thrust themselves into the number of Physicians, they presumed to do more in an hour, then nature can do in a year, if they may be believed; and so this Medicine was cast aside and forgot.

CHAP. IV.

The Cure of the Palsie and Hydropsie, and other Diseases, with black Hellebore.

THIS Root of black Hellebore cures likewise the Palsie, and Hydropsie, but not fully: it only purges out the causes or root of those diseases; there must be some addition proper to these diseases, used with the Hellebore, as hath been said before of the Falling sicknesse, and of the Gout: And the Hellebore with those Additions, becomes a perfect Cure of those Diseases.

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There must be a great quantity of this purge given at a time to those who have the Palsie, so much as the strength of the Patient can bear: for this disease is not easily driven out, we must deal with it violently. The Addition to be used besides the Hellebore, for this disease, is set down in a peculiar Treatise concerning the Palsie.

They who are troubled with the Hydroptic, must be purged slowly and gently; taking once every week so much of this Root as a skilful Physician shall prescribe; and so the humour shall be by degrees purged away: first that which is upward, which is gathered about the breast, stomach, lungs, liver, melt; afterwards the humour which lyeth in the groins and hips is purged out; then the swelling of the feet and legs doth vanish; and lastly the swelling of the belly falls low. The humour is purged away in some Patients by Vomit, in some by Stool, in others by Sweat, in others by Urine. When the Patient is sufficiently purged by the Hellebore; then follows the Addition, which takes away the reliicks of the disease, and makes up the full cure.

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The Addition is the Tincture of Steel. The Hellebore purgeth out the humour already gathered; the Tincture of Steel hinders any such collection of humours to be afterwards.

Now to conclude this Treatise of Hellebore, which is a purge so excellent, that there is no other like it; for it purgeth out whatsoever is in our bodies hurtful to us. There is nothing better then this Root to bring down womens monthly Courses: it purgeth the Mother, and driveth out untimely Births, false Conceptions, Worms, and every unnatural thing bred within the Womb.

Every purgative doth not bring down womens monthly Courses, and expell Worms, and untimely Births, &c. But this is above all others, a singular secret of nature: and if it be rightly used, it is so agreeable to the bodies of men and women, that whatsoever it meets with contrary and hurtfull to us, it will root it out.

That Doctor who knows the right use of this Herb and Root alone, without addition, shall by this one herb have more infallible knowledg and skill in curing diseases, then all the Empericks or
titulary

titulary Doctors whosoever, as experience makes it appear abundantly.

Those who knew the right use of this Herb and Root in ancient times, lived to a great age very healthfully: but when the Humorists began to be respected, who contemn the secrets of Nature, and judg of every thing according to their own ill-grounded theory, being without the true knowledg of the properties of Nature, they found out their new way of Purgations, Clysters and Syrups, &c. whereby they rashly thought to do as much in one day, as this Herb can do in twenty or thirty years; and so they brought this Herb to be contemned and forgotten: bringing their own Purgations and Clysters in the place of it. I remember in my time, I have known many who have been much troubled with Itch, Catarrhs, &c. who using this Root after the way of the Ancients, were perfectly restored to health, their nature being thereby thoroughly renewed. I have known such diseases thus cured, which the Humorists could never cure, neither know they how to cure them; they can talk much, but cannot perform any thing. They took

every

every morning half a drachm, till they were three score years of age: afterwards, once in two daies half an ounce till they were seventy years of age; then afterwards every sixth day to the end of their lives, one drachm.

Titulary Doctors need not admire, that Nature can do more then Art can do: He hath little Art who knows not what Nature can do. There is more to be found in this one herb, then is to be found in all the writings of University Doctors, for the prolonging of life. And I do delight in this Medicine of the Ancients, more then in any other Herb or Vegetable whatsoever, for the preservation of long life.

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TREA-



TREATISE II.

Of the strange Vertues of Arsmart.

CHAP. I.

How the Arsmart should be used for any Wound or Ulcer.

A Rsmart cureth all Sores both in man and in beasts; also Wounds which being badly cured, are turned to Ulcers. There is no herb like this in curing Sores. If your horse be extremely galled by the Saddle, whether it be swell'd, or the skin broke &c. if you apply this herb to the sore, it will certainly cure it; and you may nevertheless use your horse either in riding, or &c. in the time of curing it. So if any man be troubled with a hardnesse of the skin in hands or feet; or if the skin
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of their hands be chapped by extraordinary labour, or the skin of their feet chapt by extraordinary travel: So those who are in prison, and tied with chains, if the chains do cut into their legs and arms, and so desperate Ulcers do arise from these and such like causes; then this herb is a certain remedie for them.

But now to shew you the uses of this Herb: so soon as you have pull'd the Arsmart out of the ground, draw it through clean water; or draw it through the streams of a River or a Spring, which is best of all; then lay it upon that part which is to be cured, so long as you may be eating up half an egg, then take it away and bury it in a moist place, where it may rot, and as it putrifies, the sore heales: some do signe the sore with the signe of the Crosse, and use a kind of a prayer for it: but such doings are very impertinent and absurd; for the operation of the herb is naturall, not superstitious or magical. Therefore such vanities are to be rejected, and we ought to observe the naturall way, and so we shall finde this herb to be of a wonderfull vertue.

Many difficult sores have been oft-
times

times cured both by me and by others, this way.

Now the cold water is the correction of the herb; the colder the water is, so much the better. The Arsmart being so cooled and wet, it should be laid upon the sore; but if the sore be heated by the herb, and begin to burn and stink, and to have more corrupt matter, then the herb must be taken off, and another fresh one must be laid to the sore. This order and method must be kept till the Cure be perfected. And certainly, that sore which cannot be cured by this Remedy, will never yeild to beyond-sea Remedies.

Now this way of using this herb is confirmed by the light of nature: Nature it self doth operate so, and not Magick.

The second way of using this herb, is in applying every day a fresh herb to the sore: That this way is naturall, it is so evident, that it needs no proof. As for the first way, of which ancient Writers have not said any thing to prove it to be naturall; I will shew it by an example of the like operation, betwixt the Loadstone, and the needle of the Compasse.

There is a power in the Loadstone to draw Iron to it in a wondrous manner, without hand or foot. Now if you would have the Loadstone to draw to it the needle of the Compasse, then the Loadstone must be rub'd to it; viz. the belly of the Loadstone must be rub'd to the belly of the needle of the Compasse; and the back of the Loadstone must be rub'd to the back of the needle of the Compasse; and so the Loadstone will draw the belly of the needle of the Compasse to its own belly. This is commonly known, and this is a singular mystery and secret of Nature, whereby God in the light of nature doth admirably shew his miracle.

Now I say, that there is the like agreement betwixt the Arsmart and unsound flesh, as there is betwixt the Loadstone and the needle of the Compasse. Observe then first, that there must be an union, i. e. an agreement betwixt the ulcerated flesh and this herb; so that the flesh be touched and rub'd with this herb, as you have in the former example of rubbing the needle of the Compasse to the Loadstone; and where the Loadstone is, there is also a powerfull

erfull magnetick operation. If therefore the sore of man or beast be rub'd in the aforesaid manner, by this herb, and afterward the herb be buried in the ground, then the sore shall be wonderfully cured by this herb.

If any do wonder at this, that the herb must be buried and covered over with a stone: I will therefore give you the natural cause of it; which is this: While the green herb is yet standing in the ground, it hath no operation; for while it is alive, it operates with the Stars, and the Stars operate with it; and then it cannot be beneficiall to man. But when it is pluck'd out of the ground, then it is dead, and then the Stars do not operate with it, as living men cannot have any dealings with dead men: and then its vertue is imparted to man, for whose use it was created.

Now this herb hath naturally this propertie, that while it is whole and not broken, so long the operation of it lasteth. As for example, Every man in this world hath his daily task which he must do; all the labour of man is onely a task: when his task is done, [then] he is dead, [and death is the

the end of his daily task: So it is with this herb; it hath a task, and its task is to cure Sores: it is still in doing this task till it be putrified; but when it is putrified, the Sore is cured, and then its task is done: therefore if it be a long time in putrifying, so the Sore will be a long time in curing; and if the herb be soon putrified, the cure is soon done. The Herb must be putrified in such ground as it grew in. But if you would hasten the Cure, you must then take some course for a speedy putrifaction. As it is in riding, if we would soon come to our journeys end, wee must put spurs to our horse, so it is in this business: if you would accelerate putrifaction, you must bury the herb in a moist fat ground, and lay a great stone over it; and so you shall have also a speedy cure.

CHAP. II.

What other Diseases are cured by Arsmart, viz. Inflammations, Tooth-ach, &c.

THis Arsmart is good, not onely against those Diseases already mentioned; but likewise many other diseases may be helped by it. As, the Tooth-ach, which comes of a cold humour, is cured by this herb, if the herb be dip't in cold water, and laid upon the aking tooth: you may also bury it; but because it is a long time in putrifying, therefore the most common way of using it for the the^{re} Tooth-ach, is to lay it upon the aking tooth, so often as we are troubled with the pain. Many such pains which come of cold humours or cold distempers, are by the burying of this herb, quite taken away, and we are never afterward troubled with them.

Arsmart hath also a peculiar Narcotick or a benumbing faculty; it is a special

speciall Remedie for all Inflammations, and all pains of the head, madnesse pbrensie, and the like. And when the body is so inflamed by any disease, that it cannot be in greater torture, the best thing we can use to take away this heat and pain, is to eat Arsmart. Those of ancient times, when they used this herb, they took away the biting of it by frying it with butter or oyl, and so did eat it; and being so eaten, it cured those diseases for which it was intended.

And further, this Herb by its benumbing faculty, is a Remedy for putrifaction; it takes away the pains and diseases of the Lungs, Cough, pains of the belly, and risings of the mother: being outwardly applied, it cureth that extreme inflammation called *St. Antonies fire*; and all other inflamed Ulcers; but it must be wet in Rose-water before it be laid on. It cureth likewise all pains which arise of corrosive humours, or those subtil Salts which are dissolved in our bodies, which do cause most tormenting pains. Now where these corrosive or saltish humors are, as in the teeth, they cause the Tooth-ach: in the finger they cause

the Felon, &c. If you lay this herb upon the diseased part, using it that way as hath been shewed before, then it will certainly perform the Cure, when all other Narcotick remedies cannot do it.

An Addition, more fully explaining how this herb should be used for Wounds, Ulcers, &c.

THat you may be fully instructed concerning the nature of this Herb, I have thought fit to add something concerning that first way of using it, which I have before declared to you by the example of the Load-stone. I told you before, that this herb must be drawn through cold running water, and the fresh herb being cold and wet, must be laid upon the Ulcer, Wound, &c. and then presently it must be taken off again, and buried. Now the thing which I add here, is this: If the disease or other griefs accompanying the disease, be so violent and strong, that they will not easily yeeld to the Remedic, then do thus: Lay to the sore every morning a fresh herb, after it hath been drawne through running water, then take it and
bury

bury it: and thus you must do three mornings, and oftner, if need be: if you see the disease very hard to cure, then you may do so twelve or fourteen mornings, yea every morning till the cure be perfected.

If a man in his journey be hindred, because his horse hath received some hurt, or is extremely galled, then lay this herb to the sore, and do as I have now shewed you: if he be not well after the first, second, fourth &c. dressing, yet you must continue this course till he be well. Troublesome or violent diseases must have powerfull remedies, and must be diligently look'd to. And seeing in some diseases the aforesaid way of using this herb doth little good at first; as one Purge, or if the quantity of the purge be too little, it doth little good in some diseases; therefore I have thought good here to shew you how the first way of using this herb may be made so effectuell, that there is not any sore whatsoever, but it may be thoroughly cured by it.

Again, you must remember, to keep Wounds and Ulcers clean: if you do it not, you wil much hinder the Cure.

And

And likewise remember, That it is good for the diseased person (who useth this kind of Cure) to be in motion and exercise, so it be moderate: for how much more he useth the part diseased; so much sooner and better he shall be cured by the vertue of this Magneticke herb.

Again observe, That other Medicaments may be joynd with this Herb, such as are sutable to it, and are by nature ordained to such Cures; which being joynd with it, may further the magneticke vertue of it.

Again, there is one great secret in this herb which I will not hide from you; *viz.* That the Cure which is performed by this Herb is a certain and lasting Cure. You need not fear that an Ulcer, &c. cured by this Herb, will break out again: and it is such a Cure as Nature requires. This magneticke Herb doth not close up that which Nature would have open; nor will it leave that open, which Nature would have closed. As for example; Where there is a passage for the effluxion of humours; especially if there be a great deal of humour which purgeth out, so as if such a pas-

passage should be stop'd, death would follow; now this herb will not stop such a passage, which should not be stop'd; it only cures that which Nature would have cured: it will not do any thing contrary or hurtfull to Nature. Whereby it appears, that this way of cure done by this herb is most natural.

If you would know how to use this herb for the Tooth-ach; take some Arsmart, and some of the bark of Henbane, boil them together in Rose-vinegar; when they are boiled enough, take them out and bury them in the ground; but the liquor you must take and wash your mouth with: you must take it as hot as possibly you can, and hold it in your mouth till it be cooled; then put it out of your mouth; and take some more of this liquor as hot as you did before, and hold it in your mouth till it be cooled: and thus if you do many times together, you have a certain cure for the tooth-ach: or you may take the herb it self not boyled, and rub it upon the tooth, and bury it, and when it is putrified, the pain of the tooth will cease.

The Correction of this Herb for those inward Diseases, which I mentioned

oned before is thus : Let the Arsmart be boiled in the water of Night-shade, or in the water of great Sengreen : the decoction is to be drunk, and the herb it self must be buried, as hath been said before. And you may do so likewise with it for outward diseases, adding a little Camphire to it.

Besides all that we have yet spoken concerning Arsmart, there is yet remaining a great and excellent secret. But I conceive it better to be silent, then to speak any more now concerning this noble Jewel.

TREA-



TREATISE III.

Of the Vertues and Preparations of CORALS.

CHAP. I.

What kind of Coral is best : The Vertue of it against Spirits, Melancholy, vain Phansies, &c.

Red Corals are of two kinds: one kinde of them is of a dark red colour, or toward a purple colour : another kind of them is of a bright, shining red colour, And as they differ in colours, so they differ in properties. There is another kind of a pale colour, which hath very little vertue in it. It is to be observed concerning the red Coral, that how far short it

is of a bright reddish, it wants so much of its goodnesse and efficacy.

Experience teaches us, that those Corals which are of a clear, bright, shining red colour, full of boughs, and no where broken, are full of power and vertue: But those Corals which have clefts, or want any part which they should have, are of lesse vertue. As a tree which wants some of its boughs, brings forth the less fruit; so Corals, whether purple, or bright red, if they want any of their parts, they likewise want some of their vertue.

Now to speak of the severall properties of those two kinds of Corals; *viz.* the bright red, and the purple or dark red.

The bright red are pleasant and delectable; but the dark red are not pleasant to the eye. Those who would carry about them Corall, if they be young men, or old men, let them chuse and love the bright Coral; and they must beware of the dull, dark Coral. As joy differs from sorrow, and laughing from weeping; so these two sorts of Corals differ the one from the other. A sick or weak man, who would have his heart merry

merry and joyfull, if he carry about him the dark red or purple Corall, it will increase his disease and sadnesse of heart.

Now to speak of the vertues of the shining, bright red Coral. It is good to quicken Phansie, or imaginative faculty; its good against Phantasms, or nocturnal spirits; Its good against vain visions, or vain sights, call'd *Spectra*. Its good against Melancholy.

I will explain these a little to you, that you may thereby know better the worth and use of these Corals.

That you may understand what *Phansie* is: Consider how some men are naturally inclined to the studie of Secrets, of Arts and Sciences, and new Inventions. Now they cannot alwaies finde out these things so readily as they would, they tire their mindes and thoughts about it: the bright Corall will be very helpfull to us in this businesse; for it will not suffer the Devil, or any thing else which will seduce a man in his Phantasie to infect his mind with impurity, wickednesse or vanity. But the dark red Corall doth the contrary.

Phantasms, or nocturnal Spirits, proceeding from Nature, they have a little of mans understanding in them; they seek after man, especially him who is joyned to them. They be of divers sorts, some good, some bad; they are lovers of man, but not visibly, and they converse with them as dogs: but there is nothing to be got by these Spirits; they can do nothing, except it be to trouble a man: they fly from these bright Corals as a dog from a staff; but they gather together where the dark coloured Coral is. They are much like to the Night-mares, which are bred of Phantasie.

A *Spectrum* or a Ghost is the Starry body of a dead man. Man hath a twofold body; one made of the Elements, the other made of the Firmament. The body made of the Elements, when the life leaves it, it rots in the place where it is buried: but that other body which man hath from the Stars, flyeth up and down in the air above the earth. Now these ætheriall or Starry bodies of dead men we call Ghosts; which cannot endure to be where the bright Coral is; but the dark coloured Coral allures them to it.

Melan-

Melancholy is a disease which makes a man sad whether he will or not; that he grows weary of every thing, and becomes dull: and by his diverse thoughts and speculations makes him grieve and weep. This Melancholy is driven away by the bright red Coral, and it is encreased by the dark red Coral.

It is evident then, by these four particulars now mentioned, that the operation of the Coral is naturall, and not superstitious or magicall, as many may think; for these four, of which we have now spoken, do proceed from Nature, and not from the Devil, contrary to Nature. Now if they be natural, as Astro-nomie, and the composition and putrifaction of man proves it, then Nature hath a secret prepared for them, as it hath for all things naturall, which proceeds from Nature. Now Coral is one of those Secrets, of which there are also some others, which Nature hath prepared against these four. And so Nature is contrary to nature; that is, contrary to nature in assisting Nature,

CHAP.

CHAP. II.

The Vertues of Coral more particularly, with their proofs; shewing these operations of Coral to be true and natural.

B Right Coral restrains the great tempests of Lightning, Thunder and Hail, and preserves from the hurt of them: if it be used in the right manner, and in the right place.

The Proof of this. If we by our understanding can find out a way to build a house over our heads to keep off the rain, or to make a shade to keep off the heat of the Sun, &c. So Nature, as it can cause Tempests in the air; doubtlesse it can also prepare a defensive to save from the harm of these Tempests. As for example; as Nature causeth diseases, so likewise it hath prepared Medicines against those diseases. So that there is not any naturall thing but hath its contrary; that is, there is created some

some naturall thing which is contrary to it: and for this end God hath created Corall, who understands these things; and hath likewise created other such things out of the earth.

Other Vertues of Coral.

Bright red Coral doth defend us from the cruelty of savage monsters, such as are bred by the Heaven, that is, the Stars, contrary to the course of nature. Sometimes the Stars pour out a seed, of which a Monster is begotten, which should not be reckoned amongst the creatures, as a part of the Creation: and these monsters we think sometimes to be Divels, sometimes we think they are Ghosts, &c. they are great enemies to men, because they are not generated by a natural way, but by an unnatural way. Now these Monsters cannot be where Corals are.

The Proof. These Monsters, albeit they proceed from nature, viz. the Stars, yet they are contrary to nature: therefore God hath given to us in nature a help against these Monsters, such a help which is natural, generated in a natural way. Now that which is natural, produced

duced by nature, will certainly expell that which is contrary to Nature; and of this kinde are these Monsters: of which we have spoken more fully in our Treatise concerning the Generation of things natural and of Monsters, which we will not repeat here.

Other Vertues of Coral.

Divels or Spirits which would possesse men, they cannot do it where Corall is; if the Corall be lying in the place, or be hid in a fit place, or if we carry it about us. There be many such Spirits invisible with us, which seduce us, and teach us to lie, and to deceive, &c. but by this Corall they may be driven away from us.

The Proof. As the Divel fieth from the Sun which he cannot endure; for he hates the light, and loves darknesse; so he fieth from this Coral, which God hath singularly enriched, more then any other Vegetable; even as he hath made the Sun to excell all the rest of the Stars. The Divel can comply with any of the Stars, except the Sun; he cannot agree with the Sun, so neither can he agree with Coral. This bright red Coral in
its

its secret, mysterious vertues, is like the Sun; and the purple or dark coloured Coral is like the Moon: and as the Divel doth comply with the Moon, so he doth with this dark red Coral.

Other Vertues of Coral.

Where this Coral is, whether in the Fields or in Gardens, there all kinds of fruits are multiplyed and increased: it likewise drives away from those grounds (where it lyeth) all such Birds, Vermine, Spirits, Ghosts, which are hurtfull to the grounds, or the fruits of the grounds, and so it increaseth the fruits. For the corn, fruits &c. receive great damage in the night by Spirits and Ghosts.

Further, if the Divel may possesse man, much more he may possesse beasts, as Cows, Dogs, Hogs, Birds, &c. viz. such beasts in which men have most delight. And the Divel is also in Tempests, in Lightning, Hail &c. Now if Nature may be thus possessed by unclean Spirits; then certainly Nature by its own strength can deliver it self from those unclean Spirits; that is, that natural thing which is so possessed, how-
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beit, it cannot by its own strength deliver its self; yet there is some other naturall thing like it self which agreeth with it, to which God hath given a peculiar power against such unclean Spirits: that as in Nature there be Remedies against Diseases; so likewise in Nature there be Remedies against such wicked Spirits, of which Remedies, Corall is one.

Other Vertues of Corall.

Women with child may reap great benefit by this Coral; and as they undergo more casualties, troubles, temptations, griefs, &c. then men; so they should not want this Corall; but they should alwayes carry about them the most pleasant, lightsome, shining, bright red Coral that they can have.

This Coral cureth the whites in Women; and stoppeth the extraordinary flowing down of the monthly Courses, and brings them to their naturall condition again. It is also a great help to women in child birth, if they have it about them; for by it they shall be delivered safely, speedily, and with little pain.

This

This Coral also cureth loosnesse in the belly, and all kinds of fluxes both in old and young people. It makes us be of a good complexion and cheerfull; it corrects the harshnesse and rudenesse of our natures, and makes those civill, which before were uncivill: It stops the bloud of the veins, bleeding at the nose, the bleeding of wounds, the Hemorrhoids.

It cureth the Falling sicknesse by the rectifying of Nature; so that the diseased person shall not fall. It is one of the chiefest things for the curing of this disease either in young people, or in people of middle age.

CHAP. III.

The marks of the best Coral; How it should be prepared and exalted: the vertues of its Essence.

Here I will adde one notable mark whereby you may know the goodnesse

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nesse of Coral, and how it must be carried. This mark you shall finde in the figure of the Corall. Take notice especially of the stock of the Coral; in which you may plainly discern a belly and the back: and so you must take notice of the right side and the left side of the Coral; for accordingly it must be carried: that is, he who carrieth the Coral, must set the belly of the Coral towards the same place that his belly is towards; and the back of the Corall towards the same place that his back is towards; the right side of the Coral as his right side, and the left side of the Coral as his left side. And that Corall in which you cannot discern this back and belly wanteth much of the vertue which it should have; or if it wanteth any boughs which it should have, then its defective in its vertue; for the more boughs and branches it hath, it is so much the better. And therefore if you would have the aforesaid benefits of the Coral, you must carry about you the whole Coral; a broken piece of the Coral hath but little vertue.

Observe this distinction of the vertues of herbs: There is a twofold Vertue in herbs

herbs and other Vegetables &c. viz a specificall vertue, that is a vertue appropriated to some certain Diseases, which striketh at the root of that disease, and roots it out: And there is an essentiall vertue, which is not proper to any one disease, but is larger: by this vertue an Herb can help a great many diseases, and may cure some. This essentiall vertue is like the beams of the Sun diffused in the air; the specificall vertue is like the beams of the Sun contracted in a burning glasse: So that the specificall vertue is a great deal more operative then the essentiall vertue.

The Exaltation of the Vertues of Coral.

I will not, neither indeed can I exalt the Specificall vertue of Corals: For what God hath already enlarged to its utmost bounds, that it can go no further, such a thing can neither be encreased nor diminished: It is only the essentiall vertue which may be increased. And therefore now I give you the Preparation and Exaltation only of the Essentiall vertue of Corals: which I cannot pass by, because the mysteries and secrets of Corals are wonderfull. Of which I will now treat not so slight'y as other Writers do.

It hath been alwayes the custome of Philosophers to separate the good from the bad, the pure from the impure; that is, all things must die; onely the soul continueth: and if the soul doth not die, and the bodie must rot, hence then it follows, that the seed must putrifie before it can bring forth fruit. Putrifaction is incident to the body; onely the Essence, that which is good, the soul, doth not putrifie. Now when that which is pure is separated from the impurities of the Coral, then the Jewel is discovered in which all its vertues dwell; which is of small quantity, in respect of a great deal of uleesse, impure matter, which is separated from it. By the Vertue of this Jewel, viz by this essence of Coral, are cured all sorts of vicious fluxes in women, without any harm to the body; whereas such fluxes in women, if they be stopped in one place, they break out worie in another place. Its otherwise with this Cure done by the Essence of Coral; for this cure is perfect, and never doth any harm. This Essence likewise cureth all sorts of fluxes of the belly: that albeit they be most desperate, so that they cannot be cured by o-
ther

ther remedies, yet this Essence will help them. This Essence being taken inwardly, stops bleeding in any part of the body. Ten or fifteen drops of this Essence taken inwardly, cureth all sorts of Falling-sicknesse in men, women or children, if they take it five weeks together.

I deny not, but some things may be added to this Essence of Coral, which may better it; as the secret Essence of the stone Carneolus, which makes the essence of Coral more efficacious in stopping of fluxes, as bleeding fluxes of the belly, &c. Another thing which may be added to this Essence, is the glasse of Steel made liquid; which makes the essence very powerfull in curing the Falling-sicknesse. The essence with these additions may be rectified in a Circulatory vessel; not the Circulatory vessel of the vulgar Alchemists, who call themselves Alchemists, and can do nothing but prate.



TREATISE IV.

*Of the Vertues and Preparations
of St. Johns wort.*

CHAP. I.

*The vertues of S. Johns wort for phan-
tastick Spirits, worms and wounds.*

I Have oft-times declared, how by the outward shapes and qualities of things we may know their inward Vertues, which God hath put in them for the good of man. So in St. Johns wort, we may take notice of the form of the leaves and flowers, the porosity of the leaves, the Veins: 1. The porositie or holes in the leaves, signifie to us, that this herb helps both inward and outward holes or cuts in the skin, and strengthens Nature in expelling that which should be evacuated through the pores of the skin. 2. The

2. The flowers of Saint Johns wort, when they are putrified, they are like blood; which teacheth us, that this herb is good for wounds, to close them and fill them up. 3 The straike in the leaves like veines, shew us, That this herb drives away from a man Ghosts and night-spirits, and spirits begot by imagination, whether they be within a man or without; and these phantastick Spirits, which are begot by Phansie, do beget Ghosts, so that a man shall see spirits, visions, and hear such phansies: and all these are naturall effects; they are diseases which bring men to dotage and madnesse, and make men sometimes to kill themselves. 4. By the whole herb we may know this, that if there be any of the aforesaid evils in any part of man, it shall be expell'd by this herb; so that this herb is an universall medicine for the whole man. Lastly, The tast of this herb is unpleasant to worms, therefore the worms do hate it.

You may observe four vertues which are in St. Johns wort; viz. for Wounds, Worms, Spirits, and its Balsome-vertue. Concerning these Phantasms, or phantastick spirits, which are without
D 4 body.

56 *Of St Johns Wort.*

body or substance, they are a disease, which in the spirit of contemplation beget another spirit, whereby the man is governed. The which spirit begets in a man such thoughts and gestures as are contrary to his nature. And for this disease there are no more remedies known that are created by God, but only Coral and St. Johns wort. Let the Physician here take notice of this, that this Phantasm or phantastick Spirit is not a disease proceeding of Melancholy; as the University Doctors fain: but it is a spirit which cannot be driven away by those things which cure Melancholy; but only by such Remedies in which there is a power and strength to drive them away by force.

Such a vertue as this is not to be found in those compounded Receipts which are made by the Apothecaries: but it is a Medicine made by God himself without a Physician: it is compounded and made wholly by Nature. And therefore when wee would use it against these Phantasmes, we must take it alone without addition or composition.

There be divers sorts of Wormes:
there

Of St Johns Wort. 57

there be some Worms to which Rue is an enemy; there be others to which Angelica is an enemy &c. and others to which St. Johns wort is an enemy, not only because of the taste, but because of that vertue of St. Johns wort; which as it is an enemy to all phantastick Spirits; so it is also contrary to the spirits of worms, and all vermin, which by their naturall instinct do hate and fly from this vertue of St. Johns wort. As the sun-beam pierceth through glasse; so this vertue pierceth through the Spirits of men and beasts, even as musk, which by its smell gets into the inmost part of the brain. Therefore worms fly from this herb, and leave the place where it is. This herb is also good for wounds, not as it is in it self, but if it be rightly prepared. And let every Surgeon know, that there is not any herb in all *Germany*, or in any other Nation, whose vertue by preparation can be so much exalted for the curing of wounds as St. Johns wort: and this vertue being so exalted cannot be fully described. There is no other Medicine which can close up a wound so soundly and perfectly, without any harm which may follow thereupon, as St. Johns

D. 5 wort,

wort. Indeed, there is not a more wholesome herb and better for Wounds to be found upon the earth, then Saint Johns wort.

All the Books that ever have been written concerning the cure of Wounds, being compared with this herb, they are vain and uselesse, and have nothing in them but vain talk. For the greatest vertue and foundation of a vulnerary Cure is to be found in this herb; and by it there may be a Balsome made whose vertues may contend with a naturall Balsome: not that there is any naturall Balsome essentially in it; but by preparation, as it shall be afterwards shewed. Every understanding Physician will take these things well which I speak here: for there are more and greater things taught in this Chapter, then in all the Chirurgery of *Galen* or *Avicen*, &c.

C H A P.

C H A P. II.

When the St. Johns wort must be pulled out of the ground, and how it must be used against Phantastick Spirits.

WHen we would use Saint Johns wort against these Phantasms, we must observe the time of the heavenly Influences, which is most contrary to these Spirits; and it is chiefly in *Mars*, or in *Jupiter*, or in *Venus*: it is to be done not with the Moon, but against the Moon; not in the afternoon, or after Sun-set; but a little before Sun-rising, or in the dawning of the day, in a place looking towards the East, in a place where many other good herbs and flowers grow; Saint Johns wort growing in such a place is the best: and the longer it is, and the more flowers it hath, it is so much the better. It is to be pull'd up when it hath flowers: and then carry it constantly about you as a Nose.

Nosegay; or you may carry it in your cap, or in your bosom: in the night time you may lay it under your pillow: hang it about the chamber; and you may hang some of it in every room of your house.

And let all Physicians be assured of this, that God hath hid a great secret in this herb; especially against Spirits and such Phantasms which make men mad, and bring them to dispair; which are not from the Divil, but from Nature. For God hath created for every disease a remedy proper to it; therefore it is the duty of the Physician to learn and to search out where God hath hid such secrets.

When the St Johns wort must be pulled out of the earth; and how it should be used for Worms.

St. Johns wort needs no correction for the worms; but we should use it as God himself hath made it for us. It should be pulled out of the earth the Moon being in those Signes wherein she is when trees are lop'd or cut down, or when Argoile is dig'd up; in which Signs no worms or moths can be bred.

Now this herb being thus pull'd up, if
you

you lay it to wounds in which there are worms: as it somtimes falls out through negligence or the unskilfulness of the Chirurgeon. It is somtimes the effect of nature it self, especially in the Summer time, in the dog-dayes; but oft-times impertinent remedies are the cause of it. I have seen in the winter time worms breed for three weeks together in wounds; so that in the evenings and mornings oft-times there hath been an handfull of worms taken out of the wounds, because those wounds were choak'd: but by St. Johns wort wounds may be kept free from worms; for so soon as it is laid to the wound, the worms fall out; so likewise if worms be bred by some putrification in any other place of the body; then lay St. Johns wort upon your navell, and it will make these worms remove, and hinder the breeding of them.

But here observe, that St. Johns wort can do no good against those worms which are not bred by putrification (as there are some wormes which are not so ingendred) and therefore a skilfull Physician should observe, whether they are from putrification or not. As for example, you see worms generated in cheese, these are
taken.

taken away by this herb ; so also in flesh; and so it may have the same operation in man. Therefore if there be Worms in any part of the body, lay this herb upon the navell, or upon the skin over against the place where the Worms are, and it will make them remove : and being removed once out of their place, they may by a slight purge be quite purged out : For the chief thing to be done against the Worms, is to make them remove out of their place ; which is done most powerfully by Saint Johns wort.

CHAP. III.

How the St. Johns wort should be prepared for Wounds, Bruises, Fractures of the bones and Ulcers : and how it should be used when it is prepared.

THe most subtile and certain way of preparing Saint Johns wort, so that its vertue may be most exalted, whereby all Wounds &c. may be cured, is thus : First you must have the oyl of the seeds
of

of St. Johns wort ; to which add a like quantity of Turpentine, then boil these two together in good claret wine an hour ; afterwards put to them half so much of good new sallet oyle, and let them boile all together another hour in claret wine : then put into them the leaves of Saint John wort, so much of them till the liquor can hardly cover them : then let all these boyle together in the claret wine six hours, till all the wine be consumed, and there remains only the leaves, the two Oyles and the Turpentine ; which you shall take and set them in the Sun a month.

If you add to this Medicine the flowers of Centory, Mastick, Incense, Mirrh, Mummie, and so repeat the former proceeding, boiling them all together in the wine, and afterwards to set them in the Sun, this medicine will so be made much better.

Another way of proceeding worthy your observation, is thus : Take distilled Turpentine, and put into it a good quantity of the flowers of Saint Johns wort, and let them stand in the Sun a month ; then put the seeds of St. Johns

wort into this Turpentine, and set them in the Sun a month; then put to this distilled Turpentine, half so much of wash'd Turpentine, and let them stand in the Sun a month; and so you have a Balsom which is a singular Remedie for the wounds of veins and nerves; preserving them from decaying, and bringing together again those parts of the nerves and veins which by the wound are separated, that there is no need of sowing. And lastly, it prevents the contracture and resolution of the nerves, which are sometimes effected by wounds.

Sometimes men receive wounds when the Moon is in evill signes, which makes a slight wound become deadly. Now when you are to deal with such wounds which are not deadly because of the part wounded, or because of the greatnesse of the wound; but because of the evill signe. You may cure them by this following Ballome.

Take of the *Oleum Lacarinum*, and put into it the flowers of S. Johns wort: Let them stand in the Sun six days; then take out those flowers, and put in fresh flowers, and so let it stand six dayes more in the Sun: thus you must renew the
flowers

flowers six or seven times, and every time the oyl with the flowers must be set in the Sun six dayes: so you shall have a Balsom far exceeding all others in curing deadly wounds.

But there remains yet another kind, of a Balsome-nature, which may be drunk: which is indeed the best vulnerary remedie, if it be taken for thrusts or inward wounds of the body, whereby the principal parts are wounded. There cannot be such another vulnerarie Potion made. The Potion is made thus:

Take of the white oyl of Juniper, of the oyl made of the seeds of St. Johns wort one quart. Put into these two oyls the flowers of St. Johns wort; let them be set in the Sun: and proceed in the same manner as hath been said before, renewing the flowers, and then setting them in the Sun; the oftner you do this, the better will the Potion be; and what this Potion cannot do, there is no other remedie can do it in wounds.

These Receipts I have given you for this end, that you may know, that none of the Physicians trouble themselves to find out such secrets: they sel fair words & large promises to sick people; but how
often

often do they make slight wounds turn to be bad wounds, and bad wounds to become worse, and so miserably destroy their patients. But that they may not do so any more hereafter, I therefore have told them these my Remedies, hoping that if they use these my Remedies, many untimely deaths may be prevented. Indeed, it is a sad thing, that man who is the image of God, should through the great rashness and unskilfulness of Physicians be often deprived not onely of their health, but also their life. Whereas there are many perfect remedies created by God, which ought to be used in stead of those miserable Remedies of theirs.

Now I will shew you how the aforesaid Balsoms and Potion should be used. You must lay soft lint, or the scrapings of linnen in the wound, and lay it over all the wound, if you can; then drop the Balsome warm into and over all the wound. By this means the wound shall not become dry, but alwayes be kept moyst.

The Potion must be taken in the morning, at noon, and at night: and each time you must take two spoonfuls of this potion in twenty spoonfuls of wine: and

and so you must take every day six spoonfuls of this Potion, till the Cure be perfected.

All the aforesaid Receipts partake of the nature of Balsom; for they will not let any thing rot which hath any life in it. Here mark the difference of Balsoms: There are some Balsoms which preserve dead bodies from corruption; and there are some Balsoms which do not preserve dead bodies, but preserve living bodies from corruption, that they shall not be troubled with Ulcers or Aposthems &c. Now where is there a Physician who hath such a Remedy in readiness, which can so preserve us from putrifaction, that no part of our living body shall putrifie; that can do as this herb of which I now speak?

Now I will teach you a way of Compounding, which is thus: Add to the first Balsome described before, Treakle, and the best Mithridate, with some other Diaphoreticks; then having put them into a glass close stopped, set the glass in warm dung there to digest some time, viz. a month, and then use it.

Moreover know this, that you may distill a water from this Herb and the flowers

flowers of it in *Balneo Mariae*, which distilled water can do the same things as the St. Johns wort it self. But this water is not so powerfull ; and it is to be used only for such wounds which are not very dangerous or difficult. It may be both taken inwardly, and applyed outwardly.

But the former Balsoms of the S. Johns wort can cure any broken bones, or any bruise, or clotted blood in the body. Thus I have thought good to declare this my experience of St. Johns wort, that vain Receipts may be rejected, and true Remedies may be used. But indeed, such is the madnesse of Bath keepers, Surgeons &c. that they would rather destroy a whole Army of men, then to leave their old mad Remedies.



TREA-



TREATISE V.

Of the Vertues of the Load-stone.

CHAP. I.

The Vertues of the Load-stone, and how it should be used.

WE see in the Load-stone an attractive power, whereby in a wonderfull manner, beyond humane understanding, it draws to it self Iron and Steel, and other things. This operation of the Load-stone may be plainly seen, and it cannot be unknown to any Physician : Why then doth not the Physician consider this ; Whether or no there may not be other uses of the Load-stone. But Physicians are so greedy of gain, that they neglect all such experiences : which they cannot

not well excuse, seeing they have such an excellent subject as this in their hands, and they cleerly see the operation of it with their eyes, and yet should be so dull and slow in knowing it, and in finding out the Vertues of it. And if I should collect out of antient Writers all that they have said of the vertues of the Loadstone, yet I should do no great matter: for he who writes of the Loadstone, must shew what things should be added to the Loadstone, and what things can correct it: so that I shall go beyond all those Physicians in this.

These Doctors and Apothecaries do often (even to my loathing) repeat to me, that I reject the Authority of antient Writers. But why should I follow those who have no experience? for you see that what they write of the Loadstone, it is nothing. Now see what I write, and weigh my writings with their writings in even scales: If I had not been a guide to my self in getting experience, I should have continued blind and without any knowledg in Physick, for all that I can have out of these antient Writers. And therefore I am not

to be blamed, if I leave them, seeing I seek after greater secrets then they did. Experience hath taught me this, that I should follow it, and not them.

I intreat the Reader to bear with this discourse, which (I confesse) is not pertinent to the subject in hand, viz. concerning the Load-stone. But I have thought good to premise this admonition. The antient Writers do tel us, that the Loadstone draws iron to it, &c. This is indeed true, and it needs no Writer, when every fool knows it. Now I ask, if it be enough to write such things as every clown seeth; or if it be not better to add that which the clown seeth not. Indeed I think it is lawfull and fitting that I do so: for a sleepy, sluggish foot is not to tread in this path. That is a shamefull Philosophie that hath nothing in it but what is known already by every clown. But I speak by experience (the Mistresse of true knowledg) and according to that knowledg which I have by experience, I affirm, not onely that the Loadstone is a stone in which there is an attractive power to draw to it iron and steel; for this is manifest to every one: but I add, *That In the Loadstone there is an attractive*

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not well excuse, seeing they have such an excellent subject as this in their hands, and they cleerly see the operation of it with their eyes, and yet should be so dull and slow in knowing it, and in finding out the Vertues of it. And if I should collect out of ancient Writers all that they have said of the vertues of the Loadstone, yet I should do no great matter: for he who writes of the Loadstone, must shew what things should be added to the Loadstone, and what things can correct it: so that I shall go beyond all those Physicians in this.

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Etive power, whereby it can draw to it any material disease in the body of man. The old humorists have fained many things concerning the four humours, whereby they have brought many base errors into Physick. But I say, that we may know diseases more readily by the planets, then by humours. Neverthelesse, they still sing the same song concerning humours.

Experience teacheth, that the Loadstone drawes all materiall diseases out of their own places to it, with all the excrements which are joyned to those diseases. Now it must be explained, what those materiall diseases are. Those diseases (I say) are material diseases, which the Loadstone draws to it, as it draws iron or steel: and of this kind are these diseases following, *viz.* the fluxes of women, as Whites, or extraordinary flowing down of the monthly Courses &c. all fluxes of the belly; and every other disease which runs out of its center into a circle, may be brought back again into its center, *viz.* by the the Loadstone. And all the severall streams of Fluxes, which come from the same root or fountain, may be brought back again to their foun-

fountain by the Loadstone. Now these are the vertues which I say are in the Loadstone, not regarding the tales of other Writers, whether they be ancient or modern.

But to keep close to the matter in hand, I will shew you now where the Loadstone should be laid; and my counsel to you is this; that you lay the Loadstone upon the center or root of the disease, where the disease hath had its first being: As for example, if the overflowing of the monthly courses or the whites trouble a woman, then the Loadstone should be laid upon the root of the disease, where the strength of the disease lurks, and whence the disease had its beginning: and then the disease shall cease. If any flux of the belly trouble you, then lay the Loadstone upon the place where the root of this flux lurketh, so it shall be stop'd; and so likewise in other diseases, which from their root have spread themselves through the whole body. Now if the Loadstone be laid upon their root, then by its vertue the disease shall be brought back to its root again, and shall stay there. By the same vertue of the Loadstone all ex-

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crements

crements and superfluities in the body are restrained and kept within their own place, whence they may easily be driven out by a fit medicine through their natural passages, being thereto furthered by a good digestion; but this stopping of a flux doth not take away the disease wholly: the only advantage of it is this, that excrements and superfluities are more perfectly digested in the place of their root, and more ripened for evacuation. Thus if you use the Load-stone for the Collick, you shall prevent the Cramp, which is oft-times caused by the Collick. For that matter which is the cause of the disease, is confined to the place of its root whence it is evacuated, and where it is fully ripened according to Nature's method; by which seasonable maturation and evacuation both the Collick and the Cramp are carried away with it.

To give you much in few words, which you shall esteem of as a most precious Treasure, it is this: *Shut up the Disease within its center or root, that it go not out thence, afterward digest it, and ripen it there.* Now how you may shut up the disease within its root, you have heard before,

before, that it is done by the Load-stone; but it is to be ripened by other Medicines: Thus the disease, whether it be good or bad, is cured according to the course of Nature. It is a shame for Physicians to endeavour to drive out diseases, as fluxes &c. before they be fully ripened. Thereby they shew their ignorance, that they know not how to stay diseases in their own places, and there to ripen them, and thence to expell them when they are ripe. Indeed, such is the ignorance of the most part of Physicians, that they can neither do the one nor the other; all their skill is, to cure in one part, and to kill in another.

In the same manner the Hydroptic may be stayd within its Center, there to be digested, and thence expelled. Indeed there are severall wayes of curing the Hydroptic; one is by the Load-stone; another is according to the nature of the Hydroptic &c. So that it holds true, that there may be severall medicines for one disease. Let us then observe what Nature can do, and how it doth it; and that not only in inward diseases, but also in outward diseases, which belong to the Surgeon; as the

Rupture, and the falling down of the fundament: So by the same, old running sores are brought back to their root, and afterward may be purged out by the right passages, being ripe, and not crude and unprepared. Then a Physicians main work is this, to bring a disease into its center; and afterwards to use those Medicines which can do that which ought to be done; that is, to ripen the disease, and then to expell it.

CHAP. II.

In this Chapter you have the vertues of the Load-stone more particularly for several diseases.

NOW, that you may rightly understand the use of the Loadstone, you must know that in the Loadstone there is a belly and a back; by the one it drawes things to it; by the other it drives things from it. And first, to speak of the Fluxes of women, how they are to be stopped and stayed in their center.

center. The way is thus:

The back of the Load-stone must be placed towards the end of the line, & the belly of it towards the beginning of the line; both parts being so placed, that their concavities may be right over against one another. And this is to be done not onely for the overflowing of monthly Courses, and for the Whites; but also for all kindes of Fluxes of the belly, however they come. Now the Flux being thus shut up in its center or root whence it floweth, then you must use medicines which will open the Flux. In case of a weak stomach which cannot digest any thing, but sends down the meat indigested and crude; if you can but bring the stomach to keep the meat till it come to a right digestion, then there will follow a naturall evacuation. Here observe, that that which is naturall cannot be restrained, but must have its course: only that which is unnaturall may be stop'd and kept in its place till it becometh naturall. And as it hath been said of the belly, so may we do in the diseases of the Mother; and so all may be brought to a perfection of their natural digestion, and then to the

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naturall course of evacuation.

Mark this addition for the stomach, guts, and mother : To bring them to their right digestion, you must use fit remedies, which are not to be mentioned here : I have done it elsewhere abundantly.

So likewise for fits of the Mother ; the Mother must be pull'd downward from that place to which it moves by the belly of the Loadstone, which must be downwards, and the back of the Loadstone must be laid upwards ; and this will make the Mother to stay in the place of its root, that it shall not move upwards. Afterwards we must use other medicines proper to the Mother, as the Pearl of Corals and *Adica nigra* : so the fits decrease, and the cure is perfected.

And so for the Falling-sicknesse in all the kinds of it; you must consider whence it ariseth, where it hath its first movings, as it alwaies moves upward to the top of the head ; therefore you must carry the Load-stone about you in this manner, viz. with the belly of it downwards, and the back of it upwards ; and that not onely in one place, but also for the four quarters of the body ; there must be

Of the Loadstone. 79

be a Loadstone laid in every quarter : So the disease shall be drawn from the head to its center. But you must use *Triagummatum* — outwardly to comfort and strengthen the heart ; and you must take inwardly *Esse essentificatum*, and other Cordials.

After the same manner the Cramp is cured : for when you have returned it to its root, then you must annoint the part diseased with the oyl of Salt.

The Ancient Physicians with their companions, have vainly spoken much concerning the way of turning these defluxions which fall down into the eyes, ears, mouth, nose, and other externall parts of the body, making way to themselves by Fistulaes, Ulcers, &c. but all their counsels and instructions in that businesse are nothing worth ; for they could never find out the true ground of this mystery, of returning diseases to their root, where they have their beginning ; and so they trusted the whole businesse of Curing Diseases to their Clysters and Purgations. But this Loadstone is the chiefest of all Medicines for Turning of defluxions, returning them to their fountains. If first the back

80 *Of the Loadstone.*

the Loadstone, and then the belly of it to be laid towards the root of the disease, accordingly as the place will permit where the Loadstone is to be applied; then every defluxion, wheresoever it is in any passage to get out of the body, shall return back again to its first fountain or root; and when it is in its fountain, then it is to be rectified, digested and ripened there; and after it is so ripened, to be driven out thence. You erroneous Physicians, consider what you do when you would turn defluxions yet crude and not ripened; whereas no defluxion can be turned to any other place, till first it be turned back to the place of its nativity; i. e. the root or fountain where it had its beginning, and be ripened there. Now consider how you can do this. What? can you do it by purging? That is impossible; for you do no more by purging but drive out the disease crude, and not yet ripe, through the guts, and thereby you multiply diseases. But the right way is this; to bring back the defluxion to the fountain, and to keep it there till it be ripened; then let nature cast it out afterwards. Now the defluxion must be ripened by *Esse essentificatum* made

Of the Loadstone. 81

made of the stands of Wine, in that way of preparation which is discovered to us by the light of experience. Thus likewise are cured ulcerous Legs, Cancers, Fistulaes and the like: but we must except *Noli me tangere*, in whatsoever place of the body it is.

If you would stop bleeding, you must consider its center, and towards it you must turn the belly of the Loadstone to draw back the blood, and the back of the Loadstone must be toward the place of bleeding, to stop bleeding there.

Addition.

There are some Potions, which being drunk, can draw back the blood to its center, and can allay the fury and boiling of the blood, as cold water powred into a boiling pot, cools it; so is the blood cooled by this Potion. Of this sort are those Cordial waters which are made after my way of preparation. Let others use their own Experiments: its free for every one to use that which he finds best for him.

As it hath been spoken of the use of the Loadstone for severall Diseases, the same way it is to be used for the

Hemorrhoids: for these three concur to make up the perfect cure of the Hemorrhoids; viz. the Loadstone, the ripening of the Hemorrhoids, and cooling of them. To conclude: The Loadstone is not only useful for the diseases before mentioned; but also in many others. It wonderfully cureth Ruptures both in old people and young; it draws out the Jaundise and Hydroptic, if those other medicines be also used, which are proper and suitable to such diseases: of which I will not speak more here, lest I be too large in this discourse. Seeing the whole proceeding is only this, to draw the disease back to its root, to digest it there, and to expell it thence &c. all which may be better learned by practice; there is no need that chewed meat should be put in the mouth of those who know nothing of this Art.

TREA-



TREATISE VI.

Of the Preparations and medicinal Vertues of Turpentine, of Ebonie, and of Mummie.

CHAP. I.

The difference of the wild and the planted Larch-tree: and that the natural place of the Larch-tree maketh much for the goodnesse of the Turpentine.

T is the nature of the Larch-tree, or Turpentine tree, to delight in mountainous ground, and such ground which is not manured. As there are Beasts, some wilde, and some tame; so Trees, some grow wild, some are planted. The Turpentine

tine-tree planted in domestick places, differs no otherwise from that which groweth wild, then a Doe brought from the mountains differs from that which is kept in a garden; but the Turpentine it self hath great harm by this transplantation: for when it is taken from its native place, viz. which is most agreeable to it, then is it removed from its naturall nourishment, whereby it is encreased, and hath its being. And as manured ground is easily known by sight from that which is not manured: so may the domestick Turpentine be known from that which is wild: for the wild Turpentine grows not in good ground, but the domestick growes in good ground; and when it is brought from mountainous places and planted in plain ground, then is it deprived of that high air which is upon the mountains, and must now stand in a different air, viz. the air of low grounds, which is very much contrary to its nature.

There are also other reasons why the Larch-tree should not be transplanted: But the chief reason is this; because that celestiall influence which is in the Turpentine from the Starres, comes

comes down to the mountains, but not to the low grounds; and if the Turpentine do not enjoy this influence daily, then it cannot come to the perfection of a Balsom: but this influence cannot be transplanted, it cannot be brought to the low grounds from the mountains, where it useth to be.

I would have all observe this, but especially Physicians, That every thing which groweth should be taken in the place of its influence, where it groweth naturally of it self. Its true, that in the transplanted Turpentine are all the same kindes of Vertues which are in the other true Turpentine; but weaker and more imperfect: As for example; Common people say, that the fish called the *Wolf* doth thrive better in one water then in another: and the best fishes, if they be put into some waters, they will become worse, and they will have the taste of those waters: and those fishes which live in smooth waters differ much from the same kinde of fish which lives in rough waters: And as there is difference of waters; so there is also difference of grounds; and so there must be also a difference in

in plants growing in divers grounds. We must remember this, that the Turpentine hath its old age, and the older it is, so much the weaker it is: its first age is sixty years, its middle age is from sixty years to one hundred and eighty; then begins its old age. When it grows old, it becomes incapable to receive the celestiall influence; for spiritual impressions cannot be well received into decayed bodies. And what I have now spoken of the Larch-tree, the same is to be understood of all other Trees or Herbs of the like nature; viz. which have some speciall influence from the Stars. I do not speak of that only which is outwardly seen; but I speak of that which is inward, the life and soul of the herb, which preserves the herb, dwelling in those Vertues which stream from it into the corporeal parts of the herb.

I have spoken here the more plainly, that you may understand that vertue by which every disease is cured.

CHAP.

CHAP. II.

That the right Turpentine is equall to the Indian Balsom in its preserving Vertue: and how it hath this vertue by the influence of the Stars, and by the Elements, is fully explained.

ANd truly, if we ought to write of the Vertues of any Tree, then certainly of the Larch-tree, rather than any other. For it hath a true Balsome, which is to be esteemed of as a Balsome; being of the same nature and goodnesse with the beyond-sea Indian Balsom. For albeit the Indian Balsom, as it is a Balsome, hath some other properties which the Turpentine hath not: yet the Balsome of the Larch-tree hath not onely the nature of a Balsom, but it hath also some other vertues. Now a Balsom is that which preserves bodies from putrifaction, as is evident by these two Balsoms. And concerning this German Balsom, or Balsom of the Larch-tree, know

know this, that bodies prepared and embalmed with it, never putrifie, if it hath been taken from the tree in its time when it should be: for the celestial influence from which it hath this balsome Vertue, requires that it should be taken in the right time.

Many Sepulchers of the Echnicks, especially of the Romans; have been found and opened, where dead bodies lay embalmed in Alabaster and Marble chests: the balsome wherewith they were embalmed, was thought to be the Indian Balsome: but this was a mistake; for after it was tryed by some who diligently searched into the nature of it, it was found to be Turpentine. So that this Turpentine may have two names; it should be called Balsom (and not Turpentine) if it be so gathered, and in such a time as the Balsome influence of the Stars requireth; viz. when the Moon is in the Balsome signes; and if it be not then gathered, it is not a Balsome, but it should be called Turpentine. Remember this, That every thing which groweth, as trees herbs, &c. they have naturally a kinde of Balsome in them: for if the tree be cut down when the
Moon

Moon is in the Balsome-signes, it will not have either clefts or worms in it: for its Balsome nature is fully settled in it by its agreement with the celestial influence: and how much a Balsome is encreased in vertue, so much it operates.

But that you may not neglect the right time of gathering the Turpentine, or this German Balsom from the tree, consider this example: they who keep milch beasts must not neglect the time of milking: for that time is by Natures own appointment; and if you do neglect it, then the milk may curdle in the beasts udder, afterwards dissolve, grow sourish, and so grow more and more corrupt, whereupon diseases follow. The like doth also befall man: for if a man be hindered when hee would go to stool, or when he would evacuate urine, &c. then follow diseases, as the Strangury, Dysury, the insatiable desire of going to stool, called Tenasm. Now by these examples you may see, that there is a certain time and hour when the Turpentine should be gathered from the tree; viz. if it be gathered in the time of a Balsome-influence, then it is a Balsom: but
if

if it be gathered in any other time, then it is not a Balsom, but only a Turpentine; for that time when it is taken from the tree, is the time of his generation, which makes it to be a Balsom or a Turpentine: and therefore this time ought to be much observed; it is in our power to chuse it.

By this you see how much it concerns every Physician to know the motions of the heavens, to have the knowledg of Astronomie. If the Turpentine be left too long in the tree, then it is neither a Balsom nor a Turpentine; for it loseth its vertue, and changeth its nature, and there is no goodnesse in it: and if it be gathered from the tree too soon, before it be fully ripe, and it hath all that vertue which it should have, it causeth the Collick, Dysurie, insatiable desire of going to stool &c. and many other Diseases, through the unskilfulnesse of Doctors and Apothecaries. These things I shew you for this end, that you may know how to proceed more exactly and groundedly to discover and bring out those secret vertues and mysteries which lurk in the Turpentine.

To proceed concerning the Vertues
of

of the Turpentine, whence they come:

I must tell you, that those things which I write here, do not agree with other books and other Writers: But why do they thus differ from me? The cause of it is their imprudency and small experience in those things which every one should know.

First then, it hath its Vertue from the Elements: the seed of it, which groweth out of the earth becomes a tree, and into that tree is this vertue infused, which is for the good and benefit of man.

In the next place let us consider what brings the liquor of this tree to that perfection, viz. of a Balsom. The first cause which brings the Turpentine to be of a Balsom nature, it is the heavenly influence: even as Gold and Silver being separated from the dross, are a pure metall.

If you would know why I do so much esteem of the hour of the birth, that is, that hour when any thing comes first out of the place where it had its first being; The reason why I so much regard this hour, is this; because when any thing is born, it hath in it self the representa-
tive.

tive of the whole world; so that it hath that which is impure, as well as that which is pure; it hath that which is deformed, as well as that which is beautifull; evill as well as good; that which is fit and usefull, and that which is superfluous and unusefull: and when any thing comes into the world, then it goes through a furnace, an invisible fire, and this fire is the Firmament: and as this fire is, so is the thing born more or lesse purged from that which is evill in it, or uselesse, or impure, &c. And how much more it hath of Starry-influences concurring in it, it becomes so much the more pure, good, beautifull, &c. And this that I now speak is not onely to be understood of Turpentine, but also of every thing naturall: in this manner Turpentine is changed into a Balsome by these heavenly Artificers.

Secondly, It hath its temperature from the Elements, viz. the Aire, of whose nature and property it is: which you must understand thus: The Air pierceth through all other Elements, and all bodies which are made of the Elements: Every thing with all its substance

stance is made up of those four Elements; and whatsoever proceeds of the Air, it hath an aeriall nature, and therefore it must be hot and moist. As for those degrees, *first, second, third, fourth*, which have been invented by some Physicians deluded with their own vain imaginations: Esteem of them no otherwise, but that they are groundlesse and foolish; for there is onely one degree, not more nor fewer: in the Snow there is but one degree of coldnesse; in the Fire one degree of heat. Howbeit, in Alchimie there be degrees of heat observed: yet that which we chiefly look upon, is the essence it self.

The Turpentine hath a medicinal influence which God hath created in it: for Medicine (or medicinal vertue) in natural things, is an invisible spirit infused into their bodies, as the spirit of man was breathed into man. In Turpentine there are five things to be considered; viz. An Elementary body, The heavenly impressions of the Starrs, The heavenly *Vulcan*, The complexion of the Chaos, and a created Spirit: And according to these five things, I will shew you five severall kindes of Vertues in
Tur

Turpentine. That you may the better understand the power and vertues of it severally, according to their natures; and that you may lay your ground-work in Physick by Astronomie and Phyloso-phy; so your experience shall be daily more increased, and appear more in publick.

CHAP. III.

The vertues of Turpentine.

ANd seeing the Turpentine (as I have before told you) is changed into a Balsom; therefore I will now shew you the Balsom-vertues of it, which are not inferiour to the Indian Balsome, as it shall appear.

And first, to speak of the Imbalming of dead bodies. Embalming may be understood two wayes; either when dead bodies are embalmed under Balsome Constellations; that is, when the Moon is in Balsom signes: There be 12 hours of the day in which the spirits of the firmament in their motion passe o-
ver

ver us, and this must be daily. Again, observe, That the secret of Embalming consisteth much in the removing of the excrements at the last breath of the person deceased; this will make the Composure of the body to continue longest without decay: But whether of these wayes be used, thereby the body may be kept without putrifaction.

What I have spoken concerning the conservation of dead bodies, it is to shew you the excellency of Balsom; and that the influence of the Starrs may have its operation in us who are alive, as well as in dead bodies; yea, the strength and vertues of it appear more in the living, then in the dead.

Now whereas many great diseases (as none will deny) may be caused by infection or poyson in the bodies of men; nay there is not any disease but it may be caused by poison; for that part of the body which hath not any disposition to putrifaction, wil not yeild to poison; and that which is most powerfull against putrifaction, is the best medicine against diseases. Hence it follows, that as Balsom is from the Stars, so also is the Pestilence: therefore if you join like to like,

like, that is, if you give Balsom to them who are in danger to be infected with the pestilence, the Balsome will keep out the Pestilence: as they who are in possession of a Garison, can easily keep out the enemy; so Balsome keeps out the Pestilence; that where Balsom is, there the Pestilence which comes from the Starrs, can do no hurt. But if the Pestilence hath already got into the body, then the Balsom can do no good. So that the method to be observed in using this Balsom, is this: The Physician should be careful to give this Balsom before the infection or the disease be in the body, and this will keep the body that it shall not be infected by poyson or any disease. This a Physician should know, and it is indeed an unfitting thing, that a Physician newly come from the Universities should be ignorant of this, and now must learn it of me.

Balsome doth also preserve us from Feavers and all Apostems, whether inward or outward, if it be used before the Aposteme breaketh out. So that the chief use of this Balsom is to preserve from diseases, and not to cure diseases.

This Balsome is also an enemy to
Worms;

Worms; for where Balsome is, there cannot be any worms or Beetle-flies, &c. or any other vermine, which are naturally the off-spring of excrements.

I cannot reckon all the Diseases which come of putrid causes, or putrifactions: but whatsoever they are, you may use the same method for them all. Doctors, I only tell you of this; and I hope you have learned so much in the Universities, that you have a full knowledg of every thing. And truly I think, that medicinal experience could not do you any harm. But I dissent from you, because you dissent from me.

Remember this, which I told you before, that when any thing is in its birth, *i. e.* when it first leaves the place where it was formed, then that which is pure in it, is separated from that which is impure, by the influence of the Stars. Now in the Turpentine there are some impure mixtures which come from the impurities of *Mars* and *Saturn*; and these do very much hinder the good Vertues of Turpentine, which comes from the influence of the good Stars. But the influence of the Stars, like a lightning, consumeth these impurities in the birth

of

of the Turpentine: and when it is thus purified, then the two last vertues of it appear; viz. that which is from the Air, and that which is from the infused spirit.

Concerning the air, learn this, as Astronomy teacheth you; that as is the naturall generation of the Air, so is the alteration of the Air, when it is at any time changed. You who are Physicians, should know the nature and properties of the Air, and so you may better know how to preserve from those diseases which come by the infection of the Air. Its better to prevent the violence of the heaven, then to delay till it comes, its easier keeping it out, then driving it out.

CHAP. IV.

The Preparations of Turpentine.

One way of Preparing Turpentine is thus: Boyle it in strong red wine; and before the wine be all consumed, powr upon it the water of sow-bread

bread,——and with it wash the Turpentine when it is cooled; and thereafter keep it in a close place. Saturnine wounds are cured by it, if it be dropt into them; and afterwards lay a Wound-plaister to them; or bind them up so as Wounds should be.

And if you put to the Turpentine half as much of the whites of eggs, it will be a great deal better for the wound; but if superfluous flesh be bred in the wound, then to the aforesaid plaister you must add burn'd allom prepared with vinegar, so the rank flesh shall be consumed without any pain to the patient: But such things you must learn by experience. Every one who hath wine in his hand cannot drink it decently.

There are other things which may be added to the Turpentine, but I will now passe them over.

Alchimie, which brings the vertues of things to the light, and to be of a wonderfull efficacy; it hath also taken Turpentine in hand for the good of man, and hath distilled it; and being distilled, it was afterwards taken notice of by experience. Now those who are unskillfull in Physick, do think that this worthy

medicine was found out by those Mountebanks, only learned in their own opinion, who, ever since the beginning of the world, have been contemners of all good Arts, spending all their time in decoctions; they car'd for no more, but to satisfy their eies: they never search'd into the nature of this Turpentine, neither had they ever any experience of it; but they let their patients die, when they might easily have been restored to health.

But in this our age experience hath taught me, that distil'd Turpentine is an excellent medicine for any unnatural hardnesse in the body to take it away; but observe, that there are several kinds of hardnesses in the body, viz. the hardnesse of the spleen, the hardnesse of the liver, and the hardnesse of other inward parts: as else the hardnesse of outward parts, as kernels, hardned skin &c. Briefly, whatsoever unnaturall thing is in the body, which is of the nature of haire, or of a veine, or of a bone, or of a gristle, it is taken away by this distil'd Turpentine, adding to it such other medicines which are proper to such diseases, and observing their quantities when you

mix them. As for the knotty Gout, take this distil'd Turpentine with the essence of Mummy.

Having spoken concerning this Turpentine balsome, so much as is known to me by experience. I will therefore now make an end of this discourse, hoping that these experiences of Turpentine discovered by me, shall be found by others to be true, to their great comfort. But I must not forget to tell you of one thing, that if this destill'd Turpentine be drop'd into the wounds of veins, it preserves the veins from all inconveniencies. This distill'd Turpentine likewise asswageth the pains of the Gout.

If Turpentine be a little time set over the fire, when it is cold it becomes hard like glass; take this glasse, and dissolve it with Amber; and distill it in the right way, and it will be a most subtle and excellent Varnish; if you lay it upon any thing, and dry it speedily; if you mix the powder of tiles with this glass over the fire, you may therewith make most firm and closd floors, where you may keep a great quantity of quicksilver without decay &c.

I will now shew you the way how the Balsome is to be separated from the Turpentine.

When you have gathered the Turpentine from the tree in the right time; *i. e.* in the time of the Balsome influence, as it hath been before declared: the same hour when it is taken from the tree, you must put it in your vessell, which must stand in warm dung, one half of the vessell being within the dung; fill your vessell with Turpentine, and so let it stand in the dung some time, and there it will purge out its impurities. When its purified enough, you will find that it hath divided it self into two parts: the upper part of it will be clear, but that which is under is not so clear: pour it out as it is heated by the heat of the dung, into another vessell, which is already placed in the first degree of heat. Here you must take notice, that this first degree of heat, is the first of those twelve degrees which are in heat: and in this first degree of heat it must stand sixty hours, and digest: and here it will divide it self again into two parts; the upper part will be very clear and perspicuous; this is the Balsom, so much of.

of it as is thus clear: but the under part, which is not so clear, is the pure Turpentine. These two, *viz.* the Turpentine and the Balsome are separated the one from the other, as the iron from steel. In this Balsom lurks many admirable Secrets, more then I can finde out in my lifetime: but doubtlesse, the rest of its Vertues may be found out by experience, if Physicians were as desirous and carefull how to cure diseases, as they are to fill their purses; or if they were constrained by the Magistrate to be such as they professe themselves to be. Now if every Trades-man ought to have skill and experience in that Trade which he professeth, much more ought the Physician to have great skill and experience in so weighty a business as the health and life of man.

CHAP. I.

*The preparations and vertues of
Ebony wood.*

WEE have three sorts of medicines out of Ebony, viz. a liquor, a Gum, and a Salt; the liquor is like the juice of Sloes: the Gumme is like that balsome which is got from the Larch-tree: the Salt is like that Salt which the Apothecaries call *sal gemma*: the liquor is the portion: the Gum is the unguent: the salt is the purgative which purgeth and cleanseth.

The liquor must be extracted out of the wood, by close distillation, as the oyl of Nutmeg is extracted out of the Nutmeg: one pound and a half of this liquor is more efficacious then an hundred pound of that liquor in which the wood only hath been boiled.

When we have got out the liquor, then we must extract the Gumme out of the wood, thus; put the
Ebony-

Ebony-wood in a close reverbatory, in the second degree of fire, the space of twenty four hours, then you shall see the Gumme come out clammy, and sticking to your fingers like liquid Syrax of a savory, delightful savour, one pound and six ounces of this Gumme is better, and more efficacious then two hundred pound weight of that liquor in which the wood only is boy'd. Lastly, the Salt of it is made thus; you must burn the wood to ashes, (for ashes is the mine of salt) then pour the water of Fumitory upon these ashes, and this will bring the salt out of the ashes; then congeale the salt according to the usual way, and you shall have a salt almost like these salts, called *Salt Entalls*, or *Salt Anatron*: one pound and five drams of this Salt is better then fifty pound weight of that liquor which is made after the common way, which is only the boyling the wood in water, or some other liquor.

With this Salt you may make an excellent purge, thus; take of this Salt a half scruple, of *Alexandrine Treacle* two drams, mix them together: of this give at a time the quantity of a halfe
scruple.

scruple; and this is to be given not only once or twice, but three or four times, or oftner, as the disease requires. There is such a vertue in this salt to purge the Gout, the Palsie, and those humours which are breaking out, as no other medicine whatsoever, whether it be purgative, or laxative or expulsive: For this Salt is to such diseases as fire to water. If you would use this Salt in any Cure to be done by Chirurgery, you must proceed thus: If the sore be open, you must first cleanse it by the Salt; then you must annoint it with the gumm twice every day, till the cure be perfected, and the sore place well skinned.

If there be a great pain in any part of the body, and there is nothing to be seen, then annoint the place with this gumm. By it also may be cured the Gout, the Palsie, the French Pox &c. But remember, that if you do otherwise then I have told you, then you will lose your time and pain with the Empericks.

A short and speedy way of curing a Rupture by this Medicine.

That Proverb, viz. *The Cow draws the Chariot*, when we signifie any thing to be done

done absurdly and preposterously, may be well applyed to the common way of curing Ruptures. Now what is more absurd or more unreasonable, then to leave a Cure to the Surgeon, which belongs to the Doctor; as here, to bring a Rupture from its own natural and most easie way of cure, to come under the horrible tools of the Surgeon; and, as if it were an incurable Tumor, to use the most difficult way of curing? And seeing we thus change certainties for incertainties, what other can we expect, but that God and Nature may deny us their assistance? But to leave this, and to come to shew the most easie and readiest way of curing a Rupture (without help of the hand) by this Medicine thus. *Take* of the liquor of Ebony wood two ounces, of the liquor of Usiur one ounce, of Incense and of Mace of each half a drachm, of Turpentine two drachms, of Harts grease so much as you need to make it up into an Oyntment: with this you shall annoynt the place of the Rupture twice every day the space of 3 weeks or a month, the patient lying upon his back this time; & thus every Rupture may be cured, if the place of the Rupture be not putrified.

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CHAP. II.

The Vertues of Mummy.

THis Mummy you may have at the Drugsters or Apothecaries, which is a singular Medicine. For whereas many have been very industrious in trying experiments, and compounded receipts, to find out some medicine, whereby they might bring poyson wholly out of the body; but their endeavours have been without successe: for amongst all experiments and receipts, onely Mummy is the readiest, and most certain remedy against all kinds of poyson. You may preserve Mummy thus; put your Mummy in Sal'te oyl; in a glass close stopt; set your glasse in warm' dang a month; that your Mummy may putrifie in the oyl, then seperate the oyl from the grounds, by the distilling vessel call'd a Retort; then take this oyl which you have distill'd from the grounds; and to

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one pound of it, adde one dramme of Alexandrine Musk, and six ounces of Alexandrine Treacle; and when you have mixt them all together, put them in a Circulatory vessel; and set your vessel in *Balneo Mariae*, that is, in boiling water: and so it must be kept in warm water a month, and then you have the Treacle of Mummy, or rather, the balsome of Mummy.

Of this balsome of Mummy, you may give one ounce in the oyle of Almonds to be drunk by the persons who are infected with poyson, who must bee kept warme in their beds, that the Medicine may do its work the better. You need not feare that any poison, whither of beasts, or poyson of minerals, or of herbs, can doe you harme, if you take this treacle of Mummy: and such is the efficacy of it, that if you take this Treacle of Mummy before you receive the poyson, then the poyson cannot doe you any harm: and if in the morning you take but one dramme of it, then you may be sure that you cannot be infected with any poison that day,

And

And likewise if you give one drachm of this treakle of Mummie to any person who hath a Plurisie, Plague, Carbuncle, or any venemous Apofteme; if they live six hours after they have taken this treakle of Mummie, they may be assured of their recovery: and then these six hours being expired, take another drachm of this treakle of Mummie, and so continue to take of it till you be cured.

There are also very many other diseases which may be thoroughly cured by this Treakle of Mummie:



TREA-



TREATISE VII.

Of the Secrets, and wonderfull Medicinall Vertues of VERMINE.

CHAP. I.

The Medicinal vertues of Serpents.

Although I never purposed to write concerning, these nor have I ever spoken any thing of them in my other Books: yet I think it profitable and necessary, that I should make a new plantation, not onely of Physick, but also of other Sciences and Secrets of Nature, which are buried in forgetfulnesse, and by the ignorant are contemned and evill spoken of: which certainly is a punishment from God up-

on us; because wee will not acknowledge the great mysteries and gifts of God to be divine, therefore God is angry with us, and is provoked to take from us again those gifts and secrets, and to give them to others who will receive them with greater thankfulness, and not slight them as we do.

I will first treat of Serpents, and shew you the benefits which we may have by the several parts of the Serpent; and first of the Tongue of it, which hath a wonderful power; and many do carry it about them as a holy thing to defend them against weapons, and all enemies present or absent: this also hath made many victorious and successful, not only in battails and duels, but also in other business: by this lovers have gained the affections of them whom they loved; which I do not speak of that we should do the like; but that we may know how great the power and operations of nature are; yet it cannot be denied but that our imagination and believing may much encrease or diminish the power of such things accordingly, as they are used.

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Some who have been troubled with an inward imposthume near the heart, have laid the tongue of the Adder or Serpent upon their brest, over against their heart, which hath so powerfully drawn out the poison of the imposthume, that it hath stuck upon their brest in drops; then these drops being wiped away, and the Adders tongue again laid upon the place, which was done thus so often until there appeared no more drops upon their brest, and so the patient was cured. The same use may be made of Toads, as I have shewed in some other of my writings: thrust a stick through the head of the Toad, and set the stick upright in the ground, that the Toad may dry upon the top of the stick, when it is well dried, then wrap it in a linnen cloth, lay it so upon the imposthume or part diseased, there leave it till it hath drawn out all the poyson; or if you will, you may apply the Toad to the place without a cloth about it, and it hath the same effect. And as the patient and the disease requires: so the Toad must be the oftner applied till the Toad swells no more: for when

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it swells no more, it is a signe that all the poyson is drawn out, and that the patient is recovering. Howbeit, this creature strikes a terrour into every one who sees it near them; even by their looking upon it, they are stricken with hor- rour: yet it is not therefore to be re- jected; but it is to be esteemed of, and to be used as a great Secret of Nature. I could wish that this Remedy were pre- ferred more, then it hath been hitherto, to all other attractive, maturative, or corrosive Medicines.

CHAP. II.

The medicinal vertues of Serpents.

THERE be many other effects of the Adders tongue then those already mentioned, which would be tedious to rehearse: But where I treat of Magick Cures, there I speak largely, not only of this, but also of many other excellent natural Vertues, and naturall Things.

Those who lived in former times, car- ried about them many Sigils, which did
won-

wonderfull things; for by them they could cure such difficult diseases, for which we cannot readily find any remedy in the earth: and only by carrying these Sigils about them, they did partake of their Vertues, whereby they were safe, and without danger of harm by weapons or enemies: thereby they also became very prosperous, and had great victories: and many other strange effects have been done by these Sigils, of which we will not speak now.

There have been found words writ- ten, and Characters, and Sigils, and strange Images delineated upon Vergin- paper, or cut in Metals, or in Game- heu's, or in precious Stones, as Saphires, &c. with strange shapes; in some the shape of a man, in some the shape of a beast: And such were the unspeakable vertues of those Characters, Sigils, &c. that they seemed to go beyond all the bounds of Nature it self: and so *Pto- lomeus, Hermogenes, Balenius, Virgilius, Albertus Magnus* have declared: But the books of these Authors are foully cor- rupted with those superstitious Ceremo- nies which are in them: so that we can- not safely trust to everything in those
Books:

books: therefore we must make a separation, and take the kernel, leaving the unprofitable shell in their writings.

CHAP. III.

The medicinal vertues of Serpents.

I Will not counsel you to practise, or to trust to every thing in these books; but I leave it to every man to doe as he thinks best: and albeit *Virgilius*, and *Albertus Magnus* deserve better to be believ'd then the rest of these Writers; yet the best things, the greatest secrets which they know, these things they would not set downe in their books, but carried them with them to their graves. And now there are no writings better and larger concerning this supernaturall Science, then those which *Techellus* the Jew hath left to us: there is but little of his writing now remaining; and these of his writings which are extant, they are contemn'd, because he was a Jew,

a famous master in *Israel*, and a most subtle searcher of Nature.

But now I return to my present purpose concerning the Serpent or Adder: the skin of the Adder hath a singular faculty in curing wounds: if you make a powder of this skin, and strow it upon the wound. Some, when they go to fight bind this skin about that arm which holds the sword or other weapon where-with they fight, and so they fight happily, and get the victory.

If a woman with child, or in child-birth bind this skin about her neck, or about her body, she thereby becomes victorious in this duel of nature, she happily goes through with the business of child-birth.

Now you must remember this, that it is not every skin of the Serpent or Adder hath such a power, but only that skin which the adder casts. The same is to be understood of the Adders tongue; it is not every tongue that hath such vertue, but only that which is pluck'd out of the Adder alive.

CHAP. IV.

Preservatives to keep us from the harm of Serpents, Adders, and Snakes.

BUt that I may hasten to make an end of this subject; know this, That in the fat and flesh of a Serpent there is a singular faculty of healing both new wounds, and all venemous bitings, and evill ulcers. The flesh of the Adder hath the like vertues, yea more; it hath in it a singular secret, and great medicinal vertues, if you cut off the head and tail, and let the blood run out, in which is all the poyson. But in this place I will be brief concerning these things, because I have spoken of them largely elsewhere.

Now I will speak something of those who do consecrate Serpents: this is a thing which they do not rightly understand; and in this they are contrary to the wayes of God and Nature. And
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although by these consecrations Serpents are tamed and made tractable; nevertheless, such doings are not to be approved of, as consecrations and other superstitions, whereby people are made sick or well. For if according to the course of nature we may do such things by the power of a strong faith, and by the strength of imagination; then why should we use these superstitious Ceremonies? Yet it cannot be denyed, but that there be some words, which if they be pronounced against Serpents, it makes them tractable and obedient.

There are also some Preservatives, which (if used) will keep us from the hurt of any venemous creature. But we need not much fear this kind of Serpent of which we speak in this Treatise, which is by nature lesse hurtfull then any other kind of Serpent: But we must be very cautious of starry Serpents which are speckled over with Stars, Sirens, Crocodiles, Salamanders, Basilisks, which be all severall kinds of Serpents, most venemous and great enemies to man: their venome is exceeding strong and violent. Albeit there be few of these kindes of Serpents in *Germany*, yet I speak of them, that

that people should be warie of them where they are.

I know not any preservative better, and more certain against the poison of these Serpents, then Camphore dissolved in Rock-oyl, otherwise call'd oyl *Petreeole*, wherewith you must anoint your hands, and your feet, and other naked places of your body, and so thou mayest safely handle them: but because this preservative can do no good, or is not efficacious enough against the most fierce and most poisonous Serpents; as that kind of Serpent which leaps at a man being a great way off: and the Crocodile which devours a whole man, albeit he be dead: and the Basilisk which kills a man by its sight only: therefore those who dwell in those places where these Serpents are, carried about them *Gamehen's*, which were made in the shape of a man, with his left foot trampling upon the neck of a Serpent; and they esteem'd of this as a singular preservative against these Serpents. Of this and other things, *Techellus* hath written, who hath gone farre beyond all other writers in this kind; but some wicked deceivers have

have kept his works from the people, and have retain'd them to themselves, and in their stead they give out to the world their own opinions and vain fancies; and since now it is so done, the event of it we must leave to God.

I conceive it not needful, that I should say any more of Serpents now, because I will treat of them largely, and discover many more wonderful things of them in that book which I will write concerning Sacraments, and things wonderful.

CHAP. V.

The Medicinal vertues of the Toad and Spider.

HERE lurks many great Secrets, not only in the Serpent, but also in other abominable creatures, which strike terror into a man, even with the sight of them; as the Toad, of which I have spoken before, it is a great help against the plague, and the bitings of venemous creatures, if, after it is well dried

It be applied outwardly to the part infected; it speedily draweth poyson out of the body; it hath preserved the life of those who have despaired of help by any other remedies. I have seen the Morpew cured by it thoroughly and speedily, thus; the Toad must be boiled alive in oyl till it dies, and with this oyl annoint the place where this disease is; this oyl is also very good against evil Ulcers. But false physicians, when they hear of these secrets, they cannot be brought to believe that they are true.

The Spider is a hateful creature, yet it is of great vertue against Quotidian Feavers: put the spider in a nut-shell, and shut it up close in it, and let the diseased person carry it about him, but he must not know what it is; let him carry it four dayes, and he shall be well.

The Salamander is uselesse in Physick: but the Alchymist hath laboured much in it to extract out of it a tincture for metall, and thereby to make gold, and for this it is indeed to be much regarded: but you cannot meddle with it without great danger, for the poyson of it is most deadly.

CHAP.

CHAP. VI.

Paracelse compared with other Physicians.

HAVING done with these hateful and poysonous creatures, now I will speak concerning the other common, contemptible small creatures: and I hope I shall not be blamed for this, nor shall these things I speak be esteemed as fained tales, as false physicians do, who will not use any common medicines, such as may be gotten cheaply, and easily, not remembering this, that God hath created nothing in vain, but that even the least and most contemptible things have their peculiar vertues according to his divine pleasure.

And it is our fault that we know not these things, for we are careless and incredulous, and soon wearied in the search of nature. Now if any do improve the gifts of God in them, and are diligent in searching out the works of

G 2

nature

nature, and do ingenuously declare their experiences publickly : these corrupt Doctors will not be thankful to them for it; nay, they contemn such experiences, they scoff at them, and one way or other they will find fault with them.

Now I profess my self to be one of those who have found out the Secrets of Nature; yea, and that I am not one of the least of the searchers of nature, and truly whatsoever art or experience I have, I should have imparted it freely and plainly to you; but your ambition and insolency hath made me change my mind, because you will have all the praise to your selves, and steale it from him who is your teacher; therefore you are not worthy of my art, which would be very advantageous to you, if you would become true Physicians and lovers of your neighbours. But you preferre the profit of your purse, and of your kitchin, to the health of your patients: and in this you are learned indeed, and more skillfull then I. You accuse mee, and blame mee because I doe not highly praise you. It's true, I doe it, not because I find you to be onely
purse-

purse-physicians, such who are more able to cure the diseases of your purses, then the diseases of your patients; if it were not so, how could you build such stately houses, weare gold rings, walke in your silkes? You reproach me because of my poverty and mean clothes: but if I should take (as you do) shamelessly such great rewards every where, then I should be richer then any of you: yet as I am, I am richer then any of you; for my riches are surer to me, then your riches to you: my skill is my great riches, which neither thiefe can steale, nor fire, or water can devoure, nor robber can take from mee. They may take my life, but they cannot get my Art that is hidden in mee, and dieth with mee. You see then what an excellent thing I enjoy, which is farre better then your houses, plantations, clothes, riches, gold, and silver, and all your skill. And if at any time I spend my mony largely amongst my pleasant companions, yet I doe not diminish (as the proverb is) the principall sum, that is, my Art, which through
G 3 Gods

Gods gooddesse to me, shall never leave me.

CHAP. VII.

The Medicinal vertues of Earth-worms.

NOW I will proceed to speak of that which I intended, viz. of some simple medicines, and of some living creatures, and of some diseases, of which no physicians before me, have ever spoken any thing. Truly, I believe that they were ignorant of them; or if they knew them, then they slighted them, so that these things were quite forgotten: the most common, and most inconsiderable Vermine are Earth-worms, which after a showre, creep out of the ground: and who will believe, that in these worms is so much Vertue for the good of the body of man? they are especially good against that disease and pain which is in the fingers and toes, which causeth extreme torment day and night: The Whit-flaw, which the Ancients call'd the

the gnawing worm, and indeed not without cause; for they knew that this disease should be cured by the earth-worm; the way is this; Take an Earth-worm bigger or lesser according to the patient, and the greatnesse of the pain, if the patient be not very young, but is of a good age, and the pain very great, then you must take a great earth-worm, it must be large, that it may be sufficient for the disease, wrap this worm in a linnen cloth, and so lay it upon the part where the pain is, the space of twenty four hours, till it dies, and when it is dead, the disease is cured, and (as it were) dieth with the worm; these things may seem to some to be superstitious, and fained tales; but by this it appears, that God hath made nothing in the world so base, and so contemptible, which is not some way for the good of man.

 CHAR. VIII.

The Medicinal Vertues of the Earth-worme, and of the Crab fish Cancer.

THE Earth-worm is not only good against the foresaid disease, but also against all kinds of worms in the body of man, if it be dried, and made into a powder, and so it is to be taken in some liquor; the best liquor is the whay of Goats milk: for the powder of Earth-worms taken in this whay purgeth by stool all worms of the stomack, or that stick in the guts.

The Mouse, called the field Mouse, is a great Secret for the prifick. And that kind of Crab called the Cancer, hath often cured the disease called the Canker, v^z. thus, bind a linnen cloth about the fish Cancer, and about its toes: and lay the toes of this fish, Cancer upon the place where the
Ulcer,

Ulcer, Canker is, untill the fish-Cancer, be dead: and when it is dead, the ulcer, Canker is also kill'd; but if the Canker was broken out into a sore, then after it is mortified with the fish-Cancer, you must apply the plaister which is used for thrusts, or deep wounds.

By this fish-Cancer have been also cured Feavers; and Hydropsies, thus; first, you must cut off all the nailes of the patients fingers and toes, then you must bind the fish Cancer to his back, afterward put it into a river, and let it goe; and so the patient shall be cured. Do not you think these to be vaine, superstitious, or Mountebank cures? I assure you they are the true operations of nature, and wrought by God himself, who was pleased to give to creatures in their creation such great Vertues.

But it may be objected, that some, who have used the fish Cancer for the foresaid diseases, have been nothing better for it. I answer the fish-Cancer cannot cure the foresaid diseases when the patient is neer to the appointed time of his death, and that his present disease must lead him to his death. False Physicians
G 5 thought

thought little of this, when they tried this remedy : and when they did see, that it did not good to all alike : they then falsely conceived that it was a thing superstitious ; and that only believing did work here ; without which they thought the Cancer had no efficacy. It is true, that imagination and believing are so powerful, that they can make people well or sick. But such common remedies as I have spoken of, are not to be contemned. We find in the holy Scriptures that Christ and the Prophets cured great diseases by very common and ordinary things. So Christ gave sight to the blind by clay mixed with his spittle. So the Prophet cured the plague by a plaister of figs : but to gather together here all such examples, is not needful, I wil rather go on to speak of the Vertues of those things.

C H A P.

C H A P. IX.

The Vertues of the Crab-fish Cancer.

IN the foresaid fish Cancer have been found many other Vertues ; it hath an excellent cooling faculty , and it is good against St. *Antonies* fire , if you presse the juice out of the toes of it, and anoint the place with this juice : you may also make an oyntment with this juice , very good against all sorts of burnings or scaldings , viz. by fire, or water, or pitch , or fat things, &c. The Ancients never found a better remedy then this against any burnings. This oyntment is also good against inflamed, eating sores ; and if it be anointed upon the temples of the head, it very much helpeth those extraordinary pains of the head, which almost distracts people, It helpeth also that inflammation called the Rose , and the heat of ulcers
of

of womens breasts; in such cases it hath done very much good. The Cancer hath also a faculty of expelling urine, sand, and the stone in the bladder. which it doth powerfully dissolve, and expel with the urine, so that those who feed much upon these Cancers, they are free from those diseases; so they are an excellent preservative.

I cannot passe by here the cruelty of physicians, who would cure the Canker by cutting, burning, and eating Medicines; and they had no other reason for it, but that they thought, such a disease could not be overcome but by corrosives; but so they make the pain greater, not considering, that the Canker it self is an eating sore, and therefore we should use such things to it, which wil pacifie it, and allay the pain, and gently cure it; all they can say, is this; that one evil should be driven out by another evil. But I say, that we should begin the cure of every disease, with pain asswaging Medicines, which can quiet the disease, and take away the raging of it, allaying those paines which accompany it; as for example. a man in a rage cannot be pacified by strokes
or

or wounds; so neither can a disease be exasperating medicines: and as those, who are sad and melancholy should have cordials given to them, they should be comforted and refreshed with mirth; so it is in curing any disease; that which is evil, must be cured by that which is good, and not one evil to be cured by another. Then hitherto your physicians have been far from the right way; and therefore it falls out oft-times, when you think by your false receipts to cure the Canker, or the whit-flaw, that you fail of it, and kil your patient before you can kil the Canker, or whit-flaw: after this manner many have endeavoured to cure the Canker, and the whit-flaw, by eating medicines, by cutting or burning the sore, and many other such torturing wayes they have used: they had also great confidence to do this cure by Arsenick, orpment, & sublimed Mercury. I do not deny but that many incredible cures have been done by *Calcinatum magnum*, by sweet sublimed Mercury, by the oil of sweet Mercury, & especially by the quintessence of Mercury, so that by these hav beencur'd not only the diseases mentioned, viz. Canker, & the whit-flaw, but also many other greater diseases, as Syrons,
Wolf

wolf &c. but you must remember that these things, viz. quick-silver &c. must not be used crude and unprepared, as they are taken out of the mountains: and seeing you do not know the way how they should be prepared, therefore you should abstain from them, and learn of the Alchymist how to prepare them, and to bring them to the utmost degree of their perfection, then indeed you may use them, but not before, or else you will find it fall out otherwise then you expect, as I have said before concerning the mortification of the Cancer, and of the whitflaw; but if the feet, or hands, or fingers, or nose, or ears, and other members be cut off, then certainly the Cancer must be taken away; but indeed the magistrate should restrain such errors by a singular punishment. One thing I might here add concerning the disease called the wolf, to shew you how it is cured by unguents and cataplasms made of the flesh and fat of the beast called the Wolfe; and to describe to you some such remedies. but because I have spoken of the chiefest remedies, therefore I pass over those inferior remedies, and I leave them to others to find them out by their experience.

CHAP. X.

The Cure of those Marks in the body which the patient hath from the mothers womb.

I Will now make an end of this Treatise: and in this last chapter I will give you a great, and a most secret cure, which farre excels all the other cures mentioned in this Treatise; it is this; that by these Vermine are cured, not only painful sores, viz. Syrons, cankers, fistulaes, wolf, &c. but also by those Vermine such marks may be taken away, which appear in us in their visible shape and colour without any pain, and were imprinted upon some part of our body while we were yet in the womb, by the imagination of our mothers, they being stirred up thereto by fears or strong desires.

Now how that the mother by her Imagination imprints a mark, not upon her

her self, but upon the child in her womb; I have explained it in my book concerning Imagination; but how these marks which we have from our mothers imagination may be taken out of our bodies again, and cured, that I will shew you here in this chapter.

And first you must strictly observe these marks, of what shape and colour they are, if they be like a worm, or snake, or toad egge. You must also enquire of the mother of the person who hath that mark, concerning the colour of the Vermine which stird up her imagination; and at what time, day, or hour; yea, you must know if you can, the very moment of her imagination. You must also know the cause of her imagination, & why she touched any part of her body at that time: but because it is seldom, that the mother can fully enform you of every particular, therefore you must have recourse to Astronomy, and by it you may have a full information; according to which you must proceed. If the mark be in the likeness of a worm, then you must take a worm such a one, with which the mark agreeth best, according to the information: and if that worm was alive when the mother
saw

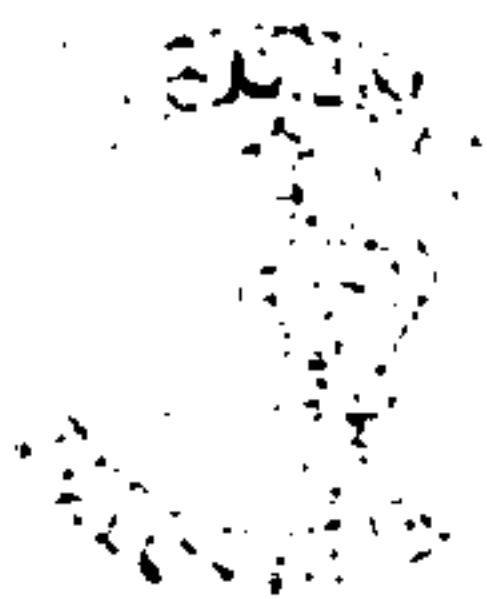
saw it, then you must lay the worm alive upon the mark, and so keep it at the mark till it dieth, and no longer.

But if it was dead before she saw it, then you must lay a dead worm upon the mark, which you must keep at the mark till it be putrified. You must also observe the time when the mothers Imagination was moved by the sight of this worme; and in the same time you must binde the worme upon the mark: if it was in the Summer, &c. then you must binde the worme upon the mark in the Summer time.

If the Mothers Imagination was moved by a strong desire after any thing, then her child which hath such a marke must be satiated and filled with the thing desired; but if the mothers Imagination was from feare of a worm, then the party, who hath the mark must be put in feare when the worm is laid to the marke. So the marke shall be rooted out: howbeit it is not yet quite brought out of the skinne. But to doe this, you must take *Aqua fortis*, and wash the skin with it; and so in the space of eight or fourteene
dayes

dayes the old skin shall fall off, and a new fair skin shall come in its place after the same manner. All marks not only of beasts or Vermine, but also of fruits, or of any thing else in our bodies, may be taken away and cured by these things, which caused those marks, being used in that manner, as hath been now said of worms.

This is a most secret cure, which never any revealed before me: and I am not ashamed to reveal it, for I am the first who by experience have found the truth of it.



T R E A -



TREATISE VIII.

*Concerning Common Salt, and
Brimstone, their Medi-
cinal Vertues, and
Preparations.*

CHAP. I.

GOD hath created every thing needful for the use of man, and it is easily gotten: that which is less useful, is not so plentiful: so God hath appointed. Now Medicine is a thing very useful to man, which he needs not fetch from beyond seas, seeing he may have it at hand. Nor yet they who live beyond sea need these medicines which grow here: and so I may say of Salt, that, as it is of great use to man,

man, so there is great quantity of it, sufficient to all mens uses.

There be two uses of Salt, of which we will here especially take notice, *viz.* it seasoneth meates, and cureth diseases. That meate which a man eats without Salt, is never well and perfectly digested; for it is the nature of Salt to correct every thing in the digestion of it; it is the true Corrector of all meates usual to be eaten. And whatsoever meat is not seasoned by Salt, is unwholesome. Let your meate be moderately Salted, not too much, nor too little; this will helpe digestion; but when meate is not Salted, or slightly Salted, it turns to a thin, waterish, or slimy blood, and the flesh which is bred of such meate, is subject to corruption, and to all diseases: those who cannot endure any saltishness in any thing, but whatsoever they eat is very fresh, most commonly they are weaker then others; their complexion is worse, and they are easily infected with any disease. Our Nature would have nothing but what is corrected
and

and seasoned by Salt, and boyled or otherwise prepared by the fire; unless we give way to appetite to eat some things raw and unprepared, as onions, Rhadishes, &c.

Salt is the earthly balsome of man, and of all things else: And where no Salt is, there is the beginning of putrefaction. It is Salt only which preserveth both dead things and living from putrefaction. In things living, their Salt which is in them preserveth them; there is Salt in the blood of every living creature, which preserveth them that they doe not putrifie while they are alive. There is a Salt not only in living creatures, but also in herbs, mettals, stones, and all Vegetables; there is not any thing, but it hath in it a Salt proper to it, as appeares by those several kinds of Salts which are extracted out of several things.

As Balsome preserveth from putrefaction, so doth Salt; in this it is like balsome; nay, it is of a higher Nature, and more subtle then balsome: Whatsoever wants Salt, it cannot continue, but
it

it decayeth and putrifieth: man, beast, and every thing else must have this preserving power of Salt in it: we see by experience many things, (as flesh and fish, &c.) preserved by Salt; yea, there is not any thing, but it may be preserved by Salt, which is to be done not by a sprinkling only, or mixing of the Salt with the thing to be preserved: but the Salt, must be prepared: and if the Salt be made a breeding or engendring Salt, it will preserve any thing a very long time, if wood or clay be laid in it, they will become hard like stones. Whatsoever is sprinkled with this breeding Salt, it doth not decay, or alter, but in time it grows to be of a stony nature. This breeding Salt, howbeit it drieth, and at last decayeth and perisheth, yet it so congealeth, and becomes so firm and hard, that it can endure in the air, water, or earth alike.

Moreover, Salt is wonderfully good for the preservation of health: it is of great worth to us, not only in seasoning of meat; but it is also a singular remedy for wounds; for if wounds be washed with water, in which this salt is dissolved

ved, they shall thereby be preserved a whole year from corruption; so that if a wound in the Summer time, especially in the beginning of the dog-dayes incline to corruption: the way to hinder it, is by this washing: this will likewise hinder the breeding of worms in wounds, and if there be any worms in the wounds, it will bring them out. This is a great secret in Chirurgery: and let not Surgeons &c. be ashamed to use such a water. They do indeed use other remedies, whereby corruption and worms are bred in wounds, which they can no way afterwards help: and thus by their remedies they oft-times undoe their patients. But let the true and faithful Physician use this washing in the cure of wounds; for wounds being kept clean by this, nature it self will do the rest of the cure. This washing cureth wounds after the same manner, as a dog by licking cureth his soars or cuts.

Where Salt is made, there is a kind of liquor like oyl, so thick, that an egg laid into it will not sink. Concerning this liquor, observe, that those who have grosse bodies full of blood, or humors, or they who are troubled with deflux.

defluxions, or are troubled with the Gout, or are troubled with a loofness, or have swollen legs &c. if they wash themselves with this liquor, then all superfluous, hurtfull humors in the body shall be thereby dried up; and all diseases which come of such humors shall be quite cured; so that you shall never be troubled with these diseases again; by it also are cured all running sores of the legs, if they be washed with it: and it cureth also the itch and scab. This liquor is better then any natural Bath; in a word, it is a powerfull and most perfect remedy of the superfluous humours of the body, and of all diseases coming of those humors, it makes the body dry, sound, and nimble. Let a Physician search into the natures of all Bathes, and compare them with the Vertues of this liquor; he shall find that this liquor doth far exceed them all; this liquor never doth any hurt to any part of the body; whereas we cannot promise so much safety in any Bath.

Therefore when the physician hath any patients troubled with such superfluous humours, or defluxions, let him direct

direct his patients to have recourse to this liquor to wash themselves with it; and if there be any disease to which their patient is enclined, this liquor will consume that disease in the conception of it, that it shall never afterward trouble the patient: and if the disease be already begun; this will drive it out of the body. But for Physicians to direct their Patients to goe to Baths, it is ridiculous: seeing they do not thoroughly know the nature of those Baths. Let us alwaies choose that which is best and safest.

When you would use salt, use it alone as it is in it self, without altering it, or adding any thing to it. There be many receipts in which they add several things to salt to qualifie it, as Cummin, Fennel, Cinnamon, &c. but such additions are vain, they are not agreeable to the nature of salt, and thereby the salt is turned out of the right course of its operation; therefore when you would use salt to season meats, and to further concoction, take it alone as it is in it self: but when you would use salt for diseases, you may first correct it, and perfect it; the vertue of it must not be lessened, but rather augmented.

Salt, as we use it commonly in seasoning our meats, it is in the first degree.

Salt burned in a hot fire, sometime is more powerful by one degree, then the former salt; and the liquor of salt is more powerful by two degrees: thus the strength of it may be increased from one degree to another; till it comes to the twenty fourth degree; if you know the wayes of preparing it and the additions.

I have before spoken of the operations of Salt upon bodies which are full of humours: now I will shew you in what method you shall proceed, and how you shall use it: First, the patient troubled with the abundance of hurtful humors must be purged with black Hellebore prepared in that manner as is set down in the Treatise of Hellebore: likewise he must take inwardly the *Elixar of Tartar* for some time, untill those obstructions and imposthumes which are in the body be dissolved, and the corruption which are in the body be purged out; and then he must use the liquor of Salt: he may use a Bath, made with the liquor of Salt, which may be raised in strength to the sixteenth degree; that

that is, it may be made as operative as if it were raised to sixteen degrees; but naturally it riseth not above the thirteenth degree.

The vertue of this liquor may be increased thus: If the juice of plantane, the greater or the lesser, or of some such herbs be mixed with this Liquor of Salt, and boyled together, so it shall become more powerful against the itch or scab, and can do more in one day, then it could in four dayes without this addition.

This liquor of Salt is also good for running Sores, if you mix it with the juices of Comfrey, or small sea-buckhorn, of which there be many kinds. This mixture is wonderfully efficacions in curing old sores, so that it hath twenty degrees in curing: for as your addition is more exact, so its operation wil be more excellent.

If you would use this liquor of Salt for inward diseases, as defluxions &c. then do thus; after you have boyled it in the juice of Plantane, you must mix it with sublimed wine, and so you shall have a medicine exalted to the twenty fourth degree of driness, which will
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exceedingly dry up all defluxions, or any superfluous humor in the body.

There is another way of preparing Salt, viz. by distilling a water from salt, which is done thus; beat Salt and Rhadishes together, and let the Salt dissolve with it, then distill a water from it, the which you shall mix with the juice of Plantane, the juice of Celandine, and the juice of small sea buck-horn, and the juice of Comfrey; of each alike much; this mixture doth exceed the twenty fourth degree in drinesse; it can dry up the Hæmorrodes, and all kinds of loosnesse of the belly, albeit they be such as hardly can be cured by other medicines. This liquor of Salt, with these additions, is of such vertue, that it farre exceedeth all the syrups, or purges, or any other medicines of the Apothecaries shops; for there is not any medicine in the Apothecaries shops which exceedeth the fourth degree: whereas these medicines of mine are raised above 24 degrees, yea, above 32. degrees; by these medicines of mine the disease is exceedingly over-powred, so that the patient who useth them needs not doubt of his health; this mixture is also singularly
good

good for wounds, and all kinds of sores.

There be some other wayes of preparing the liquor of salt, whereby the vertue of it is hightned to 24 degrees as this; take of common salt, and of salt nitre of each alike much, put them in a crucible, and set your crucible in a wind furnace, till they run together like metal then take these two salts, and lay them in a moist place till they dissolve to a liquor, the which liquor hath 24 degrees of a drying vertue, which is so subile, and so powerful in operation, as there is nothing like it, and if you would have this drying faculty yet greater, you shall add the same things to this liquor which are added to the liquor of salt in the preparation of it, and you must proceed in the same manner, as I have shewed you before; and having added these things to this liquor, if you distil it again, you shall thereby much more encrease the drying faculty of it, so that by such additions and preparations you may bring its drying faculty to four and thirty degrees.

It will not be amiss if Salt be burned in hot fire sometime, and afterwards it be mix'd with these juices before mentioned.

or any other which you find to be best; and then if you dissolve it into a liquor and distill it &c.

There be several things which will much augment the drying faculty of Salt; if you beat them together with Salt, and put them in a wind-furnace till the Salt run like metal, viz. Bole Armoniack, the flower of brass, *Terra sigillata*, *Chimolea*, *Tutia*, *Lapis Calaminiaris*. — Having taken them out of the furnace, lay them in a moist place till the Salt dissolve to a liquor; this liquor keep for your use.

If you mix common Salt with Salt niter, of each alike much, and put them together in a wind furnace, till they runne together like metall; after they are cooled, lay them in a moist place, till they be dissolved to a liquor: take this liquor and distill it; and that water which you distill from it, pour it again upon the grounds which were left in the distilling; and if you do thus three or four times, or oftner, viz. distilling, and pouring the water again upon the grounds, you shall, so doing, have a water of a singular drying and binding vertue: and if *Crocus Martis*, or *Cerus*,
or

or the flower of brass be added to it, they will exalt this drying faculty to the highest degree. Note, that if you adde the juice of unripe sloes to the liquor before it be distilled, and then proceed as hath been said: it will be made thereby very powerfull in binding and closing wounds or sores, searching to the bottom of any sore.

These things I have thought fit to shew you concerning Salt, and the vertues of it, and preparations of it: for others who have undertaken to write of the natures of medicines have not written any thing of this, because they themselves know not the Art, how to exalt the Vertue of a medicine from four degrees, to twenty four, or thirty two degrees; this Art I have here shewed you; and it is a worthy and excellent Art thus to augment the Vertues of Medicines; for when our natures meet with such medicines which are in themselves powerful, they do more readily work with such medicines.

Many have taken great pains in writing of Herbals, and concerning the natures and properties of meats and medicines: but if you take notice of it,

you will find that they write nothing but what they have heard from others, and whether these things be true or false, they know not: after them comes the later and modern writers, who gathering together many things out of the writings of the ancient physicians make up large volumes, not caring whether they write truth or lies. These books, certainly contain many lies; in which you find such expressions often used, *viz.* the experiment of such a one &c. *Probatum est*, &c. If you search further, when they have it, you will at last find it to be some old womans conceit; He who publisheth books, should not write these things which he hath only by report, but what he knowes by his own experience: but indeed, the most part of writers have been too carelesse, trusting too much to the tales and dreams of old women, and so have built their house upon the sand; therefore every disease is stronger then any medicine which they describe. The world is now full of such writings, and such scriblers, who spend all their time in making up a bundle of lies; all they care for, is, to get themselves a
name

name and applause; and seeing the world would be deceived, they gather together all the fine fables they can find in poeie or prose, that so they may seem to be diligent: such are all their writings, which indeed are not worth the reading,

*The Medicinal and Chymecal
vertues and preparations of
Brimstone.*

MAny have written much of Brimstone, but none have truly discovered the Vertues of it, for they themselves knew it not; it was their ambition which moved them to write such unprofitable vain books.

But I have found by experience these Vertues of Brimstone, which I here describe. And I assure you, that so great are the vertues of Brimstone, that we cannot admire them enough: that if God doth not hinder, then it must be the fault of the artist, when the effect of the Brimstone is not answerable to its vertue; and indeed most Physicians and Chymists can doe
H S. nothing.

nothing but prate; little of their knowledge or skil appears in publick; there are not many medicines which can excell brimstone, or can be compared to it for its Vertues, both in Physick and Chirurgery, which are wonderful: but it is not to be used either in Physick or Chimistry before it be prepared: and when it is rightly prepared, it is an excellent medicine.

It may be prepared thus; let it be sublimated twice or thrice from Myrrh and Aloe; then take of this sublimed brimstone ten ounces, of Roman Myrrh one ounce and a halfe, of the best Aloepaticum one ounce, of Oriental Saffron half an ounce; mix them together, and make them a powder which you shall keep for your use. This is an excellent preservative against the pestilence, plurisie, all imposthumes, and all putrefactions of the body: if you take some of it in a morning, you need not fear that day the pestilence or plurisie, &c.

Another way of preparing brimstone is thus; let it be sublimated oft-times from Coperas, (the oftner you do it, the better it will be) and so it draweth
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the spirit and essence of the Coperas into it self: being thus prepared, it is a good preservative and remedy for all fevers, and all Coughs, whether new or old; it is also a preservative for the falling sicknesse, and cureth it in children; if it be taken daily, it preserveth health very much. It is also a preserver of wine, it will keep wine a long time from decaying, it will correct it, and make it sound and wholesome: whatsoever impurity is in the wine; it will purge it out; and the wine which is thus corrected by this brimstone, it will not breed the stone or sand in kidneys or bladder, nor Apoplexie, nor any kind of imposthume, nor defluxions, nor coughs, nor fevers, &c. When the brimstone is well purged from its impurities, and poyson, and that which is uselesse in it, then it is a worthy Medicine, it is a precious jewel.

There are several sorts of brimstone, a yellow brimstone, a red brimstone, a purple, a black, a white, and an ashie coloured brimstone; but the yellowest brimston is the best to be used in physick; the other kinds of brimstone have much of Arsenick, and Realgare &c. in them.
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and therefore they are not fit to be used in physick they are best for Alchemy: they are also good for the outward diseases of the body, as tetter, &c. because of the arsenical spirits which are in them, they are better for this purpose than the yellow brimstone, so that if they be often sublimed from Coperas, or allom, or salt Gemme, they will thereby become so subtle that they can root out tetter, or any kind of scabs; for this one thing we may well esteem of brimstone as of a great treasure that it can take away these outward faults of the body, which are rooted within the body: even as the loadstone draws iron to it, and makes it leave the place where it was; So there is in brimstone a magnetick power, which cannot be fully described; such miracles of nature, are manifested by the experiences of Alchemy. God hath given to us sufficient medicines; but it is our fault that we are not more diligent in preparing of them, in separating the good from that which is bad and useless in them. Medicine now is not an Art, as it was in former times: for in stead of physical practice, we have nothing but prating.

I will now shew you the way how to prepare brimstone for some Chymical uses, thus; melt your brimstone in some lin-seed oyl, and the oyle with the brimstone, will become like a piece of liver; take this and distil it, and you shall have come out first a liquor like milk, afterwards will come a red oyl like blood: it is to be observed that this white liquor, and the red oyle are not confounded in the distilling; but they come out severally; and when they are distilled, they do not mix, but the white liquor goeth to the bottom, and the red oyl swims in the top. Some have attempted to make silver with the white liquor, and to make gold with the red oyle but in vain. I know, that never any thing would be effected with this white liquor, neither by the ancient, nor by the modern Chymists; but in the red oyle are secrets worthy to be known. I will shew you one or two secrets of this oyle. If a Cry-
 stall or Beril after it is well polished, be put into this oyle, and lye in it three years, so it will become a Jacinth; or if you put a pale coloured Ruby in this oyl, and let it lie in it nine years; it
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will become so clear and bright, that it will sparkle and shine in the dark like a live coal; this experience hath taught. Some Alchemists have tryed to turne a Jacinth into a Carbuncle, leaving the Jacinth in this oyl some time, but my experience tells me that this cannot be done. If you put a Saphir into this oyl, and let it lie in it some time, it will make the Saphir be of a blewish colour, mixed with a green. Thus likewise other precious stones may be coloured; this is the only thing which can help the colour of precious stones; there was never any other way known how to give colours to precious stones, or how to heighten their colours if they be low, but only by the red oyl of Brimstone: but glass cannot receive any colour from this oyl.

You have heard what operation this oyl hath upon precious stones; now I will shew you what operation it hath upon metals. Put beaten silver into this oyl, and when it hath lien in it some time, it will be turned into a blackish golden powder, you must let this powder lye in the oyl till it be fixed; for if you take it out before its time, you will find

find it to be an unripe thing, which will not endure the fire, because it is not yet fixed: but of this I will say no more. Observe this of the Brimstone, that the more it is purified and exalted, so its operation will be quicker and more powerful, and by it metals or stones may be fixed; any who will try it, may assure themselves that they shal do it. It is true, that the labour of Alchimy is the most dangerous of any: in Chymick operations is great danger and difficulty, and therefore it requires a man of long practice, and great experience, who must have his knowledge not by reading, or by the report of others, but by his own experience.

You may take notice of one thing more concerning this oyl: you have heard that it gives colours in the highest degree both to stones and to metals; but whether it can give them the Vertues with the Colours, or if it can heighten their Vertues; this is to be doubted; I can say nothing to it.

Again observe, that there is a balsom in brimstone, which will not suffer either a living, or a dead body to putrefie or decay; yes, it so preserveth the
body

body, that neither any influence of the stars, nor corruption can touch the body. If you take circulated Coperas, that is, that Coperas whose water is so long circulated upon its own body, till it stayes fix'd in its body, so that the force of fire cannot make it leave its body any more: your circulating vessel wherein your Coperas is, must be set in warm dung, or warm water, then will the moisture of the Coperas vapour up in the glass, and fall back againe to the Coperas, and thus you must keep your circulating vessel in the warm dung, or hot water, untill the moisture of the Coperas will not rise up any more in the glass, and then you have circulated Coperas; mix your brimstone made into a powder with this circulated Coperas, and sublime the brimstone so often from the Coperas, till it stayes with the Coperas, and will ascend no more, and then you have a fixed spirit, which is the balsome of the earth, and is the chief of all balsoms.

T R E A T



TREATISE IX.

Of the Medicinal and Chymicall Vertues and Preparations of COPERAS.

CHAP. I.

The kinds of Coperas, and the marks of the goodnesse of Coperas.

I N Coperas there is a perfect cure for the Jaundice, for the stone, and sand in the kidnies or bladder, for all fevers, for worms, for the falling sicknesse &c. if we be bound in our body, Coperas will loosen excellently.

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In this discourse concerning Coperas, I will observe this Order; first, I will speak of its Vertues before it be prepared: then I will shew you the Vertues of it prepared. I will shew you what vertues it hath in medicine, and what vertues it hath in Alchimy. In medicine it is good, both for inward diseases, and outward diseases; it is good for an hereditary leprosie, for tetter, or wild scabs &c. and for many other diseases, where other medicines fail, and can do no good; the powerful medicines which are made of Coperas searcheth till it find the root of the disease which it consumes, and so cureth the disease throughly; and therefore the preparations of Coperas should be well known to every physician. The Coperas dissolved in water, and the Coperas calcined or burned, the green oyl of Coperas, the red and white oyl of Coperas, each of these have their several vertues, and how many wayes it is changed, so often it gets some new vertue. This one thing, viz. Coperas, doth confound all the Apothecaries and Writers both of *Italy* and *Germany*: this alone can fill the fourth part of their

their shops, and cure the fourth part of diseases: if they knew how to prepare this rightly, they needed not so many boxes, pots, glasses, &c. in which there is nothing but cheats. What needs a physician gather together so many boxes, and so many beyond sea medicines? if he be provident and wise, he needs not go far, or trouble himself much to find out medicines for all diseases as good as *India*, or *Egypt*, or *Barbary*, or *Greece* can give.

There are many kinds of Coperas; they differ according to the pits whence they are taken. If you would know the goodnesse of the Coperas in Physick, dissolve the coperas in some liquor, and give it to them who are troubled with the worms, and let them drink it: and as it drives out the worms, so also it is good for other physical uses. But the goodnesse of Coperas for Chimick uses, appears by this; viz. if it turn Iron into a deep coloured, and malleable Copper: for there is great affinity betwixt iron and Coperas, and the best Coperas makes the best Copper out of iron. This is not a thing to be much admired, there are many such things done by nature:

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we see lead turned into quick silver by the water of salt-borace, and so also other metals are changed one into another by minerals; — so that not only Coperas, but there are also other things which can change metals. The reason why these things are not knowne, is this; because when cheaters get the knowledge of such things, they keep them secret for their own gains, for the maintenance of their purses and kitchins. In *Hungaria* there is a River which comes from a Coperas Mine, or runs through some Coperas Mine, if iron be laid in the water of this river some time, it will be changed to bee as it were, all rust, take this lump of rust, and put it in a wind-furnace, and you shall have good Copper, which cannot be again turned into iron.

There is another way to try the goodnesse of Coperas for Chymistry, thus; put your Coperas in a pot, and set the pot in the fire till your Coperas be turned into a red powder, then melt it, and if it yeild Copper, it is good for Chymistry, but not so good for physick. There is another way to know the goodnesse

goodness of the coperas by the colour; that coperas which is of a sea green, and is throughly green without any other colour mixed with it, it is not so good for physick, as that which hath red and yellow streaks in it, and that which being laid in the open air turns whitish, it is the best to make the green and white oyl of it: but that which turns ruddish or yellowish, from it we draw the red oyle: and by these marks the Physician or Alchymist may know whar coperas he should chuse for his purpose.

There is one tryal more which I will adde, to know the goodnesse of coperas, it is this, if your coperas with galls make good ink, then the coperas is good; but if it make a waterish ink, and not a good black ink, then it is not good coperas.

CHAP.

CHAP. II.

The Medicinal Vertues of Coperas unprepared, and of Coperas calcined.

HAVING given you the marks to know good Coperas, I will now shew you the physical vertues of it. And first, of unprepared Coperas, and of calcined Coperas. Observe this, that Coperas is an excellent purge fit to be used for great and difficult diseases of the stomach; it falls out sometimes that by hurtful meats and drinks, or bad diet, the stomach is weakned, and the patient falls into some long and tedious disease, which may continue with him till his death, or after a long disease he may be troubled with the cramp; &c.

Likewise by intemperancy oft-times comes fevers, or loosnesse &c. Now there is nothing better for all such diseases

seases then to be purged with Coperas, which some do. Allegorically call *Gryllum*; you must take so much of it at a time, as you can take up upon the point of a knife six times: if it doth not work, then take the same quantity of it again; if it doth not yet work, take the same quantity of it the third time, and that will be enough: to those who are weak, you must give it in wine, or water; but to those who are strong, and are bound in their body, give it in the spirit of wine, and so it will throughly purge upwards and downwards. There are many other strong purgatives, as Hellebore, Spurge, Coloquintida, &c. but none do purge so well as Coperas; the reason of it is this, because in the Coperas there is a sownesse, sharpnesse, and a cleansing faculty (which is not in Hellebore, Coloquintida &c.) whereby it hath a full and perfect operation in purging; the Hellebore, Coloquintida &c. have only a laxative faculty; but the Coperas, besides its laxative faculty, hath also a saltishnesse, which is of such a nature, that wherefoever it meetes with any wormes in the body, it kills them;

them: none of the other purgatives can do this. Doubtlesse that purgative which hath sownesse and saltishnesse joyned with its laxative vertue; it must needs cleanse and purge singularly well: wherefore (I do think) that Coperas is for the inward diseases of the body a more excellent purge then any other. I need not name all those inward diseases for which it is good, seeing I have so largely described to you the Nature and Vertues of it; only this I would have you observe, that it is the safest, the most powerful; and most profitable purge that can be taken for all diseases of the stomack, for the falling sicknesse, and for worms: if it be given in a right time, and in a right manner, the person being also considered to whom it is to be given &c. As for calcined Coperas, that is, Coperas burned in the fire till it comes to be a red powder; you must know, that it is not to be taken inwardly; it is to be used only in Chirurgy; it is good for rotten old sores, which will not yeild to remedies, it prepares the sore, and makes way for the cure. You shall use it thus; take the calcined Coperas very hot, and quench it in vinegar, and
thus

thus do severall times; then dry it, strow it upon the plaister which should be applied to the sore; this will bring a hard scurfe upon the sore; this scurfe you must loosen from the sore, and get it off with oyl or fresh butter; afterwards the cure will be easie: but if the sore will not yet yield to the remedy, then you may think, that there is yet some poison in the sore, which must be brought out by the oyl of Coperas; for if it be a very malignant stubborn sore, then the calcined Coperas is not subtle enough to search to the bottome of it. But if you would have this calcined Coperas more piercing, you may do it thus; sprinkle this calcined Coperas with vinegar in which Coperas is dissolved, let it dry, and sprinkle it again, and thus doe four or five times; when it is thus prepared, it will search to the bottome of the sore. But the best way of preparing this calcined Coperas, is thus; distill the water off from the Coperas, the grounds remaining is calcined Coperas: put the water distilled to the said grounds, distill it again; do thus so often till no water

will come from the grounds. If you use this for any sore, you will find it to be very subtil and piercing. In curing sores you must consider well the degrees of sores, and that which will not yeild to the calcined Coperas, must bee cured by the oyle or water of Coperas. So that if wee can do no good by the calcined Coperas, wee must not therefore despair, but we must prepare it further by distillation; and in so doing wee may bring this medicine to that height that it can cure all kinds of sores, as Canker, wolf, fistuls, &c.

CHHP.

CHAP. III.

Of the true Spirit and true oyle of Coperas, how they are made; and what are their Vertues.

Alchimy hath discovered many excellent secrets to physicians, whereby great cures have been done, and therefore physicians formerly when they entred upon the study of medicine: they also studied Alchimy, because it is the mother of many worthy physical secrets. These two Arts, viz. Medicine and Alchimy, as companions, were studied together till those talkative cheaters, the humo:ists poisoned Medicine, and made that virgin to be a strumpet, and so must remain, so long as they prevail; for when ignorant men take upon them the profession of an art which they know not; that Art certainly doth suffer violence, and must

be wronged. Thus Alchymy hath been wronged in many things, especially in Coperas, how many deceitful oyls and spirits of Coperas have we in stead of that true oyl, and true spirit of Coperas which the ancient physicians used; they had the true spirit of Coperas, and they exalted it to the highest degree, whereby they perfectly cured any falling sickness in men, women, or children: but others since, who were unskillfull in Alchymy, thinking to take a better way, have endeavoured to draw out the spirit, and to exalt the vertues of the Coperas otherwise, and so leaving the first secret way of the Ancients, which they lost; they laboured to draw the oyle out of the calcined Coperas, but in vain; for what they draw out of it is of no use, for that which cureth the falling sickness must have a subtle, piercing spirit.

The true spirit, or true oyl of Coperas hath such a piercing, searching nature, that it goeth through the whole body, and nothing can escape it, and when it meets with the disease, it resists it, and overcomes it in its own place: now a physician cannot certainly know
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the seat and center of the disease, and therefore he hath need to have such remedies as will search through the whole body, and find out the disease, and this is the reason why Humorist-doctors can never cure this disease, and so they shame their profession; because they have not the right remedies which can do it. I can certifie this, that the oyl which the common Alchymists draw out of the calcined Coperas (which the Apothecaries call the spirit of Vitriol) it hath nothing of a subtle, or piercing nature in it: it is a meer earthly, dead thing, which hath no profitable operation.

It is much to be lamented, that through unskillfulness the true way should be suppressed, and the false should be thus received in its stead; I am perswaded that the diuel doth this, for this end, that the sect of the Humorist-Doctors may be prevalent, and that the diseased may not re-enjoy their health.

But to return to my purpose; I will now shew you how you may get the true oyl, and the true spirit of Coperas, and how the Ancients found out the spirit:

first, they distilled a water from the Coperas: this water they distilled alone, & circulated it till it was fully corrected, as their way teacheth; and this water they used for many diseases, both inward diseases, as falling sicknesse &c. and outward diseases, and thereby they performed wonderful cures: then they took this water so corrected, and they powred it upon the grounds which remained in the first distillation; and they distilled it again from the grounds; thus they did eight or ten times with a strong fire, whereby the wet spirits were united to the dry spirits so firmly that by continuall distilling, the dry spirits at last came out with the wet spirits: then they took these two spirits thus firmly united, and put them in a glasse vessel, where they exalted them to the highest degree: these two spirits, together thus exalted, the Ancients found them to have greater operation then the foresaid water alone. and with this one medicine they could do more then the Humorist-Doctors can do with all the medicines they have. Artists do adde to this medicine sublimed wine, to make it more piercing.

Now

Now I will shew you my way which I use, and commend it to all physicians, especially for the falling-sickness, which is cured only by this spirit of Coperas: my way is thus; I put so much spirit of wine to the Coperas, as the Coperas will drick in; then I distil a water from the Coperas, and so I proceed in the same manner as is said before: when the medicine is perfected, I adde to it these things following, *viz.* to one ounce of the spirit of Coperas, I adde two ounces of the corrected spirit of Tartar, and two drams of the water of Treacle camphorated. The patient who is troubled with the falling-sickness, should take this medicine before his fit come upon him, he may take it twice or thrice a day so much of it as the physician shall appoint. Nature cannot afford a better medicine then this for the falling sickness. My way of preparing this medicine is the same which was used by the Ancients; I only add: the spirit of wine before I distill it: and I adde to the medicine when it is perfected, these things which I have named.

This precious spirit of Coperas is not
I 4 only

only good for the falling-sicknesse, but also for all diseases of the like nature, as sounding, extasie, &c. It is also good for all obstructions and inward imposthumes for fits of the mother, and falling down of the mother. Physicians might find out many other excellent vertues in this spirit of Coperas if they were diligent in searching them; and if they would shew themselves good and faithful physicians and careful of the health of their patients: cursed be all those physicians who regard only their own gain, and not the health of their patients, especially those patients who are afflicted with that sad disease, the falling-sickness. I hope all good people will approve of what I have done here: and truly I have described the way of preparing this spirit of Coperas as clearly as I can. The main business is this; that the spirit be well extracted and exalted as much as may be, and that it be made of a most piercing Nature, by the addition of those things which I have named before, that it may reach the root of the disease. Besides the former, there is another way of preparing it, thus; put the Coperas in a circulatory vessel, which you must set
in

in warm dung, or boiling water, untill no moisture rise up within the circulating vessel: and so you need not distill of the water, and return it; then put some spirit of wine to it, and circulate them together to the grounds, as the way of the Ancients teacheth you, for when the moisture will not vapour up any more from the Coperas, then the wet & dry spirit of the Coperas are firmly united: and this is the true spirit of Coperas. I conceive I have said enough concerning the spirit of Coperas; now I will teach you how to make the oyl of Coperas; it is done thus; put your Coperas in a distilling vessel, which distills by descent; and so let it be distilled, and you shall have an oyl white or green, according to the nature of the Coperas, for some Coperas yeelds a white oyle, and some Coperas yeelds a green oyl; the green oyle is the best; it is indeed a most precious oyl, and it hath the same vertues which the spirit of Coperas hath; for in this oyl is the spirit of the Coperas. If this oyle be circulated, and mixed with the spirit of Coperas before described; then you may assure yourself, that you have a certaine remedy for

the like nature. But here you must observe, that there is no disease alone, every disease hath several symptoms joyned with it, and oft-times there are many diseases joyned together: so likewise the falling sickness hath many grievous symptoms joyned with it, which must have their proper remedies, of which I have spoken largely in my treatise of the falling sickness: but the chief remedy for the disease it selfe, is this oyl and spirit of Coperas.

This green oyl of Coperas may be exalted to the highest degree, thus; let it be separated from its earthlinesse and dregs, in *Balneo Maria*, and afterwards by the fire: by *Balneum Maria* is separated from it its superfluous moisture, and by the fire it is separated from its earthliness: so you have the pure Oyl separated from all its superfluities and impurities, which you must circulate alone some time; then mix it with some spirit of wine.

You need not adde any other thing to it, when you take it only for the disease it selfe: but if you would take something also against the symptoms which accompany the disease; then you must adde
to

to this oyl of Coperas such things as are proper for those symptoms: the patient who is troubled with the falling-sickness, must take this oyl in the water of Piony before his fit comes upon him; we must consider the fits, how they come; if they come often, or if they stay long, or if they be very fierce and violent; then before every such fit you must take some of the oyl, and so soon as the spirit of this oyl comes to the root of the disease, then the fit is presently abated, and decreaseth by degrees: and the disease it selfe is daily more and more lessened: at the first taking of this oyl, all the violence of the disease is taken away, so that the patient shall not afterwards fall nor froth at the mouth, nor beat himself &c. he shall only have a swimming in the head, and then fall into a short slumber: at last this swimming in the head, and slumbring doth also leave him: nevertheless, the patient must use still the oyl, *viz.* so long as the nature of the disease, and condition of the patient requireth; this the discretion of the physician will determine; and so I have done with the description of the true oyl, and true spirit of Coperas.

CHAP. IV.

Of the red Oyle of Coperas, commonly called, The Spirit of Vitriol, and its Vertues.

I Will speak a little concerning the Common Red Oyl of Coperas, which is Distilled (according to the common way of Alchymists) from the calcined Coperas by a Retort. Some think this Oyl better than the other true Oyl and the true Spirit of Coperas; but they are deceived. This Red Oyl is of a sour, sharp, corrosive nature; and therefore it must be used very warily: it must not be taken alone, but with other things in a Composition; and if it be so taken as it should be, it is good for all Feavers or queasiness of the stomach: it is good for the stomach, because of its sharpness and sourness: if the stomach be free from Aposthumes, or Cholera. But if there be any Aposthumes, or Cholera in the stomach, then this Oyl, if it be taken inwardly, it will be very hurtful to the stomach; for by its sharpness and sourness,

ness, it will enrage the Aposthume: and if it meet with Cholera, they will contend and boyl together mightily. Many do speak much of the Vertues of this Oyl; but I could never finde these Vertues in it by experience which they boast of. I have met with many, who have boasted, that they could do wonderful things by this Oyl: but I know, That they lyed shamefully. The greatest use of this Oyl is for the Stone, or Sand in the Kidneys, or Bladder: it can do much good in this, it will moulder the Stone very much, and expel the Sand: yet I never knew any perfectly Cured by it, as it is commonly used; for what it doth, it is by its corrosive, or eating Faculty; which certainly it cannot do much, and it must be with great difficulty. Therefore there must be some other way found out (than hath been hitherto used) to make it effectual. In my practice concerning the Cure of the Stone and Sand, I have there set down a good Composition made up of this Red Oyl of Coperas with other things; which is very good and effectual both for the Stone, and for other Diseases. This Oyl is not to be used but in this, or some such Composition. Use such

such compositions which by experience you find to be best; it is a new medicine, and therefore to find out its severall vertues, we ought to use it in several compositions: so much for its Vertues in Physick. Now concerning its vertues in Chirurgery, it is a present help for many difficult outward diseases, but it maketh great pain; it cureth the hereditary scab of the head called *Achores*: if you dip a feather in it, and annoint the scab with it, it will bring off all the scab in one whole piece: but if the first annointing doth it not, then you must annoint again, so often till the scab come off. or you may put some of the oyl in the water of Celendine, and mix them well together, and therewith wash the scab. This oyle cureth all scabs, itches, wolf, Canker, &c. Yea, all outward sores whatsoever, if the sore be therewith annointed; but it causeth great pain: and this you must carefully consider, if the sore be very malignant and venomous, so that the poison of it lieth deep, and hath infected the sound flesh; therefore that you may preserve the

the

the sound flesh, that it be not corrupted, you shall use with this oyl, our Oppodeltoch plaister, described in my great Chirurgie. This medicine is so powerful and operative, that it can help many such sores, for which other remedies are too weak: it will not be unfitting if you mix this oyle with some good oyntment, so it will be much milder, but duller in operation; it will not cause so great pain, but it cannot be used without some pain. This red oyl of Coperas will be much better, and more powerful, if by distilling it you bring it to be a spirit, and so it will cure the afore-mentioned diseases in lesser quantity, and better. What I have here told you concerning this red oyl of Coperas, I have had the experience of it.

CHAP.

CHAP. V.

*The Chymical vertues of Coperas,
how it changeth Iron into good
Copper, &c.*

I Have spoken largely, and enough of the medicinal vertues of Coperas, and how it should be prepared. I will now shew you what may be done with Coperas in Chymistry. Coperas can change Iron into good Copper, whereby we may see much of the power of Nature; for it is not the Chymist who doth this, but it is Nature with the diligent labour of the Chymist; and it is to be admired, that a metal should leave its own nature, and become another metal; by this we see what priviledges God hath bestowed upon Nature for mans use; whence wee may conclude, that there may be greater changes wrought in metals, which are unknown to us. It cannot be denied, but that there are many
secrets

secrets unknown to us, which God will not reveal, because we are unworthy of them. Now to change Iron into Copper is not so much as to turn iron into gold; God hath made known to us the lesser, but the other greater shall not be revealed till the time comes of the full knowledge of all secrets of Arts and Sciences, viz. when *Helias* shall come. But to come to our purpose in hand, to shew you how you may turn Iron into Copper by Coperas, it is thus; Take a thin plate of pure Iron which hath no other metal mixed with it, one pound; of quick-silver half a pound, of Coperas a quarter of a pound, of salt Armoniack one ounce and a halfe, put them all together in an iron pot, and put to them a good quantity of vinegar, set your pot upon the fire, and let it boil, and be alwaies stirring the things which are in the pot with a stick; when the vinegar is consumed, you must put to them more vinegar, and more Coperas; you must keep the pot upon the fire boiling ten or twelve hours, and then you shall find all your iron gone into the quick-silver; then take a bag made of thin leather, or cotten—& put the quick-silver
with

with the iron into the bag, and press the quick-silver through the bag; the iron which remains in the bag, put in a melting pot, and melt it, and you shall have good Copper. Take of this Copper, and of silver, of each alike much, and melt them together, and the silver will have sixteen degrees of whitenesse; this is the tryal whereby we know such Copper to be made of iron; this whitenesse is not firm and fixed; but he who hath skill to work in Regals, he shall have by it a sufficient recompence for his pains. The main businesse is in the skilful handling of it, in which many do fail: but to turn the iron into Copper you cannot fail, if you observe the way which I have told you, which I have described here for this end, to confirm that truth, That one metal may be changed into another metal.

There is a very great neernesse of nature betwixt Coperas, and Copper. If you put Coperas in a pot, and set it in a hot fire till it becomes to be a Red powder; then take this Red powder, and melt it upon iron, and you will find upon the iron Copper melted out of the Coperas: so likewise

if

if Copper be dissolved in *Aqua fortis*, and granulated, it will be turned into Coperas, and that which is called *Viride aris*, if it be well prepared and exalted, it will come to be Saphir-coloured Coperas; howbeit it may seem ridiculous for me to discourse of such things; yet it cannot be denied, but that there lurks a tincture in Coperas, which can do more, then many will believe: he is a happy man who knows it. I will tell you one Chymical secret of the oyl of Coperas; Take the oyl of Coperas, and the oyl of quick-silver, mix them together, and coagulate them, and you shall have a Saphir of a strange nature; not a Saphir stone, but it is like a Saphir, having a wonderful tincture in it, of which I will say no more here: whence it is evident, that God hath hid wonderful secrets in Nature, which we should search out by diligent study, rather then to spend our time in whoring, and drinking &c. but in these times whoring, and other wayes of intemperancy will be predominant till one third part of men be killed by the Sword, and another third part destroyed by the pestilence;

silence; the world cannot continue long in this wickednesse: arts & sciences cannot flourish now. We cannot expect any good to be done, till wickednesse be rooted out; of necessity wicked men of every condition and degree shall perish: then shall come the golden age, when men shall be rational, and use their understanding, and live like men, not like beasts &c.

These things I have freely communicated from my good affection to you, entreating all, who know the misery of those persons who are afflicted with that sad and grievous disease the falling-sicknesse; that they seriously consider what God their Creator, their own conscience and charity towards their neighbour requires of them in this businesse, that they do not contemn or neglect these vertues which God hath created in Coperas; but let Charity move you to it, to be diligent night and day, about this and such things whereby you may do good to your neighbour.

A TREA-



A Treatise of Wounds:

*Containing the Cures of Wounds
by Cuts, Fractures, Bur-
nings, and Scaldings; the
Bitings of Venemous Beasts,
&c.*

CHAP. I.

*Potions, which being Drunk, Cure
any Wound.*

The first Potion.

Take of Sanicle, Periwinkle,
Centory, Betony, of each
an handful: of Larks-spur,
half a handful: of Agrimo-
ny, two handfuls: Put them in a gallon
of

of Water, and boyl it to three quarts.

Another Potion.

Take of Adders Tongue, three handfuls: of Ladies Mantle, two handfuls: of Periwinkle the lesser, one handful: of Hony-suckle, one handful and an half: of Rheubarbe, one ounce: of Rhapontick, three ounces: Put them in two gallons of water; boyl it to six quarts. Or, put them in new Ale or new Beer four or five dayes; then let the Patient drink of it.

Another Potion.

Take of Angelica, half an ounce: of Mummy, one ounce: of Parmacity, two drams: of the kernels of Walnuts, two ounces: of Orpine, two handfuls: of Sowbread, two ounces: of the greater and lesser Sea-marsh Bugloss, of each three handfuls: Put them in a sufficient quantity of Water, or &c. and boyl them.

There is another way of Preparing Wound-Drinks, viz. thus,

Let your Herbs ly in distilled Water
some

some time; then set them to a slow fire in a vessel well stopt, six or eight hours; then strain it, and drink it.

The Potion.

Take of the Water of Marsh Bugloss twenty ounces: of the greater and lesser Sea-marsh Bugloss, one handful: of Sanicle, half a handful: of Periwinkle, half an handful: set them over a very slow fire, in a Pot well stopt, six or eight hours: then strain it, and keep it for your use.

Another Potion.

Take of Juniper Berries, two pounds, and bruise them: of the greater and lesser Sea-marsh Bugloss: of Hony-suckle, and the Root of white Sanicle, of each half a handful: of Adders Tongue, a handful and an half: of great Comfrey, and Birth-wort, of each five ounces: of Arsmart, four ounces: put them in a distilling Vessel, and distil a Water from them: then put into the Water distilled fresh Herbs, viz. These already named, and fresh Juniper Berries, and let them ly in the Water some time: or set them over a slow fire in a Pot well stopt, four or five hours.

Obs.

Observe, That Juniper Berries have a singular Secret Vertue for Wounds.

Another Potion.

Take the Roots of great Comfre, two ounces: of Birth-wort, three ounces: of sweet Flagg, one ounce: of Flower-de-luce, half an ounce: of Periwinkle, four handfuls: of white Sanicle half a handful: of Myrrh, Mastich, Frankincense, Mummy, of each half an ounce: of Rheubarb, six drams: boyl them in Wine or Distilled Water, or common Water, with some of the juyce of Marsh-Bugloss, in that manner as hath been already described.

How much of these *Potions* a Patient should take at a time, must be considered by the skilful Physician according to the strength of the Patient, and nature of the *Potion*.

These Wound-Drinks do keep the Body in good temper, and do prevent many Evils which use to accompany Wounds: They feed and strengthen Nature very much; which cannot be done by outward Medicines. And there is no way so good as by Wound-Drinks

to

to cure wounds made by thrust: Therefore Surgeons should not neglect these wound-potions so much as they do.

There are many good Herbs with which you may make wound-drinks, as these; viz. white Sanicle, wood Sanicle, middle Comfrey, Parsnep, Arsmart, both Beets, golden Maiden-hair, Lilies, &c. and many others there are. But observe, that amongst those Herbs mentioned in the Potions and here, there are three, whose juice being drunk, cureth any Wound made by cut or thrust: and there are two herbs mentioned, which if you take any of them whole and dip it in running water, and lay it to the wound; take it presently off again from the wound, and bury it in some place, and as it putrieth, so the wound groweth well. There is also one herb named amongst these, whose juice or decoction being drunk thrice, cureth any wound, and all those evils which accompany a Wound; But such great secrets of Nature should not be put in print, but every one should diligently search after them. There are also some herbs amongst these already named, which being drunk, cure the wounds of the Gout, as easily as

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the

The Wounds of fleshy parts.

CHAP. II.

Oyntments for Wounds.

TAke of fresh May butter one pound, of Ribwort, and the greater and lesser sea-marsh Buglosse, and Beers with their roots of each, one handfull, of Adders tongue three handfull, Beat the Herbs with the Roots, and mix them with the Butter, put them in a giasse and set them in the Sun two or three months, then strain them, and keep them for your use.

Another.

Take of May butter three pounds, the Roots of great Comfrey one pound, of Adders tongue one pound and a half, of Birth-wort a quarter of a pound, beat them, and mix them with the Butter, put them in a glasse, and set the glasse in the Sun some time, or put it in warm dung a month, then strain them through a linnen cloth, and what you presse out of them, keep it for your use. That your
Oynt-

Oyntment may keep the better, wash it with salt water, or put a little salt to it.

You may also make an Oyntment with one Herb; as with Butter and Birth-wort, or great Comfrey; or with Honey and Adders tongue, or the flowers of Saint Johns-wort, and such like. Many such Oyntments may be made; but the two former Oyntments are sufficient to cure any Wound: This way of making Oyntments is commonly used, and was used by the Ancient Physicians. But now I will give you a more excellent way of making Oyntments, first found out and used by my self.

Take Comfrey, Birth-wort, Adders tongue, marsh Buglosse, all of them, or which of them you will; take them green with their Roots; then pour so much wine upon them as the wine may be above them; then take two pots which are of the same bigness; put your Herbs and the wine in the one pot, and over this pot set your other pot, mouth to mouth; lay clay about the mouthes of your pots, that no vapour can come out; and set them over a slow fire ten hours, then take them out, strain and presse all the liquor well out of the Herbs; to this
K 2 liquor

liquor put some honey or fresh butter, and boyl it again to a consistence; and then you have an Oyntment which you may trust to in the most difficult Cures.

There is yet another way to make Oyntments with Rosins, thus.

Take the Rosin of the Larch-tree, or Pine Rosin one pound, make it into powder, and mix it with the whites of twenty eggs, and beat them well together; then add to them the powder of the roots of great Comfrey half an ounce, the powder of round Birth-wort one ounce, of barley meal six drams. Mix them all well together, and then you have a very good Oyntment for any Wound.

Another.

Take of the Rosin of the Fir-tree, or common Rosin one pound, melt it with some of the marrow of a Calf, then put to them so much of the powder of the root of Great Comfrey as you shall see fit, and mix them wel together in a warm mortar.

CHAP.

CHAP. III.

Oyls and Balsoms for Wounds.

TAke of Sallet oyl or Turpentine one pound, of Camomile, red Roses, and Self-heal of each one handfull, of the flowers of St. Johns wort two handfull; of the flowers of Centory, and the flowers of Celendine of each half an handfull; Mix them well with the Oyle of Turpentine, put them in a glasse, and set them in the Sun two months: By this Oyl or Balsom great and strange Cures may be done without any pain. You may the year after put into this Oyl again fresh flowers of the same kinde which were in it before, and let them stand in the Sun as it did before, two months, then strain the Oyl from the Flowers: Then you have an Oyl for Wounds which cannot be praised enough.

Another.

Take of Adders tongue, the lesser marsh Buglosse, Agrimony and Sanicle
K 3. of

of each one handfull, of the flowers of St. Johns-wort two handfull, of the root of Comfrey half a handfull, of Earth-worms an hundred, of Oyl or Turpentine one pound, set them in the Sun two months: You may likewise put some Mummie, Mastick, Frankincense and Mirrh, but sparingly. Amongst all these Flowers, the Flowers of St. Johns-wort hath most vertue for a Wound.

Obs. If you take the seeds of the same Herbs whose flowers you did put into the Oyl, and bruise them, and put them into the same Oyl all the Winter, being set in some warm place; then strain your Oyl from those seeds, and then your Oyl will be far more efficacious for Wounds then it was before.

A Balsome for Wounds.

Take of Sallet Oyl half a pound, of Turpentine a quarter of a pound, of the flowers of Saint Johns-wort so much as you can conveniently put into the Oyl and Turpentine; of the flowers of Mullein so much as the third part of the flowers of St. Johns-wort, put to them thirty ounces of Wine, and boyl them untill the Wine be boyled away. Then let them stand in the Sun some time, and as-
sure

sure your self that you shall never use this Balsom without wonderful success.

Physicians who have not been content with these Oyls and Balsoms, have found out other wayes which have been good and successfull; viz. mixing the Herbs and Flowers before named, with Marrow, or Fat. Of Marrows the marrow of Man is best, next to this is Harts marrow, and next to it is Calves marrow: And so also Mans Fat is best, next to it is the Fat of a Capon or Pullet: Then having mixed the Herbs with the Marrow or Fat, they put them in a glasse and set them in the Sun untill the Marrow or Fat is turned to be like an Oyl.

CHAP. IV.

Medicines to keep Wounds clean.

WHen you are to lay on a new Plaister, or to anoint the Wound, then wash it with Wine; but if the Wound be very foul, wash it with salt water, or water in which salt is dissolved; or boyl some of the Wound-herbs

herbs (before mentioned) in wine, and with this wine wash the wound, and put a little salt in the wine; and in stead of a Plaister, some applyed a Honey-comb beaten.

Others use to wash Wounds with Aloe-water, in which there is some Coperas dissolved. Others do take the juice of Plantain and Celendine, and they put a little salt in them, and so apply them to the Wound; which both keepeth the Wound clean, and cureth it. The common people of the Arabians use nothing else for Wounds, but Honey with some salt in it. Such Medicines, howbeit they cure slowly, yet they are safe, and therefore better liked of by the common people, then the couzening Receipts of Mountebank Physicians.

There are some other Medicines, which by a more secret way do keep Wounds clean, and cure them: as Arsmart, which being dipped in running water and laid once upon the wound, and then buried in the ground, cureth the wound. These Medicines may seem contemptible, but they have not contemptible operations: and you may do more with them sometimes.

times, then you can do with the long Receipts of these titular Doctors. But you must remember, that the remedies mentioned in this Chapter are onely for such Wounds which are not very dangerous, or have not very bad symptoms accompanying them; unlesse the patient be of a strong constitution of body.

CHAP. V.

Plaisters for Wounds.

Take of Wax one pound, of Pitch a quarter of a pound, melt them together, and put into them the powder of the stone Carneolus, the powder of the white and red Coral, the powder of the Loadstone, and the powder of Dittander of each half an ounce; of Amber, Mastick, Frankincense, of each six drams; of Mirrhe, Mummie, of each half an ounce; of Turpentine an ounce, mix them well together, and when they are cooled, make them into a plaister with the juice of a Lobster, then keep it for your use.

This Plaister is good not onely for Wounds, but also for all malignant Ulcers.

Another.

Take of Vergin Wax and Pitch, of each one pound, of Turpentine a quarter of a pound, set them over the fire and melt them; then put to them the powder of Mastick three ounces, the powder of Amber half an ounce, mix them together, and keep them so over a slow fire a quarter of an hour: then put into them the powder of Mirrh and Frankincense of each half an ounce, of Mummie two ounces, of Aloepaticum an ounce and a half, of Camphire half an ounce; mix them well together, stirring them; and when they are cooled, make them into a plaister with the juice of a Lobster. This Plaister is good for such Wounds which are made by a thrust.

Another Plaister, good to bring out of the flesh, pieces of iron; as of broken arm, or ends of arrows or darts, &c.

Take of Wax one pound, of Colophonia and Shoemakers wax of each a quarter of a pound, set them over the fire and

and melt them together; then put to them, while they are melting of Gum armoniack two ounces, Gum bdelium one ounce, of the Loadstone made into powder five ounces, of Amber made into powder three ounces; mix them together, and when they are cooled, make them into a Plaister with the oyl of Eggs. This Plaister you may use in the hardest Cures, and with this you may perfect the cure of wounds which have been badly cured.

Another Plaister.

Take of Wax, Lithagire, and Sallet oyl of each one pound, of Gum armoniack and Gum bdelium of each half an ounce, of Gum galbanum and Oppanax of each six drams; but you must first dissolve these Gums in Vinegar, then strain the vinegar through a linnen cloth, and boyl it untill it be boyled away, and the Gums are almost drie; then put to them the Wax, the Lithagire and Sallet oyl, with Dittander, red and white Corall, the Loadstone, being all made into powder, of each one ounce and a half; of Frankincense and Mastick of each one ounce: of Turpentine three ounces, of the oyl of Dill half an ounce;

mix

mix them together, and make them into a Plaister.

Another Plaister.

Take of Oppopanax a quarter of a pound, dissolve it in vinegar, strain the vinegar, and boyl it away; of Mummie three ounces, of Birth-wort two ounces, of Mastick, Frankincense, Myrrhe of each half an ounce, of Turpentine a quarter of a pound, the oyl of Bayes one ounce, of Camphire two drams: make them into a Plaister with the oyl of Camomile.

Another.

Take of Gum Ammoniack dissolved in vinegar, &c. as hath been said before of Oppopanax. Take of this purged Ammoniack five ounces, of the Gum of Dragon tree two ounces, of Colophony three ounces, of pitch an ounce, of Frankincense and Mastick of each six drams, of Myrrh one ounce, of Turpentine four ounces; mix them, and make them into a Plaister with the oyl of Bays.

But I have by long experience found this following Plaister to be best of all.

Take of Virgin wax one pound and a half, and of some of the Wound oyles (before described in the third Chapter) one pound and a half; of golden Lichargire one pound, of washed lead a
half

half pound, of turpentine a quarter of a pound, of varnish, in which some wound herbs, or their flowers, hath layen a moneth or two, being set in the Sun all that time: of this varnish take half a pound, with some of the powders and gums set down in the plaisters described before: Mix them all well together, and make them into a plaister, with some of the wound-Oyls or wound-Balsoms described in the third Chapter.

Take one thing more of my practice, which is this, *viz.* When I make a plaister, first, I boyl a good quantity of Lythargire, in so much varnish as I conceive sufficient, the space of ten hours; and when it is cooled, I make it into powder: and of this Lythargire I put into my plaisters, as much as is agreeable to the quantity of the rest of the ingredients.

These plaisters I call stick plaisters, of which there is great use in the cure of Ulcers; as you may see in my Treatise concerning Ulcers. And the Physician who useth these Plaisters, shall never fail to do good by them; for what can be done in Wounds or Ulcers by any plaisters, may be done by these, which

which I have described in this Chapter.

CHAP. VI.

Powders by which Wounds and Ulcers are speedily closed up.

THese powders do close up wounds and ulcers, either by their drying faculty, as the powder of *Bolus-armenus*, or by their gluing faculty, or by their constringent faculty, as the powder of sloes.

The Powder of *Bolus Armenus* is made thus. Take of the true *Bolus Armenus* a quarter of a pound, dissolve it in allom water, and distil the water off from it again; then pour some more new allom water upon the *Bolus*, and distil off that water again; do thus so often, until the *Bolus* be turned into an oyl: Take this oyl and set it in some place where the heat of the Sun may come much upon it and dry it, then make it into powder, with an ounce of Frankincense; of the

the stone *Carnealus* a half ounce, of Mummy two drams; all these must be made into a powder and mixed together; strow this powder into the wound or ulcer twice a day, then apply some stick Plaister described in the foregoing Chapter.

This powder is good, not onely to close up a wound and cure it, but also it preserves the wounds from these evils, those bad Symtomes which accompany a wound.

This oyl of *Bolus Armenus*, and the oyl of Lead, and the oyl of the Crocus of Steel, and the oyl of *asustum*, they are so powerful (as I cannot sufficiently express it) not onely to close up wounds, but also to keep away the bad companions of wounds, as inflammations, humors &c.

The powder of Sloes is made thus: Take of the juice of unripe Sloes, the juice of unripe gales, of each alike, boyl them to the thickness of an Electuary; then put to them the root of great Comfrey made into powder, so much as the eighth part of the two juices, boyl them together in allom water, then dry them in the Sun and make them into powder:

Bug.

But this powder you must not use without a stictick plaister, because of those bad Symptomes which may get into the wound.

Powders which by their gluing faculty close up wounds, are these following.

Take of Frankincense, Myrrhe, and Mastick, of each a half ounce: of red Corals two drams, of Aloepatrick two ounces: Make them into powder.

Another.

Take the juice of Sloes not ripe, the juice of unripe Galls, the juice of Sannicle, the juice of the herb Clymer, the juice of Adders-tongue, of each five ounces; dry them in the fire, and while they are drying, put to them two ounces of gum Ammoniak purged, *viz.* dissolved in vinegar, &c. and when they are all dry enough, make them into a powder.

When these powders are used, the patients dyet must be drying, his meats must be of a drying nature, and he must take but little drink: If there are any
bad

bad Symptomes joyned with the wound, as inflammations, &c. then you must first take away all those bad Symptomes from the wound, before you use this powder.

CHAP. VII.

Remedies for the bleeding, pain, inflammation, &c. of wounds.

TO stench the bleeding of a wound, these simples are good, *viz.* The crocus of Steel reverberated, *asustum* prepared as the crocus of Steel, the hairs which grow under the tail of a Hare, the moss which groweth in dead mens skulls, the stone Carneolus hung about the neck, or held in the hand, the ashes of a frog burned, the stone *Hematites*. The remedies which are for the looseness of the belly, are a nutshel tyed to the wound, in which there is a piece of wood or wool: And if you cannot stench the bleding with some of these remedies, especially the two first, *viz.* the crocus of
steel;

steel, or *asustum*; yo can hardly do it with any other, unless by some good stick-plaster, which is indeed the best of all.

For the inflammation and pain of the wound.

Take the root of Henbane, put it in rose-vinegar, and set it in the Sun for some time; then dip a linen cloath in this vinegar, and lay it warm to the wound: Let it lie at the wound until it be dried, then dip it again in the vinegar and lay it to the wound; do thus so often until the pain and inflammation of the wound be gone. The vertues of the Henbane are well known to me by experience, and I know it to be excellent for this.

For the Cramp in any member, caused by a wound.

We must use these remedies which refresh and strengthen the nerves, the chiefest of which, is the first oyl of Turpentine, *viz.* That oyl which cometh first in distilling: if with this oyl you
anoint

anoint the place where the cramp is, and the parts next to it; Sallet oyl is also good to anoint the place with it.

For congealed and hardened blood within the body, or in the joynts, which comes of bruises or broken veins, &c.

If there be blood congealed within the body, let the patient have boiled in his drink and broths, some Rhapontick, or Rhenbarb, or the roots of Swallow-wort, or the leaves of Seny. &c. whereby the blood may be purged, and the congealed blood within must be dissolved with this powder.

Take of choicé Rhenbarb two drams, of mummy a half dram, of red Lacca & Parmacity, of each one dram, of Bole-armene and Terra-sygillata, of each a half dram, of the root of Swallow-wort three drams; make them into powder, and take a dram of this powder at a time in the water of the flowers of Teil-tree: this will dissolve congealed blood, whether it be inwardly or outwardly.

But for congealed blood in the joynts, you may also use this oyl: Take the
flowers

flowers of Mullen one handful, of the flowers of S. Johns-wort three handful, of the roots of Swallow-wort half a handful, of good new Sallet oyl two pound, of Turpentine one pound, of good Claret wine two quarts and a pint, boyl them all together in the Wine seven hours, in a pot close stopt, over a slow fire; and when they are cooled, put them in a glass well stopt, and set them in the Sun for some time; then take them out, and strain them through a cloth, and press the liquor well out, which keep for your use: It is an incomparable liquor for dissolving congealed blood in the joynts; you must annoint the place where this congealed blood is, with this Liquor morning and evening.

Observe. If this congealed blood within the body, be not timely dissolved and brought out, it will cause inflammations, putrefactions, &c. and at last dangerous Ulcers will follow.

CHAP.

CHAP. VIII.

The cure of Fractures or broken bones.

IF the bone is broken, without any wound in the flesh, then we have no more to do but to set the bone right, and to apply such Medicines, which will joyn the bone together again; but if besides the fracture of the bone, there is also a wound in the flesh, then we must joyn wound-oyls, and wound-plaisters before described, with fracture Medicines.

We must be careful to binde up the Fracture twice every day, whether it hath a wound joyned with it or not, and that the bone be not moved out of its right place; for if this be neglected, there will follow many evils upon it, viz. Inflammation and Putrefaction in the place, a Gangrene, &c. and oft-times death, if the fracture be dangerous, either in respect of the place where it is, or, &c. And therefore we must not delay the binding up of the fracture to the second or third day, as Chyrurgions

com-

commonly do: If we would prevent these distempers, which will cause Fistula's, deep and stinking Ulcers; howbeit some may be so neglected, and yet be cured; yet certainly my way is safer and better, and by it we prevent many evils, which otherwise may follow.

I likewise advise you not to use splents, which are commonly used by the Chyrurgions in binding up fractures, for these Reasons. First, because we cannot use splents, without moving the bone out of its right place. Secondly, because splents require strong binding, which of necessity must cause inflammation in the place. Thirdly, because oft-times it falls out, that a swelling, caused by inflammation overnight, may be lessened before morning; so the binding slacks, and the Bone turns out of its right place.

Now to come to the cure: If you carefully observe to do as hath been said, it will be no hard matter to cure a fracture, especially in those who are young: the root of great Comfrey alone, bruised and boiled in Wine, and applyed to the fracture, will cure it; or Birch-wort, or Snake-weed, &c. The herb Flix-weed,

weed, if it be bruised and laid to the fracture, or if it be boiled in Wine and laid to the fracture, it will cure it: You may also cure fractures with the wound-oyles, Oyntments and Plaisters described before. Nature it self doth much, having a little help.

There are two things which must be carefully done in the cure of fractures. First, If there be any congealed blood within, it must be dissolved and brought out. Secondly, If there be a wound with the fracture; then after we have set the bone right, we must begin with the cure of the wound, and afterwards cure the fracture.

The swelling, inflammation, and pain which accompany Fractures (if not timely helped, may cause purrification and Ulcers) they may be taken away by the oyl of St. Johns wort, or the oyl of the flowers of Mullein, or some of the wound-oyles described in the third Chapter. But if by the mis-skilfulness or negligence of the Chyrurgion, there is a Fistula, or some other dangerous Ulcer bred in the place of the Fracture, then there is no other way but to cut off the part infected.

CHAP. IX.

The cure of those who are bitten by a mad Dog, Viper, or any other Venemous Creature.

THose who are bitten by a mad Dog, must abstain from all heating things as Wine, Spices, &c. they must drink much cold water, so as to cast it up again; all their drink must be cooling, as Cydar, &c. and sharp things: Let them feed much upon Coleworts, and cooling things, and eat so much at a time, as to cast it up again.

Let them drink cold Whay, in which there is Seny and Roses boiled, and put into it some *Benedicta Laxativa*: If they begin to be Feaverish and mad, give them in their drink some Rose-vinegar, with some of the conserve of Roses dissolved in it, and some of the juice of Barberies, and a great deal of Sallet-oyl.

They must be well purged upward and down-

downward, by these Medicines which purge cholar; as Rheubarb, Coloquintida, Agarick, the juice of the Bark of Elder, and Spurge, &c. and there must be laid to the place bitten, some Medicine to take away the pain, as the oyl of Mandrake, or Sperniolum, which is thus; Take Frog-Spawñ, Parmacity, Chervil, Juniper-berries, of each alike; put them in a glass, and let them stand in the Sun for some time, and if this Sperniolum be applyed to the place bitten, it will take away the pain and raging of it; and when the pain is gone, then apply a stick plaster, until the cure be done: but if the Patient be so much infected, that none of these Medicines will do him good, then you must give him Brimstone prepared by Coperas: The way of it I have set down in my Treatise of Brimstone.

For those who are bitten or stung by a Serpent, Newt, Viper, Toad, &c. you must give them inwardly these Medicines, which will defend and strengthen the heart, stomach, and other principal parts; and you must apply outwardly to the place bitten or stung, these Medicines, which will bring out the Poyson, In-

L

flamation,

Inflammation and Pain.

The Medicine to be taken inwardly.

Take of Mithridate two ounces, of the best Treacle one ounce, of red Corals made into powder, one ounce and a half; give so much of it at a time, as necessity requireth: If this do no good, you must give them Diaphoretick gold, or the quintessence of pearls; these are infallible remedies.

The Medicine to be applyed outwardly to the place bitten.

Take a stick plaister, made of Lechargire and Mummy, of each a quarter of a pound, of the gums Ammoniacum, Bdellium, Galbanum, Oppopanax, of each two ounces, make them into a plaister.

A defensive Medicine.

Take of the flowers of Mullen, the flowers of St. Johns-wort, Rue and Roses, put them in Vinegar, and set them in the Sun for some time; dip a linnen cloth
in

in this vineger, and lay it over all that member which is bitten; this do so often, until the inflammation and distempers of the place be quite gone: If you perceive by any signs, that the poyson comes to the heart, then take a pound of Sallet oyl, in which you shall quench steel made red in the fire several times; and put into this Oyl two ounces of red Coral made into powder, and of the *Electuarium de gemmis*, a half ounce: Mix them well with the Oyl; let the Patient take some of this five times a day, the first warm, and the next cold.

The Patients drink must be Claret wine, in which steel hath been oft-times quenched, and some Treacle dissolved in it; and whensoever the Patient takes a draught of this wine, there must be a half dram of red Coral made into powder put into it: But if the Patient be troubled with an extraordinary thirst, while he takes the oyl, then he must drink milk with the powder of red Coral in it; or let him drink of the decoction of *Philonium*—which marvellously strengthneth the head, and other principal parts; when there is an extraordinary thirst, it
L 2 is

is a sign that the poyson goeth to the heart: And if this thirst cannot be al-
layed by these things taken inwardly,
then you must boyl Saunders in Rose-
vinegar, and when it is cooled, dis-
solve some Camphire in it: dip a Lin-
nen cloth in this Vinegar, and lay it up-
on the Stomack and the lower part of
the brest. The Patient must observe a
sparing dyet.

A cure for the poyson of a Spider.

Lay the true *Terra Sigillata*, made
into clay with spittle, upon the place
poysoned, and it will cure it. Yea,
this *Terra Sigillata* will cure the bi-
ting or stinging of any venomous
Creature, if it be applyed timously.

CHAP.

CHAP. X.

*The cure of Burnings and
Scaldings.*

THere is great difference in Burnings
and Scaldings, and as the matter is
diverse wherewith we are burned or
scalded, accordingly we must use diffe-
rent cures.

*And first for Burnings by the flame of
Wood; and for scaldings by Milk,
Oyl, Butter, or melted Rosin, &c.*

Take of fresh butter a good quantity,
melt it, and pour it into cold water, and
stir it well about in the water; then melt
it again, and pour it into the water, &c.
do this so often until the butter is as
white as snow; with this Butter anoint
the place burned or scalded, and keep
the place always moist with the Butter,
until the heat be gone; then apply a sti-
ck plaister unto the place until it be
cured: And if there be blisters risen in

the place scalded, then so soon as it is anointed, we must apply the stick-plaster to it; likewise the stick-plaster must be much used when a scalding is by Oyl, or any fat thing.

The cure of Burnings by Metals, Minerals, Salts, and of Scaldings by Mineral waters, &c.

Metals and Minerals, they do poyson the part which they burn, and therefore we must not onely have a cure for the burning, but also for the poyson. Burnings by Allum, Coperas, Salt, Brass, &c. if not well cured, will cause a dangerous Ulcer, sometimes they bring a kinde of Leprosie: For these burnings take Hogs grease, melt it, and pour it into the water of Night-shade, and stir it well about until it be cooled; melt it again, and pour it into the same water, &c. This do so often until it become an Oynment, with which anoint the place burned.

To cure a Burning by hot Quick-silver.

Lay upon the place burned a double
linnen

linnen cloth dipped in scalding milk, and this do twenty times, or oftner; then you must bring out the heat, by anointing the place with Butter, prepared as you have heard before, and then apply the stick-plaster of Colophony.

This kinde of Burning befalls them oft-times who work in metals with fire; as those who separate Metals, or makes Cinnabaris, or prepare Mercury by descent, or work in Amalgamaes, &c.

Scaldings by such waters which come from Mineral mines, and Salt mines (as Coperas water, or Allum water, &c.) are very dangerous: For if the heat be not well brought out of the place scalded, it will cause most difficult and dangerous sores in the place.

For these Scaldings, take this remedy which you must trust too, viz. Take of the oyl of Nuts a half pound, of Harts grease one pound, of Butter prepared (as I have shewed you before) one pound and a half; mix them, and therewith anoint the place scalded evening and morning, until the inflammation and pain be gone: You may also apply some Wound oynment, or Wound ballom to perfect the cure.

The same remedies are also good for the scaldings of Dyers.

The cure of Burnings by Gun-powder, Brimstone, Salt-Peter, &c. and of Scaldings by scalding Aqua-fortis, which are the most dangerous of any, except the burning by Lightning.

Take of the prepared Butter one pound, of the oyl of Nuts and Harts grease, of each a half pound, of the marrow of a Bull a quarter of a pound; melt them together, and pour them into the water of Water-lilies, stir them well in the water; melt them again, and pour them into the same water: do thus three or four times, then anoint the burned place with this Oyntment; and when you have brought out the pain and heat, apply a stickick plaister.

But for scaldings by Aqua-fortis, you must apply a stickick plaister to the place scalded, as soon as you have anointed it.

The cure of burning by Lightning.

I will give you these remedies, which I have used my self with success five times, oftner

oftner I have not met with such a case: I used two Medicines, the one to stop the burning, which would (if not stoppt) burn the whole body to a cinder; the other, to take away that which is already burned like a cinder, from that which is sound.

The Medicine to stop the Burning.

Take of Frogs Spawn, the juice of Water-lilies, the juice of a Cancers toes, of each alike; of Myrrhe and Coperas, a little made into powder; mix them, and lay them to the place where the burning is, till the burning be quenched; then annoint the place with the Oyntment described before for burning by Gun-powder, and apply a stickick plaister until the cure be done.

The other Medicine to take away that which is already burned from that which is sound, is this.

Take of Colophony one pound, of Pitch, half a pound, of Wax, and Turpentine, and Sallet oyl, of each a quarter of a pound; melt them together, and make a plaister; apply it

to the place burned, and it will separate that which is burned, from that which is sound; then the burned part being removed, apply a stictick plaister to perfect the cure.

The cure of burning by a Bullet shot into the body.

You must with a Syringe squirt into the wound Rose vinegar, mixed with the juice of Nightshade, or the juice of Water-lilies, or the juice of Housleek, or Frog-spawn; but the best of all is the juice of a Cancers toes mixed with the vinegar; squirt this into the wound until the heat is allayed; afterwards cure the wound with Wound-oyls, or Wound-balsomes, described before in the third Chapter.

Observ. If this burning go to the head, or any principal member, it is deadly.

The cure of a member deadned by extraordinary cold.

Any part which is thus deadned, it cannot be recovered again, but it becomes Leprous, and it rotteth; and therefore

therefore we must not seek to cure it, but to take it away from the sound part, that the sound part be not infected by it, which may be done by this Medicine.

Take of long Pepper, and Ginny grains, and Cardamome, of each an ounce, of Ephorbium two ounces, of Mastick an ounce and a half, beat them into powder, and boyl them in two quarts and a pint of childes urine, or the urine of a red-haired man, until one pint be boiled away: Then strain the Liquor through a cloth, and dip a linnen cloth in it, which you must lay upon the part deadned; do this thrice a day, until you have separated the deadned part from the sound part; and when you have taken away the dead part, do the rest of the cure with Wound-oyntments: There is a great heating-faculty in this Liquor, for if any part of the body be wet with a little of it, its a wonder if that part be cold again that day.

For those who are almost dead with extraordinary cold, give them to drink some strong water, in which there is
some

some Saffron, Treacle, and Camphire, dissolved in it; or boil some Zinger and sweet Reed in Wine, and give it them to drink.

A Treatise

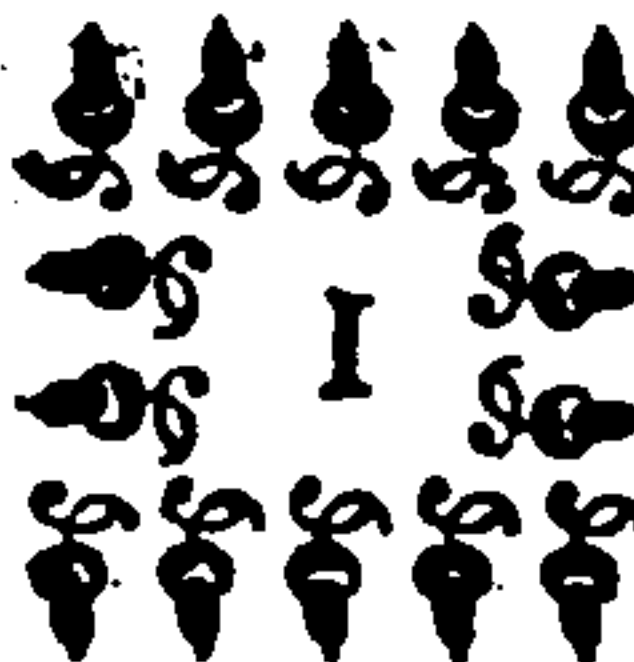


A Treatise of Ulcers:

SECTION I.

Describing the kindes of
Ulcers, and their se-
veral Cures.

CHAP. I.


IF the Patient complain of an
Ulcer or Ulcers, which began
thus, *viz.* He was first trou-
bled with a chilness, and af-
ter the chilness came a great
heat, and so at several times; and in
the part Ulcerated, appeared first a great
redness, sometimes in one place, and
sometimes in another place; at last, this
redness settled with an Inflammation and
hardness in this place where now the
Ulcer

Ulcer is: This you shall call a tempestuous Ulcer.

Cure.

In the curing of this Ulcer, observe this method: When first the coldness or chilness comes, which is not unlike a Pestilential chilness; do not meddle with it until the heat come, and you see in what place the Inflammation and swelling settles: then if you would prevent it that it break not out into an Ulcer, or running Sore, apply to it this following Receipt.

Take of red Myrrhe half an ounce, and of the whitest Incense half an ounce; make them into a fine powder, and put the Myrrhe into one bag, and the Incense into another bag, and boil them in a pint of the best white Wine, and half a pint of good vinegar; then dip pieces of linnen cloth into this Liquor, and lay them upon the part inflamed, till the inflammation be quite gone.

But if the swelling is turned into an Ulcer, then you must first take out all the heat with the former remedy; afterwards, if the Ulcer is foul, cleanse it with

with this following Receipt.

Take of Allum burned, and quenched in Vineger, one ounce and a half, of Aloehepatick one ounce, make them into a powder, and mix them with five ounces of honey: Make a Plaister; this plaister must be applyed to the Ulcer morning and evening, till it be well cleansed: but if it be an old Ulcer, put into the plaister some burned Coperas; when the Ulcer is sufficiently cleansed, and fit to be cloased up, then apply to it this stick plaister.

Take of golden Lithargirie one pound, boil it with a good quantity of varnish a long time; to which adde Virgin wax and Sallet oyl, of each one pound, and so make a Cerote: then take the Gum Opponax, a quarter of a pound, which you shall dissolve in Vinegar; when it is dissolved, strain the Vinegar, and boil it till it begin to be thick: To this adde the former Cerote, and when they be well mixed together, adde to them a quarter of a pound of Turpentine, and of Lawrel oyl one ounce; with these powders, viz. The powder of Mastick, of Incense, and of Myrrhe, of each alike, half an ounce: of

of Camphire two drams; and when you have mixed them well altogether, make them up into a plaister with the oyl of Camomile. Take of this stick Plaister one pound, and mix into it half an ounce of burnt Coperas, and of Crocus of Steel an ounce and a half; and when you have thus made up your plaister, apply some of it morning and evening to the Ulcer, until it be fully cured: And for your preservation, that the Ulcer return not again, after it is cured, you must every year let blood in the great Veins of the legs or ankles; yea, and in the time of the cure you should let blood in those Veins which come to the Ulcerated place, if they appear putrid or Leprous.

CHAP. II.

IF the patient complain of a Sore which continually issueth forth water at a small hole, being very hallow within, which you may finde, by searching

it

it with a quill; and if this sore did break out without any redness or inflammation, or any great swelling, then judge this sore to be a Fistula, which of it self will never be well, nor dry up, it requireth excellent Medicines to cure it.

Cure.

In the curing of this Ulcer, we must use inward Remedies and outward Remedies, *viz.* Waters, Plaisters, &c. There needs not be any dyet observed.

A potion for the Fistula.

Take of Sowbread two handfulls, of white Sanicle one handful, of middle Consound half a handful; boil them in white Wine, in a vessel close stoppt; then strain it, and put to it an ounce and a half of the distilled oyl of Cloves, and mix them well together: Let the Patient drink of this thrice a day, and by this drink alone new Fistula's may be perfectly cured; but if it be an old Fistula, you must use this following Receipt.

Take of *Oleum Laterinum*, or oyl of Bricks,

Bricks, three ounces, of Turpentine half a pound, of the oyl of Cloves one ounce and a half, of Incense, of Mastick, of Myrrhe, of each an ounce and a half, of Mummy three ounces; distil an Oyl from them with a strong fire, the which Oyl you must use thus: After you have cleansed the Fistula within, then you must put some of this Oyl into it; it is cleansed with Wine, or saltish Water, being squirted into it by a Syringe; afterwards the Oyl must be also squirted into it by the Syringe, and then lay upon it outwardly, the stick Plaister mentioned in the former Chapter. There are also other excellent remedies for a Fistula, as the oyl of Lead, the oyl of Quick-silver, and Mercury water, &c. But if the Fistula be in such a place (as the eyes or ears, &c. where you cannot use a Plaister, then you must be contented with the Potion and the Oyl; neither need you trouble your selves for any other Medicine then what is here set down.

CHAP.

CHAP. III.

IF the Patient complain of an Ulcer, which hath a great many deep holes together, which at first were small pushes, afterwards grew to be big hard lumps, then breaks out, and at last comes to be large deep holes; these holes are dry, there comes very little matter out of them.

Cure.

We must use such a Medicine for this Ulcer, which can at once both cleanse and fill up these holes; but we must not at all meddle with the hard swellings, to take them away by ripening Medicines, or Corrosive Medicines, we must let Nature it self concoct them and dissolve them in the Ulcer, and then we may apply this Medicine to the Ulcer, *viz.*

Take of yolks of eggs three ounces, of the oyl of Mercury one dram, mix them together,

together, apply some of this to the sore once in twelve hours; or if you will, instead of this, you may use the stick plaister described in the first Chapter: This Ulcer may have several shapes, and may be in several places of the body, *viz.* in the Arms, Legs, &c. yea, sometimes it will surround the body like a girdle, &c. But wheresoever it is, or whatsoever shape it hath, yet it is to be cured by the foresaid remedy, if it was at first hard swellings, which afterwards broke out, &c.

CHAP. IV.

IF the Patient complain of an Ulcer, and say, That he never had any pain in that Ulcer.

Cure.

For curing this Ulcer, you must first cleanse it, then fill it up with flesh, and
lastly

lastly close it: Cleanse it with this, take honey, and mix with it some burned Copras; this apply to the Ulcer so often, till it hath no stinch or corruption, which will be about the sixth day; afterwards to fill it up with flesh, you must use the stick plaister; but while you do fill it with flesh, if it gather corruption, then you must use again the former cleansing Medicine, till it yields no corruption, and then you may proceed again with the stick plaister, till it be fit to be closed up: You must close it up with the Crocus of Steel, which must be strawed into the sores twice a day: But you must wash the sores at the second time when you straw this Crocus upon them, with this water, *viz.* Take of Spring-water an ounce, of Allum one ounce, of common Salt half an ounce, which you must dissolve in the water, and with this water wash the sores; then strow your Crocus upon the sores, and so do twice every day, until the Ulcer be skinned and thoroughly whole. In the time of the cure, the Patient must use a very good diet; he must let Blood, and he must take the benefit of some good natural Bath.

CHAP. V.

IF the Patient complain that there is abundance of humors gathered together in his legs, to a great hard swelling, which is full of holes, and these holes are foul, ballow, and eating sores; the beginning of them was this, A great many small Blisters came out together, which grew bigger, and then came out into putrid holes.

Cure.

In this cure, five things are to be done, First, the Ulcerated part must be kept over the vapour of some Herbs: then the swelling must be taken away. Thirdly, The sores must be cleansed. Fourthly, They must be filled with flesh. And lastly, Skinned.

For the first, Take of the Root of Swallow-wort two ounces, of Sanicle,
of

of Pond-weed and Stone-moss, of the Flowers of Elder, of each a handful, of Camomile Flowers two handfuls, of Doves dung three handful, of Hens dung half a handful; boil them altogether in water, and let the Patient keep his leg over the vapour; this he must do morning and evening, when he renews his Plaister.

Secondly, To take away the swelling, Take the flowers of Mullein, of St. Johns wort, of each two handfuls, the Flowers of Elder three handfuls, of the Flowers of Camomile two handfuls; boyl them in Wine and Vinegar, of each alike, then pour off the liquor, and take the Herbs and lay them warm to the swelling, and so keep them at it, till the swelling be gone.

Thirdly, To cleanse it, Take the unguent of the yolks of Eggs, and mix with it some burnt Allum; this must be applyed twice a day to the sore, till it be well purged from all corruption and filthiness, so as the sound flesh appears in the bottom of the sore.

Fourthly,

Fourthly, To consolidate the sore, or to fill the holes up with flesh, Take of the Stictick plaister of Colophony, a quarter of a pound, of Lithargirium half a pound, of clean Rosin an ounce and a half; set them over a slow fire, and adde to them some Crocus of Steel, and so mix them together: You may also put to them some burnt Allum; this Plaister must be applied to the sore twice a day, until they be fill'd up with flesh.

The Stictick Plaister of Colophony is made thus.

Take of wax a pound, of Colophony and Shoo-makers wax, of each a quarter of a pound; melt them together, and then adde to them gum Ammoniac two ounces, of gum Bdelium one ounce, of the Load-stone made into a fine powder, five ounces, of Amber three ounces; which being all mixed together, make them into plaister with the oyl of eggs, and so keep it for your use.

Fifthly, To close it up and skin it, Take the burned shells of eggs half an ounce,
of

of burnt Allum quenched in vinegar one dram, of the Crocus of steel one ounce and a half, of Incense, Myrrhe, Mastick, of each half a dram; make them into a fine powder, and strow this powder upon the sore every day till it be skinned. It falls out oft-times, that the swelling cannot be taken away by any Medicine, if the disease be of continuance; and when it is so, the Patient must remember to let blood at convenient times.

CHAP. VI.

IF the Patient complain of a swelling in his Leg or Foot, with great inflammation, stench, and corrupt matter which comes from it, without eating or consuming the flesh; and that formerly he hath had a wound, prick or bruise badly cured in this place, which may be the cause of this Ulcer.

M

Cure.

Cure.

First you must cleanse the Ulcer with this following Receipt; Take the green fruit of the Fir-tree gathered in *May*, when they are full of moysture, thirty of them, boil them in water, until you have boiled all the Rosin out of them, then take them out; and the Rosin which is yet in them, press it out of them into the water: throw them away, and take the water with the Rosin, and boil it again till the water be consumed; then take out the Rosin, and make of it an Ointment, with the yolks of eggs, adding to it a little Calcinatum, or the red powder of burned Coperas; and when you have cleansed the Ulcer well with this Unguent, then to perfect the cure, anoint it with this following ointment.

Take of Wax one pound, of Colophony half a pound, of pitch a quarter of a pound, set them over the fire and melt them, and put to them two ounces of Varnish, with these powders, *viz.* The powder of Birth-wort, of great Comfrey, of each half an ounce, the powder

powder of Mastick two drams, of Myrrhe six drams, of Amber one ounce & a half, with this oyntment anoint the sore twice a day, until it be well cured; but if the sore be foul again while you are using this Oyntment, then you must leave this Oyntment, and anoint the sore with the former oyntment, until you have taken away all its corruption; afterwards use the second Oyntment.

If there be any other kinde of Ulcers joyn'd with this, you must use such Medicines for them as are proper to them; when you have done the cure, it will be good for the Patient to go to the Bath of *Salin* in *Italy*, or to use some other good Bath, to take away the remainders of the corruption.

M 2

CHAP.

CHAP. VII.

IF the Patient complain, that he hath an Ulcer which extreamly tormenteth him; before you can cure such an Ulcer, you must use such Medicines as will assuage the pain: These painful Ulcers will not receive any cure, so long as the pain continueth, and therefore unskillful Physicians, not taking the right way in curing, conceive these Ulcers incurable; and to excuse their ignorance, they say, That the Art of Medicine is defective in this: But to leave them, and to give you the Receipt which can assuage the pain of any Ulcer.

Cure.

Take of Cloves a quarter of a pound, of Juniper Berries two ounces, of Brimstone which hath been sublimed from Copras one ounce and a half; distil an oyl
from

from them in a close Vessel; to this oyl adde half so much of *Oleum Laterinum*, or the oyl of Bricks, and of the three great Mitigatives, of each an ounce, put them altogether in a destilling vessel and distil them, and you shall have an excellent Oyl to assuage the pain of any Ulcer.

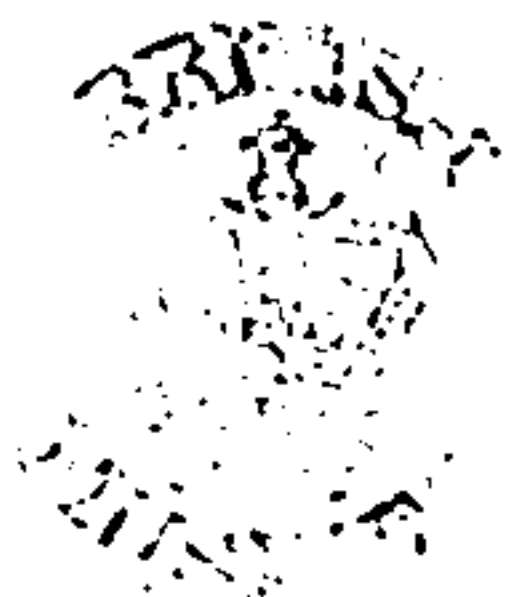
When you have taken away the pain, then cleanse the Ulcer with this Receipt: Take the Oyl of fixed Arsenick five ounces, of the Oyl of Cloves four ounces, of clear Crystalline Realgare one dram; mix them together, and dip pieces of linnen cloth in it, which you shall lay upon the sore once in twelve hours; and when you have done so thrice, you shall have a scurf come off all the sore, and the sound flesh shall appear; and when this appears, then apply three or four times to the sore some of these cleansing Medicines before described, that the Ulcer may be very well cleansed: afterwards apply to the sore the last Sticks Plaister described in the first Chapter of the Treatise of wounds, until the cure be perfected.

Observe. That oft-times great evils accompany these painful Ulcers. *viz.* The

Veins and Nerves are eaten through, the bones are infected, and rot, &c. and if you finde the bones so infected and decayed, yet you must not cut them, nor scrape them, as Chyrurgeons commonly do; but if they be inflamed, you must cool them; if they be foul, you must cleanse them; and then it will be an easie matter to bring flesh upon them again: I see no necessity, that Patients should be so tortured by Chyrurgions, as commonly they are.

Now my remedy which I have always used with great success in curing bones inflamed, or bones decaying, is this.

Take the oyl of Camphire, prepared with the white of an egge, and of the oyl of Cloves, of each half an ounce, mix them together, and drop them into the sore, or squirt them into it with a Syrenge.



CHAP.

CHAP. VIII.

IF the Patient complain of an Ulcer in his face, or brest, or shoulders, or sides, or some other part of the Body, which eateth all the flesh round even to the bone; this is the worst kinde of Ulcer.

Cure.

This U'cer is cured chiefly by two kinde of remedies; viz: by the Oyls of Metals, and by sweet Mercury: If the Ulcer be anointed twice a day with any of these, they will cure it: the best Oyl for it, is the oyl of Lead; next to it is the oyl of silver, and next to it the oyl of Steel, then the oyl of Copper, and then the oyl of Tin; but sweet Mercury, which is like an oyl, is best of all.

M 4

CHAP.

CHAP. IX.

IF the Patient complain of an Ulcer, which was first of one fashion, then of another, and then of another, so as it is never the same.

Cure.

This Ulcer you must cure as you finde it, not as it was at first; and it is cured with Mercury, Colophonia, Lithargirium; and gums, *viz.* Bdellium, Opponax, Galbanium, &c. these will close up the Ulcer; but the Mercury cleanseth it, and fits it to be closed up: The Mercury is prepared thus, Take Quick-silver, and harden it with Allum-water, then make it into powder, and mix it with the yolks of eggs, wherewith you shall anoint the sore, until sound flesh appears every where in the sore: Then take the plaister of Lithargirium one pound, of Saller

Saliet oyl and of wax, of each one pound of Colophonia a pound, of varnish two ounces and a half; melt them together, and put to them the powder of white Frankincense and when they are cooled, make a Plaister of them, and lay it to the sore twice a day, till the cure be perfected: This kinde of Ulcer is easily cured, but if it be not prevented, it will turn to a Leprosie.

CHAP. X:

IF Ulcers be caused by the influence of the Stars, you may know it thus: Enquire of the Patient when the Ulcer did begin, *viz.* what moneth, day and hour, and according to that time let the Astrologer make a Celestial Schem, and thereby you shall know, whether the Ulcer be from the influence of the stars, or not; if it be, then you must consider, if that influence be past, or if it doth yet continue; if the influence be past, then

then the Ulcer may be cured by these ordinary remedies wherewith other Ulcers are cured; but if the influence yet continueth upon the Ulcer,

Cure.

Then you must use such Medicines which by a secret property can cure it, as Arsmart and Self-heal.

They must be used thus; dip the herb in cold running water, and lay it upon the sore, then bury the herb in dung, or in some fat ground, and cover it with a stone, that it may quickly rot; for when the herb begins to putrifie, then the Ulcer begins to be well; and when the Herb is thoroughly putrified, then the Ulcer will be thoroughly cured; which is not by enchantment, as ignorant people may think, but by that extraordinary vertue which almighty God hath granted to these herbs.

CHAP.

CHAP. XI.

IF an Ulcer be caused by a defluxion, which sometimes is hereditary, and sometimes it is from the moist, Phlegmatick constitution of the body, so accordingly the Ulcer may be easier or harder to be cured: For first, the Defluxion must be dryed up before the Ulcer can be cured; its true, the Defluxion may be turned another way, but not without danger of some great evil, and oft-times it returns again to the old passage.

The Medicine which dryeth this Defluxion, and cureth the Ulcer, is the Crocus of Steel; but you must joyn to this Crocus some cleansing Oyntment before described, that the sore may be kept clean until it be cured.

When Ulcers come of wounds badly cured; the way how these Ulcers should be cured, I have set it down in my Book concerning the cure of Wounds.

CHAP.

CHAP. XII.

When Ulcers are from the influence of the stars, you may know it by this, That they will not yield as other Ulcers, to any natural Medicines, *viz.* Mummy, Comfrey, Plaisters or Oynments, &c. but they must have such Medicines, which are governed by some influence, as Celandine, Oak-leaves, Plantane, &c. these do the cure certainly and safely; if they do not cure without preparation, then prepare them thus; Take Celandine three handfuls, of Oak-leaves two handfuls, bruise them together, and put them in a glass close stoppt; put the glass in warm dung some time, then take them out, put them in a distilling Vessel, and distil an oyl from them; with this oyl, anoint the sore, and strow the powder of the same herbs upon the sore, until the cure be perfected.

To conclude, observe this, that in the curing of any Ulcer, there are chiefly
four

four things to be done, *viz.* First, we must assuage the pain: Next we must cleanse the sore: And in the third place, We must consolidate the sore. And lastly, We must close it up and skin it. If Chyrurgions would observe this method, they might cure all Ulcers, unless they be such Ulcers which are inflicted by God upon us as punishments: But because of their pride, avarice, envy, &c. I do not write these things for them, but for the sick.

A Treatise



A Treatise of Ulcers :

S E C T. II.

Wherein are contained some rare Experimented Remedies for Ulcers, especially for the Ulcers of the French Pox.

A Medicine to cleanse Ulcers.

Take of Turpentine one pound
 the yolks of twenty Eggs ;
 mix them well together, and
 put to them as much of ho-
 ney as is of them, and set them over the
 fire half a quarter of an hour : Apply
 this

this to the Ulcer morning and evening, until the Ulcer be cleansed ; to these you may adde an ounce of the ashes of burned Fetherfew.

*A Medicine to fill up any Ulcer with
 flesh after it is clean ; d.*

Take of the former Oyrntment one pound, of Turpentine washed with Rose-water, or Comfrey water, &c. put them together over the fire, and stir them together, then put to them these Gums, viz. Galbanum, Oppoponax, Bdelium, (being dissolved in vinegar, and the vinegar strained and boiled away from them) of each an ounce ; the Powder of Birth wort one ounce and a half : mix them, and make a Plaister.

*A Medicine to take away dead flesh,
 or rotten bottom of an Ulcer.*

If you know not how much there is of the rotten bottom, then you must first apply this ; Take of the former cleansing Medicine half a pound, with which you shall mix half an ounce of burned Allum, and quenched in Vinegar.

gar; and if in four days the Ulcer be not better, then take this oynment, *viz.* of burned Allum quenched in vinegar, and of the oyl of Arsnick, of each alike; and if the Ulcer yieldeth not to this neither, then instead of burned Allum, take burned Coperas; when there comes a scurf upon the bottom of the sore, it must be taken off with the oyl of Bricks, afterwards anoint the place with Butter.

But I commend to you this following way, as better to take away the rotten bottom of an Ulcer without a scurf, by this following Receipt, *viz.* Take of Allum burned and quenched in vinegar, one ounce and a half, of salt Armoniack one dram, the yolks of four eggs, a spoonful of honey, of Bean-meal a half ounce, mix them together; with this make a tent to be put into the Ulcer, if it be deep; but if the Ulcer be not deep, you may apply it as a plaister once a day, until you come to a sound bottom, cleared of all putrefaction.

But if there be any venomous matter in the bottom of the Ulcer, you must draw it out with this following Medicine.

Take

Take of Amber made into powder, put it in a small pot well stoppt, set it over the fire to melt, and when it is melted, put to it so much of Turpentine, as is the third part of the Amber; and when they are mixed together, put to them as much more Turpentine; and this do so often, until you have put to one ounce of Amber, four ounces of Turpentine; if it be too thick, you may put to it some Lin-seed oyl, then dip pieces of linnen cloth in it, to be laid into the Ulcer, and lay a Stick Plaister upon the Ulcer.

The Balsom or Oyl of Tartar is made thus.

Take of Salt-Peter one pound, of Arsnick or Rats-bane one ounce, of unslaked Lime three ounces, of Tartar twelve ounces; make them into a powder, put them into an earthen vessel which is not glazed within, and burn them in a hot fire six or eight hours; then dissolve them in a sufficient quantity of water, strain the water, and boil it until it be boiled away, and to that which remaineth, adde some Salt-Peter, of each a like quantity,

quantity, beat them together into a powder, & mix them well, and keep them in a hot fire four or five hours, then dissolve them in water, and do as you did before; thus do three times, and when they are burned the third time, then pour upon them a sufficient quantity of vinegar, let them dissolve in the vinegar, and distil the Vinegar from them until you have an oyl: Take some of this Oyl, and some burned Allum quenched in Vinegar, and mix them, so as the mixture be thicker then honey; dip pieces of linnen cloth in this, to be laid into the Ulcer, and when it hath lain in the Ulcer twelve hours, look upon the Ulcer, and if the Ulcer and about the Ulcer be very red, then you must apply this Medicine but once in twenty four hours, and continue it so until the redness and inflammation be gone.

Then take of the former oyl of Tartare two pounds, of *Tragacanthum* dissolved in Rose-water two ounces, of Camphire half an ounce, mix them together; in this mixture dip pieces of linnen cloth, and lay them into the Ulcer, and it will without pain or danger, dry up and cure the Ulcer.

But

But if the Ulcer be hollow, and must be filled up with flesh, then take of the common oyl of Tartar five ounces, of Mummy one ounce, of the Crocus of steel one ounce and a half, of the oyl of the yolks of Eggs ten drams; mix them, and apply them to the Ulcer, until it be filled up with flesh; and when it is fill'd with flesh, you shall anoint the place with the former oyl alone ten days.

This oyl of Tartar is excellent to consume any superfluous moysture, and to take away any inflammation or superfluous flesh, &c. but it is especially good for the putrid and running sores of the feet and legs: Whatsoever Ulcers they be, albeit they be putrid, old, swelling or hollow, or eating Ulcers, &c. yet if they be anointed with this oyl, it will cure them throughly, it is of a wonderful drying faculty.

A good Plaiſter Oppodeltoch to fill an Ulcer with flesh, especially a Fiſtula, or Cancer, or Syrone.

Take of common Rosin, Colophony, Turpentine, of each a half pound, of Vir-
gin

gin Wax a pound and a half, of gum Amoniacum and Myrrhe, of each two ounces, of Realgare fixed, three drams; mix them, and make a Plaister, which must be laid to the Ulcer when it is well cleansed, twice a day, until the cure be done.

For a Sphacelus, to seperate the dead putrified part, from the sound part.

Take of Colophony three pound, the oyl of Myrrhe six ounces, of the gums Bdelium, Ammoniacum, Oppopanax, Galbanum, of each half a pound; make a plaister to be applyed to the putrified part, and after the dead and putrified part is taken away from the sound part by this plaister; then apply to the place this following Receipt.

Take of the water of the salt of Radish one ounce, of the juice of Plaintan eight ounces, mix them, and anoint the part with them Morning and Evening.

Then apply this Plaister, Take of the oyl of Eggs two drams and a half, the oyl of Walnuts five ounces, of Wax and Pitch, of each five ounces: make a Plaister.

Experiments

Experiments for Ulcers, especially for the Ulcers of the French Pox; And the first kinde of Experiments are Baths.

A good Bath to cure any Scab or Itch, especially the Scab of the French Pox.

Take of Allum ten pounds, of Coperas one pound, of burned Tartar half a pound, of Brine, or the Liquor of Salt three pounds, put them in a good quantity of Scalding hot water, in which some hops have been boiled; and when they are dissolved in the water, let the Patient Bath himself in this water: but if it be an old stubborn Scab, which will not yield to this Bath; then take Quick-silver and make it very hot, and quench it in this water; do so several times, and

and then it will cure any Scab of the French Pox.

Another.

Take of burned Alum, and of Plum-Allum, of each an ounce, of burned Tartar and burned Coperas, of each four ounces, of Roch Allum, salt Nitre and Coperas, of each one pound, and take old blew cheese, and wash from it the blew with water; take of this blew as much as all the rest, and mix it with the rest; then set them in some dry place, and it will grow hard as horn, when you would use it, put some of it in hot water, and it will dissolve in it; then let the Patient Bath himself in this water for any Scab or itch. &c. Nay, some have so highly esteemed of this Receipt, that they have endeavored to cure the Leprosie with it.

If the salt of Feverfew or Snakewood be put into the former composition, it will be much better.

The juice of Nettles, and a little of the Liquor of Salt, cureth the running sores of the feet, if they be anointed therewith. Some who got this Receipt from me, have foolishly thought it a sufficient cure for all Sores.

The

The second kinde of Experiments are Oyntments.

An Oyntment for those Ulcers of the French Pox, which begin to be dry.

Take of Lethargire and Red-lead, of each half an ounce, of the oyl of Mir-tles three ounces; of Aloepatick one ounce and a half, the flower of prepared Copper three drams, of Turpentine two ounces, mix them: with this Oyntment I have seen these Ulcers happily cured.

The chief Ingredients in this and such other Oyntments, are Aloepatick and the flower of Coperas.

Another Oyntment.

Take of the Oyl of Mummy three ounces, of the flower of Copper half a dram, of Mastick, Myrrhe, Frankincense, Mummy, of each two drams and a half, of Aloepatick half an ounce, of washed Turpentine three drams

drams and a half; Mix them.

There are some oyntments in which Quick-silver is the chief ingredient, which common people do ordinarily use for the Itch, Scab, and other faults of the skin; but you must know, that Quick-silver should not be used unless it be rightly prepared: If you can bring it to be an oyl with salt Nitre, then mix this oyl with any of the oyntments for Ulcers, and you have a singular good remedy for all diseases of the skin (except the Leprosie) for Scabs, Ulcers, &c. If you anoint therewith the lips of an old sore, it will cure it speedily, but especially if it be an Ulcer of the French Pox, then it will be so much the sooner cured by this Oyntment.

Precipitate Mercury is an excellent remedy for all the hollow Ulcers of the French Pox, except eating Ulcers: It is made thus, Put Quick-silver in a pot, set it over the fire until it be very hot, then quench it in the water which is distilled from Eggs, and distil this water oft-times from the Quick-silver, until the Quick-silver is turned into a red powder; mix this red powder with some of the Oyntments for Ulcers, and anoint the Ulcer with it.

A good

A good Plaster.

Take of both kindes of Snake-weed, of each seven, of Consound, and bushy rooted Birth-wort, of each a half pound, bruise them and mix them, with washed Turpentine one pound and a half, and with Sallet oyl four ounces; make them into a plaster, and whatsoever sore cannot be cured by this plaster, it is hardly cured by any other.

The oyl of Mummy, the oyl of the yolks of Eggs, the oyl of Mastick, *Oleum Laterinum*, or the oyl of Bricks; these oyls are of great vertue to further the cure of any Ulcer, or to assuage pain, &c. but they are not sufficient to perfect the cure alone.

Another.

Bruise Snake-weed, and put to it a little Petroleum, it is a very good remedy for Ulcers.

Another.

Take Mummy, beat it to powder, and mix it with Mans fat. it is good for asswaging the pain of Ulcers, &c.

N

Another

Another.

Aloepatick made into powder and mixed with honey, is good for dry sores, and such sores which are near the bone

Rosin is good for Syron's to further their cure, but it cannot do the cure alone, without some of the aforelaid Herbs, or *&c.* to be mixed with it.

Many have endeavored to imitate my Compositions & have said that they were mine; but with what success they used these compositions, they can tel who were their Patients; and how could they imagine to do any good with these Compositions, when they knew not the nature of the Ingredients; but when they read these my Writings, they will see their error and ignorance.

*The third kinde of Experiments,
viz. Wax Plaisters.*

Plaisters were formerly made with wax and Turpentine, to which were added, several Simples for divers kindes of Ulcers: Wax may be used for any sore, but Turpentine is to be used onely for moist sores;

sores; divers kindes of sores, must have divers kindes of remedies: It is most rashly done by those, who when they finde a Medicine good for one sore, they will use it for every sore. I advise Physicians that they use not these my experiments, any other ways then I have expressed here.

A Plaister.

Take of the oyl of Mirtle, of Wax, and of red Lead, of each one pound and a half, of the flower of Copper and Mummy, of each one ounce, of Aloepatick one ounce and a half, of Oppopanax two ounces, of Turpentine half a pound, mix them, and make them into a Plaister.

Another.

Take of the flower of Copper one pound, the oyl of Dill, and Wax, of each one pound and a half, of Colophony four ounces, the oyl of Bays two ounces, of Turpentine half a pound of Mummy, Mastick, Frankincense, of each two ounces, of Sagapenum and Galbanum, of each one ounce and a half; make them into a Plaister.

N 2

Another.

Another.

Take of Wax and Sallet oyl, of each three pounds, of Celandine, Buck-horn, of each half an ounce, of Mastick, Opopanax, Myrrhe, Mummy, Galbanum, of each one ounce, of round Birthwort, Frankincense, Ammoniacum, of each one ounce and a half, of Turpentine six ounces; melt your Wax, then put to it the Mastick, Frankincense, the gums, Oyl and Turpentine then mix with them, the herbs made into powder, to which you may adde some Oyl of Spike, or of earth-Worms.

Another.

Take of Wax one pound, of Colophony four ounces, of red and white Corals, of the Load stone, of the *Lapis Calaminaris*, of Amber, of Antimony, of each of them made into powder, one ounce; of Mummy, Frankincense, Myrrhe, Mastick, of each one ounce and a half; first melt your wax, and when it is melted, put the rest to it.

The

The fourth kinde of Experiments are Powders.

Mummy is excellent to fill an Ulcer with Flesh.

Take Mummy, put it in a glass which can endure the fire, or in a pot well clos'd, and set it in a fire which hath three degrees of heat, four days; then take your glass or pot out of the fire, open it, let the vapor go out of it, and when the Mummy is cooled, take it out and make it into a powder.

Another.

Take of Mummy and Lin-seed oyl, of each alike, mix them together, and let them stand two days; then pour to them as much of the Spirit of wine as they both, and let them stand two days, then set them over a slow fire, till the Wine be consumed, and the Mummy is dry; when it is cooled, make it into powder.

Another.

Take Mummy and burn it, until the
N 3
ashes

ashes of it begins to change their colour, then pour water upon it, and let it stand a day, then pour off the water carefully, so that the grounds do not mix with it; take this water and boyl it away, that which remains in the bottom, make it into powder, and keep it for your use.

There are two Experiments of Amber observed by the ancient Physicians; the one is to fill up hollow sores, the other is to cure eating sores.

The first is this, Take Amber, and dissolve it in some *Petroleum*; afterward dry them, and make them into powder. The other is this, Distil an oyl from Amber, pour some of this oyl upon the grounds remaining in the Distillation, or upon some fresh Amber, and let it dry again; then pour some more Oyl, and let it dry again; and so do oft-times; then make it into powder.

There are also two Experiments of Myrrh for curing foul Ulcers.

Take Myrrh, and dissolve it in the oyl of the yolks of eggs, then put to them five times so much Wine, and let them

them stand five days, then set them over the fire until the Wine be consumed, and take the Myrrh which remains dry, and make it to powder. Or thus, Distil an Oyl from Myrrh, with Tragacanth by descent, then coagulate it, dry it, and make it into powder.

There is great vertue in Coperas to cure Ulcers, if you take from it the corrosive faculty; which may be done thus.

Take Coperas burned to a red powder, pour upon it Rain-water, let it stand two or three hours, then pour off the water, and set the burnt Coperas over the fire till it be well dryed, then pour some more Rain-water upon it, and do as before; do so five or six times, till the burnt Coperas become hard and firm like a stone, and is sweet to the taste: if you make this into a powder, and mix it with some of the Oyntments for Ulcers, you may cure therewith Syrons and other Ulcers.

The Use and several Preparations of Quick-silver, for the French Pox.

Quick-silver made into a red powder by the distilled water of eggs, being oft-times distilled from the Quick-silver, is good both for wounds and Ulcers, especially of the bladder, which are hardly cured by any other Medicines; it cureth also the deep Ulcers of the throat.

That which is commonly called Precipitate Mercury, which is done with *aqua fortis*, cannot cure Ulcers, because of its eating faculty which it hath by the *aqua fortis*.

But this Precipitate Mercury which is done with the water of Eggs, is a singular Medicine for Ulcers, especially the Ulcers of the French Pox.

The oyl of Quick-silver is an infallible remedy, and the onely remedy of the French Pox, and of all those Ulcers which accompany the French Pox; but because this is hardly attained to, therefore in
its

its stead, use the red powder of Quick-silver, which is next to it in this cure.

The Oyl is made thus.

Take of the Quick silver Mine (in which the Quick-silver is not yet come to be a perfect Quick-silver) twenty pounds; beat it, and boil it in rain-water, until no dross or soil comes to the top; then strain it, and put the Liquor in a distilling Vessel, distil it with a strong fire, and you shall have at last come out a most clear Liquor, which you shall distil again in *Balneo Maria*, to take from it all waterishness; and you shall have in the bottom of the distilling Vessel an oyl as heavy as Quick-silver: Let the Patient take two grains of it at a time, with six grains of the oyl of Spike.

Another way to make the Oyl of Quick-silver.

Take of Quick-silver and of Tin, of each alike, melt the Tin, and put the Quick-silver to it, and work them well together, till the Tin become like Quick-silver; then put to them as much Sul-
N 5. phur

phur vivum, as there is of the Tin and Quick-silver; beat it into powder, and mix it well with the Tin and Quick-silver; put them altogether in a distilling Vessel, and distil from them an Oyl as white as milk, and as heavy as Quick-silver, which is not sharp nor corroding; let the Patient take of this two grains at a time, with six grains of the Oyl of Spike.

Observe. That when you have taken from the Quick-silver its sharp, piercing and eating faculty, and its moving or running nature, then it is fit to be used, but not before.

Howbeit, Quick-silver as it is commonly used in suffumigations for the French Pox, seemeth sometimes to do good, yet it cannot be so used without great danger; for the nature of the Quick-silver is so subtil, that the vapor of it hath the same operation upon our bodies, as the Quick-silver it self hath. There is nothing can be used so many ways as the Quick-silver, yet it is not therefore the safer, as many do think.

If you would use the Quick-silver profitably in Suffumigations, you must prepare it so, that it may have an attractive vertue.

vertue. Remember this, That Quick-silver hath such a nature, which may by Art be brought to have any operation, viz to binde, to purge, to cleanse a sore, to fill it with flesh, to consume or eat, &c. Therefore it is needful that you know how you should prepare the Quick-silver for each kind of the French Pox.

Some Ulcers of the French Pox may be cured by sweating, some Ulcers must be cleansed and filled with flesh, some must be, &c. Accordingly the Quick-silver must have its several preparations, for these several Operations; and if it be not rightly prepared, it is dangerous: So when it is used in Suffumigations, if it be not rightly prepared before, it is of the nature of Sublimats, which do very great harm to the Body, and oft-times they do pierce to the heart, and are deadly: Therefore if you would use it in suffumigations safely and profitably, prepare it thus.

Take *Sulphur vivum*, make it into powder, and take Quick-silver and mix with it, sublime them, and so proceed as they do in making Cinabrium; then take of this, and of Salt-peter, of each alike,
beat

beat them together into powder, then put a live coal into them, and fire them; then take out your Quick-silver, put it into a long glass, which hath a broad bottom and narrow top.

Set the mouth of your glass or vessel to the place where the humor makes its passage out of the body, or where we may bring the humor out of the body most conveniently, and hold some fire-coals under the glass or vessel to heat the Quick-silver a little, so that the vapor of it may come to that place of the body, where we set the mouth of the glass, but you must have a care that it do not vapor out.

In the Lotions or washings with Quick-silver used for the Ulcers of the French Pox, Mountebanks adde to it Pepper, Cardamome, Dittander, which increase the evil qualities of the Quick-silver; they adde to it also *aqua vite*, or strong water, which carrieth the Quick-silver to the heart, whence are Fevers and fluxes of the Belly; whereas we use these washings with Quick-silver for this end, *viz.* That the Ulcers do not encrease, and therefore the venomous qualities of the Quick-silver should be taken from it, that
it

it go no further then the sore: which is done thus: Take Quick-silver and sublime it alone three or four times; then mix it with the Liquor of Salt, and sublime it again three or four times; then take the Quick-silver so sublimed, and pour a good quantity of the Spirit of Wine upon it, and distil the Spirit of Wine off from it again; then pour upon it more Spirit of Wine, and distil it; and thus do several times, until you have taken from the Quick silver all its corroding or consuming faculty: Then take this Quick-silver thus prepared, and boil it in the water of Celandine half an hour; pour off the water from the Quick-silver, and with this water wash the Ulcer. Having shewed you the several ways of preparing Quick-silver for the French Pox, I will conclude with this admonition: That they who use Quick-silver in Oynments, Lotions, Suffumigations, &c. Let them carefully consider the right time when the Patient should use it: for diseases alter according to the times, sometimes a disease may be more easily cured then at other times: diseases suffer no delay, and Medicines must be used in time. Again, the Physician
must

must have a care, that these Oyntments, Washings or Suffumigations with Quick silver, do not touch any sound part, but onely the place diseased, lest they thereby do more harm then good.

A Plaister to cleanse Ulcers.

Whereas Physicians do oftentimes burn ulcerated places with hot Irons, sometimes they cut off members which they think helples, sometimes they use eating Medicines to take away dead flesh, and the corrupt bottoms of Ulcers; in stead of those practices, I advise you to use this one cleansing Medicine.

Take of honey one pound, of Aloepatick made into powder, a quarter of a pound, of burned Allum quenched in Vinegar one ounce, the yolks of twenty eggs, of Turpentine half a pound, mix them well together, and keep it for your use.

Observe. That without hony, gums, eggs, Turpentine, Lithargire, Wax, Oyl, I say, without some of those no Ulcer can be cleansed.

A Plaister

A plaister to be applyed to a place cankerized.

When you would draw out an humor at any place, you must lay some Cauttick Medicine to the place, and when there are Blisters raised in the place and broken, then apply this following attractive Medicine, viz.

Take of the apples of the Fir-tree twenty, boil them in water, until you have boiled the gum out of them, then boil away the water from the gum; & put to this gum Rosin and Turpentine les them together over the fire, until they be well mixed together.

Another.

Take of Oppopanax a half ounce, of Sagapenum. Galbanum, Ammoniacum, of each two drams, of Bdelium six drams, dissolve these Gums in Vinegar, then strain the Vinegar, and boil it away until the gums be almost dry; then mix with them Rheubarb made into powder two drams, of Amber made into powder half an ounce, and when they are all well mixed, make them into a Plaister.

This Plaister apply to the place where
the

the skin is broken, which was raised by the Caustick Plaister.

A sweating Medicine for the French Pox.

For those kindes of the French Pox which are cured by sweating, use this following sweating Medicine, which is the best of any for the French Pox, Take of Tin and Quick-silver, of each alike, melt your Tin, and when it beginneth to cool and harden, pour your Quick silver upon it, that they may be mixed; or put Quick-silver to thin plates of Tin, let them stand together two or three days, till the Tin have drank in as much of the Quick-silver as it can, then let the Tin stand till the Quick-silver be dried in it, then let it drink in some more Quick-silver, and let it dry; do thus three or four times, then beat it into fine powder: If there be an ounce of this powder, put it in a Gold Poringer, set the Poringer in good Wine-vinegar up almost to the brims; then fill the Poringer with the Spirit of Wine, let it stand so four or five days, then kindle the Spirit of Wine with a piece of burning Paper,

per, and keep it burning so, until the Quick-silver and Tin are changed to an oyl in the Spirit of Wine; of this oyl let the Patient take one grain at a time, in a draught of the best wine warmed, and let him keep himself well covered in his bed until he sweat.

A Treatise



A Treatise of Ulcers:

SECTION III.

Wherein are described the
Tinctures, which are Ca-
tholique Medicines for
all kinde of Ul-
cers.

The diligence of wise men in
former times, was great, in
searching out the causes and
preservatives of long Life,
the natures and uses of all
kinds of remedies, therefore they were
called, The students of Wisdom; but
they knew not the right way of preparing
Medicines, they learned this from the
Alchymist: So they and the Alchymist
to-

together, have discovered many excel-
lent Medicines, the chief of which are
the Tinctures; but these Tinctures have
been much abused by Gold Smiths, and
those who thought to change Metals
into Gold with them: & I have shewed in
some other of my writings how much
may be done by them, therefore I will
not here speak any thing of it.

In former times they made Tinctures,
whereby they coloured Metals & purged
them, and afterwards they used these Tin-
ctures as Medicines for the bodies of men:
what great vertues are in these Tinctures,
are declared in the Books of Ancient
Writers, which have long time been kept
hidden by false Physicians, but I will pub-
lish them; for I have had the experience
of them, and I know they have a won-
derful faculty in cleansing the blood.

And because I now write concerning
the cure of Ulcers, I conceive it fitting
that I shew you whence I have had these
my remedies; and I confess, that I have
learned them in the School of Chymi-
stry. But because many errors have
crept into this Art of Chymistry, partly
through ignorance, and partly through
the envy of Chymists; whereby those
who

who followed the practice of Chymistry; being much seduced, they were forced to seek new ways, and so of themselves they found out many things, some profitable, and some hurtful: Therefore I have endeavored to reform this Art of Chymistry, & leaving those things which are hurtful or unprofitable, I discover onely such things which are useful and good for the Body of Man.

This task I am able to perform so much the more happily, in regard my first studies were in this way of Chymistry, in which I took great delight, and followed it with great diligence under excellent Masters, who were most skilful in secret Philosophy: My Masters were first, *William of Hohenheim*, my careful and loving Father, and many others, who hid nothing from me which they knew; and besides, I was much helped by the Books of learned men, *viz.* Bishop *Setgavius*, *Erhardus Laventalius*, Bishop *Nicolaus Hipponensis*, *Tribemius*, Abbot of *Spanheim*, and other most learned and experienced Chymists.

I have had also many Experiments from several Chymists, and of those I will now name onely the most noble *Sigismundus*,

Sigismundus, *Fueger*, *Schwatzensis*, who maintaineth many servants in the practice of Chymistry, at great charges, and hath enriched the Art of Chymistry with many Experiments.

To conclude, I conceive that I may very well undertake this talk, Of reforming Chymistry and Physick; considering my knowledge in Philosophy, and my skill of Chymistry and Physick: And here I will give you some taste of my skill in the following Tinctures.

The Simples out of which the Tinctures are extracted are these, *viz.* Gold, Quick-silver, Antimony, the Philosophers Salt, Balsom, red Corals, Mummy, Baulm, Celandine, Valerian, Germander, Succory, Swallow wort. And beginning with Gold, I will briefly and Methodically teach you the way to extract the Tinctures out of these Simples. The Ancient Chymists who writ Fables more then serious matters; if they had eased us of this labor, we should have been very thankful to them; but seeing they have failed us, I will make up this defect.

The Tincture of Gold.

The Tincture of Gold, is the purest part of the Gold, wherein all its colour is contained, and this being extracted, there remaineth the white body of Gold; this coloured part of the Gold differeth much from the white Body, as the pure from the impure, and therefore they must be separated; or else you do nothing.

When you have extracted the coloured part, you must exalt it to the highest degree; and whereas the colour in Gold may be exalted to the twenty fourth degree, the Tincture extracted must be exalted ten times more, and no further.

This Tincture hath a wonderful vertue in cleansing, renewing and restoring the Blood, not onely in the part diseased, but also throughout the whole Body; how much of this Tincture you must take at a time, you shall hear afterwards: I will now shew you how you must extract it.

First,

First, melt your Gold with Antimony, that it may be well purged by the Antimony, according to the usual way: Take this Gold, and dissolve it in the distilled water of common Salt, this water of Salt must be made thus.

Take of the best white Salt made by the Sun, and melt it in a very hot fire (as Brass or Silver, &c. is melted) several times: Then make it into powder, and mix it with the juice of Radishes; and when the Salt is dissolved in the juice, distil them together; then take the water which you have distilled off from them, and mix it with the juice of Bloodwort, of each alike, and distil them together; take the water which you have distilled off from them, and pour it again to the grounds remaining, distil it again, and so you must do five times. Then take of the water of the first distillation, and in this dissolve your Gold; when your Gold is dissolved, put a little of the Spirit of Tartar into this water of Salt, to make the Gold powder fall to the bottom, then pour off this water of Salt from the Gold powder, and wash your Gold powder with common Water distilled, until all the Spirit of Salt be well

well washed from it. Then take this Gold powder, and put it in the Spirit of Wine, which must be made thus.

Take of the best wine, and put it in a Circulatory Vessel, which must be very well closed up, so that no vapor can get out; fill the third part of your circulatory vessel with the Wine, and leave two parts empty; and how much of the circulatory vessel is filled with the Wine, so much of it must be set in *Balneo Mariae*, the space of ten days; then put it in a distilling vessel and distil it, and that which comes out first is the Spirit of Wine, the rest is onely sublimed Wine: Put your Gold powder, after it is washed, with the distilled common water, into this Spirit of Wine, so much of it, as that it may be a hands breadth above the Gold powder; put them together in a circulatory Vessel, which must be set in *Balneo Mariae* the space of a Moneth; then you will finde the Tincture of the Gold mixed with the Spirit of Wine, and the Gold powder in the bottom white as silver; take out this powder when it is melted, it is like Silver: separate the Spirit of Wine from the Tincture, in *Balneo Mariae*, you shall have the gold Tincture

in

in the bottom of this distilling Vessel. This Tincture you must put in a Circulatory Vessel, and circulate it alone some time.

The Tincture of Red Corals

The Tincture of red Corals, which is the purest part of the Corals, containing all the red colour of the Corals in it: It hath such a secret faculty in purging the Blood, that he who knoweth the right use of it, hath a great secret for the preventing and curing of the Leprosie; it will not suffer any Ulcer to breed in the body, and it purgeth all the Blood in the Veins most excellently.

Let the Physician remember this, that he should extract Tinctures out of such things which excel in colour, for they have the greatest vertue for cleansing the Blood.

In extracting the Tincture of Corals, you must proceed in the same maner, as you extract the Tincture of Gold; and when you have drawn off the Spirit of Wine from the Tincture, then you must

distil

distil the Tincture alone sixteen times in the open fire; And lastly, you must distil it in *Balneo Maria* six times, that the Tincture may be well purged from all impurities. When you use this Tincture, take a scruple of it in a dram of Treacle water.

The Treacle water is made thus: Take of the Spirit of Wine five ounces, of good Treacle two ounces and a half, of red Roman Myrrhe, one ounce and two drams, of Oriental Saffron two drams; put them altogether in a distilling Vessel, and distil them.

The Tincture of the Corals being taken with this water, will thoroughly cure all Fistula's, Cancers, &c. or any Ulcer whatsoever.

The Tincture of Balsom.

It falleth out oft-times, that Ulcers which have continued a long time, or have been badly cured, they come to be of the nature of a Leprosie, so that they cannot be helped by any Medicine, because of their great putrifaction; in such

such a case onely the Tincture of Balsom can do good, which onely can cure such kinde of Ulcers, and it is the best for all eating of Ulcers.

The Tincture is extracted thus.

Take of Balsom an ounce and a half, of the Spirit of Wine one pound and a half, and two ounces, put them into a circulatory Vessel, and circulate them the space of a Moneth, then put them in a distilling Vessel and distil them: Take that which you have distilled, and mix with it another half ounce of Balsom, and circulate them together some time; distil them again, then adde another half ounce of Balsom to that which you have distilled, and thus you must do four times.

This Tincture of Balsom hath such a piercing faculty, that there is not any part of the body but it will search into it; there is not any disease or corruption of the body, but it will cure it.

The Tincture of Antimony.

Antimony destroyeth all other Metals except Gold: It purgeth Gold perfectly and taketh away all its Impurities: after the same maner it purgeth the body of man, and consumeth all impurities and corruptions in the body, being rightly prepared; therefore the greatest Chymists and Physicians have labored much in Antimony, but in vain before our times; and now by my industry it is rightly and fully prepared.

The Tincture is extracted thus: Take Antimony made into fine powder, put it in a close Reverberatory the space of a Moneth, until it become volatile, and it will be first white, then clay-coloured, then red, and at last Purple-coloured; then take it out, and put it in the Spirit of Wine, so much, as it be twenty fingers breadth above the Antimony, circulate them together the space of a month; then separate the Spirit of Wine from the Tincture, and so you have the precious Tincture of Antimony.

*The**The Philosophers Salt.*

The Philosophers salt. Take of the Salt of Gold, the salt of Antimony, the salt of Balm, of each half an ounce; of common salt eight ounces; make them into a powder, and mix them together. The Patient must take a little of these Salts strowed upon a piece of toasted bread every morning.

Another.

Take of the Salt of Germander, the Salt of Succory, the salt of Valerian, of each one ounce, of the salt of Wormwood two drams, of the salt of Coperas one dram, of common salt one pound, make them into a powder and mix them.

These Salts the Patient may take with his meat, and howbeit the operation of these salts is not so quick, as the operation of the Tinctures; yet they will undoubtedly root out any Ulcer in the Body, whether Cancer, Fistula, &c.

O 3.

The

*The Use of the Tinctures.**The use of the Tincture of gold.*

Take a dram of this Tincture of Gold, and mix it with an ounce of the best Treacle; of this mixture let the Patient take one scruple fasting; then keep himself warm in his bed till he sweat; this will drive out the hurtful humors of the body at the Ulcer, by sweating and otherwise, so as you may plainly see the operation of this Tincture in the Ulcer itself: And when the Ulcer grows dry, so that no more humor cometh out of the Ulcer, which useth to be at the tenth or twelfth day, then you may easily perfect the cure, if you keep at the Ulcer a stick Plaster.

The use of the Tincture of Corals.

Take of the Tincture of Corals one ounce and a half, and mix it with ten ounces of the water of Germander, or the water of Succory: Let the Patient take two drams of this mixture five hours

hours before dinner, or five hours after Supper, the space of six or seven days: in the mean time he must use meats of easie digestion, and he must drink very little; he must take no other drink but the water of Succory, or the water of Fumitory, so long as he takes of the Tincture: And when the humor hath flowed abundantly out of the Ulcer, and the Ulcer dryeth and hath no pain, then the patient must take no more of the Tincture.

The use of the Tincture of Balsom.

The Patient may take the Tincture of Balsom alone, five grains of it at a time, or he may take it in good old white Wine twice a day, after meat, and continue it so until the Ulcer be quite dried up.

Apply outwardly upon the Ulcer some ordinary stick Plaster, until the cure be perfected.

The use of the Tincture of
Antimony.

In Vintage time take new Wine, and put half an ounce of the Tincture of Antimony to twenty quarts of it; and when the Wine is well settled, then use it.

Let the Patient drink of this, and no other, the space of a moneth, and he shall finde wonderful vertue in this drink for cleansing or closing up of Ulcers or Wounds; and let some ordinary Sticks plaister be applyed to the sore.

This one Potion is better then all the Receipts, Compositions, Potions, &c. which are used for Ulcers or Wounds.

I will now conclude this Treatise of Tinctures, giving this counsel in two words, for the preserving of those from Ulcers, who are or have been much enclined to them.

Once every year, in the Spring time, when the Sun enters into the
first

first degree of *Aries* (which falls upon the the eleventh day of *March*) let them take one of these Tinctures, in that maner which hath been shewed in the use of the Tinctures.

O 5 *A Treatise*



*A Treatise of Apo-
sthumes, with their
Cures.*

I.

IF any of the large veins be
swelled, and the swelling is
of a blew or Lead-colour,
with a burning heat in it, and
much redness round it, and a white head
in the middle of it; the Patient in the
beginning of the swelling was aguish, ha-
ving sometimes a great heat, sometimes
a chilness over his body; he cannot sleep,
and when he sleepeth he is very disquiet,
and much troubled with terrible
dreams.

At last, this swelling seems to strike in-
ward, divideth it self into two swellings,
then

then follows great inflammation, and
stitches in the sides; the lips are chop-
ped, the Patient hath a great thirst, yet he
cannot drink much; These are certain
signs of death.

Cure.

The Patient must first be sweated with
this Potion: Take of the corrected Spi-
rit of wine ten ounces, of Treacle half
an ounce, of red Myrrhe, and of Saffron,
of each an ounce, of the liquor of
Ginger, and of Pepper, of each half a
dram, mix them together; of this mix-
ture let the Patient take half an ounce
in a draught of good wine, and keep
himself warm till he be well sweated:
then you must take a Saphyre stone, and
draw it round the swelling; this will
make a scurf to come upon the swelling,
which you may take off with Sallet oil
or fresh Butter; then apply some conso-
lidating plaister, as the stick plaister,
&c. until the cure be perfected.

Observation. The Chyrurgion must not
cut this Apostume, he must not lay Re-
algare, or any other Caubery to it.

II. The

II.

The Cancer is a red swelling, which is in the breasts of Women; but in men it is betwixt their shoulders: When it comes to be ripe, it breaks out into a stinking Ulcer, which hath great redness round it, with a burning heat and continual pain, and oft-times brings the Patient into a quish fits.

At last, It eats into the heart, and causeth suddain death.

Cure.

Whereas the cause of the Cancer in men, is the Hæmorrhoid humors; in women it is their Monethly courses, which leaving their right course, they flow to this place, where they cause the Cancer; therefore we must begin the cure of the Cancer, with changing the course of the humor, turning it to its proper passage, *viz.* thus; To bring down the Hæmorrhoid humor in men to the Fundament, and to bring down the monethly courses in women.

Then you must mortifie the Ulcer with this, *viz.* Take Frog-spawn, and of the juice of Night-shade, of each an ounce,
of

of varnish half an ounce, and make them into an Oyntment; if you anoint the sore with this three or four times, it will take away the pain.

Or take of Fish-spawn a pound, after you have turned it into water, of the red powder of burned Coperas and of the flower of Brass, of each one ounce, and a half; mix them, and apply them to the Soar until it putrifie, which will be in four days space: Then take this from the Soar, and apply a cleansing Medicine to it, *viz.* this: Take of Pitch, of Pine-Rosin, of common Rosin, of each a pound, of the best Turpentine one pound and a half, of the common Turpentine a quarter of a pound; melt them together, and put to them so much of Wax and Sallet oyl, as will make them up into a Plaister. This Plaister you must lay to the Ulcer so often, until there comes no corruption out of it: Afterwards strow this powder upon the Ulcer, *viz.* Take the powder of the dried juice of Celandine, of the dried juice of Feverfew, and of Centory, of each half an ounce, of Mummy one ounce. These powders mixed together, must be strowed upon the Soar morning and evening.)

III. The

III.

The *noli me Tangere* begins in the face with small pointed Pustuls, which break out into a waterish scab, afterwards it comes to be an eating stinking Sore, it eats up the flesh of the face, viz. the Cheeks, and Lips, and eats into the nose.

At last, If it be not cured, it eats nose, ears, &c. it quite deforms the face; then it eats into the throat, and goeth downwards to the neck; and when it is past the face, it is deadly.

Cure.

If the *Noli me tangere* be not far gone, it may be cured by this Plaister: Take of Rosin one pound, of Barley-meal six ounces, of Pine-Rosin eight ounces, mix them, and make them into a Plaister; but if it be old and far gone, then we must use first a mortifying Medicine, then a cleansing Medicine, then a consolidating Medicine, or a Medicine to fill up with flesh.

The

The mortifying Medicine

Take of Crystalline Realgare one ounce, boil it vinegar two hours, until the vinegar be consumed; then adde to it three ounces of the oyl of Marjoram, of Firr-tree-Rosin half a pound, viz. That Rosin which is boiled out of the green Fruit of the Firr-tree in water: Mix them together over the fire, and apply them to the soar; you must often wet it outwardly with the oyl, lest it grow dry and hard, let it lie at the soar two days, then take it off, and apply to the soar the cleansing Medicine described before in the cure of the Cancer.

And when it is cleansed, then apply this consolidating or fleshing Medicine. viz. Take of Wax and Pitch, of each half a pound, of the powder of Birth-wort three ounces, the powder of Mummy two ounces, the powder of Antimony four ounces; melt your Wax and Pitch together, & put into them your powders; make a Plaister, which you must lay to the Soar morning and evening.

Another

Another consolidating Medicine.

Take of Rosin half a pound, of the dried juice of Comfrey a quarter of a pound, of the dried juice of Celandine a quarter of a pound; mix them over the fire, and make a plaister: But the cure of *Noli me Tangere*, depends chiefly upon the mortifying and cleansing the soar.

IV.

When there is a redness; and an exceeding pain and burning heat in the leg; afterwards it swells, and breaks out into many foul corrupt holes, sometimes dry, and sometimes issuing forth a yellow or clear waterish humor, like the Cancer, or *Noli me tangere*.

At last, It weakens the principal parts, viz. Head, Heart, Stomack, Liver, &c. the face comes to be discoloured, and then death approacheth.

Cure.

First, we must apply a defensive above the knee, to keep back the humors that they fall not down to the soar; then we must

must mortifie the Soar. Lastly, we must consolidate it, or fill it up with flesh.

The defensive.

Take of salt Anatron one ounce, of an Anodyne half an ounce; make them into an Oyntment with the Oyl of Spike. The Anodyne is made thus: Take of Frog-spawn, and of the juice of Nightshade, of each an ounce, of Varnish half an ounce, mix them together.

Then apply to the soar this mortifying Medicine, viz. Take Parmacity, Frog-spawn, of Chervil, of Juniper Berries, of each alike, let them stand in the Sun some time; then use them: This must be applyed once a day the space of three weeks; afterwards wash the soar oft-times with the water of Oak leaves, or Salt-water: By this Medicine the soar is mortified, and the pain is taken away, and now you must apply the Oppodeltoch Plaister, or Stictick Plaister (described in the Treatise of Wounds, in the first Chapter) until the cure be perfected,

V.

A Fistula is an Ulcer which hath one or more small holes outwardly, but within it is hollow and deep; it useth to be near the joynts, or places of evacuation, or where som wound thrust or bruise &c. hath been badly cured: This Soar issueth forth a water or froth at the small holes, and purgeth twelve hours; this kinde of soar is not painful.

If it be not cured by Medicines, it will never be well of it self, yet it doth not cause death, but continueth still the same so long as the Patient liveth.

Cure.

First, let the Patient take this Potion: Take of the water of Sow-bread, and of the water of the leaves of small Sea-Buck-horn, of the water of middle Confound, of each four ounces; mix them, and take four ounces of this at a draught morning and evening, until the cure be done.

Another Potion.

Take of the water of Harts-horn one pound, of Centory, golden Confound, Fever-

Feverfew, of each six ounces, of Rheubarb, choice Manna, Parmacity, of each an ounce; Mix them well, and of this mixture take one spoonful every Morning, and after it take three spoonfuls of Wine: By this Potion the Fistula shall be cleansed inwardly; yea, this Potion alone will cure it, that you need not apply any Medicine outwardly to the Soar, yet you may apply this following Plaster.

Take of these four Gums, *viz.* Opoponax, Bdellium, Ammoniacum, Galbanum, of each two ounces, of Wax six ounces; melt them together, and adde to them three ounces of Turpentine: Make a Plaster.

VI.

When there is a firm hard tumor which lyeth amongst the Muscles, and hath a burning heat which strikes into the bone, and it breeds many hard knotty lumps within the flesh; its never changed into an Ulcer, neither doth it consume the flesh, but continueth in one maner thirty or forty years, yea, so long as the Patient liveth.

But

But if the Patient falleth into some accute disease, or shall have a Carbuncle, then the Wolf becomes deadly.

Cure.

First, you must use cooling Medicines, then Mucilaginous Medicines, to dissolve the hard knotty lumps; then apply the Plaster Oppodeltoch.

To cool it, you may use the Anodyne, or mortifying Medicine, before described in the cure of Herysipelas.

The Mucilaginous Medicine.

Take the Liquor of Mummy, of Mastick, and Camphire, of each half an ounce, the Mucilage of Fenugreek, the Mucilage of Flea-wort, and the Mucilage of Quinces, of each alike, so much as you think fit to make the Plaster; this Plaster you may use in stead of the Oppodeltoch Plaster.

There are also other remedies whereby the Wolf may be cured, as these following.

Take of Crystalline Realgare one ounce, of burning oyl two ounces, of white lead two drams; make an Ointment, with this anoint round the Wolf, but not upon it, once in twelve hours; do so six or eight

eight days, then leave, and that about which you anointed, will fall off: Afterwards you must wash the place evening and morning, with this following water, *viz.* Rose water, the water of Fish-spawn, of each six ounces, the water of Feverfew five ounces, mix them.

Then apply this Plaster, *viz.* Take of Lin-seed oyl half a pound, of *viride æris*, and wax, of each a quarter of a pound, of Bdellium two ounces: make a Plaster.

VII.

The *Malum mortuum*, or dead evil, beginneth at the feet, and goeth upward, it maketh the skin to be without feeling.

And at last, It comes to be a running soar, and so continueth twenty years, afterwards it turns to a Leprosie.

Cure.

We must begin the cure with a Cautery, to take away the dead skin; then we must annoint the place where this evil hath spread it self, the space of three moneths, with the oyl of Pepper.

The

The Cauntry is made thus.

Take of Brimstone four ounces, melt it, put to it three ounces of Frankincense, and of Rosin seven ounces, the oyl of Colophonia, & the oyl of Amber, of each four ounces; set them over the fire, that they may mix together; and with this, being warm, anoint the place twelve times in a day, and in three days the dead skin will break and come off.

VIII.

When certain spots appear in the skin, sometimes removing from place to place, sometimes they are fixed in one place; some are of a reddish colour, some of a clay colour, sometimes they are of a yellow colour.

At last, It spreadeth it self over the whole body, and breaks out into small blisters, which grow hard and crusty, then they chop, and at last they turn to Ulcers.

Cure.

First, The Blood must be purged, then we must use the Cauntry described before

fore in the cure of the *Malum Mortuum*. Lastly, the cure must be perfected with Plantain.

The Medicine to purge the Blood.

Take the juice of Succory, the juice of Germander, of each one pound, of the juice of Maidenhair half a pound, of Manna two ounces, of the true Spirit of Coperas (described in the Treatise of Coperas) one dram: Mix them, and distil an oyl from them, of this oyl take at a time in a draught of Wine, one or two, or three drams, as the Physician shall appoint.

IX.

When the face is first of a yellow colour, then turns to be of a red colour, and every day grows more and more red, without Pimples or Itch, so that both skin and flesh come to be of a Scarlet colour.

At last, the skin and flesh do putrifie with a sharp smart humor.

Cure.

Cure.

Take the whites of ten boiled Eggs, and of the burned shells of Eggs six ounces; distil a water from them, then take Silver, Tin, Lead, Copper, beaten into very thin leaves, of each one dram; the leaves of Gold, Silver Marchasite, and Gold Marchasite, of each two drams; put them in a Glass, and set the Glass in warm dung a moneth; then distil an oyl from them, with this oyl anoint the place.

X.

When the face hath had a very red colour, or hath had the *gutta rosacea*, and changeth from that to another colour, viz. a blackish or lead colour, with a little swelling, and breaks out into waterish Blisters and Wens.

At last, The face begins to putrifie, and to have a black scurf over it; then the Morpew is incurable.

Cure.

We must use first one of the Tinctures for cleansing the blood; then use one of the

the cleansing Medicines before described; and then some consolidating Medicine of Glandules.

XI.

When there are Flesh-kernels within the flesh, be they fixed or moveable, soft or hard, painful or without pain; in time they grow so big, that they draw to them the strength and substance of the member where they are.

And at last, they putrifie.

Cure.

A threed of Plum-allum, dipped in the oyl of Gilla applyed to it, doth take it away; afterwards annoint the place with the Oyl of Gilla, and this will consolidate it.

XII.

When a blister riseth in any part of the body, as big as a Gall-nut (like those Blisters which are raised by Causticks) and is of a blew or lead colour, hard to the touch.

At last, It putrifieth; and if it be near

P

the

the eye, it begets a Fistula, it daily groweth more and more deformed, and multiplyeth; it maketh the Patient hoarse, and taketh away the natural colour of the Body, and so it comes to be a Leprosie.

Cure.

First, Nature must be corrected and strengthened by the Liquor or Tincture of Gold, then the Blisters must be dried up with this following oyntment.

Take of *Aqua fortis*, in which there is some salt Armoniack dissolved, one ounce, the oyl of Realgare half an ounce, the oyl of Euphorbium one ounce; mix them, and annoint the Blisters with them.

XIII.

If the head being rubbed, bleedeth, and this breedeth a hard crusty scab, out of which cometh a yellow water; if it be not timously cured, it spreadeth over all the head: Then there will be daily a bleeding, with a sharp and great pain; this scab never hath holes in it, it continueth

continueth with the Patient, if he be not cured of it, until death.

Cure.

There are three kindes of remedies used for this Scab, *viz.* a Pitch plaister, a Corrosive or eating Water, and the Oyl of Gilla.

The Pitch Plaister.

Take of Pitch or Shoo-makers Wax a pound, of Colophony half a pound, of prepared Cheese, half a pound, that is, dried and made into powder; mix them: First, melt the Pitch and Colophony together, then put the rest to them; when they are cold, make them into a plaister, some do adde to them a pound of Wax; this Plaister will bring off the Scab and Skin together: Afterwards annoint the head with the Oyntment of white Lead, and this will bring a fair skin upon the head again; some take old Cheese which is very blew, and they wash off the blewness with water: Then they take this blewness which was washed from the Cheese, and lyeth in the bottom of the water, and they lay it upon the Scab: This will cure the scab

for the present, but it is not a perfect cure; for I have seen this scab thus cured, return within two or three years after.

Some do use for this Scab, eating corrosive waters and burned Tartare, but I do not approve of this, for these Corrosives do eat into the skull, and cause madness, and oft-times death.

They who use the Oyl of Gilla for this Scab, do thus: After they have annointed the Scab with this oyl, then they annoint it with Sallet oyl oft-times together; because the oyl of Gilla burns exceedingly, and is very painful to the Patient; and the Sallet oyl doth assuage the pain, for it abateth the burning heat of the Gilla.

They annoint the Scab with this oyl of Gilla nine days together, and after the ninth day the Scab cometh off; and under the Scab the head is already well skinned.

XIV.

When in the Lips of the mouth there is a small excrecency, which is at first like a Wart: This, if it bleed of it self, or if it be cut, then there grows out thence a spongius flesh which groweth daily bigger And at last, it becomes so big,

big, that it stops up the mouth, that the Patient cannot eat, afterwards it causeth madness.

Cure.

We must stop the end of the Vein which bringeth blood to this Excrecency, or we must turn the course of the Vein; then we must annoint about this Excrecency with this Oyntment: Take prepared Realgare, and mix it with the juice of Celandine, and make a Plaister.

XV.

When there is a continual pain in the Leg, with a shining redness over all the Leg, this is a Gangrene; it continueth thus thirty years, before it break out into an Ulcer. At last, when nature decayeth it turns to an Ulcer a little before death.

Cure.

Take the juice of Water-lillies, the juice of Night-shade, the juice of Darnel, of each two ounces, Wheat-Poppy three ounces, of Opium fifteen ounces, of Mandrake three drams, the juice of the outward part of the root of Henbane, five ounces; mix them, and make them into an Oyntment with the oyl of Lithargire.

With this annoint the soar; you must

also apply the Anodyne, or pain-*asswa-*
ging Medicine, which you have described
in the cure of the Cancer.

You may also use that Medicine which
I have described for the cure of the *Noli*
me Tangere, viz. Of Rosin a pound, of
Barley meal six ounces; of common Frank-
incense eight ounces; make a plaister, and
to one pound of this plaister adde half an
ounce of Scammony, for Scammony hath
a peculiar vertue very helpful for open
burning Soars.

XVI.

When at the roots of the nails of the
fingers there is a great pain, with a swel-
ling and burning heat, like the burning
of fire, and a pain like the gnawing of
a Worm; this is a Whitflaw, which if it
be not cured, it will at last perish the
whole Finger, with great and long pain.

Cure.

Some do cure it with certain Words
and Characters, which I do not approve:
The remedy which I use for to cure it, is
that Anodyne or Pain-*asswaging* Medi-
cine,

eine, described in the cure of the Can-
cer, or that described in the cure of He-
rysipeles; viz. Take Parmacity, of Frog-
spawn, Chervil, Juniper-Berries, of each
alike; apply this to the finger, and it
will take away the pain.

Or take Hogs dung and boil it in Vi-
negar, and apply to the soar.

XVII.

When there is great redness and
swelling in the heel, or about the ankle,
which turneth to a broad soar, with ma-
ny holes in it, and spreadeth it self up-
wards, towards the knee; it doth not
go deep, but stayeth in the upper part
of the flesh, it stayeth under the knee;
it continueth twenty years much after
one, without any great change.

Cure.

First, we must apply the pain-*asswa-*
ging Medicine, which we use for the
Whitflaw; then apply this following
Plaister of Myrrhe.

Take the Oyl of the yolks of Eggs
two ounces, of Wax half an ounce, of

320 *Of Aposthumes.*

Colophony three ounces, of red Myrrhe five ounces and a half; mix them, and make a Plaister.

XVIII.

When there are knotty hard tumors in the neck, lying within the flesh; this is the Kings Evil, which continueth with the Patient until death, still in the same maner without any change; unless the tumor hath been big, and it beginneth to lessen, then death approacheth, this is a sign of it.

Cure.

The cure is twofold, *viz.* Physical & Chyrurgical: The Physical cure is done with Powders and Potions: The Chyrurgical cure is done by actual Cauteries, &c.

XIX.

This Polypus is superfluous flesh growing out of the Nose, which when it is grown big, and great abundance of Blood floweth out of the Veins into it; then

Of Aposthumes. 321

then this superfluous flesh breaketh out into an U'cer, it turneth to a *Noli me Tangere.*

Cure.

It must be cured after the same maner as the Alcola; and when you have taken away the superfluous flesh, then you must apply the Plaister *Oppodeltoch.*

XX.

The Pyles come out about the Fundament of a red colour, but if the Blood come out with the Excrements, always when we go to stool, and the Excrements come out with great difficulty and trouble to us, and we are much pained within, then the Hæmorrhoids are within.

If the Hæmorrhoides continue twenty years, then they commonly turn to a Cancer; and if they do not turn to a Cancer, but the Piles multiply and grow bigger, then they close up the Fundament at last.

Ps.

Cure.

Cure.

The cure is done by two kindes of Medicine, viz. Dung-Medicine, and a Sweet-Corrosive.

The Sweet-Corrosive.

Take of *Oleum laterinum*, or Brick-oyle, one ounce, the oyle of Juniper half an ounce, the oyle of Myrre two ounces, mix them.

The Dung-Medicine.

Take the Patients own Excrements, and mix them with the oyle of the yolks of Eggs; first, let the Patient press the Piles as much as he can, and then apply to them this Excrementitious Medicine.

XXI.

There is a dry scab of the Head, out of which cometh very little moisture, when it is rub'd there falls from it like Scabs; it causeth the hair of the head to come out: If it continue sixteen, or twenty four

four years, then it spreadeth over all the Body.

At last, this scaly Scab falleth off, and then followeth a Leprosie.

Cure.

Take Succory, Germander, Maiden-hair, of each two ounces, of the Pulpe of Cassia half an ounce, of the best Manna one ounce and a half, put them into a pint and a half of the water of Mugwort, let them ly in it a day; then set them over a slow fire, until you bring it to a pint, then strain it and drink it warm.

XXII.

If there be a swelling in the Groine near the privities with redness, the Patient fainteth, and beginneth to lose his strength, and is troubled with Aguish fits; sometimes with great heat, sometimes with chilnes: By this you may know it to be a Pestilential Aposthume.

Cure.

Cure.

First, This Aposthume must be opened with a ripening Medicine proper for it; afterwards apply to it the Oppodeltoch Plaister.

The Ripening Medicine.

Take of the four Gums, *viz.* Galbanum, Ammoniacum, Oppopanax, Bdelium, of each a half ounce; of the juce of Marsh-Mallows, of each three ounces, mix them, and make a Plaister.

The Oppodeltoch Plaister.

Take of the four incarnative Seeds, *viz.* of Birth-wort, Comfrey, Adders-Tongue and Sea-marsh Bugloss, of each half an ounce; Wax and Colophony, of each two ounces, of Pitch three ounces; mix them, and make a Plaister.

XXIII.

If after the act of Venery there followeth a swelling in the Grine, with great

great heat; afterwards this swelling breaks out into foul corrupt holes, and with the Urine also corrupt matter is evacuated.

At last, this Ulcer comes to be an eating Ulcer, that whereas there were many holes before, now they all become one hole, and so it eats all the flesh round.

Cure.

This Ulcer is cured with these two, *viz.* the Camphorated Oyntment, and the Plaister of Mummy.

The Camphorated Oyntment.

Take of Camphire two drams, of the yolks of Eggs four ounces; mix them, and set them in some moist place, or low Cellar, &c. and they will turn to an Oyl, with this Oyl anoint the Soar.

The Plaister of Mummy.

Take of Mummy half an ounce, of the best Turpeatine (washed with Rose-water) so much as is requisite to make a Plaister; Mix them, and make a Plaister.

XXIV. When

XXIV.

When the Veins of the Legs swell, and become as it were knotty, having many small hard lumps like small Bullets in them; they lose their natural colour, and are of blew or lead colour, or of a dark green colour; the skin of the Leg appears as if it were blowed up with winde, yet the flesh under it is firm and sound.

At last, The skin breaks out into a most filthy, stinking soar; and if then the Patient be troubled with stiches in his side, this is a sign of death.

Cure.

You must not use any Corrosive Waters, or Baths, or Purgations, or Mercury Oyntments, such as are used for the Pox, &c. but open a Vein, first one, and then another at another time; once a year, if the swelling comes but once a year; and if the swelling comes twice a year, then the Veins must be opened twice a year, at the same time when the swelling useth to come; and when you

open

open a Vein, you must lay to the place the gums of a Hare, or the fat of a man the space of three weeks.

XXV.

When there is a swelling under the tongue, with a blew or Lead-colour, and it groweth to be an Imposshtume, it is deadly in Infants; or if do not come to be an Aposthume, yet it will cause a great impediment in the speech of the Infant.

Cure.

Let blood in these Veins, then wash the childe's mouth often with the Waters of Agrimony, Ladies-Mantle, Sannicle; or anoint the Veins under the Tongue with the Oyl of St. Johns-wort, or the Oyl of the Flowers of Centory: If after the cure the swelling cometh again, you must do the same as you did before.

XXVI. IF

XXVI.

If a Woman with Childe, or after Childe-birth, complain of a pain, swelling, redness, and hardness in her Breasts, which afterwards turns to an Ulcer and Putrifaction.

Cure.

Take Gum Oppopanax, and Gum Bdelium, of each one ounce, of gum Serapinam two ounces, dissolve them in so much vinegar, as being dissolved, they may be of the thickness of honey; then adde to them one dram of Mummy, and of Birth-wort three drams, of the Liquor of Chachymia four ounces and a half; mix them, and make a plaister.

XXVII.

If in a fleshy place there are Risings with a yellow head, and a burning heat, and a swelling, and then suddenly they grow exceeding red, and breaks into several holes; which after three or four years

years turn to a blue colour, mixed with a black, with a vehement burning heat, and under the skin it is hollow, and so it continueth untill death.

Cure.

We must first use an eating Medicine, and afterwards a Consolidating or fleshing Medicine.

The Eating Medicine.

Take of white Coperas one ounce, of Rose-water three ounces, of Lithargire half an ounce; Mix them with the oyl of Roses; in this mixture dip a linnen cloth, which you must lay upon the holes.

The consolidating Medicine.

Take of Royal Consound half a pound; of long Birth wort three ounces, of Myrrhe half an ounce, of Mummy two ounces; make them into a powder, and mix them with so much of the oyl of Roses, as is sufficient to make them into a Plaister.

A Caveat.

A Caveat.

You must not apply to this Soar, Pitch, hot Oyls, Birth-wort, *Viride aris*, Arsenick, salt Armoniack, precipitated Mercury, Orpment, burnt Allum, or any drawing herb.

XXVIII.

Swelling of the Veins.

If a Vein be swelled, and this Vein breaks into stinking holes, with a putrefaction of the skin and flesh, this is a hollow Ulcer.

At last, If not cured, it turns to a *Saint Antonies fire*.

Cure.

We must not cure this Aposthume in the same maner, as hath been said before in the cure of the swelling of a Vein, *viz.* You must open a Vein, &c. and when you open the Vein, apply this following Plaister.

Take of Lithargire, and red Lead, of each half a pound, of Sallet Oyl one pound, of Wax half a pound, adde to them

them these powders, *viz.* of Orange-skins, of Celandine, round Birth-wort, of each three ounces; being all mixed together, make them into a Plaister.

A Caveat.

You must not apply to this Soar any Corrosive Water, or Cauteries, or drawing Medicines made of Gums; for if they be used, they will change it to a *St. Anthony's Fire*.

XXIX.

If in men there be Pustules betwixt the shoulders; or in the breasts of Women, which become hard like Warts, they come from the stopping of the *Hæmorrhoides* in men, and from the stopping of the Monthly courses in women; they grow big sometimes within the skin, sometimes without the skin, accordingly as the humor floweth to them.

At last, they break out into a running soar, which draweth to it the substance of the Body, and continueth during life-time.

Cure.

Cure.

First, If it be in a man, you must bring out the Piles; if it be in a Woman, you must bring down their courses, then you must proceed in the rest of the cure the same way as in *Noli me Tangere*.

*A Medicine to bring down the
Monethly courses in Women.*

Take the Liquor of Penny-Royal, and of Mugwort, of each three ounces, of the corrected Spirit of Wine, seven ounces, the liquor of the milt of an Ox one ounce; mix them, and take half an ounce of them in a draught of Wine or Beer, every morning and evening.

You may adde to this Composition some Saven-water, and some of the oyl made of the grains of Saven.

*A Medicine to bring out the
Hæmorrhoides.*

Take of clean gum *Sagapenum* half an ounce, of Bdelium and Mastick, of each one ounce; make them into a Plaister, which you must apply to the place of the Hæmorrhoides.

XXX. When

XXX.

When there is in any place a great pain, with redness and a burning heat, and afterwards a swelling which breaks into holes; and about these holes are small yellow risings, shining and burning, and it continueth so three or six years: but when there is a burning heat, with yellow risings, and afterwards they turn to a blew or lead colour, this shews it to be a most vehement inflammation.

A Caveat.

Beware of such Medicines which drive the humor inwards, and beware of the Guaick-wood, and all such Oyntments and Suffumigations which are used for the Pox.

Cure.

I will first shew you how to cure it, when it is beginning, before it come to be an Ulcer; then I will shew you how to cure it when it is an old Soar, when it hath continued twenty years.

For

For the first cure.

Take of Frog-spawn half a pound, of Camphire three ounces, of Myrrhe and Frankincense, of each an ounce; put them in a Glass close stopt, and set them in the Sun until they turn to be a Liquor; in this Liquor dip a linnen cloth, which you shall apply to the part pained: And when the cloth is dry, dip it again in the said Liquor, and apply it; and do thus so often until the pain be gone.

For the second cure.

Take of Turpentine, two pounds, set it over the fire and boil it a little, take it off and let it cool, and it will be hard and brittle as glass; then take of Oppopanax half a pound, dissolve it in a quart of Vinegar, then strain the vinegar through a cloth, and boil it until it be consumed, and onely the Oppopanax remains; to which you must adde the Turpentine which you have hardened, being beat into powder, and three ounces of the red powder of burned Coperas; then take so much honey as is necessary to
make

make a Plaister, boil it and skim it, and mix it with the rest of your Ingredients, and so make them into a Plaister, which you shall apply to an old Saint Anthonies Fire.

XXXI.

When below the Brest there is circle round the body of reddish colour, which afterward breaks out into yellow risings, and these in a long time after turn to holes, with redness, burning and pain.

And at last, it inflameth the Diaphragma, then death followeth.

A Caveat.

Abstain from eating Medicines, Gums, Pitch, fat things, and those Oyntments which are used for the Pox.

Cure.

First, we must cleanse the Diaphragma with Larks-spur, and then apply to the Soar this Plaister.

Take of Colophony one pound, the powder of Celandine, and the powder of Orange skins, of each four ounces, of the best Turpentine so much as is sufficient to make the Plaister.

XXXII. When

XXXII.

When in the hand there breaks out first Pustles, which afterwards turn to a crusty substance, and then there follows deep clefts in the flesh.

At last, it spreads over all the body; thereafter the crusty substance falleth off, and then it ceaseth.

Caution.

Abstain from Corrosive or eating Medicines, Cantharides, Purgations, Oynments, Fumigations, and the Guaick-wood.

Cure.

Take of the four Gums, viz. Oppopanax, Segapenum, Galbanum, Bdelium, of each one ounce, of Colophony two ounces, of washed Turpentine four drams; set them over the fire, that they may be mixed, then make a Plaister which must be applyed warm to the chopt hands; and let it lie at the hands twelve hours, then take it off, and wash your hands with clean warm water; then apply the Plaister unto it again, and let it lie

lie other twelve hours, then take off and wash your hands; and thus you must do so often, until the humor be quite dryed up, which useth to be in fifteen days, or thereabouts; for the four Gums have a peculiar and admirable cleansing and drying vertus.

XXXIII.

The Itch and Scab are so commonly known, that I need not describe it.

Cure.

Take of Roch Allum one pound, of Plum Allum half a pound; mix them.

Another.

Take of Plum Allum, and salt Entals, of each alike; mix them for the Itch.

Another.

Take Coperas, and Allum, of each alike; mix them.

XXXIV. When

XXXIV.

When many Pustules break out together, and being rubbed, they issue out a yellowish water, then there comes on a hard crusty Scab, which falls off again, and in its stead comes another.

And at last, it turns to an Ulcer.

Cure.

You must not use any Medicines, but such as are cooling: Take of washed Lithargire one ounce, of Frog-spawn an ounce and a half, the juice of Houf-leek, and the juice of Water-Lillies, of each three ounces; mix them, and apply them in the night time.

Another.

Take of Rose-water two ounces, in this dissolve a dram of Camphire, and anoint the Soar with it.

XXXV. When

XXXV.

When the Nose burns exceedingly, and being rubbed, there comes a hard scurf upon the place, which continueth so a year.

And at last, it turns to a Fistula.

Cure.

We must not use any of those things for this, which are used in the cure of a Fistula: But use this Oyntment following.

Take the juice of Agrimony an ounce, the juice of Onyons half an ounce, the Oyl of Dill an ounce and a half; Mix them, and in this mixture dip a linnen cloth which you shall apply to the Soar, until the cure be done.

XXXVI.

If there be a swelling in the Throat, with a pain in the Head, it turns to a Squinancy, and afterwards to an Ulcer.

Q 2

Cure.

Cure.

It is cured with the water of Self-heal.

*A Gargarism to wash the Mouth
and Throat.*

Take of Pellitory one ounce, the juice of Saint Johns-wort two ounces, the juice of Art-smart three ounces, of *Oximel Scylliticum* six ounces; mix them.

Another.

Take the Liquor of Mummy one ounce, the juice of Art-smart two ounces, of Vinegar three ounces: Mix them, and therewith wash your mouth and throat.

The cure of the Squinancy.

There are three Medicines which we must use in this Cure, *viz.* a Gargarism, a Plaister to be applyed outwardly, and a remedy for the pain and heat of the head.

The Gargarism.

Take the honey of Roses four ounces, round Birth-wort, and Winter-green, of each

each half an ounce, the water of Prunes, and the water of Self-heal, of each seven ounces; mix them, with this wash your mouth, letting it fall down to your throat three or four times a day; this Gargarism doth good, if the Aposthume be broken, but not else: And if there be a very great swelling, then apply outwardly this following Plaister.

Take the Mucilage of Fænugreek ten ounces, white Lead two ounces, of Camphire made into powder, half an ounce; make them into a Plaister, this Plaister will take away both the swelling and pain: In the meantime you must also use this following remedy for the pain and heat of the head.

Take red Rose-water, the water of Shepherds-purse, the water of Nightshade, the water of Housleek, of each alike; mix them, in this dip a linnen cloth, which you shall lay over all the head.

XXXVII.

When any have from the Womb some spot in their body, blew or black, or clay coloured.

Cure.

Take the flowers of Beans half an ounce, the burned shels of Eggs two ounces, *Sal Peregrinorum* one pound, the water of Comfrey, and spirit of Wine, of each fifteen ounces; distil them, and in the water distilled dip a linnen cloth, and apply it to the spot.

Another.

Take Plum-allum and Roch-allum, of each one pound, and distil a water from them, to which adde Camphire half an ounce, Salomons-Seal two ounces, distil them again, and dip a linnen cloth in the water distilled, and apply it to the spot.

XXXVIII.

When there are dry clefts or chops in the hands or soles of the feet, without Scabs.

Cure.

Take the meal of Barley and of wheat, of each one ounce, of Winter-green, Agrimony, Centory, Self-heal, of each half an ounce, boil them in water, and
set

set your chopped hands or feet over the water, to receive the vapor of the decoction; this you must do every day four or five times.

Then purge the blood with this: Take Germander and Succory, of each alike; boil them in wine, and drink it; this Potion will purge and rectifie the blood.

Then anoint the chops or clefts with this oyntment: Take *Petroleum*, the fat of a wilde Cat, Harts grease, Hogs grease, of each half an ounce, set them over the fire, and mix them, with this anoint the chops morning and evening.

XXXIX.

The cure of Warts.

Take the Oyl of Juniper Berries one ounce, the oyl of Spike two drams, *Olum Laterinum* or Brick oyl, seven drams; mix them, and with this anoint the Warts.

You may also drink the decoction of Germander and Succory to cleanse the Blood.

XL.

If there be chops in the entrance of the Fundament or Matrix, which burn, and are very troublesom to the Patient, when the Excrements or Urine are evacuated. At last, they turn to be a running soar inwardly.

Cure.

For the chops of the Womb: Take Aloe Succotrine one ounce, the root of round Birth-wort three ounces, of washed Turpentine, so much as is enough to make a Pessary, with the Aloe and Birth-wort, which must be put up into the Womb.

Another.

Take the Mucilage of Flea-wort one ounce, the oyl of bitter Almonds three ounces, the juice of the Flowers of Vervain six ounces: Mix them, and dip a linnen cloth in this mixture, which you must apply to the place where the chops are, every third hour.

*Another.**Another.*

Take the juice of Winter-green, the juice of Comfrey, of each four ounces, the flowers of St. Johns-wort, of the Flowers of Self-heal, and the Flowers of Centory, of each one ounce, of Betony seven ounces, the oyl of Dill four ounces; mix them.

Another.

For the chops of the Womb and the Hæmorrhoides: Take of Mummy one ounce, of red Lacca half an ounce, the powder of Oranges, and the powder of Antimony, of each two ounces; make them into powder, and mix them.

XLI.

There are some swellings, in which are bred small worms like Lice, which grow broad, and they make a reddish scaly scurf, like the scales of Fishes.

Those who dig salt Mines, as Coperas Mines, or boil Salt, or dig Copper, &c. are troubled with such Tumors.

Cure.

This Tumor requires outward Medicines, not inward; let it be anointed with this oyntment.

Take the oyl of Juniper Berries half a pound, the oyl of sweet Almonds one pound, the oyl of Beach-wood eight ounces; mix them, and anoint the Tumor therewith.

Another Oyntment.

Take of the oyl of Spike half an ounce, the oyl of Oak three pound, Cats grease a pound; mix them over a fire, and anoint the Tumor therewith: It is a good Preservative to keep us from the hurt of these Mineral Vapors.

XLII.

A swelling without pain, retaining the natural colour of the skin, and being pressed, it retaineth a dimple after the pressure.

At last, it putrieth first inwardly, and then breaketh out into a hollow Ulcer.

*A CAUTION.**A Caution.*

This Tumor must be cured by outward Medicines, and not by inward Medicines.

Cure.

We must first open the Tumor, then cleanse it; lastly, fill it with flesh.

A Medicine to open the Tumor.

Take Realgare one dram, Take three drams, of Misselto so much as is sufficient to make the Plaister, which you must apply to the Tumor, until it be opened.

The cleansing Medicine.

Take of Colophony an ounce, of Wax four ounces, of Turpentine so much as to make the Plaister, with this Plaister cleanse the Soar.

The Consolidating Medicine.

Take the juice of great Comfrey, the juice of round Birth-wort, of each two drams, of the yolks of Eggs and Turpentine of each alike, so much as to make the plaister; keep this Plaister at the soar until the cure be done.

XLIII. A

XLIII.

A hard swelling which will not be soft, nor will not break, but continueth firm and hard, you may soften it and ripen it with this Medicine.

Take of Varnish half an ounce, the Mucilage of Fæugreek four ounces, the water of Sea-holly, and the water of sharp pointed Dock, of each two ounces, the juice of Marsh-mallows three ounces; mix them, and apply them to the swelling.

Another.

Take the Oyl of Lithargire, Colophony, Mummy, the oyl of the yolks of Eggs, of each one ounce; mix them, and apply them.

The oyl of Lithargire is made thus.

Take Allum, Vinegar, and Lithargire, and boil them together, until the Vinegar be almost consumed; then adde more Vinegar and more Allum, and boil it again, and thus you must do until the Lithargire be turned into an Oyl.

XLV. IF

XLIV.

If there be risings under the ears, and about the ears, with a swelling, and the third day after they grow red; then the Patient is troubled with a pain and heat in his head, and a swelling in his throat.

At last, It turns to a putrefaction, and goeth inward.

Cure.

We must first ripen and break the Aposthume, then cleanse it, and lastly consolidate it, or fill it with flesh.

The maturative or ripening Medicine.

Take *Oleum Laterinum*, or oyl of Bricks one ounce, Oppopanax half an ounce, dissolve the Oppopanax in Vinegar, then strain the Vinegar through a cloth, and boil it, until it be boiled away, and the Oppopanax remaineth dry; then put to it the oyl of Bricks, and make them into a Plaister.

The cleansing Medicine.

Take Honey and Self-heal, of each an ounce, of round Birthwort and Alocpatick, of each one dram; make them into

into a Plaister; this Plaister you must apply to the Aposthume, after it is opened.

The consolidating or fleshing Medicine.

Take the yolks of four Eggs, of the best Turpentine three ounces, of Wheat meal and Barley meal, so much as will make a good mixture for a Plaister.

XLV.

If any part of the Body exceedeth its proportion, and is bigger then it should be; not through any disease, but by a natural growth, without any pain in that part, or in the Stomach; For if there be any pain in the Stomach or Breast, it is a sign of a Ptsick.

Cure.

Take of the Lees of Wine ten ounces, of the Spirit of Wine four ounces, the fat of a Fox five ounces, of the Oyl of Dill nineteen ounces; Mix them, and make an Oyntment, wherewith you must anoint the part so grown.

XLVI. The

XLVI.

The swelling in the Cods, and betwixt the Groin and Privities, commonly called a Rupture; there be three kindes of it: There is a waterish swelling, a windy swelling, and a fleshy swelling.

You may know the waterish swelling by this, If you press it with your finger, it will leave a dimple in it; this waterish swelling, if it be not cured, it will at last putrifie the Testicles and the Cod, and turn to a Bubo; if it continue three weeks or a moneth, it is incurable.

Caution.

Before the Physician entereth upon the cure, let him well consider which of the three kindes of swelling it is; for if he should mistake, and apply unfit Medicines, it would be very dangerous.

Obs. That cleansing Medicines or drying Medicines are not fit; this Tumor must not be opened.

Cure.

Take of Figs one pound, the Oyl of Juniper-Berries four ounces, Bean-meal six

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six ounces; mix them together over the fire, and apply them to the swelling as warm as the Patient can endure it, thrice a day, *viz.* Morning, at Noon, and Evening.

Another.

Take Bean meal one pound, the seed of Flea-wort, and the seed of Quinces, of each an ounce, of great Comfrey four ounces, Wine and Vinegar, of each so much as is requisite to make a Poultice.

XLVII.

The second kinde of Tumor of the Cods is a windy Tumor, which you may know by the hardness of it, and stretching of the skin; it makes the Cod to be without feeling.

Caution.

We must not open this Tumor, and we must beware of drying things.

Cure.

Take the oyl of sweet Almonds two ounces, Bean meal half an ounce, Pigeons dung, and Goats dung, of each three ounces, of Vinegar so much as is sufficient to make a Poultice, which must be applyed very warm, morning, evening, and at noon.

Another.

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Another.

Take of common Rosin six ounces, of Mummy five ounces, of Elder buds one ounce; mix them.

Another.

Take of Turpentine half a pound, Cammin-seed four ounces, of Lettuce-seed six drams, of Wax so much as to make them into a Plaister.

XLVIII.

The third kinde of Rupture or Tumor of the Cods, is a fleshy Tumor, which may be discerned by the touch, it is firmer then the waterish swelling, and not so hard as the windy swelling; it is a superfluous flesh, sometimes within the skin, sometimes growing without the skin.

If it doth not ripen in five weeks, it is incurable.

At last, it putrifieth, and turns to a Fistula.

Caution.

You must not take Potions for this Tumor, or any inward Medicine; and you must not apply to the Tumor any fat thing, or any drying thing.

And

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And remember this, that we do not reckon distilled oyls among fat things.

Cure.

In this cure we must use Plaisters, and Chyrurgical Instruments.

The Plaister is made thus.

Take of *Oleum Laterinum*, or Brick oyl, seven ounces, *Oppopanax*, *Galbanum*, *Bdelium*, of each three drams, of Bean-meal three drams, four Figs, of *Camphire* and *Rue*, of each one dram: mix them together over the fire, and make them into a Plaister, this softneth, ripeneth, and putrifieth the Tumor, and keepeth the Tumor that it shall not be bigger, nor be any more painful.

This Tumor, as also any superfluous flesh, or any hard Tumor, as Warts, Corns, &c. may be dissolved by these following Medicines, *viz.* Distilled oyl of Bays, the oyl of Nuts, the oyl of black Poppy seed, the oyl of Dill, the distilled oyl of the fat of a Cat, the Spirit of Wine distilled with Beans, or with the seed of Flea-wort, the water of Pepper-wort, the water of Swallow-wort,
the

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the water of red Arf-smart, the water of Sea-holly, the juice of sharp pointed Dock, &c.

XLIX.

When a womans Monethly Courfes do not keep their right time, but sometimes comes sooner, and sometimes later, and much water comes down with the Courfes; likewise when the Urine is evacuated, there comes out corrupt matter with it, and there is pain in the Matrix and in the Belly; and in the time of the act of Venery, this pain of the Womb and Belly is greater: If it continueth so a Moneth, there comes forth Blood; and if it continues a year, it then comes to be an incurable Ulcer.

Cautio.

Abstain from Purgations, cleansing Medicines, and consolidating Medicines.

Cure.

In this cure we must use three kinde of Medicines, *viz.* Potions, Oyntments, and Pessaries.

A Potion.

A Potion.

Take of Agrimony, Sanicle, Winter-green, and both kindes of Periwinkle, of each one Scruple, of round Birthwort one ounce, of Parsnap, and of small yellow Rapes, one ounce; put your Herbs in new Claret wine, or new Ale or Beer, and let them lie in it four or five days; then drink of it every morning a draught: You must use this kinde of drink half a year.

Another Potion.

Take of Larks-Spurre half a pound, of round Birthwort six ounces, Ladies mantle and Sanicle, of each ten ounces, of small Sea-Buck-horn one pound and a half; put them in Beer, or Ale, or Wine, four or five days, then take a draught of it every morning.

Let the patient use this following Salt with her meat: Take Frankincense, Mummy, the Stone Hæmmatites, of each two ounces: Make them into powder, and mix them with half a pound of common salt made into fine powder, let every thing be seasoned with this salt which the Patient eateth.

Then

Then she must put up into the Womb this Pessary: Take the water of Plantain, the water of small Sea-Buck horn, the water of Arf-smart, the water of St. Johns wort, of each half a pound, of Earth-worms six ounces, of Iragacanthum one dram, of Comfrey, the leaves of long Birthwort, of each three ounces, and mix them with the best white Sugar, and make them into Pessaries of that bigness as is fit, to be put up into the Womb once a day, and there to continue four or five hours at a time.

Another.

Take the juice of St. Johns-wort, the juice of Arf-smart, of each half a pound, of Prune-water, and Cherry-water, of each one pound, of Turpentine washed with Rose-water seven ounces: Mix them, and make a Pessary to be put up into the Womb twice a day, or oftner, as necessity requireth.

Another.

Another Pessary.

Take the Oyl of St. Johns-wort, the oyl of Arf smart, the oyl of round Birth-wort, of each one pound; the oyl of Frogs, the oyl of Earth-worms, of each twelve ounces, the oyl of the yolks of Eggs one pound and twelve ounces: Mix them, and dip a linnen cloth in the mixture, which must be put up into the Womb.

An Oyntment for the Patients back.

Take of Mercury, purged from its cold substance and eating biting faculty, half an ounce, of *Bolus Scissus* three ounces, of Harts grease half a pound, the oyl of Dill, and the oyl of the yolks of Eggs, of each six ounces: Mix them together over the fire, and anoint the back therewith twice or thrice in a day, or you may put so much Wax to them as to make them into a Plaister, to be applied to the back.

L. If

L.

If a Womans belly be big, as if she were with childe, nevertheless she hath her Monethly Courses; and sometimes her Belly is big, sometimes it lesseneth; but in some women their Belly continueth in the same bigness, and hard, & some women have pain with it, and some are without pain: This is a false Conception, which continueth with a Woman during her life.

Cure.

I will first shew you how to drive out a false Conception, then I will give you a Preservative to keep you from a false Conception.

A Medicine to drive out a false Conception.

Take of Oriental Saffron four ounces, of salt Borax half an ounce, of Amber half an ounce, of Scammony six drams, of the Azure stone one dram, Oppopanax boiled in Vinegar, and the Vinegar boiled

boiled away, until the Oppopanax be almost dry; then take so much of this Oppopanax as is sufficient to make Pessaries, with the former Ingredients, to be put up into the Womb.

Caution.

But remember this, that this Medicine cannot be safely used, if the Patient hath carried this false Conception as long as she should have carryed a childe, and that it is grown so big, that the passage will be too narrow for it to come out, for then it would endanger the Patients life.

A Medicine to preserve a Woman from false Conception.

Take of Agarick Torchisate one ounce, of Euphorbium half an ounce, of Oppopanax an ounce and a half, let the Oppopanax be dissolved in Vinegar, then strain the Vinegar, and boil it away, until the Oppopanax be almost dry; then mix the Agarick and Euphorbium with it, and make them into Pessaries; put up one of the Pessaries into the Patients Womb, before the false Conception be
big,

big, and in one night if it make not the swelling fall, then she is with childe.

LI.

When there comes out of the nose yellow stinking corrupt matter, with pain in the head, or without pain; or if there comes out of the ears putrid stinking matter; or if the Patient spit loathsome stinking matter; or if he evacuate corrupt matter with his Urine; or if his dung excrement hath changed its natural colour; or if his sweat stinketh; or if the Monethly courses of Women change their colour without pain in the back or thighs.

If any of these continue with the Patient four years, sometimes ceasing, and then returning, it is a sign that it will continue with the Patient all his life time.

Cure.

For the corrupt Excrements of the Nose: Take of Darnel, the seed of Gith, black Hellebore, of each one scruple, of Marjoram and Sage, of each half a dram, of Musk two grains; make them into a

R

sneezing

sneezing powder, take a little of this in-
to the Nose every morning.

For the corrupt Excrements of the ears.

Take of Scammony one scruple, of
Bdelium one dram, of Wax one scruple
and a half; make them into a plaister,
which must be made into long small pie-
ces to be thrust into the ears, when the
ears begin to purge out this corrupt
matter.

*For corrupt Matter voided in
the Urine.*

Take of Oriental Saffron half a dram,
of the hairs which grow under the tail
of a Hare, half an ounce, five Cantha-
rides: Make them into a powder, and
mix them; put them in a little linnen
bag, which you must lay under the Yard,
near to the Fundament, right under the
Bladder, and let it lie at the place a day
or two, until no more corrupt Matter is
voided with the Urine.

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*A Medicine to rectifie the
Dung-Excrement.*

Take of Scammony one scruple, of
Hærmoadactils, and Turbith, of each one
dram, of Honey, so much as to make
them into Suppositaries.

For the stink of the Sweat.

Take of Treacle two drams, of the
Spirit of Wine two ounces, of Euphor-
bium seven grains: The Patient must go
into a Bath when he takes this, after-
wards let him keep himself warm in his
Bed, and sweat: Thus he must do three
or four times, or oftner, until the stink
of the Sweat be quite gone.

LII.

If after rubbing of any place there
follows a red swelling, which afterwards
turneth into an Ulcer.

Cure.

For the swelling before it be turned
into an Ulcer: Take the oyl of Roses

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six ounces, of slacked Lime three ounces, of Camphire five drams; mix them, and lay them upon the swelling.

But if the swelling be changed into an Ulcer, then take of Frog spawn one ounce, the oyl of Camphire two drams, of the juice of Poppy, and the juice of Henbane, of each one ounce; mix them, and lay them to the Ulcer, to take away the heat of it.

Then take of the Apostolorum Plaster, and the Diaquilon Plaster, of each half an ounce, of Mummy three ounces, of Cerusse, or white Lead, two drams, of Camphire one dram: Mix them over the fire, and make them into a Plaster, which must be applyed to the soar, until the Cure be done.

LIII.

For Corns in Feet or Hands.

Caution.

You must not cut Corns so deep, as to cut the quick flesh; and you must not use Corrosive Waters to them; for
in

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in so doing, you may cause a dangerous Ulcer to follow.

Cure.

Take the Oyl of Juniper Berries, and Agarick, of each one dram, of Ox Gall two drams; mix them, and lay them to the Corn, until the Corn groweth dry and black, and begins to moulder away; then apply to it the Plaster Oppodeltoch some four or five weeks, until the cure be done.

Another.

Take Realgare one scruple, of the Oyl of the yolks of Eggs half a dram, of slacked Lime half a dram; mix them, and lay them to the Corn, and they will make the Corn black, and consume it.

The Oppodeltoch Plaster.

Take of Colophony two ounces, the powder of Celendine, and the powder of Orange skins, of each half an ounce, of the best Turpentine so much as to make them into a plaster.

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LIV. When

LIV.

When in any part of the body there is a hard immovable tumor or Excreescency of flesh, growing to the Muscles, which groweth still bigger, and at last makes the member crooked where it is; it also weakens the guts, causing great windiness in them.

Caution.

You must not use the Chyrurgions Instruments to this, nor any such Medicines which are used for Aposthumes.

Cure.

You must do no more to such tumors or Excreescencies, but to hinder their increasing, which is done by this Oyniment.

Take of the Oyl of Myrtles two ounces, of the oyl of Nutmeg half an ounce, of the marrow of an Ox two drams, of Petroleum two ounces and a half: Mix them,

them. Herewith you shall annoint those places where the Spermatick vessels lie most outwardly, the back and thighs once a moneth.

LV.

When there are spots in the skin of the face, or elsewhere, of a yellow or clay colour, &c. If they stay constantly in the place, or if sometimes they evanish and return again.

Cure.

Take of Turnsole and Germander, of each three ounces, of the best Manna half an ounce, of Parmacity, and Bay-berries, of each ten drams, the water of Baulm, the water of Vervain, the water of Valerian, of each five ounces: Put your Herbs into the Waters, and let them lie in the waters two or three days, and when the spots begin to come out upon the skin,

R 4

take

take three or four ounces of those Waters at a time.

Observe. That Turnsole is a singular good Herb, it wonderfully reneweth the blood and flesh.

A Treatise



*A Treatise concerning
long Life.*

CHAP. I.

All Medicines divided into three sorts, according to the threefold Age of Man; shewing, that each Age must have its own Medicines proper for it.

Being there are Medicines which can preserve the Body of Man for many Ages from Diseases, Corruptions, and Superfluities; or if there be any infirmity or corruption in the Body, they can cure it: It ought to be the care of every
R 5 Phy-

Physician to know them, and to know them thoroughly; for there are very many tedious Diseases, and many Maladies incident to the Body of Man, which are rooted out by these Medicines, which prolong life.

In this discourse of long Life, I will first give you the Theory of it, and then the practice, that you may fully know all that concerns long Life.

I would not have any to doubt of this, that life may be prolonged, for these two Reasons. 1. Because it doth not appear that there is any certain day or hour of any mans death. 2. Because we have Medicine prepared for us, by him who hath created us, both to preserve us from Diseases, and to drive out Diseases.

Hence we may conclude, that neither Diseases bring Death, neither is Death the cause of Diseases; nay, Death and Diseases agree no better then fire and water: A natural Disease hates Death, as every part of the living Body hates Death.

I intend in this discourse to speak to those of my own way, who by great skill, and daily experience have searched into, and do know the properties and

natures

natures of things, which are hid and unknown to presumptuous and titular Doctors: And I do affirm this as a most certain truth, That the Body may be restored, changed to the better, yea wholly renewed: As it is to be plainly seen in Metals, which may be so purified, that they shall be afterwards free from any rust; so likewise dead Bodies, if they be embalmed, do not putrefie afterwards.

Some perhaps may dislike my Writings, because they are short, and because of those Examples which I use; but my Writings are not therefore to be slighted, seeing I use onely the examples of such things which are or may be done by Nature; as in this comparison of Metals with the Body of Man: I know that there is great difference betwixt these two, yet they are both preserved one way, as experience teacheth.

If a dead Body can be preserved by Balsom from putrefaction or decay, how much more may a living Body be so preserved.

Now there are three parts of Mans Age, viz. yong Age, middle Age, and old Age; and each of these must have such

Medi-

Medicines for prolonging life, as are proper and suitable to them; therefore there must be also three kindes of Medicines for the conservation of Life, according to these three Ages. We may likewise say that there are three parts in long life, according to those three parts of mans Age: for many might die in their Infancy, many in their middle age, &c. if their life were not prolonged by the help of Medicines.

We cannot have any certainty, that an Infant, or a strong yong man shall outlive a weak old man: No part of mans age hath any certain time of death appointed to it; the Infant in the Mothers Womb may have many things befall it, which may be the cause of great weakness in the childe, or incline the childe to diseases; and that Infant which is very weak when it is born, the strength of Nature is abated and lessened in it, as it is in old age: And therefore those Medicines which are the helps of long life, must be given to this Infant, anointing the Nurses breast therewith, which the childe doth suck, &c. as you shall hear more at large afterwards in the practice of long life: For by these
Me.

Medicines of long life, the strength of Nature is increased, and life prolonged, after the same maner in an Infant as it is in old age.

Or if a yong man runs into so great excess of Drinking or Ventry, &c. that thereby his body wastes away, and Nature decays, &c. we must use the same Method of curing him, which is used for prolonging life in old age; viz. by restoring the decayed strength of Nature, and preserving nature afterwards in its strength.

Old age begins with gray hairs, which if it be subject (as oft-times it is) to weakness and sickness, it must be timously helped, and the Medicines of long life are to be used; but those old people who are free from sickness, and have much of the strength of Nature, they are onely to use these Medicines accordingly as their necessity requireth.

Remember then this threefold partition of the age of man, viz. Yong age, which begins with Infancy, and continueth to the full growth of the Body; middle age, which begins when the Body is come to its full growth, and continueth to the time of gray hairs; and
after-

afterwards comes old age: Remember likewise, that each of these ages require such Medicines of long life, which are proper, and most agreeable to them, as was said before.

It may be, this will be objected to me by the Emperick Physicians, that if we may have such Medicines for preventing death, for curing diseases, and prolonging life; how then comes it to pass, that great men, as Princes, Kings, Emperors, Noblemen, &c. ordinarily live not so long as others? they are more subject to infirmities and diseases than others, so that they live not out the half of their days. Certainly if there were any such Medicines, these great men would have them.

I answer, the causes of this are well known to me, and to those of my way; we little regard such vain, foolish, unlearned objections; yet I will answer it, that I may give satisfaction to all who desire to be resolved in it.

And we say, that we know not any King or Prince in our times, neither have heard nor read of any in former times, who have used these Medicines of long life, except onely *Hermes Trismegistus*;

or if there have been others, they are not known to earthly men: This I do not speak as in answer to the Objection, but my answer is this, That the Physicians of Kings, Princes, Emperors, &c. do know lets in Physick than the Country people, and this is the cause why they cannot bring health, but death to their Princes; and while Princes use the counsel of such Physicians, it is impossible they should enjoy health and long life: And this answer concerns those ignorant Doctors, who have nothing of a Physician but the name.

I give another answer to the Objection, which is this, That the intemperance of great men is most often the cause of their short lives; and this they have as part of the reward of their wickedness: And this I think sufficient for answer to this Objection.

CHAP. II.

The Division of Medicines according to the difference of diseases, and what is the chief use of Medicine.

YOU have heard, that as there is a threefold difference of mans Age, so there must be three kindes of Medicines, for each age hath its Medicines proper to it. Now I will shew you the several kindes of diseases, and the several ways of curing those diseases.

And first, Some diseases come of intemperate, disorderly living, as Hydropticke, Jaundise, Gout, Falling-sickness, Puerile, &c. and some diseases come from the Times and Seasons, & other accidents concurring with disorderly living, as Pestilence, Madness, &c. These kinds of diseases are cured by the Medicines of long life.

Secondly, Some diseases are natural, which proceed of natural external causes, and those diseases are to be cured by natural Medicines.

Some diseases are unnatural, viz. such as come by Inchantments, Superstitions, &c.

&c. I wish our Physicians not to meddle with such diseases, for they seem to me to come upon people by Gods permission as punishments; and if so, they are not curable.

I know much may be done in this case by Images Rings, &c. which are preservatives of life. of which I wd not speak here: I have spoken of them elsewhere, for it belongs to Astronomy to treat of them.

Thirdly, Diseases which proceed not from the nature of the Body, or from weakness, but otherwise, they must be cured before you use the preserving Medicine; if the disease be hidden and unknown, you ought not to meddle with it, but if it be such a disease as the Gout, Falling-sickness, &c. it may be cured by using onely the preserving Medicine.

Not to pass over altogether those diseases which are from imagination, or by Superstition, or by Inchantment, &c. I will here briefly shew you the cure of them, and how you may be preserved from them. 1. Mental diseases must be cured in a mental way. 2. Diseases which are from our own imagination, must be cured by Objects. 3. Diseases which are from the imagination of others, must be cured

cured by imagination. 4. Diseases which come by Inchantments, must be cured by contrary Inchantments. 5. Diseases which are caused by superstitious Charms, &c. must be cured by contrary Superstitions.

Now the ways how we may be preserved from those diseases, are these: First, Is to preserve natural strength. 2. To preserve us from accidental diseases. 3. From mental diseases. 4. From Inchantments. 5. From Imaginations of others. 6. From our own Imaginations. 7. From Superstitions.

You see, I make no mention of the four humors of the body in this business of long life, because I finde, that the conservation of the body and prolongation of life, is only from the strength of Nature, and not from the good temperate of the four humors. Nay, in any cure the four humors are not to be regarded, but only the strength of nature, which reneweth and cherisheth those humors; and therefore that Physician who thinks by rectifying the humors, to make up the defects of the strength of Nature; he is like that man, who having suppressed the flame, thinks he hath quenched the fire, and leaves the

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live Coals. He who would preserve a Tree, must be more careful of the root than the branches, because the branches have all their nourishment and vertue from the root; and if we do any thing to the Branches when they are faulty, our principal aim therein, is to cherish the life and strength of the root, for hence the branches have their life and vertue.

Now as the root of the Tree is to the branches, so is the strength of nature to the humors of the body; so that if the humors of the body be distempered, we do not therefore lose our health, unless by this distemper the root of life, i. e. the strength of nature be wronged; and therefore what we do in rectifying the distemper of humors, we do it for the conservation and cherishing the strength of Nature. This is the chief thing we aim at in the use of Medicine.

CHAP. 11.

CHAP. III.

What Life is? whether, and how it may be prolonged?

THAT we may the better understand the nature of short life & long life, it is necessary that we consider, first, what life is; secondly, which is the chief seat of life; thirdly, by what things life is shortened or lengthened.

Life is not a body, but a thing spiritual, like hearing, seeing, smelling, &c. Now that which is a body, we may easily find out by the course of Nature, whence it is; but we cannot find out by the course of Nature, what sight is, or what is the cause of sight, or how it is effected; so neither can we find out what life is, or how it is produced; for life comes not of natural seed, according to the ordinary course of nature, as the most part of natural things do, but it comes from a natural beginning, in a spiritual and extraordinary manner: As for example, we strike fire with a steel and a flint, and yet there

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is no fire either in the steel or flint, neither are they of a fiery nature, either by their predominant Element or their complexion; they are bodies which will not yield to fire, they are not easily consumed by fire; they seem to resist fire, and yet we can bring fire from them: After the same manner life comes from these things, in which there is no life, viz. seed, root, &c. even as the fiery sparks comes from the flint, in which there is no fire.

Now let us consider, whether or not the life can be lengthened, amended or strengthened, seeing it is incorporeal: It is like fire, which having more wood, burns more vehemently: So life, the more it hath of the humor of life, so much the more the Spirit of life abounds.

But that fire should come from that, in which there is no fire, the reason of this we cannot know: Many do think that the hardness of the flint and steel, is the cause of these fiery sparks which comes from them, and so they rest satisfied: But by this answer they do not yet satisfy our question, viz. How any thing can come from that in which it never was.

The life (as I said before) is like a flame, which

which feeding upon Wood or Oyl, and fat substances, &c. as it were living in them, visibly represents life to us; and as a flame decaying is renewed again by adding more wood, &c. yea, when the flame is gone, and there is onely live coals, yet by larger additions of suitable matter, the flame shall become greater then it was before: So the life is stronger or weaker, according to the goodness or badness of that whereby the life is continued; so that according to nature we may refresh and cherish life, by supplying it with those things, which are agreeable and delightfom to it, whereby it is made stronger, and of longer continuance. We ought not then to think the time of mans life is so determined, that every man must needs die such a day and such an hour; nor is it suitable to Christianity, to think this, that the life cannot be prolonged by these Medicines which God hath created to this purpose: God hath created these Medicines for our use, and he hath granted us a liberty to use them; the defect is onely in us, that we do not know those Medicines.

Mans reason is very weak, it fails in most things; we are much short in discerning

cerning of things good or hurtful to us; how few men know the largeness of that power which God hath granted to man? *Adam* knew all those things perfectly, he was the wisest of Mortal men, and he had continued immortal, if he had not been deprived of the Tree of Life; the which Tree of Life hath its place in Medicine, as well as in Divinity; for howbeit it was the Tree of Life, yet it was a natural Tree.

CHAP. IV.

How the Life is prolonged by vertue of the place where we live?

by the four Elements? by the

Stars? and by the ver-

ties of Herbs?

THe third thing I promised to speak of, is this, *viz.* To shew you those things by which life is lengthned or shortned.

And first, The Place where we live, makes

makes much for the prolonging or shortning of our life: There is great difference in Countreys, Climates, Cities, Mountains, Valleys, &c. Some are far more agreeable to long life then others; in some places there is better Air, they yield more delight, the vapors which rise out of the ground more wholesom, &c. then in other places.

Secondly the Elements, viz. Earth, Air, Water, and Fire, work great changes in life, sometimes to the better, sometimes to the worse. Out of the Earth groweth every thing which nourisheth our Bodies, and that also which destroyeth our Bodies: We have from the earth not onely that which is hurtful to us, as poyson, &c. but we have also that which can cure us, and keep us from the harm of such things, as Gold, Balm, &c.

Do not think, that we have Medicines created onely to cure diseases; for if so, then Medicines could have no operation in Bodies which are sound and whole, but experience proves this to be false: You must know this, that the Earth brings forth not onely such things which can destroy us, or take away our health, but also gives us Medicines, which
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not onely can cure our diseases, but also can preserve our life and health: Meat and drink, if rightly used, they are the means to preserve our life, but if abused, they destroy life, as it appears oft-times by the effects of Drunkenness and gluttony; for whatsoever we have from any of the Elements may be good or hurtful to us, accordingly as it is used.

Again observe, That what damage we receive by one Element, it is recompenced by another Element: Water doth resist fire, and by this resistance it preserveth things that they are not destroyed by the consuming heat of fire; and if there be any damage by fire or water, the Air will make amends; the Air will not forsake us, nor leave life, if we do not first forsake it: Sometimes the Air is infected, and by its infection may kill us; but we may easily know when it is infected, and so we may preserve ourselves from it, if we leave it and go where there is a better Air.

Here observe this difference in Air, and the rest of the Elements; there is a general Air, and a particular Air; a general water, &c. Now of particular Airs, one may be good and another bad, also
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one piece of earth is better then another, and some water better then other water; so also fire, some is useful, and some is hurtful, as Lightning, &c.

Thirdly, the Stars have a great and powerful influence upon the life and health of Man, they can make sick, they can restore health, they can preserve health, they can bring death, or prolong life: There is no kinde of thing in the world, but there are some good and some evil of that kinde: Then here lyeth the main business, how to get the good, and eschew the evil; we cannot have always that which we would, as if we would appropriate the influence of *Jupiter* to our selves; or if we would turn away from us the influence of *Mars*; or if we would draw to our selves the influences of such other Stars which are good: Now this we cannot do, as we can choose one herb and leave another. I say, we cannot do thus with the stars, to keep off the influence of one, and choose the influence of another, as we please: But thus much we may do, if we observe the Star before it put out its influence, what is the most likely way of that influence, viz. to what work, business

business, &c. it enclines most; and if it enclines to a business, &c. of that nature as ours is, then we may by certain helps (as those Images, Rings, &c. which are made for the Planets) draw the influence of that Star to work with us and assist us; but these things I declare more fully elsewhere.

Fourthly, many Herbs have somewhat lurking in them, which can keep the life of man vigorous and flourishing for many ages; for Herbs have an incorruptible essence, the which when the Body of the Herb perisheth, it entreth into some other Herb of the same kinde, or it remains incorruptible in the earth: If we receive the essence of an Herb into our Bodies, it stayeth with us till our Bodies perish and be putrified, and then it enters into the earth: So likewise the essence and properties of Mans body, leaves the body when it putrifieth. Here we must remember the difference which is betwixt the property of the Herb, and the essence of the Herb; as for example, the property of Hellebore makes Hellebore to be such an Herb, differing from all other Herbs, to have such and such vertues, as Laxative, &c. So that

the property of Hellebore can be in no other thing then Hellebore; and when we receive the Hellebore, or essence of the Hellebore into our body, yet we do not receive the property of Hellebore. The essence of Hellebore is the purest material substance of it, containing the life, & all the vertues of the Hellebore in the highest degree: Now when we take this essence inwardly, it mixeth it self inseparably with that humor which is the chief seat of our life, and preserveth this humor from destructive alterations; and so long as this essence lasteth in us, it doth us good; it is of it self durable, yet by the infection of our corruptible humors wherewith it is mixed, it grows weaker, and wasteth in time; as Talc, which cannot be consumed by fire, yet it may be consumed otherwise in length of time.

I will here adde one thing further concerning the vertue of the place where we live, viz. That there are some places which do so agree with the humor of life, and do so preserve it, that those who live there, enjoy a wonderful long life; and there are some other places which makes them immortal who live there. The
World

World may be divided into two parts, the one part is the place of Mortality, where we Mortals live in hope of Immortality by Grace; the other part of the World is Paradise, where death cannot be; for whatsoever is there, it is incorruptible naturally, and not by a Miracle: As our Phylosophick gold preserveth from Leprosie, &c. so it is the nature of Paradise to preserve from death, that whatsoever hath its first being there, it is thoroughly undecayable in all its substance.

But we who live in this place of Mortality, we have an incorruptible essence; and we have a corruptible Body, which can both be preserved without decaying in Paradise. I will not write much of this, because I have but little experience of it, for the essence of Earth is the center of our experience, and Paradise is far beyond our Travels; so that what I speak of it, I speak spiritually, as in a dream, rather then waking, signifying to you, that life is there perpetual, continuing to the end of the world; or if longer, that is unknown to us.

But that you may more fully know how health and long life may be preserved, you must consider the causes of health,

and the causes of diseases; now health, and all diseases are either from the minde or from the body. The minde is the cause of such diseases which come by Witchcraft, or our own imagination, or the imagination of another, or the influence of the Stars: For when Imagination or Inchantment take hold of the minde, and make an impression upon it, so as the minde is disturbed, and thoughts multiply and grow so strong, that they overcome reason; then at last, by the power of that Imagination or Inchantment, Reason is quite overthrown, and so the evil operation of the Inchantment or Imagination prevails, and thereby diseases are bred: Thus also the influence of the Stars may overcome the minde, and command it, howbeit it be not bred in the minde, nor depend of the minde, as the former, viz. Inchantment and Imagination; yet it may powerfully encline the minde to good and bad operations; as the Sun which pierceth through the glass, and changeth that which is in the glass according to its own nature. The other cause of health and diseases is the Body, viz. The humors or complexions of the Body, or some predominant quality,

lity, or some principal member of the Body; the Complexions are from the Body, and are seated in those humors whereby the Body is sustained.

I will not here describe those diseases, I conceive it not necessary, neither will I here stay to discover to you the nature and causes of the minde and body, or to tell you what choler is, or what blood is, or what Phlegm is, or what Melancholy is, but I will onely give you a hint of those things in general.

CHAP. V:

The Life prolonging Medicine described; how it should be used? to what use it is chiefly intended? and to whom it is most effectual?

I Now come to the Practice, and first I will speak of natural remedies which are for those diseases, whereof the Body is the cause; and afterwards I will shew

You how these diseases which come from the minde, are to be cured; which are not to be cured by natural remedies, but they must be cured in such a way as is proper to them.

First then, to preserve us from bodily diseases, we must have respect chiefly to the humor of life, which upholds the body, & governs the complexions of the body, &c. & if it be kept in good case, the Body is thereby preserved: We need not be careful how we may renew the Complexions and Qualities of the Body, or how to purge out hurtful or superfluous humors, or how to cure the diseases of the Liver, or Milt, &c. for these preservative Medicines which we use for long Life, can do all this; yea, whatsoever defect or disease is in the Body, they can thoroughly cure it, and this they do, not by that great vertue they have which is proper to the preservation of the humor of life, and prolonging of life, but by their incorruptible essence.

In this practice of preserving the Body, three things are to be observed, viz. The government of the Body, the disposition of the Body, the Medicine it self whereby the Body is preserved: As for the

the Government of the Body in respect of the Country or place where we live, it is not so much considerable as the other two; indeed the chief thing that we are here to consider, is the Medicine, and the right ordering of it: All our confidence is in this Medicine, for this preserves both man and beast; this preserves man however it findes him, yong or old, &c. it will not suffer any superfluity or corruption to be in the Body, and it doth so guard the body, that no outward disease which comes by Witchcraft, or from the influence of the Stars, or the Imagination of another, can enter into the Body; neither will it suffer any Tartar to stick to any part of the Body, or to stop any passage in the Body; and if there be any Tartar any where, it takes it away.

But I must tell you, that he who hath but a vulgar understanding, cannot understand these remedies of long Life, which I set down here: They onely can understand them who know the art, or to whom I declare my meaning.

This following preservative Medicine, which I will now describe to you, it

is to be used thus: Take a dram of this Medicine in a draught of good Wine once a Moneth, if nature be not too much weakned by age; but if nature be much decayed, you must take a dram of this Medicine once a week; and when a man comes to fourscore years and ten, or a hundred years of age, then he must take a dram of this Medicine every third day: This is to be well remembered, that you must use more or less of this Medicine, accordingly as you have more or less of the strength of Nature; for amongst those men who are come to the vigorous part of their age, we see the strength of Nature greater in some then in others, some of them more able then others to endure, &c. therefore this preservative Medicine must be used accordingly, as I have said already. Nature is so weak in some that it cannot be preserved, as those who bring this weakness with them from the Womb, in whom the Foundation of Nature was never sound nor sure; and therefore this preservative Medicine cannot be so effectual to such, as to those who have a firm foundation, because of that defect which is in them, which makes them incapable of the benefit

benefit of this Medicine; as we see in Stone and Wood in taking fire, the Stone cannot take fire so well as Wood, &c.

If a Woman use this Cordial Preservative, it will make her Courses continue with her even in old age, yea; and make her fit to conceive and bare children, unless she be naturally barren; for their Spirit of life being strengthened by this Medicine, drives out of their Body whatsoever is contrary to it, and makes every thing in the body be as it should be.

If a woman use this Medicine when she is with childe, that childe shall have thereby a very sound and good Complexion.

Seeing long life depends upon the Spirit of life which preserveth life, and upon the humors of life, whence arise the Complexions and Qualities, as several Branches from one root; therefore we have framed our preservative Medicine according to this, viz. to rectifie the Spirit of Life and the humors of Life, and so the minde is also defended from those troublers of Reason which arise from the Complexions, as sadness, or excessive joy, &c. we need not then use several

several remedies for several humors; this one is sufficient to keep those humors from distemper, or any unnatural alteration, to keep the body sound and well, and to keep the minde free from all disturbances.

I will now describe to you our preservative Medicine for long Life, so often mentioned; it consists of two parts, *viz.* of Simples, and of Arcana or Quintessences; we would not have the Simples and the Quintessences to be used severally, but we joyn them together in one Receipt; for the Simples have wonderful vertues, yea almost equal to the Quintessences in prolonging of life; there are some simples which can preserve the Life forty years, and some Simples can preserve the Life an hundred years.

As the leaves of Hellebore, which can preserve the life an hundred and twenty years: I have declared the vertues of it in that Book which I have written concerning the nature of things: here I will not write much of it, because of peoples unbelief, for whatsoever is not ordinary, it can hardly be believed.

Eikewise flowers of *Seta Croa* can preserve the life an hundred years; there
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Be many more no less admirable Vertues in those Herbs, which I will not mention in this place; but the Quintessences in our Receipt have a greater faculty in preserving, then those Herbs, for they can strengthen, comfort and nourish the Radical humor, or the humor of life, more then the herbs; even as flesh and herbs do both nourish a man, but not alike, for the one yields more nourishment and strength then the other; Nature doth more delight in it, and receiveth it with greater benefit: Now my preservative Medicine or Receipt of prolonging life in men or women for two or three ages, it is this, *viz.* Take of the Quintessence of Gold, and the Quintessence of Pearls, of each half an ounce, of the Quintessence of Saffron, of the Quintessence of Celandine, and of the Quintessence of Balm, of each five drams, of the leaves of the herb Hellebore, and of the flowers of the Herb *Seta Croa*; let them be mixed together according to art, then put them in a glass bottle for your use, keeping them close from the air.

CHAP. VI.

How we are preserved from those Diseases which come from the Stars, or from Witchcraft, or from Imagination, &c.

HAVING in the former Chapter described our preservative Medicine, which is for the preservation of our Body, and to preserve us from those diseases whereof the Body is the cause: I will in this last Chapter shew you how to cure the diseases of the minde, viz. Those diseases which proceed from the minde, as also those diseases whereby the minde it self is infected, which are all comprehended under one of these five. 1. The diseases which come from the influence of the Stars. 2. Diseases which are from Witchcraft or Inchantment. 3. Diseases effected by the power of Imagination. 4. Diseases

4. Diseases which are produced by our own Thoughts. 5. Diseases which are caused by Superstition.

And first, to shew you how those diseases which come from the influence of the Stars are to be cured; howbeit we cannot know the nature, or causes, or power of the Stars, and therefore we cannot say any thing of it; yet we speak of those effects which are visible, produced by the influence of the Stars, and we say, that the Stars have a prevailing power upon the minde of Man, and their operations are so strong that they overturn the minde, oppress it, &c. We cannot hinder the motions of the Stars, nor can we hinder them to put forth their Influence, yet we may preserve our selves from that influence: As those who are in a Town besieged, howbeit they cannot hinder the Enemy to fire his Guns upon them, yet they may preserve themselves from the harm of the shot, by keeping themselves within the Walls: So we may keep off the evil influences of the Stars, by those preservatives which may be prepared for that purpose: Now you must remember, that there are two kinds of Influences; there

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is one kinde of influence which is good and necessary to us; that as the body is sustained by nourishment, even so we are sustained, strengthened, and preserved by this good influence; there is another kinde of influence which is hurtful to us, this hinders the former good influence, that it cannot have any operation upon us to do us good; and against those hurtful influences, we must provide defensives to preserve us from their harm: Those defensives are the Rings and Images of the Planets, which are made according to the influence, *i. e.* they are made in the time of a good influence, I do not deny, but that the Rings of the Planets (as I have shewed elsewhere, treating of Imagination) have a power to preserve us, and are helpful to the prolonging of life; yet I do not approve of them for many reasons, which I will not mention now.

The best way how we may preserve our selves from the evil influences of the Stars, I conceive it is this, *To turn off the influence from our selves, to another thing which will easily yield to the Influence:* as for example, If some evil Star, as *Mars,* &c. be enclined to ruine me, and this
inclina-

inclination hath made some Impression upon my minde, and begins to infect it, whereby I may fall into some disease of the minde; then I must make an Image like a man, upon which the evil influence may have its operation, and so I my self may be saved from the harm of that influence: For a Star being enclined to ruine me, and finding some agreement betwixt me and this Image, and that it hath a readier way to fall upon this Image, and hath less resistance in this Image then it should have in me; therefore it leaves me who am more difficult to work upon, and chooseth the Image which is more easie, where it fulfils its operation with delight: There may be many other reasons given why the influence removes thus from the person against whom it was intended, to the Image; but I will not now expresthem, for they are not pertinent to the purpose in hand.

The second thing of which I am to speak, is to shew you how we may be preserved from the harm of Witch-craft, that our life be not shortned by it: I have in many other of my writings shewed remedies for Witch-craft; but you shall use the same way here for Witch-craft.

craft and Inchantment, as you have been taught before for the evil influences of the Stars; for Witch-craft or Inchantment hath the same way of working upon our minde or Body, as the evil influence of the Stars: But here we must use another kinde of Object, upon which the operation of Witch-craft must be turned, then that which is used for the influences of the Stars: Thus I do, I make an Image of Wax like a Man, which I set in its own place; and whatsoever evil is intended against me by Witch-craft, it shall be removed from me to that Image, and there it will be accomplished; for the Inchantment proceeding from the minde of the Witch against me, my minde keeps it strongly off, and turns it upon the Image, whereby there can be no harm done on either side.

The third thing is, how we may save our selves from the harm of the Imaginations of others; I may be killed by an others Imagination, if it be accomplished in me, if it be not turned some other way from me: I will explain this to you by an example; Suppose I have an enemy who hath an extream hatred against me, so that he exceedingly desires my death

death daily, he is no Witch, but onely a violent enemy; and this I do not know, that he hath any such malice against me: Now what must I do, that this imagination wrong me not: Certainly the best course that I can take for this, is thus, to settle my minde and to keep it in quiet, free from all passions or disturbance as much as possibly I can, not desiring any revenge, or to do any wrong to any, and by this good temper of my minde, the others malicious imagination against me shall be thus overcome, that it cannot do any harm to me.

Fourthly, whereas our own thoughts do oft-times wrong us, as when I think my judgement too weak for such a thing, &c. by this thought my reason is quite overcome, and I lose my reason with it, as I have shewed more largely elsewhere: Now the best help for such thoughts, is this, *Not to put more upon our reason, then it can easily perform;* and so we shall not be troubled with such thoughts.

Another way to help these thoughts, is thus, If we conceive any thing to be much without the reach of our Judgement, &c. for this we may use the same Image, which we use for the influences of the

the Stars; and the Image standing in our stead, and is as it were the same with us; then those thoughts which would have wronged us, will vanish, and they will pass from us to the Image, for the Image cannot make any resistance against these thoughts, and there they may be fulfilled without any harm.

Fifthly, By the thoughts and imaginations many Superstitions are made effectual, which differ much from Incantment or imagination: As for example, When I hear a Raven upon the top of my house, then I have a Superstitious thought, that this must be a sign of death in my house; now this Superstitious thought growing strong, may either cause sickness, or the death of one who is sick in my house; the truth of this appears oft-times by experience, and I have given the reasons of this in my Treatise of Superstitions. The way to prevent the harm of such Superstitions, is thus, I must perswade my judgement, that such superstitious thoughts are vain and foolish; and what I esteem to be a certain sign of such or such a thing to come to pass, that this is my error, I must endeavor to convince my Judgement of it, and
I must

I must be always careful to exalt my Reason above groundless conceits, and not to entertain thoughts upon the report or phantasies of others, nor to conform my thoughts to vulgar opinions; as when I hear the croaking of a Raven upon my house, I must think no otherwise of this, but that it is onely the natural act of the Raven, which signifieth no more to me upon my house, then in any other place; and thus this superstitious thought is overcome and made ineffectual.

A strong conceit of the truth and certainty of superstitious thoughts, is the cause which oft-times makes them have their effect; but if I examine these thoughts by reason, and so come to see their groundlessness, vanity and folly, this will quite destroy them, and prevent that evil which they might effect.

This I conceive is enough for those cures of the diseases of the minde: If any do not understand these things which I have written here concerning long Life, it is because they can neither perceive what I say, nor what Nature doth: I do not intend to make those things plainer to them; for what I have written here, I have written it onely for those

those who are grounded in the knowledge of such things, and it is my desire that they may fully understand me.

If you would know what Dyet is best for long life, observe these rules following. 1. Let your meats and drinks be prepared with the preservative Medicine, and this will drive out all superfluous humors which lurk in the Body. 2. If you have any inward diseases, then you must speedily use fit Medicines, as Quintessences, &c. to ripen them: Concerning the causes of diseases, and their proper remedies I will not write any thing here, for that I have done in many other of my Physical Treatises. 3. The best Dyet for long life, is a moderate dyet, which I need not describe here, seeing it is so well known to every Physician. 4. Let your meats and drinks be rightly prepared, that is, They must be purged from all superfluities, impurities, and whatsoever is hurtful in them; and this is to be done the same way, which is used in the separation of the Elements, as I have described in my Book concerning Restoration and Renovation: Such purified meats and drinks, with a moderate dyet, are wonderfully helpful to the prolonging of

of life; they nourish well, and they never cause any disease in the Body; this cannot be said of other meats and drinks.

To conclude, Observe, That those purified meats and drinks yield better nourishment to our Bodies. than any other; they do encrease flesh and good blood very much, this is their use; and the use of their preservative Medicine is to preserve the spirit of Life and the humor of life.

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