

# Paracelsus

H I S  
ARCHIDOXIS,  
Or, CHIEF TEACHINGS;

Comprised in  
TEN BOOKS,  
Disclosing the Genuine Way of making  
*Quintessences, Arcanums, Magisteries, Elixirs, &c.*

Together with his BOOKS  
OF RENOVATION & RESTAURATION.  
Of the TINCTURE of the Philosophers.  
Of the MANUAL of the Philosophical Medicinal  
STONE.

Of the VIRTUES of the MEMBERS.  
Of the THREE PRINCIPLES.

And Finally his Seven BOOKS,  
Of the DEGREES and COMPOSITIONS of  
RECEIPTS, and NATURAL Things.

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Englified, by J. H. Oxon.

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London, Printed for Lodowick Lloyd, and are to be  
sold at his Shop at the Castle in Cornhil, 1663.



The lively Portraiture of the most famous and profound Philosopher and Physitian Aureol<sup>us</sup> Philippus Theophrastus Paracelsus Bonobast of Hohenheim, who was Possessed of the 7<sup>th</sup> years of his age.

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THE  
EPISTLE.  
TO THE  
READER.

 *Ans Supposition is no positive determination, it being incapable of preventing future Obstructions, else both this, and the several Books of other Authors, promised thee in my Epistle prefixed to the Aurora, &c. of Paracelsus, and the Water-Stone of the wise men, had ere this time been abroad; Accept of this at present: the rest, yea more then what I there promised may shortly follow: The ensuing Books may serve as a Whet-stone to sharpen the edg of thy honest Desires after a serviceable understanding. Imaginary Suppositions will fail the Confident man in a day of Tryal. Ye therefore that in reality aim at the good of mankind, be as Active as you can in the things which the Integrity of your minds perswades you unto. And those of you that without the base Ends*

of Honor and Wealth, have a desire to Practise in Medicine, let me tell you, That though our Author hath in many places written obscurely, yet time may Evince to the constant mind, that much of stable beauty lies veiled under those necessary Masks. I would not impose ought upon thee, but lovingly advice thee, not rashly to conclude, that all such things as thou understand'st not, are falsities: Let not the Calumnies that our Author is aspersed withal affrighten thee; for what man ever detected the Fallacies and destructive Cheats of imperious disdainful men, but was thus reproached; and yet the bitterest of his Enemies must acknowledge the Cures he performed were very great, yea, on such as themselves durst not visit. But we will leave them as they are, Hurtful to themselves, and Unprofitable to the Generation they live in: The Archidoxis discovers the making of Arcanums, Magisteries, Elixirs, Quintessences, Tinctures, &c. the Tenth Book whereof hath been Enviously suppressed till now of late, It being a Recapitulation and Explanation of the Precedent Nine; both it and all the rest following are choice Treatises, and can speak more for themselves then I am disposed to do. Thou must not think that a bare Study will render thee a Master of such notable things as are therein contained; If thou disdainest to do as the Author hath done, thou hast no great reason to expect any Benefit from his Labours;

hours; For Diligence and Patience in Manual Operations must necessarily be undergone by thee if thou wouldest be his Disciple; but forget not with all thy heart to mind him in the first place, from whom every good and perfect Gift descends. I am not forward to perswade thee to these kinds of Studies, unless thou hast a natural well-rooted Affection thereunto; for 'tis to be feared thou mayest soon faint in thy mind, and be very propense rashly to Condemn the Author thou proposhest to thy self to follow, when as the sole defect may be on thy part; Thou must not therefore indiscreetly determine with thy self to be aut Caesar, aut nihil; For much time must pass, and many Adventurous Combates must you undergo, ere Nature will admit thee to be of her Council: I deny not but the blessed God of Nature may reveale what, and to whom pleaseth him, nor shall I say, That it is impossible, no nor unlikely but that such as rightly wait on his Sacred Majesty, may receive far beyond what I make mention of; For where a sincere prepared heart is, there (if faithfulness be preserved) will a Measure suitable to the Vessel be (in time) bestowed. One thing more I must advise thee of, and 'tis this; Most of those many unusual words which here and there (but especially in the Books of Degrees thou wilt meet with, are Explained in that Chymical Dictionary, at the End of The New Light of Alchimy, &c. Sometimes thou

The EPISTLE.

It meet with Expressions that are dubious, and therein I will not promise thee the right understanding of his Intention, till by use, and in time, thou beest better acquainted with him. Whatsoever thou obtainest by the great Mercy of God, improve it honestly ; for mans peace doth not so much consist in knowing and having, as in doing all the good that lies within his Spere. And so farewell.

Thy Friend,

J. H.

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A  
POST-SCRIPT  
TO THE  
READER.

**T**He Triumphant Charriot of Antimony, together with the Stone of Fire, Written by Basil Valentine, is lately Printed at Oxford, and is to be sold by Thomas Brewster at the sign of the Three Bibles in Pauls-yard.

Besides those other Books formerly promised thee, and which are ready for the Press, thou mayst shortly expect Paracelsus his Paramirum, entire. Nor will it be amiss to desire such as shall be pleased to render any of his Works in English to give them us as whole as himself hath left them, without a Culling out, and Collecting some in this place, some in that ; for fear of omitting what may be directory to a right apprehending of those Secrets of Nature, which are so warily dispersed throughout the whole of his Writings.

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The

The most material Errata's are to be Corrected as followeth; Other literal ones, and some mispointings, may by a very little Care be amended.

Page 2. line 6. for ban, read can. pag. 3. 15. dele And. p. 5. l. 6. f. How, r. Now. p. 10 l. 8. r. natural: for &c. l. 10. f. to wit, self, r. to it self. l. 11. f. sustain it, r. be sustained. p. 14 l. 27. r. perfection. Briefly, &c. *ibid.* dele (;) p. 16. l. 19. d. not. l. 21. r. complexions; that &c. p. 17. l. 6. multitude. p. 18. l. 36 f. &c. r. or. p. 22 l. 14. r. in a B. p. 25. l. 3. r. h. p. 26. l. 21. r. colours. p. 27 l. 19. r. last, a part &c. p. 34. l. 5. r. Elements. p. 39. l. 22. r. from, after this manner, &c. p. 63. l. 13. f. let, r. set. l. 25. r. from one seed, &c. p. 66. l. 2. r. so. p. 67. l. 31. dele a flat. p. 37. l. 18 r. from which, &c. p. 74 l. 22. r. unto. Setting about the practise therefore, &c. p. 81. l. 27. r. ritual, to it &c. p. 83. l. 11. r. & a &c. l. 19. f. doth, r. is. *ibid.* f. complexionate, r. complexionated by. p. 84. l. 7 r. One way &c. p. 87 l. 13. f. Mineral, r. Minera. l. 27. dele in. p. 91. l. 11. r. less, *alias* more, then &c. p. 99 l. 6. r. to, and in &c. p. 105. l. 10. r. Matter only, whether &c. p. 111. l. 26. dele pounds. p. 112. l. 33. dele all the. p. 115 l. 22. r. Citrine Aloc, p. 116. l. 18. dele and. p. 117. l. 24. f. not, r. now. p. 119. l. 26 f. collected, r. cocted p. 124. l. 1. r. Oleum. p. 131. l. 20. dele but. l. 22. put a (,) at besides. p. 141. l. 2. r. is in. p. 143. l. 19. r. dissolved therein, so &c. p. 144. l. 11. r. water oftentimes, &c. l. 21. put a (;) at Wine.

THEO.

THE  
ARCHIDOXIS  
OF  
*Theophrastus Paracelsus.*

The First BOOK.

*Of the mystery of the Microcosme.*

**I**F we consider our misery, most dear Sons! and that our abode is in a grievous habitation, and obscure Cottage, subject to hunger and to a very very many various accidents, with which we are on every side Overwhelmed, as it were, and environed; We find that we cannot at all flourish, no, nor scarce live, as long as we have imitated or followed the Medicine and Physick prescribed unto us by the Ancients; for we were often times assailed with many bitter Calamities and Conditions, and detained or imprisoned with terrible, cruel Chains, & all things daily become worse & worse unto us, and to exceeding many others that are in an equal ballance with us, and are our contemporaries, whom the Ancients could not hitherto assist or help by their Books, no not in the least. We forbear to reckon up in this place the various causes of this evil; Onely, we say thus much, that most of our Doctors have gotten abundance of Riches by that way of the Ancient Writers, but have neither purchased, nor indeed deserved the smallest portion of praise and honour.

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honour thereby, but have gotten so much wealth by meeere lyes; The which when I considered, I was willing to compose & set down this work as my memorial, that so we might attain to a more prosperous & nobler practise, wherein we shall meet with such mysteries of nature as are admirable, and more then can be ever found out. It will therefore be worthy our consideration, how and in what manner the Art it self agrees with the mysteries of nature; against such as could not in the least arrive unto the Art hitherto.

The virtues of the mystery of Nature are impeaded or captivated as it were in their bodies, just as a man that is kept in prison, in bonds and fetters, whose minde notwithstanding is free. For this mystery in its works, is like to a certain fire in green wood, that would faine burn, but cannot by reason of the moysture.

Since therefore the hindrance that impeads it, proceeds from those things, it seems expedient, to have it freed there-from; which being free and at liberty, this Art of Separations may then be compared to the Art of the Apothecary, just as the light may be compared to darknesse. And this we do not speak of arrogantly, but on this account, because those exceeding great wickednesses and compositions that are made in the Apothecaries shops, and instituted by Physicians, do very much displease us. And therefore it is not causelessly that we call them by the name of darknesse, and dens of thieves and Impostours; for such onely, for the most part, as have mony are undertook to be cured by the ignorant men, whereas if they have it not, then presently even at the first dash shall they be pronounced sound; For they, viz. these Doctors, &c. do full well know that all their consultations produce not any helpful remedy.

Whereas therefore, that it both is and may deservedly be called an Art, which reacheth the mysteries of nature, as for example, to cure a contracture by a Quintessence

tescence, and to heale that (in the space of four dayes) which would otherwise abide even untill death; Likewise to bring a wound to the end of its cure in xxiv. hours, which could not be accomplished by bodies in so many dayes. And now we will at length cheerfully set about the separation of the mysteries of Nature, from the Impediments and Fetters of their bodies, and this by experience.

Therefore first of all it is to be considered, what is the most profitable thing of all, and the most excellent for a man to learn. It is to know the mysteries of Nature by the which he may exactly consider what God is, and also what man is, and how prevalent and useful the knowledge of them is, both as to the heavenly Eternity and Terrestrial infirmity. Out of which two, the knowledge of Theology, Justice and Truth doth very excellently spring forth. Moreover, the mysteries of Nature onely are the life of men; and such mysteries are to be imitated & followed as may be known by, and obtained from God who is the eternal Good. For albeit, that there are to be found certain admirable things in Medicine, & also in the mysteries of Nature, far greater things; yet neverthelesse, as to that Eternall Mystery, after this life, concerning both of what, how and whence it is, we have no other foundation or ground thereof then what is manifested unto us by Christ himself: Hence therefore doth arise that ignorant stupidity and sottishness of those Theologists and Divines that attempt to draw out as it were and demonstrate the interpretations of the mysteries of God, whenas they understand not the least tittle thereof; for we men cannot at all finde out what the will and pleasure of him is that gave it, or declared it. But verily they wrest his Word for pride and coverousnesse sake, from whence do proceed so many seductions, and do daily prevail more & more, as we have demonstrated in our *Monarchia*. On this account

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therefore we do esteeme, yet not at all value that reason or phantasie that hath not the least foundation in the mysteries visibly. In like manner the Jurists, or Lawyers do patch up Laws according to their own conceits, yet so, that though the benefit of the Commonwealth be wholly tossed as it were in danger, they'll be sure that themselves will lose nothing.

Seeing therefore that in these faculties and employments, there are so many vain transactions practised, without the Rule of equity, we shall leave them till their proper time. Nor will we at all heed the foolish pratings of such as talk more things concerning God, when he hath made known unto them, and would fain understand him, just as if they had been of his Counsel; and (in the mean time) do vilifie us, and detract from the mysteries of Nature and of Philosophy, when as they are wholly ignorant of them all. The chiefest knowledge that these men have, is a wicked impudent noise and roaring, whereby they presume that themselves are the men upon whom faith intirely depends, and that were it not for them, the Heaven and the earth would perish. O! the fury and madnesse of men, and their most great cheating and deceiving! whom it would much better become to account themselves as unprofitable servants, and as none at all. Now albeit that even we our selves may by use, in our imitating of these men, easily learn together with them to wrest the word of our Teacher & only Creator unto our own pride, yet notwithstanding, seeing that we have not an exact knowledge of the Word, but it is to be laid hold on by faith onely, and is not established by any earthly reason how specious soever it be; Let us cast off this burthen or rather yoke of their reasoning, and search after the mysteries of Nature, in which mysteries the end or issue proves and confirms the foundation or way of truth, let us seek after not onely those mystries, but such also

as teach us to accomplish the highest Charity. And this is that treasure of the chiefest good, viz. the material part, which we do understand and mean in the writing of our *Archidoxis*, and as for the spirituall part, we will refer that to our *Monarchiâ*.

How out of the aforesaid basis and foundation have we experimentally drawn our Medicine, whereby wee are made certain, and do ocularly behold that the thing is truly so. To come therefore to the Practick part, we will divide this our Book of *Archidoxis* into ten parts; that it may be a kind of assistance for our memory, that we may not forget it; and withall we will speak so openly, that we may be understood by our Sons, but not by the vulgar; for we will not at all thrust the manifestation of these things upon such, so easily. We will not disclose our minde, thoughts and heart to those deaf ears, nor to wicked men, but will studiously endeavour to shut up our *Arcanums* from those with a strong wall and key. And for fear least this our labour should not be secure enough from those Ideots that are enemies to all true Arts, we shall wholly refrain from writing the tenth Book concerning the use and practise of the things preceding it. that so we may not cast the childrens bread to dogges. Yet neverthelesse such as are our Sons will abundantly enough understand the other nine.

And that we may speak more openly of these Arts, you are to know in this Treatise of the *Microcosme*, that therein is an approved demonstration of each things, both of such as it contains, and such as receive or admit Medicine, & also of such things as be permixed herewith. Likewise it viz. the *Microcosm* is conquered and governed by Medicine and so follows it, just as an horse bridled follows him that leads him; Or like a mad dog tyed with chains. Thus on this wise do I understand Medicine to attract and draw on nature and every living



thing. Now in this we do meet with three things, which demonstrate unto us the virtues and powers whereby such things are to be compleatly done. As

First of all, by what means the five Senses shall be helped by the mysteries of Nature, when as they proceed not from Nature, nor have a natural rise or birth, as any herb hath out of its own seed: but there's no matter which may produce them.

Secondly, The mobility of the body must be considered also, as from whence it proceeds, and by what it is moved and stirred, and by what means it is to be holpen. Thirdly, There must be a knowledge of the division of all the powers in the body, and what things they are that have an agreement with each member, and are to be transmuted according to the nature of those members, whereas notwithstanding they are at the beginning one onely nature.

First of all therefore we will speak of these; of Seeing, Hearing, Touching, Tasting and Smelling: You may take this reaching example. The Eyes have a matter of which they consist, as is mentioned in the composition of the body, so also have the other Senses. But now the sight it self is not out of that seed of which the eye proceeds, nor the hearing or tone out of that of which the Ears are made, nor proceeds the Touch from the flesh, nor the Taste out of the Tongue, nor the Smell from the nostrills, no more then Reason proceeds from the brain, but these are bodily Organs or rather coffers in which the senses are generated. Neither are we to understand that these Senses have their dependance upon the grace and pleasure of the Creator, in such wise as not to be of the nature of man, but only infused by the grace of God supernaturally, to this end that the great wonders of God may (if at any time a man be born blind) be made known unto us. We are not to conceive of it thus in this place; for the aforesaid senses have their pro-

proper insensible and impalpable body, even as on the contrary the other part of the body is tangible, for every man is composed of two, viz. of a materiall, and of a spirituall body. The materiality gives body, bloud and flesh; But the spirituality gives hearing, seeing, smelling, touching and tasting. So then, if one be born deaf, it proceeds from the defect of that mansion place in which the hearing is to abide. For the spirituall body doth not perfect its operation in an ill disposed place; the cause of which we set down in the book of the generations of men. In this therefore are the great wonders of God to be known, that there are two bodies, viz. an Eternall and a Corporal, couched and concluded in one, as is also manifested in the book of the Generation of man: Now Medicine works upon the house and cleanseth it, whereby the spirituall body is able to perfect its proper actions therein, no other wise then as Civet in a clean and an undefiled case.

Secondly, Now let us proceed to the motive faculty of the body, and enquire whence it is, and how it hath its Original, viz. what or how the body unites its self to the medicine, whereby the motive vertue is encreased. You are to understand it thus; Every thing that lives hath its motion from nature. This is sufficiently enough proved *per se*, as concerning natural motion. But now that motion which we imagine and make thereby is to be declared, as viz. how it comes to passe according to our will and intention, as for example, if I would lift up my Arm, it may be demanded, by what vertue or power I do it; for I see no Organ whereby to move it so, but that thus it is done according as was my desire to do. And so of walking, leaping, running, and such like actions, which are made contrary unto and besides the motion of nature, for nothing of such actions is a peculiar product of Nature, but is made accidentally. These kinde of motions have their origi-

nal thus, viz. the powerful Mistress Intention is above my motion natural, viz. on this wise. The Intention or Imagination kindleth the vegetative virtue, as fire kindles wood, &c. as we have written in our Treatise peculiarly of Imagination. Now it is not able to accomplish its operations more potently in any kinde of body then in its own proper body, in which it both is and lives. Likewise in every body there is nothing more easie to be kindled then the vegetative Soul, because that She runs and walks by her self, and is disposed hereunto; for even as a fire that is covered over and buried, doth, as soon as it is made bare and hath an accessse of ayre, burne up; even so likewise doth my phantasie apply and bend it self to the seeing of any thing. I cannot direct my eyes with my hands whether I please and would, but my Imagination converts them to whatsoever it likes me to behold. So also is it as to my journeying; for, if I have a desire of going any where, and do thus propose to my self according as seemeth me good, then is my body directed to this, or that place thus intended by me. And by how much the more it shall have been imprinted in my Imagination and thoughts, so much the speedier do I run. So then its evident that Imagination is the mover of my course. Even after the same manner is it, that medicine doth mundifie bodies, in whom is a spirituality, from whence it comes to pass that that motion is performed the more easily.

Thirdly, Is to be understood, the distribution that is made in the body unto all the members, out of all such things as are presented unto it either without or within. In that distribution is made a mutation, whereby the things are so changed, that one part serves for the complexion of the heart, another part is accommodated to the nature of the brain: and so likewise is it with the rest. Now, the body attracts unto its self two manner of wayes, viz. internally and exter-

externally; Internally, it attracts whatsoever is taken in by the mouth. Externally, it attracteth the air, earth, water and fire; Thus therefore is the businesse to be constituted and defined, viz. Those things that are received inwardly, are not so necessary to be written; for that they are to be known by the foundation of nature, (viz. these) which are distributed thus, as we shall speak anon concerning the division. But outwardly you are to understand it thus, that the body doth attract through the whole skin from the four external elements, what is necessary for it; which if it should not do, the internal nutriment would not suffice for a mans support; and because that moisture is so very existent in the body by custome, the same body extracts it out of the Element water, and so it comes to passe, that as long as one shall sit or stand therein, he needs not any other quenching of his thirst. Now this proceeds not from the waters extinguishing the heat as it quencheth fire, but the internal heat attracts the external moisture to it self, & drinks it just as if it were taken inwardly; hence tis that the Cows are able to abide in the Alps without drink an whole Summer, for the air is as a drink to them and supplies the place and office thereof; The same may be concluded of as to a man.

Moreover the nature of a man may be sustained also without food, if he be set or planted with his feet in the earth. So have we seen a man that lived six moneths without food, and was sustained onely by wearing a piece, or clod of earth upon his stomach; the which being dry, he now and then took a new fresh clod; he affirmed that during all that time he was never hungry: the cause of which thing we shew in the book of the Appetite of Nature.

So likewise have we seen a man that sustained himself for many years by a medicine, viz. by the quintessence of gold, and scarce took half a scruple thereof each

each day, Hence likewise or after this manner, have there been many others that have eaten nothing for many years, viz. xx years, such I remember I have seen in my time. Some do attribute this kind of living to the goodness and piety of the persons, and some also impute it to God, the which we do not in the least desire to gainsay or judge of; yet however this thing is even natural for sadness, melancholy and fainting, or grief of the mind do take away both hunger and thirst; so that by the attraction of the body, to wit, self, it is able to sustain it for many years; for as much as food and drink are not so ordained or appointed, as that we must of necessity eat flesh or bread, and drink wine or water, but also we may sustain our life with the air and with clods of earth; and we are to believe that whatsoever is ordained for food was made that we might try and taste it, the which we shall declare more at large in our book of the *Monarchy of God*; Albeit we grant thus much, that because of our labours and such like, we cannot want temporal and corporal food, and that for very many causes, and therefore food was ordained for this body, as medicine was against diseases; Now therefore as to the distinction of things which enter into the body, observe it thus, that they are distributed throughout all the parts of the body, no otherwise then as if *vinum ardens* or burning spirit were poured into water, thereby making it all of the same odour, because it is defused throughout the whole body thereof; In like manner if ink be put into wine, all of it will be rendred black thereby. Even thus is it in the body of man, the humidity and moisture of life doth presently defuse such things as are received in, and that sooner and speedier then what we have proposed unto you by these examples; but as to the form that the substance thus took in, is transmuted into, the nature of this consisteth onely in the members which receive it  
and

and digest it into their own likeness, no otherwise then as when bread, if conveyed into a man, is made mans-flesh, and if into a fish tis made fish, &c. Thus in like manner is it to be understood of the things that are taken in, they are transmuted by the virtues of the nature of the members, and become appropriated to the nature of the parts receiving them. The same is likewise to be understood of medicines, viz. that they are transmuted into the members according to the proprieties of them members, for they receive their strength and virtues from the proper substances of the medicines according to either the good or evil, the subtile or gross dispersing thereof, according as the quality of the medicine shall be, as for example; if it be of a quintessence, the transmutation of it will be more strong and potent; but if it be a grosse medicine, such also it remains, even as an Image or picture that hath its ornament from the colours as to fairness and deformity, the which colours if noble, such also will the picture be; So therefore that we may collect our experiences in those like things which we have met withall, and may as it were, heap them up together for our pozy and better remembrance, that so we may have them in a readinesse when wee need them; we will write down these nine Books, but as for the tenth, I will reserve that close in my brain, because of the ungrateful Ideots; but yet notwithstanding in these 9 is enough declared to our Sons; and let no body admire and so much wonder at the teaching of my Doctrine, for though it be contrary to the courses and methods of the Ancients; yet notwithstanding, it is most firmly founded upon experience which is the mistresse of all things, and by which also ought all arts to be proved.

THE  
Second and Third Book  
OF THE  
ARCHIDOXIS

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*Of the Separation of the Elements.*

**B**Efore we set about the Declaration of the Separation of Elements, there are some things which we shall explain (seeing that the things written of the Generation of things are not so very consonant with the Separations of the Elements) for the better and clearer understanding of that same Separation; for every thing is brought to its end and issue, the more conveniently, where a mature intelligent consideration, as to what the event will be, precedes; For verily, thereby the practick becomes the clearer. We therefore say that the four Elements exist together in all things, out of which doth arise to every one its Predestinated state.

But now by what means those four Elements, so mutually contrary among themselves, are able to agree and abide together, without the destruction of themselves: you are to understand it thus, Whereas the mixion of the Elements is in and by predestination, so united and corroborated, the case stands thus; there is no weight to be accounted in them, but the ruling power of one of them is greater in things then anothers

POWER

power is, by which is to be understood that in the digesting or disposition and ferment of the predestination, the strongest element will bear rule, and overcome and subject the others. By which means the other three elements cannot in the least attain their perfection, but are in relation to that perfect element, as the light or sappy matter in wood is to the firm timber; therefore also they are not to be called Elements, for as much as they are not all of them perfect, but one onely is so; when we speak therefore of the four elements which finally are in all things, we are not to understand it so precisely, that in them the four Elements are perfect; but there is but one onely finished or accomplished element in things; the other Elements remaining imperfect, by reason of the virtues and puissance of the chief excelleng element; hence it comes to passe, that they can thus accord and consist together, because that there is no perfection in three of them, upon which account also neither can there be any corruption by the contrarieties to bear rule. Moreover, that an element is predominant in one kind, tis because tis hereunto predestinated, and therefore no corruption nor permixon can adhere to them, as we mention it in the book of Generations; whereas therefore there is onely one element in every thing particularly, it is needlesse to seek for four elements in things, there being three of them not posited in perfection briefly and finally; therefore we must understand that the four elements are in all things, but not four complexions actually, the case stands thus; a substance or matter contains the element water, and then it is nenusar or water lilly; there is not in it besides this element, neither earth, nor air, nor fire; likewise, there is not in it any likenesse of heat, or drynesse, for it hath no peculiar operation, but the predestination thereof is water, and is the onely element of water, under which is neither drynesse  
nor

nor heat, according to its affianced nature. But yet although all these things are thus, yet notwithstanding the other three elements are in it, but the creatures have not their rise out of those three elements which are not brought forth as it were perfect, nor have they their beginning or help and assistance from them, but out of the predestinated element which is united to, and impressed in that stock and kind. †

And albeit, that this squares not with the Common Philosophy, viz. that the one predestinated element hath of its own nature the other three elements adhering unto it self, yet notwithstanding it is to be believed, that the element, and substance, or matter, are different from each other. The which is to be thus understood. The substance or matter is not from that element which tingeth and elementateth the substance; neither also are these elements from the substance, but they have an equal like agreement as the body and soul have. But now each body, as for example, The body of some growing thing hath its Complexion, and likewise its element. Although the element it self is not visible in the growing body, nor is it tangible or demonstrable, and that for this reason, because this element is by reason of its subtilty more strong, and subjects the other elements of the growing body. And yet all of them are in the body, but imperceptibly, like as when water is permixed with vinegar, it becomes like unto it; and although the vinegar shall have changed all in the essence thereof, yet neverthelesse the Complexion of the water remains incorrupt; nor is it vinegar, for that cause, but is as much water as afore; And although it puts not forth the virtues of water as afore; yet it doth not therefore follow, but that it hath them still. †

Now therefore, by these propositions we are willing to declare by what way the Separations of the Elements  
are

are to be made; and here shall we meet with two Practicks that require our understanding. One is that which the Separation of the Predestinated Element agreeth unto, and this we will declare in the book of the *Quintessence*. The other is that which the four Substantial Elements that exist in growing things, appertain unto. By this we are to understand, that the Predestinated Element is the *Quintessence*, nor is it possible to make a separation of the one from the other, onely it may be made from the other three Elements, as follows hereunder, concerning the *Quintessence*. But where we speak of the Separations of the four Elements, we mean those four which are essentially in a body, from hence hath risen so many various errors, because that men have sought after the four Elements, and also the *Quintessence* in the Predestinated Element, the which cannot possibly be.

Moreover, you must also know, that when the Elements of bodies are not to be separated, so that one may be Fire, another Water, and another like to Ayre, and the fourth to Earth, according to their Complexions. That sometimes the Elements appear with their forms, sometimes with their Complexions, as the water like water, the ayre like ayre, the earth like earth, and the fire like fire. These are to be subtilly understood, and may then at length well be done by a similitude, if they are taken for the union of the Elements, not visible, or actually, neither according to the nature of the Element of fire, but as an hot and dry Complexion, like fire. On this manner hath every Element its nature, essence and condition attributed to it; the propriety remaining incorrupt; for it is not to be supposed, that because some herb is most hot, as a nettle, it doth therefore contain in it self the more fire; no, but it is rather to be accounted thus, *viz.* that the *Quintessence* of it is more hot, then the *Quintessence* of Chamomill,  
the

the which latter hath a lesser heat. But the Elements of the body do receive either lesse or more, from their own substance or matter; even as wood contains in it self more fire then hearbs do. Likewise stones have in them more of dryness and earth than Rozins have.

In like manner also note, that the multitude and quantity of the degree in the *Quintessence*, doth arise from the Predestinated Element, and the intension or exaltation of the degree of the Corporal Elements, ariseth from the Species, or shape of the substance, which is unlike.

But as to the Practick of the Separation of the Corporal Elements from all the other things, Observe that it is twofold; One way teacheth to extract the Three Elements from the Pure Elements, as from the *burning Fire*, from the *invisible Air*, from the *true Earth*, and likewise from the *natural Water*; the which Elements have not such a like Original as the precedent Elements have: The other way is of them, of (*alias in*) which those Four do exist, as we said afore, but yet with this difference, *viz.* That this exhibits more of the Element of Fire, Water, Earth, or Air, with the similitude of the Form of the essential Elements. When they shall be separated after this manner, they can never be any more dissolved, *viz.* So as for the Complexions to be corrupted or altered any further; (*alias, So as to be eradicated out of their Complexions.*)

'Tis also to be considered, That the Elements by Separation, are found to be, formally, of the likeness of essential Elements: for the Air appears like Air, that cannot at all be shut in, (which some falsely think) and that for this cause, because it presently exalts it self in the moment of Separation, and the Wind doth sometime break forth, and ascends upward with the Water, sometimes with the Earth, and other while with the Fire: For verily the exaltation, or elevation in the

is a very much wonderful, like as if the Air were to be separated from the essential Element of the Water, it is to be done by boiling; the which beginning to boyl, the Air is forthwith separated from the Water, and carries with it the most light substance of the Water, and by how much the Water is lessened, so much also is the Air diminished according to its proportion and quantity.

Therefore it is to be noted here, That no Element can be conceived or had without Air, although any of them may be had without another; wherefore we undertake not the burden of Separating the Air apart, seeing it is in the other three, as the life is in the body; for when it is separated from the body, they all perish: as we clearly teach in the following Practick of Separations. In this place, there are Four wayes must be considered; One way, is in Watery bodies, that is, in Herbs, which have more of Water, than of any of the other Elements. The Second is in fiery bodies; such are Woods, Rozins, Oyls, Roots, &c. which contain in themselves more of the fiery substance, than of the others. The Third is to be understood of Earthy bodies, such as are Stones, Clayes, and Earths; but the Fourth is of Aerial: and this is in all the other three, as we mentioned above. In like manner also are there so many Wayes to be considered of, as to the pure Elements, after the same manner as is said afore, of the Four fore-going.

Hence then is it easie to be known what the Elements are, and how to be separated; amongst which, the separations of the Elements from Metals come first, to be considered of; in which Elements there are peculiar Predestinated virtues, which are lacking in the other Elements, (*alias, which are forced out of the other Elements;*) for although all the Elements are alike in the form, *viz.* in Heat, Coldness, Moisture, and Dryness; yet notwithstanding the Dryness or Moisture, &c. the Heat

Heat and Coldness are not the same in one thing as in another; for, in some it is Appropriative; but in other some it is Specifick; by various wayes after this manner, according as in every kind they are each of them naturated peculiarly and essentially, for there's no kind of the Elements like to another in virtues.

Thus also are we to conceive concerning the Separations of *Marcastes*, the which do likewise differ from the others in the Practick, and Elemental Nature; for every kind, or Lineage, is posited in a peculiar Separation, and must be practised with, in a particular way; afterwards we will speak of Gems, and Stones, and demonstrate their Elements, for they appear not at all like the others.

Furthermore, *Salts* are of a peculiar and most excellent nature, and of more properties than are perceived to be in the others: There is also a diverse essence in Herbs, which have no manner of agreement with the Minerals themselves; nor indeed can they be alike, as to what belongs unto their nature. Likewise, the property of Woods, Fruits, Barks, and such-like is singular; also the property of Flesh, Drink, and all edible Food, and of things not good and clean, but evil and impure, which are to be separated into Elements.

There are Two wayes found to be, of that Separation which we mean; One whereof is, the Separation of each Element shut-in by it self, into a peculiar Vessel without the corrupting, or losing of its virtues, the Air excepted. The other way is of the Separation of the pure from the impure, in the Four Elements, *viz.* after this manner: After that the Elements are separated *viz.* the one from the other, they have as yet a grosse substance; for which cause there follows another separation of those same Separated Elements; we will therefore declare the Practick of them all, for 'tis to be known in the first place, that the Quintessence of things

things is to be separated & extracted this way, because truly the Elements drawn out of bodies, in the nature of a Quintessence, are not subjected, but are left with it. Therefore it is able to tinge the Elements, either stronger or weaker; which is to be understood thus, That the vigorousness do not (because of this) perish from the Elements, when the Predestinated Element, that is, the Quintessence, is extracted; for it is itself likewise Elemental and Separable, as to the Elemental form, but not as to the differing natures, as is evident in the Discourse of the *Quintessence*.

By these like Separations, all Elemental Infirmities may be cured, by one simple Quintessence, viz. after this manner; If those Predestinations fight against these infirmities, as we set down more largely in the Discourse of *Predestinations*. By these things therefore thus spoken, we have sufficiently enough disclosed the beginning of the Separations, and therefore let us now hasten on to the Practick part of them; the variety whereof is *Tenfold*: One is of *Metals*, a Second of *Marcasites*, a Third of *Stones*, a Fourth of *Oleaginous things*, a Fifth of *Rozins*, a Sixth of *Herbs*, a Seventh of *Flesh*, an Eighth of *Juyces*, a Ninth of *Vitrified things*, and the Tenth of *Fix things*: And now, as to those Separations of the Elements there are three ways thereof, One by *Distillations*, a Second by *Calcinations*, and the Third by *Sublimations*; To this do belong all the exercises, as the applying of the hands to the Fire, and Labouring, and other necessities, which shall be set down in the following Separations.

of

### Of the Separations of the Elements out of the Metals.

**A**S touching the Separation of the Elements from the Metals, there need the best Instruments, Labour, Diligence, and an artificial Experience, and an aptitude of the Hands for this Work.

First of all, make an *Aqua Fortis*, thus:

Take *Salnitre*, *Vitriol*, and *Allum*, equal parts, the which you must Distil into an *Aqua Fortis*; pour this Water again upon its feces, and again Distil it in a Glasse. In this *Aqua Fortis* clarify Silver, and afterwards dissolve therein *Salarmoniack*: Having so done, Take a Metal, reduced into Leaves, and resolve it therein into water, that is, in the same water, then separate it by *B.M.* pour it on again, repeat this so often until there be found an Oyl at the bottom, viz. of  $\odot$  or Gold, a spadiceous or light red Colour; of  $\text{D}$ , a lazure; of *Mars*, a red, and very obscure; of  $\text{V}$ , a white; of  $\text{I}$ , a livid, wan, and leady; of *Venus*, an absolute green; and of  $\text{M}$ , a yellow colour.

But yet note, that, not all the Metals are thus reduced into an Oyl, but such as have been afore prepared: as for example, *Mercury* is to be sublimed; *Saturn* to be calcined; *Venus* to be florified, or reduced into flores, *Iron* to be Crocified, and reduced to a *Crocus*; *Jupiter* to be Reverberated; as for *Sol*, and  $\text{M}$ , they will easily submit themselves.

So then, when the Metals shall be on this wise reduced into a liquid substance, and thereby disposed them-



themselves to a dissolving of their Elements, (the which thing cannot possibly be done in a Metallick nature) for every thing is to be afore prepared for the use its agreeable unto and convenient for. Afterwards ad to one part of this Oyl two parts of new *Aqua fortis*, and being well shut in together in the best glasse, set it in horse dung for a moneth, then destil it wholly off with a gentle fire, that the matter may be coagulated in the bottom. And the *Aqua fortis* which ascends, if it be destilled on this manner in a B. thou shalt find two Elements together; But note that all the metals will not leave the very same Elements behind; for in Gold, the Earth and the Water remains in A. B. but the Air is in all the other three; and the Element of Fire abides in the bottom; because the Substance and tangible matter of Gold is coagulated by the fire, therefore it will come together in a substantial matter and substance.

In Lunc there will remain in the bottom, the Element of Water, and in a Balny, the Elements of the Earth and Fire, for the Substance and Corporality of C, which indeed is of a fix nature, and which cannot be elevated, is born and springs from coldness and moisture. In *Mercury*, the Fire remains in the bottom, and the Earth and Water are elevated up. In *Venus*, the Fire also remains, and both, viz. the Earth and the Water abides in a B. In *Saturn*, the Element of Earth remains in the bottom, the Fire and Water are to be had in a B. In *Jupiter*, the Air remains in the bottom, and the Fire, Water, and Earth are elevated therefrom.

Tis therefore to be observed, that the Air affords a body in A and in no other metall whatsoever, of the which although some part doth also ascend together and remains, inseparably permixt with the other three Elements, yet notwithstanding that Air is not Corporal,

real, but is adherent and consistent with the others, and is inseparable from them.

Furthermore, 'tis to be noted, that, that remainder, that is, the corporeal Element, which remained in the bottom, must be reduced by a B. into an Oyl, with fresh *Aqua fortis*; and so this Element will be perfected, the which thou shalt keep for one Part. The rest thou shalt Separate by a B. on this wise; Put them in Sand, and Urge them gently; then first of all, the Water will be elevated, and will come forth; then after that the Fire, for you will know by the Colour where those two remain. But if the Elements, Earth and Water, should have remained, then the Water will ascend first, and after that the Earth. But if it be the Earth and Fire, then the Earth is elevated first, and the Fire afterward. But if the Water, Fire, and Earth should be together, then the Water will ascend first, the Fire next, and last of all the Earth. These Elements may be so kept in peculiar Glasses, each of them according to its nature; as for example, in *Sol*, the Hot and Dry, without any other property. Likewise the Cold and Moist, and the Cold and Dry. The like is to be understood of the others. But you must know thus much, That the Corrosive nature of the *Aqua fortis*, is so to be extracted, as we have described it in the Book of the *Quintessence*.

### Of the Separations of the Elements out of Marcasites.

HAVING afore set down the Separations of the Elements out of Metals, it remains that we now proceed to those Separations that may be made from *Marcasites*, and they are these:

Take of any kind of *Marcasite* (as you please) whether *Elimate*, or *Talk*, or *Granate*, or *Cobolt*, or any other kind, one pound; of *Salt Nitre* as much; beat them together very small, and draw them out, or distil them by an *Alembick*, without a *Cucurbite*, by burning them together, and keep whatsoever *Liquor* shall ascend. But as for that which remains in the bottom, grind it, and resolve it into a *Water* with *Aqua fortis*, and hereto pour the *Water* you gather'd afore, and Distil it into an *Oyl*, as was aforesaid of the *Metals*. And after the same proceſſe, shall you Separate the *Elements* likewise; for thus 'tis to be understood, viz. the *Golden Marcasite*, to be separated like to *Gold*, the *Silver* like to *Silver*, the *Bismutick* like *Lead*, the *zinck* like *Copper*, the *Talk* like  $\Psi$ , the *Cobolt* like *Iron*, &c. Thus much may suffice for the Separation of all kinds of *Marcastes*.

### Of the Separation of the Elements from Stones.

THE Separation of the *Elements* of *Stones* and *Gems*, is to be thus understood; Take a *Stone*, grind it exceeding well to powder, whereto add twice as much *Sulphur vive*, and being all well mixt together, put them into a luted *Pot* in an *Athamor* for four hours, that the *Sulphur* may be wholly absumed; afterwards, let that which remains be washt from the feces and *Sulphur*, and be dried. This *Stony Calx* must also be put into *Aqua fortis*, and be proceeded withal as aforesaid of the *Metals*. Therefore *Stones* are compared to *Metals*; as the clear *Gems*, that are not white, nor brownish, are compared to *Gold*; the white *Ceruleous*

*leous* and blewish coloured, to *silver* or  $\mathcal{D}$ ; then the more common sort of *stones*, to the other *Metals*; as *Alabaſter* to  $\mathcal{A}$ ; *Marble* to *Mars*; *flint* to  $\Psi$ ; but *Dulech* to  $\mathcal{F}$ .

### Of the Separation of the Elements from Oleaginous things.

ALL *Oyles*, *Woods*, *Roots*, *Seeds*, *Fruites* and such like as have a flaming nature, and fit for burning, are to be repured *Oleaginous*; and the Separation of them is two-fold, viz. of the *Oleaginous Bodies*, and of the *Pure Oyles*:

### The Separation of the Oleaginous bodies, is thus.

TAKE this *Body*, break, grind or make it small by any other way you can, then wrap it up in a *linnen cloath*, and tye it, set it in *Hors-dung* till it be wholly putrified, the which sooner happens in one body then in another. After that it shall be putrefied, let it be put in a *Cucurbite*, and let be poured thereon so much common *Aqua Ardens*, or burning water, as may overtop it the breadth of four fingers, and let be distilled all that can ascend, in *Sand*; for all the *Elements* ascend, except the *Earth* it self, the which you shall know by the colours; but yet, the *Aqua Ardens* doth first ascend, after that the *Air*, then the *Water*, and lastly the *Fire*, and the *Earth* will remain in the bottom.

But

But now as to pure Oyles, you are to understand that they do not need putrefactions, but are to be distilled alone without addition; then afterwards, their Elements are to be separated, as was said afore of the others, the which are likewise distinguishable by their Colours.

After the same manner must you proceed with *Rozins* of a liquid substance, as *Pitch*, *Rozin*, *Turpentine*, *Gums* and such like. But such *Rozins* as are Corporal, as Sulphur is; they must first be prepared on this wise.

### *Of the Separation of the Elements in Corporal Rozins.*

**T**ake Sulphur most finely ground, boil it with twice as much Linc'd Oyl, into a Liver; the which being beaten to powder, and shut up in a bladder, must be put into Horse-dung to putrefie for four weeks; Then let it be distilled by an Alembick, gently upon a naked fire, the Air and the Water do ascend first, in different and pallid Colours; then afterwards by the encreasing of the Fire a little, the Fire doth ascend upwards, but the Earth abides in the bottom. The Colours appears pure, as the Air yellow, the Water like to thick milk, that it can scarce be distinguished from milk, the fire like a burning Rubie, with transparency, and all the signes of fire, but the Earth is altogether black and stiff; and the four Elements being thus Separated, each Element is perfect, in its own Elemental Complexion, and without permixon, as is above-said.

### *Of the Separation of the Elements from Herbs.*

**S**O also in Herbs, the Element of water, is of most account, when they are cold Herbs; but if they be Aërial, then that Element predominates. So likewise is it to be understood of the fire; The Separation of their Elements is thus. Take Sage, and beat or bruise the leaves thereof, and afterwards set it in putrefaction, as is said afore, then distill it by an horse-belly, and the Element of fire will ascend first, So long until the Colours, and the thicknesse of the water be changed; afterwards the earth will succeed, and some part of it likewise will remain in the Bottom, the which part is indeed fix. Distil this Water in the Sun, six dayes, and afterwards set it in a B. then the Element of the Water will first ascend, which is very little, and is perceptible by the tast; after that, the colour is varied. the Element of the fire ascends so long, until that tast be likewise altered; then at last, at a part of the Earth is elevated up, but yet it is but very little, the which being permixt with the Air, is found in the bottom. The like is to be understood of Aërial and watery Herbs; of which Herbs the Air ascends first, after that the Water, and last of all follows the Fire, according to the processe set down of Sage.

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*Of the Separation of the Elements  
from Fleshly Bodies.*

**T**HE Separation of the Elements from Fleshly Bodies, and such as live with blood, is to be thus understood, that the Predominant Element in them, is to be perceived more abundantly, and chiefly at the last of all; as the Principal Element in Fishes is Water, in Worms fire; likewise in Fleshly Bodies that are comestible, and such as we usually eat, is Air, according to our discourse in the Treatise of *the Generation of Animals.*

*The Separation of the Elements from  
Fishes is thus.*

**P**utrefie the Fishes most exceedingly well, then destil them by an horf-belly, and there will very much Water ascend, repeat this Putrefaction and Destillation, and so encrease it, until there will no more water ascend, that which remains, destil afterwards by a Sand, then at length the Fire ascends in the form of a Vapour, but the earth abides in the bottom. Thus the whole substance of the Fishes is Separated into the Elements; Here need not any consideration of their fatnesse and marrow, but it is to be supposed, that every thing is Separated by putrefaction, and divided into their Elements. In like manner is it to be understood of Worms, except that from them there comes not  
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only Water, but more of fire, unlesse they be aqueous or watery Worms; as Serpents, in the destillation of which there are many things obvious, and things more wonderful then can be spoken, after the same manner is it to be understood of comestible Animals, which do also peculiarly disclose their Elements by Separation.

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*Of the Separation of Elements from  
Waterish Things.*

**A**S to the Separation of Juicy and Watery bodies, into their Elements, and of such bodies as have the form of waterinesse, as Urine, Dung, Water, &c. observe this Processe.

Take Urine and destil it very well, then will ascend the Water, Air, and Earth together, but the fire abides in the bottom; afterwards mix all together and destil them again, and do thus the fourth time, and in the fourth destillation, the Water will ascend first, then the Air and Fire, but the Earth abides in the bottom.

Take then the Air and Fire in a peculiar Vessel, the which set in a cold place, and there will be Stria's or Crystals congealed, the which are the Element of Fire, though indeed they will be likewise congealed in the destilling, but yet in the cold the Congelation will be more.

*Of the Separation of the Elements  
from Water.*

**M**ake the water boil, by an horse-belly, or dung-hil, and the Earth it self will settle in the bottom, putrefie that which ascends, for its time, and let it be distilled, afterwards by a B. and the Water will ascend first, and the Fire afterwards. *Dung* or Excrements, Vitriol, Tartar, and such like juyces, as Allum, Salts, and others of that kind are to be distilled by ashes in that heat, and so long, until they will no more ascend, and that the Water and Air have ascended, and the Earth aboad in the bottom, afterwards by the fire, doth the fiery Element ascend. Tis to be observed in this place, that albeit the four Elements are separated, yet notwithstanding there do yet remain in the Earth, four Occult Elements, as being fix, as in the *Caput mortuum* of Vitriol, the which you must sublime with *Sal Armoniack*, and so will an Oyl proceed forth, in which the Water and the Fire are, and the Earth it self remains Substantially; Separate them wch have ascended up, and the Water will ascend again, and the Fire will abide in the bottom, thus also is it to be understood of Tartar, and Salts. Now although there are many more Separations of liquors, yet we shall make a larger declaration of them, where we speak of Transmutations; for it is to be observed that there are more Elements in a Corrosive Earth, then in Ashes; Therefore the Separation is to be made by Sublimation, as we shall demonstrate elsewhere.

of

*Of the Separation of the Elements  
from Glasses, and such things  
as are Glassy.*

**T**hat which we have set down afore concerning the resolutions of Marcasites, the same is to be understood in this place about Glases, and is principally to be considered, viz. that they be calcined with Sulphur, as the stones were; then afterwards washed, and be dissolved with Salt-Peter and *Aquafortis*, &c. as we have mentioned afore, &c. Their Elements are likewise to be known by the colures, in the distillations of them, not as they shew themselves to the sight; and thus much for them.

*Of the Separation of the Elements  
in fix Bodies.*

**T**HE Separation of the Elements of fix things, is made by sublimation, as we teach of Salts and Liquors, but yet with this difference, that they are to be calcined with Salt-nitre, and to be sublimed afterwards; And although there are many other things not set down in this place, yet neverthelesse tis to be understood, that the Separations of all Bodies are to be made, by these thus mentioned ten ways. Moreover as to the Separations of the four Elements, tis to be observed that each of them may be Separated again, viz. the Fire as fire, the Air as air, the Water as water, the Earth as earth, as it followes concerning their Peculiar Separations.

of

### Of the Separation of the Fire.

**Y**OU are also to know, that from the Element of Fire may be Separated four Elements after this manner, when the Fire is most violently enkindled or ascends, receive it in a Recipient, or Glasse-vessel, wch shut exceedingly well, and set it in horse-dung for a month, and thou shalt find in that one Element, four Elements; the wch do thus with, open the vessel, put a Receiver there-to, so the vapour, or Air will ascend into the receiver; then afterwards, destil that which remains by a B. so the water will ascend, then by an heat of ashes, the fire will ascend, and the Earth will abide in the bottom; as to the virtues of these Element, what they are, and why they are in this place thus described, we shall explain more at large in other Books.

### Of the Separation of the Air.

**H**AVING received the Element of the Air into a firm glasse, and shut it with Hermes his Seal, tis to be exposed and directed or, turned at the Sun, for an whole summer; the Air is by the circulation changed into moisture, or Water, daily encreasing more and more. Thou shalt separate this quantity on this wise, viz, let it be putrified in horse-dung for four weeks, afterwards destil it by B. as you did the Fire; Its virtue shall be spoken of, more largely in another place.

of

### Of the Separation of Water.

**T**His being put in a glasse top-ful, and not the least space empty, let be shut with Hermes Seal, and set at the warm Sun for a moneth, that it may daily have such a heat as if it would boil, but by reason of the fulness of the glasse it cannot; which time being past, putrefie it for four weeks, then open it and destil it by an Alembick of three quils or beaks, by this way are the three Elements, Separated and the Earth of that Water abides in the bottom. The nature of this is laid to be of very much virtues in many cases.

### Of the Separation of the Earth.

**T**He same process is to be observed with the Earth, as was with the Water, except onely the distillation, for this distillation is like to that which is made or done in the fire, and is perfected by the same way. There is many a reason of our setting down this Separation of the Elements, in this place; not only because tis very profitable in Philosophy; but tis so in Medicine likewise. We have now abundantly enough written of the Separations of the Elements, and although more might be mentioned thereof, yet it is not so very necessary.

Now we will declare the Separation of the Pure, from the Impure, according to our determination and purpose. The which indeed is done after the self same way as we teach of *Arcana's* and *Aurum potable*, and therefore not to be brought in here, although that

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proceſſe is not from its very beginning, altogether the ſame with that which is let down about *Arcana's* and *Magifteries*, yet nevertheleſſe I do at the end aſſume, and follow the ſame way of Preparation by Separation of the Element, forasmuch as that here in this place, thoſe Elements are to be Separated, after that each of them is purged from the defilements that are therein; ſo that no deformed thing or impediment may proceed from them, which otherwiſe might eaſily be.

*The end of the Second and Third Book of the Archidoxis, of the Separation of the Elements.*

T H E

T H E  
Fourth B O O K  
O F T H E  
ARCHIDOXIS.

*of the Quinteſſence.*

**W**E have formerly mentioned the Quinteſſence that is in all things; now we are (here in the beginning of this Treatiſe) to conſider what it is; The Quinteſſence therefore, is a certain matter Corporally extracted out of all the things, which Nature hath produced; and alſo out of every thing that hath a life in its ſelf, and is ſeparated from all impurities and Mortality, is moſt ſubtilly mundified, and likewiſe Separated from all the Elements; from hence it is evident, that the Quinteſſence is as if it were the Nature, Power, Virtue and Medicine, ſhut up and imprifoned heretofore in things, but is now free from its dwelling place and extraneous incorporation; the ſame *Q. E.* is the Colour, Life, and propriety of things; tis a Spirit like the Spirit of life, with this difference, that the ſpirit of the Life of a thing is permanent, but of man mortal; from whence may be underſtood, that a Quinteſſence cannot be extracted

from the flesh or blood of a man; and that for this reason, because the Spirit of Life, which also is the Spirit of Virtues, dies, and the life exists in the *Soul*, which then afterwards is not in the substance. By the same reason also, even the *Animals*, because they lose their Spirit of Life, are therefore wholly mortal, and afford no Quintessence; for the Quintessence is the Spirit of the thing, which verily cannot be so well extracted out of things sensible, as out of in-sensible things; Now, *Baume* hath in it self a Spirit of Life, the which is its Virtue, Power, and Medicine; and although it be separated from its *Root*, yet notwithstanding the Life and Virtues are therein; for this reason, because that is a fix Predestination: Therefore the Quintessence may be extracted therefrom, and be also Conserved with the life thereof, without Corruption, as a thing eternal, according to its Predestination: But now, could we but extract after this manner, the life of the Heart, without corrupting it, even as is possible for us to do, out of things insensible, without doubt we might be capable of Living perpetually without the knowledge or feeling of Death, and Diseases; the which thing is impossible for us to do. And therefore we must expect to die.

Whereas therefore, the Quintessence is the Virtue of the things; we must in the first place tell you, in what form the Virtue and Medicine is in things, and that on this wise; *Wine* contains in it self a great Quintessence, whereby it hath very wonderful Operations; yet notwithstanding there is not so much of the Operation, as of the *Wine*, as is evidently apparent: If *Gall* be cast into Water, it makes it all bitter, although the *Gall* be not the hundredth part of the quantity of the Water; So the smallest portion of *Saffron*, will tinge a great deal of Water; all which doth not therefore become *Saffron*. Thus in like sort is it to be understood of the Quintessence, its quantity is very little, and lodgeth as a

Guest

Guest in Wood, Herbs, Stones, and such like; The residue is a mere absolute body; the which we write of, in the Book of *The Separation of the Elements*. Nor are we to dream that the Quintessence is a certain fifth Essence, above the Elements, when as even it it self is an Element. Likewise some or other may suppose, that the *Q. E.* is a Temperate Essence, viz. neither Cold, nor Hot, nor Moist, nor Dry, for verily it is not such. For there is nothing that consisteth of such a temperature; for by it, it would be wholly alienated from the Elements; But all Quintessences, have a nature according to the Elements; as for example, the Quintessence of Gold hath a nature according to the Fire, the *Q. E.* of Lune, according to the Water, of *Saturn* according to the Earth, and of *Mercury* according to the Air.

But the reason why a Quintessence cureth all diseases, is not because of its temperature, but because of its implanted property, its great cleanness and purity, whereby it doth in a wonderful manner, alter and change the body into cleanness. For even as a spot or film is took off from the Eye, wherewith it was darkened afore, even so doth the Quintessence mundifie the Life in man. Neither doth it follow, that all essences must necessarily be of one and the same nature, mutually; No, nor are all the fiery natured essences of the self same Operation, by reason of their complexion; as for example, should any suppose that the Quintessence of *Anacardes* hath the very like self-same operation, as the Quintessence of Gold hath, because both of them are of a fiery nature, he would be extremely mistaken, because the Predestination and disposition, causeth the diversitie of virtues; for even as every *Animal* contains in himself the spirit of life, and yet for all that, they have not all of them the very same like virtues, because they all consist of flesh and

D; blood,



blood, but one differs from another, as in taste, in its virtue; even so is it with the Quintessence; one which doth not receive its virtue from the Elements simply understood, but from the propriety existing in the Elements, according to our discourse, in the Book of the *Generation of Things*.

Thence it comes to passe that some Quintessences are *Stiptick*, some are *Narcotick* or stupifying, other some *Attractive*, others cause sleep, others are bitter, sweet, rower, benumbing, and some are renewers of the body into youthfulness, others conceive it in health, purge it, bind it, &c. the virtues of which Quintessences are innumerable, nor can they be reckoned up here, but yet a Physitian should know them very well.

When therefore the Quintessence is Separated from the not-Quintessence, as the Soul from its body, and that it be taken inwardly into the body; What infirmity is able to resist so noble, pure and potent a Nature? or to take away the life from our body, death excepted, *viz.* the Predestinated time which Separates our Body and Soul, as we teach in our Book of *Life and Death*. We are also to consider in this place, that every Disease requireth its Peculiar Quintessence; although we teach some that are fit for all diseases. But by what reason that comes so to passe, shall be taught in its proper place.

Furthermore we testifie, that the Quintessence of Gold is as to its Quantity, exceeding small; and the residue of it is a seprous body, in which there is remaining neither sweetness, nor sowerness, nor any power or virtue besides the mixion of the four Elements. And this secret we ought not to be ignorant of, in the least, *viz.* that the Elements themselves; cannot without the Quintessence resist any disease, but are able to do onely thus much, and no more then thus, *viz.* to heat or to cool,

cool, without any kind of virtues; as our case the disease be *hot*, it is driven out by Cold, but not by that *frigidity* as is destitute or void of Cold virtues, as water and snow, the which two though sufficiently cold, yet there is no Quintessence in them, by whose power and virtue the disease may be expelled. On this account the body of Gold is, of itself, invalid; But its Quintessence onely, existing in that body, and in its Elements, yeelds those virtues therein hidden; so likewise is it in all other things, tis their Quintessence onely that cures, heals, and ringeth the whole body, as Salt doth excellently season any food; The Quintessence therefore, is that which gives colour, such as it is; also virtue; and if Gold be spoiled of its colour, it doth likewise loose its Quintessence. The same is to be understood of the other Mettals, that when their Colours are removed from them, they are then robed of their natural virtue.

The like is it in Stones and Gems, as the Quintessence of Coralls is a certain farnesse with a redness, and the body of them is white; Likewise the Quintessence of the *Smaragdine* is a green juyce, and the Body of it is also white. The same is to be supposed of all the rest of the stones, *viz.* that they loose their nature, essence, and proprieties together with their colours, as we teach peculiarly in their *Extractions*. The same is to be likewise understood of Hearbs, Plants, and other growing Products. In like manner of flesh and of blood, from which there can be no Quintessence extracted for the reasons afore rehearsed; but yet notwithstanding there may be a certain similitude of a Quintessence extracted by us there-from; after this manner; a piece of flesh hath life in it self even yet, because the flesh is as yet furnished with its whole nature and virtues; and therefore there is a life in it, which although it be not the true life, is nevertheless a pre-

serv'd life, and that so long until it putrifies. And therefore this difference is to be noted, whereby dried Herbs, and such like, are to be accounted of, as was spoken of *Flesh*. For, that green Spirit, that is their life, is perished from them. So then *dead Things* may be taken for a *dead Quintessence*, even as *Flesh* can emit from it self all its virtues, peculiarly separated (into one part) from its body: So also is it with *Bloud*, and dried *Herbs*. Which indeed, though they be not *live Quintessences*, yet do they demonstrate, how even a *dead Quintessence* discovers some Virtues. But, *Metals* and *Stones* have in them a perpetual Life and Essence, nor do they Die; but as long as they are *Metals*, or *Stones*, so long also doth their Life endure; therefore also do they exhibite *perfect Quintessence*, which may in like manner be extracted from them.

Moreover, we are to see by what way the *Quintessence* is to be extracted: verily, there be many wayes, some are made by Additions, as by the Spirit of Wine; others by *Balsamites*; some by the Separations of the Elements; and by many more several wayes which we shall not here reckon up particularly.

But, whatsoever way 'tis done by, the *Quintessence* must not be extracted by the mixtion or addition of things inconvenient, and unsuitable; but the Element of the *Quintessence* is to be extracted alone from the Separated body: and likewise by such a Separated body as is extracted. There are many wayes to be found by which the *Quintessence* may be extracted, viz. by Sublimation, Calcination, by Strong Waters, by Corrosives, by Sweet, by Sower things, &c. and it may be done any kind of way: But this also is to be noted, That every thing that hath been admixed to the *Quintessence*, by reason of the necessity of the extraction, that same thing is to be extracted again therefrom, that so the *Quintessence* may remain alone, without being  
polluted,

polluted, or permixed with any other things: for it cannot possibly be, that the *Quintessence* can be extracted from *Metals*, and especially from *Gold*, (for that cannot be overcome by it self) without the using of some fit Corrosive, that may be again Separated therefrom afterwards. So Salt, which was Water, is again extracted from the Water, so that this Water is void of Salt. But now this is to be considered, that 'tis not every Corrosive that is fit for this work, because they cannot all of them be separated; for if *Vitriol* or *Alum* be permixt with Water, neither of them can be Separated therefrom afterwards, without detriment or corruption, but they leave behind them a share residue; and that for this reason, because they are both Watery, and there's made a concurrency, or meeting of two likes; the which ought not so to be in this place: Therefore diligent heed is to be used, that you take not a Watery body to a Watery, or any Oily body to an Oily, or Resinous to a Resinous body; but verily, the Contrary ought to separate the *Quintessence*, and to extract it, as Waters extract the *Quintessence* of Oily and Oleaginous bodies, (as is mentioned of the *Metals*) and Oleaginous things, the *Quintessence* of Watery bodies, as we may learn of the *Quintessences* of Herbs, &c. So therefore, after the Separation, and extraction of the *Quintessence*, the Corrosives are to be again Separated, which will easily be done; for Oyl and Water are easily separated, but Oyl from Oyl not so; nor can Water be separated from Water, without permixing each with the other; the which thing being left, may bring to the *Quintessence* a most great losse, for the *Quintessence* must be clear and undefiled, and must be gathered without the permixion of any thing whatsoever, that it may have a Uniform substance, whereby it may be able to penetrate the whole body; for, the subtilty and virtues thereof; cannot be found out fundamentally; no more  
then

then its Original, *viz.* from whence it first proceeded, can be fully known. For it (*viz.* the Quintessence) hath many degrees; One against Feavers; as the Quintessence of Opiales; One against the *Hypofartha*, or an *Hydropical* distemper, as the essence of Tartar; One against the Apoplexy, as that of Gold; One against the *Epilepsy*, as that of Vitriol; the number of which is even infinite and unsearchable by experience. 'Tis therefore worthy the highest Consideration and diligence, that to every Disease, its true enemy may be assigned; for so Nature will give an incredible assistance; the which we will make a better Declaration of in what follows. We cannot speak of the Degrees thereof, in such a manner as is the assignment of Degrees to simple things in Medicine; the reason is this, because there can be no Comparison of the degrees of a Quintessence, to the degrees of Simples, nor indeed may be; but when they are exalted, the excellency and virtue of one, is found to be greater, then that of another, and not the Complexion; Nor is it to be conceived, That the Quintessence of *Anthos*, is hotter then the Quintessence of Lavender; or the Quintessence of *Venus*, dryer then the Quintessence of ☾; but the degree of any thing is to be discerned, by the great and more excellent virtues that it hath, *viz.* after this manner; The Quintessence of Antimony cures the Leapy, the Quintessence of Corrals drives away the *Spasm* and *Torsions*, or *Gripings*. But now to know which of these is the better and higher graduated, there can be no other judgement of it then thus, *viz.* That the Quintessence of the Antimony is higher and more excellent, and that for this reason, because the Leapy is a more grievous infirmity then the Cholick is, with all its appurtenances; and therefore answerable to the propriety that each hath against divers Diseases, are the degrees thereof to be considered: yea, also in one and the very same

same Disease; for so in the Leprosie, one essence is more powerful to cure it then another; for the Quintessence of *Juniper* expels it, and the Quintessence of Amber-greece, and the Quintessence of Antimony, and the Quintessence of Gold: Now although that all these Four Essences will cure the Leprosie, yet notwithstanding they do it differently, nor do they consist (as to the Cure thereof) in one and the same degree; for the essence of *Juniper* expels this Disease by a most high Repurgation and cleansing, which it brings into the blood, and consumes the Venome so, that it is not so perceptible; and therefore to be accounted in the first degree of that Cure. The Quintessence of the Amber-greece takes away the venome also; and doth more, for it mundifies the Lungs, Heart, and Members, subject to the Leprosie; and therefore the Second degree is attributed thereunto. The Quintessence of Antimony doth go yet further then the Two aforesaid virtues, mundifies the skin, and acuates and renews the whole body, after a wonderful manner; and therefore obtains the Third degree. But the Quintessence of *Sol*, doth even alone accomplish all these Operations, and radically takes away all the signs of the Leprosie, and so renews the body, even as Honey and Wax are mundified and purged from their Comb; on this account it possesseth the Fourth degree.

By this kind of way, are the degrees of Quintessence, to be known, and distinguished from one another; that is, which of them is more high, or more excellent. Besides Simples are to be known by their Properties; for as is their Propriety in the Simple form, such also is their Quintessence; not sluggisher, but much more powerful and excellent.

Moreover, we must likewise know the differences of the Quintessences; for some of them do very much serve for the Liver, to resist all its Diseases. Some for the

the Head, others for the Reins, some for the Lungs, othersome the Spleen, and such like; Likewise, some do operate only in the blood, others in the Phlegm only; some upon Melancholy only, others upon Choler; othersome have their Operations in the Humors only, some in the Spirit of Life, some in the Nutritive Spirit; some Operate in the Bones, othersome in the Flesh, some in the Marrow, others in the Gristles, some in the Arteries; some also there are, that Operate against some Diseases Only, and against none else; as, against the Palsie, Falling-evil, Contracture, against Fluxes, the Dropsie, &c. Some also are found to be *Narcoticks*, others *Anodine*; some *Sominiferous*; some *Attractive*, *Purgative*, *Mundificative*, *Incarnative*, *Conformative*, *Regenerative*; and some *Stupefactive*, &c.

Othersome there are to be found, that *Renovate*, and *Restore*; that is, such as transmute the Body, Blood, and Flesh; Othersome for the Conservation of the *Duration*, or Prolongation of the Life; some for the Retaining and Preservation of Youthfulness; some of them work by Transmutation; and some by enkindling, or stirring up. Moreover, this is likewise to be understood that some Quintessences have a Specificall form, others an Appropriated form, others an Influential, and others a Natural form. Briefly, there are many more virtues that they are endued with, which we are able to describe, and their Operations in Medicine, are exceeding admirable and unsearchable, and that variously; for some Quintessences will make a man of 100. years old, like to one of but 20. years of age, and that by their own Vertues and Power. And now, what man is able to search out the Original of so great a Myserie? Or to find out, from whence the first matter do naturally spring? It is at the pleasure of our great Supream Creator, either to make them so, or to appear. For, who shall instruct us to know, what the virtues

virtues of the Quintessence of Antimony are, by which the old Hair is cast off, and new springs up in its room? Likewise, why the Quintessence of *Bawm* roots out the Teeth, and eradicates the Nails of the Hands and Feet, and causeth new ones; and the Quintessence of *Rebis*, rubs or scours off the skin, and renews it? But the Quintessence of *Celondine* changeth the body, renewing it into good, and better; just so as fresh Colours renew a Picture. There are far more Properties then these, which we omit in this place, and reserve them to be declared in their proper Chapters.

And now at last, How can it be possible that we can relinquish and neglect that noble Philosophy and Medicine, seeing that Nature affords unto us such wonderful experiments, both in, and from them; yea such, as the other Faculties are destitute wholly of, for that they are placed in a meer Cavilation. And why should not this strange Operation be very pleasing unto us, *viz.* That the Quintessence of the *Carlise Thistle* takes away the Powers of one man, and bestows them upon another that useth it. Likewise, that the Quintessence of Gold inverts, or turns as 'twere, the whole Leprous body inside outwards, and so washeth it as an *Intestine*, or *Entrals* are washt in the Shambles; and doth likewise remove the Scabby Skin & make a new one, and loosneth the *Organs* of the Voice, and takes away the whole Leprous Complexion, and produceth such a one, as if he newly came forth out of his Mother. Now therefore, wee'll apply our mind to the making of those *Quintessences*, and direct you the Way of their Extractions or Compositions; to this purpose, we will endeavour to declare them in a just due order, together with their Appurtenances, *viz.* One way for *Metals*, another for *Marcasites*, another for *Salts*, another for *Stones* and *Gems*, another for *Burning things*, another for *Growing things*, another for *Spices*, another for *Comestible* and *Poteable*.

*Portable things.* But yet, you are to take notice in the Practick part of *Quintessences*, That the *Theory*, and a good knowledge of Natural things, is requisite; but yet notwithstanding *Theoretically*, viz. of the Proprieties of things to natural Diseases; Neither are we to be Ignorant of the difference between a *Quintessence*, an *Aurum Potabile*, *Arcanaes*, *Magisteries*, and others of that kind, viz. thus; A *Quintessence* cannot be again reduced into its body; but *Aurum Potabile* may be again transmuted very well into its *Metallick* body; and therefore the virtues that are in a *Quintessence*, are far more noble then in other things.

But now, in our thus Discourfing of the *Quintessence*, the difference in respect of the one and the other, is to be known; and also what that difference is: And although we have sufficiently explained it afore, yet the *Practick* allures and calls us some other way, by which said way, the condition and nature of the *Quintessence* may be found out. For although they do not appear in the form of a *Quintessence*, nor are made after the same manner, nor consist in one Element alone, as a *Quintessence* ought to be; yet nevertheless 'tis to be understood, that as to the *Quintessence* of those things, it is more then so, as to be called a *Quintessence*; and is rather to be styled a certain *Arcanum*, and *Mysterie*; concerning which, more should be written then we have written of a *Quintessence*. But whereas we have declared it in the Books of *Paramyrum*, we shall passe it over in this place. The number of the *Arcanaes* and *Mysteries* of this same *Art* is infinite and unsearchable, and many are the wayes thereof, that we meet withal, and which require the attentive heed of a mans quick-wit ingenuity. But yet, amongst all this number of *Arcanaes*, we will here rehearse *Four*. The First therefore of those Secrets is, *Mercurius Vita*; the Second is, the *Prima Materia*, or *first matter*; the Third is, the *Philosophers*

*losophers Stone*; the Fourth is the *Tincture*. And although these *Arcanaes* are, as to their revealment, rather *Angelical* then *Humane*; yet nevertheless we will not greatly fear, or doubt of them, but will rather endeavour to search out the wayes of Nature; and even all that which hath proceeded from Nature, may in my opinion, be also natureally understood. We do therefore profess concerning *Mercurius vita*, that it is not a *Quintessence*, but an *Arcanum*; because there are in it, many virtues and powers, which preserve, restore, and regenerate; as we write in our Book of *Arcanaes*. So likewise *Prima Materia* doth not onely operate upon living bodies, but also on dead bodies after the same manner, more then can be imagined to be done naturally. In like manner doth the *Philosophers Stone* show its efficacy, the which tinging the body, doth release it of all diseases, even as each of the Metals are purified from their Impurities. So also is it with the *Tincture*, the which doth as well transmute the disease into health, as it doth  $\text{D}$  into  $\text{O}$ . These things, yea and others to, do *Magisteries* and *Elixirs* accomplish, and *Aurum potabile*, each whereof are treated of in their proper books.

### Of the Extraction of the Quintessence out of Metals.

NOW then we will in a few words, finish the Extraction of *Quintessences* from Metals; for many men have (in our time) attempted and experienced very many things in them, and have met with many things that have as it were, even constrained them to enter upon other (and those various too) wayes.

Concern-

Concerning Metals. Therefore this is to be understood, viz. that they are to be divided into two parts, viz. into their Quintessence, and into their Body; both which are liquid and potable, and will not be permixed together: but the impure body, turns forth the Quintessence to its superficies, even as the Colostrum, or cream is Separated from the milk. By this way are made two fatnesses, or viscous liquors out of Metals, the which liquors are to be Separated. As for the fatness of the Body, is alwayes white, even of all the Metals; but their Quintessence is coloured, even as we have explained it before; concerning the seven Metals, they likewise have all of them the same process, and is this.

The Metal must be dissolved into a Water, then afterwards, must this solution be distilled by a B. and be abstracted or drawn off, and putrefied so long until it be reduced into an oyl, the which oyl must be distilled out of small Glasse-Cucurbites by an Alembick, and one part of the Metal will remain in the bottom, let the which be again reduced into an oyl as before, and be distilled so long, until all the Metal shall ascend, then let it be again putrefied for a Moneth, and at length be again distilled with a gentle Fire, and the vapours will ascend first, and fall into the Receiver, the which vapours remove; Then there will ascend two obscure colours, one white, and the other answerable to the nature and condition of the Metal, and when they shall be wholly comeover, they become Separated in the Receiver. So that the Quintessence remains in the bottom, and the white colour of the Body swims at top. Separate these two by a Separating-Glass and put your Quintessence in another Glasse, and pour thereto some Purified Burning Wine, which let remain so long therewith, until it, viz. the Wine be plainly acuated, then let it be strained or Separated from

from the Quintessence, and more fresh be again poured on; this do so often till you perceive no more Acuity or sharpness. Then at last, powr on Water twice distilled; wherewith let it be washed and brought unto its sweetness, then keep it; by this way is prepared the Quintessence of Metals. But as for the white Colour of the body if you reduce it, you shall have thencefrom a white Malleable and Metallick body; the which cannot be known, viz. under what species or kind it is contained. Many other wayes are to be found for the Extraction of a Quintessence, which we shall be silent in, because we account them not for true extractions of Quintessences, but onely as transmutations, in which there is no Extraction made or used.

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### Of the Extraction of the Quintessence from Marcassites.

There are also to be found, various ways as to the Extraction of the Quintessence out of Marcassites, but yet we cannot in the least account them for true Quintessences. And although they be of a greater virtue then their Quintessence is, as we teach, & discover of Arcanaes, Magisteries and Elixers; Yet notwithstanding the way and manner that we here use, in extracting the Quintessence from all Metallic Marcassites, is like to the true extractions of the Metals. And whereas we said before, that the Quintessence is the most supream virtue of things, and do yet for all that aver the contrary in Arcanaes, viz. that they are greater then the Quintessences themselves are; the reason is this, because all Arcanaes contain in them the Quintessences, and are reduced further, to such an acuity and subtilty, that they do receive

ceive thereby a far greater virtue then the  
essence.

The same points also may be, by reason of their Ap-  
propriate and Specifick faculty. The processe there-  
fore of the Extraction of the Quintessence out of *Marca-*  
*sites* is thus.

Take of a *Marcasite* ground most exceeding small, one  
pound; of the eating Water, two pound; being permixt  
together in a *Pellican*, let them remain in digestion two  
or three moneths, and they will be reduced into a li-  
quor; distil this liquor by the Fire, wholly, and it will  
come over in an oyl, the which thou shalt putrefie to-  
gether in a Belly or Dung, for a moneth, then distil it  
as you did the Metals, and there will likewise two  
colours ascend, as did from the Metals, one colour  
white, the other the true colour of the Quintessence;  
leave the white, except it be of *Bismute*, or a white *Mar-*  
*casite*, and then you shall know them from each other  
by the thicknesse. Take the undermost and reduce it  
to its sweetnesse, as was afore spoken of the Metals. On  
this wise then hast thou Extracted the Quintessence out  
of *Marcasites*, without any corrupting of their powers  
and virtues.

Of the Extraction of the Quintessence out  
of Salts.

THE manner of Extracting the the Quintessence out of  
Salts is done by a peculiar way, that so their vir-  
tues may not be diminished, viz. on this wise.

Take Salts, The which you must Calcine excellently  
well; but if they be volatile Salts, burn them; after-  
wards let them be resolved into a Tenuity or thinness,  
and be distilled into a Water, put this Water in pu-  
trefaction for a moneth, and distil it by a B. and there  
will ascend a sweet water, the which throw away.

That

Which will not ascend, set again in Digestion for  
another moneth, and distil it as before; and do thus so  
often, till there be no more sweetness perceived;  
for by this way, hast thou now the Quintessence of Salt in  
the bottom; from one pound of Burnt or Calcined Salt,  
thou wilt scarce have two ounces. Half an ounce of this  
Salt Extracted on this wise (suppose common Salt) doth  
season meats more then half a pound of the other, for  
here is onely the Quintessence present, and the Body is  
abstracted thence-from, by the liquid Solution.

By this way is the Quintessence of all Salts Separated.  
But it is to be extracted from *Allum* and *Vitriol*, by ano-  
ther way; thus, They do not admit of a Calcination, e-  
ven to fusion, as Salts do; and therefore it is Expedi-  
ent, that after their Calcination, you burn them, and  
resolve them according to the Rule of Practice; and af-  
ter that they be resolved, powr on again the Waters  
that proceeded from them, and proceed on, according  
to the Process given of Salts; for much of the Essence  
ascends with the moisture, the which doth again thus  
reside at the bottome in the Composition and Putre-  
faction, and so come together into one.

Of the Extraction of the Quintessence out of Stones,  
Gems and Pearls.

THE manner of extracting the Quintessence out of  
Stones, Gems and Pearls, (the Process of all which  
is one and the same) is the most excellent of all, and  
is as to the Operation thereof, very Subtile and Indus-  
trious; very, very little is the quantity of that *Quin-*  
*tescence*, which is to be had out of *Gems*, and by how  
much the subtiler and purer the *Gem* is, so much the  
lesser is the Quintessence thereof; tis scarce worth while  
to Extract the Quintessence from gross, great & vile or  
base Stones, for they have but little virtue in them, and  
therefore also have but very little *Quint.* to come forth

of the same. The Quintessence thereof is this.

Take Gems or *margarites*, or Pearls, beat them into pretty big pieces, not into a Powder, and put them in a Glasse, and pour thereto the *Acetum* of the Roote, or Radicated Vinegar, so as to overtop it the breath of four or five fingers, and let them be digested in a horse-belly for a whole moneth, which being done, the whole matter will appear liquid; the which thou shalt extract with other Radicated Vinegar, and shake and mix them well together; so the Vinegar receives into itself the Colour of the Stone. The Coloured Vinegar must be poured out into another Glass, and pour on more Vinegar as before, so often as there comes any Colour; now in that Colour is the Quintessence contained, the residue is the Corporality. Take therefore the Colours, or tinged Vinegar, and boil them very gently even to dryness, then afterwards wash it often with distilled Water, until it be made sweet, as above said: Then let this powder be dissolved upon a marble; thus shalt thou have the Quintessence of Gems and Pearls; but this is to be noted in the Colours of Pearls, that they are resolved into the Colour of thick Milk, and the Body of them is Sandy and viscous; and thereby may the one be known from the other. The same is it also with Crystal, its Quintessence appears at top, a certain Viscous Body remaining, by which the sufficiency or compleatness of those kind of Extractions may be known.

of

Of the Extraction of the Quintessence out of burning things.

ALL such things we call burning, as are not used for food or drink, and do naturally burn, and feed the fire in their Bodily Substance. The Process of the Extraction of their Quintessence is this. Take the Body, cut it exceeding small, and put it into a Glazed Pot, and fill it up, and close it firmly with the Seal of Wisdom, that so it breath not out, burn it in a Circulatory Fire for twenty four hours, so as to abide in an equal Heat, and the Pot to be glowing like the Coals: Then take it out of the Fire, and putrefie it in Dung for four Weeks, then distil as much as will ascend; Let this be put in a Horse-belly to distil off all the moisture therefrom, and be set again to putrefie, until there come out no more moisture, then at length the Quintessence of that which thou hast received, and at first took out in thy Receiver, remains in the bottom; after this manner is the Quintessence to be Extracted out of all things that contain in them Oyl, or Rosin, or Pitch, or such like, as out of Turpentine, Fir-tree, Juniper, Cypress, &c. Likewise out of all Seeds, Fruits, and such like.

Moreover you are to note, that there are also far more waies and kinds of Extracting the Quintessence from them, by which it comes forth very Odoriferous, Subtile and cleer; but those waies are not Extractions of the Quintessence, but certain Magisteries of those same things, by which some part of the Quintessence doth in the Permixon together, ascend upwards: But yet it is not a perfect Quintessence, for the Essence of Woods is a certain fatness or Rosin, and thick substance, and is not therefore extracted in the form of Magisteries; but the cause hereof is this, viz. the Quintessence



of the Turpentine Tree healeth Wounds; but if it shall be extracted after the aforesaid manner, of other *Magisteries*, it doth not Cure them, because it hath not in it the *basis* and foundation of the Quintessence; For verily *Magisteries* are on this account distinguished from Quintessences, because they only concern and respect the Complexions and *Four Elements*, the which is not the nature of Quintessences; Likewise they receive, or have it Spiritually, and not Materially in its proper Essence; as appears in the *Chapters*.

*Of the Extraction of the Quintessence out of Growing Things.*

**S**uch we call ( in this place ) *Growing Things*, that fall off and grow again, as Herbs, Leaves, and such like. And for the Extraction of the Quintessences of them, there are various wayes found out, by the addition of other things; but they ought to be extracted without the mixture of any thing; and so, as to retain their Taste, Colour, and Odour, and that they may be increased in them, and not diminished. So if the Quintessence be extracted out of *Musk*, *Ambergreece*, and *Civet*, their bodies do stink afterwards, so that they are worth nothing, either in Taste, Odour, or Nature. The like is to be understood of all the rest of that kind, as to the Extraction of the Quintessences. But we will not discourse of *Musk*, *Ambergreece*, or *Civet* in this Chapter, because we write peculiarly of them elsewhere; and we treat at present of *Growing Things* only: as the *Lilly*, *Spike*, *Leaves*; for the Extraction of the Quintessence of which, this *Process* is to be observed.

Take of *Growing Things*, bruise them exceeding well, and put them into some fit Vessel, the which set in a Horse-belly for four weeks; then Distil it by *B.* put them

them again into Horse-dung for eight dayes, and let them be again Distilled by *B. M.* So, the Quintessence will ascend by the Alembick, but the body will abide in the bottom. If there should ought of the Quintessence have remained in the bottom, it must be further putrified, and be proceeded with as before. Then take this Distilled Water, and put it again to this *Growing Body*, and so let them be digested together in a *Pellican* for six dayes; then the Colour will be thick, the which abstract by *B. M.* and the body will go away, and be severed, the Quintessence remaining in the bottom; Separate this ( by a *Retortive process* or pressing ) from the *feces*, and then digest this Quintessence four dayes; by this means thou shalt have it perfect in its Odour, Juyciness, Taste, and Virtue, and of the Consistency of a thick substance.

*Of the Extraction of the Quintessence out of Spices.*

**W**E will now teach the manner of Extracting the Quintessence out of *Spices*; as *Musk*, *Civet*, *Camphire*, and such like; First of all, the Quintessence must be reduced into another form, and then at length be separated therefrom; and in that same separation is the Quintessence found, as follows,

Take the Oyl of *Almonds*, with which mix an *Aromatic* body, and let them be digested together in a Glass at the Sun, their proper time, until they are reduced into a Paste; afterwards, let them be press'd out from their *feces*; after this manner is the body Separated from the Quintessence, which Quintessence is thus mixed with the Oyl; and is to be Separated therefrom on this wise.

Take rectified *burning Wine*, wherewith mingle the aforesaid Oyl, and leave them in digestion for six dayes;

afterwards let them be distilled by Ashes, and there will ascend the *burning Wine*, and with it the *Quintessence*, and the Oyl will remain in the bottom, without any remaining of the *Quintessence*. Last of all, let this *Wine* be Distilled by *B. M.* and the *Quintessence* will abide in the bottom in the form of Oyl, and Separated from all the like Additions.

*Of the Extraction of the Quintessence from Comestible and Potable Things.*

**T**he *Quintessence* of things *Comestible*, is to be no otherwise, then in a like form with that wherewith we are fed; as with *Flesh*: for the *Quintessence* of *Comestible Things* is the best nourishment. And although no *Quintessence* can be drawn from *Flesh*, (as we said afore) yet nevertheless we are well able to Extract therefrom, as to its own being or essentiality, that which may be equivalent to a *Quintessence*; as follows.

Take a *Comestible Thing*, cut it in pieces, and put it into a Vessel, or great Jugg, very well luted, and let it boyl for three dayes; then afterwards strain out that which shall be in the Pot, and distil it by a *B.* So there will first of all ascend a certain wateriness, the which when it shall be all come over, the *Quintessence* will be left in the bottom. This is the highest Nutriment, beyond all the others that we can set down, or declare: and in respect of nourishing, it is like to a *Quintessence*. Likewise, the *Quintessence* may be Extracted out of *Potable things* sundry wayes; but this is the true *Process* which we account as the chiefest, fittest, and most profitable for this Work.

Take any *Potable thing*, shut it up in a Pellican, as it is with its whole substance, and digest it for a Month in horse-dung, but 'twill be the better to leave it so a year or more, and you shall find in the Pellican a certain

certain digested somewhat: Separate this same by a afterwards by Ashes; and lastly, by Fire. By this means shalt thou have *Three Quintessences*, which are in like manner in all *Potable things*, and that for many causes, as we set down more at large in the Treatise of their *Generations*.

These *Three Quintessences* thus extracted, and each of them put into its peculiar Vessel, the *two* latter are to be further digested, and then put into a *B. M.* and there will ascend more of the former *Quintessence*; this do so often until no more of the former doth ascend, and by this means are they very excellently well separated.

And whereas I have so briefly taught the *Quintessence* of all things, and the so short way of their Extraction, there's no cause for any to wonder at the hasty running of my Hand, or Quill. Because they are each of them well and sufficiently delivered so; nor are the *Quintessences* so succinctly, or briefly written of by us, but that the Work and Labour necessary thereunto is most evidently demonstrated: What need is there of many Writings to stir up a *nauseate*, both to our selves and Readers. For tis to be considered that *exercise* and *use* teacheth all things. But now, as to the wonderful virtues and faculties of the *Quintessence*, thus extracted after the aforesaid way, we have partly taught already, and shall more cleerly manifest (in the last Books) that which belongs to this Part of the *Archidoxis*: and so shall have abundantly enough discovered the *Quintessence* of all things. And although that many men afore us, have in various instructions and documents written some great matters of *Quintessences*, yet nevertheless we do not account of what they have written, as for a *Quintessence*; the cause whereof we have sufficiently disclosed afore. We perceive also by their Writings, that Verdigreecce, or greenness of Brass, was accounted by them the *Quintessence* of *Venus*, which is  
not

not so; but the *Crocus of Venus*, is the *quintessence* of *Venus*, which is to be thus understood; *Flos Æris*, or the flower of *Brass*, is a transmutation with, and partaking of the substance, is gross and subtile together, and is extracted out of all the *Venerean* Complexion, or out of the whole Complexion of *Venus*, and therefore it cannot be a *Quintessence*; but the *Crocus of Venus* is (as we have taught) the true *Quintessence*, for it is a *Poetable* thing, divided from the body without *Corrosion* and permixtion, tis very subtile; yea, more then I am willing to write down here, because I would shun prolixity. So likewise the *Crocus of Mars*, and the *Rust* thereof, hath been hitherto accounted for a *Quintessence*, but it is not so; But the *Crocus of Mars*, is the *Oyl of Mars*. Concerning these things, we set down more of them about *Transmutations*, in our *Philosophy*.

A *Quintessence* therefore is to be thus understood, *viz.* That it is no other thing but a certain Separation of the virtues from the body, wherein the whole Medicinal Virtue and Essence is; But as for the *Flos Æris*, and *Flos of Mars*, and many more such like, *viz.* What they are, shall be delivered in the place of *Magisteries*.

The like judgement must be had of the *Vegitables*, and *Herbs*, and such like, as of the *Metals*. And although we have set down very noble, and many virtues of the *Quintessence*; yet nevertheless we have recited but the smallest part of their Virtues and Qualities; but we have chiefly declared thus much, that these things may be somewhat understood; but as to the quality and quantity of all their Virtues and excellency, that is not done by us in the least. Hereby may be hinted unto us, the greatness of that power which is in our hands, and we but know how to use it well. Hence also is manifest the cause why man was Created, and all things in Earth made subject to him; Likewise why nothing, be it good or be it bad, proceedeth forth without a cause; the

the which we declare more clearly in the Book of the *Nature of Things*; for that fundamental, and *basis*, brings with it a faith strongly bent upon the Creator, and an hope of his Love towards us, as of a Loving Father to his Children; and therefore we must not snatch at every shadowy and vain Faith, but ought to behold God only, and Nature, and the Art of Nature. Wherefore good reason have we to invoak him only in this life, and for ever; and believe that only which we see so to be; and neither Receive, or Approve of any thing that doth not agree with Nature, but is besides the way thereof.

*The End of the Fourth Book, &c.*

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T H E

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THE  
Fifth BOOK  
OF THE  
ARCHIDOXIS.

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of Arcanaes.

**H**AVING spoken of *Quintessences*, We now come in order to write of *Arcanaes*, or *Secrets*. For as to these, we understand more to be herein, then is in *Quintessential* Virtues; wherein we are by experience taught, that there is a vast difference as to the great powerful Operations, by which are demonstrated unto us, as by most evident signes, which are better and more virtually profitable, and which are less virtuous. Therefore may we assume the one instead of the other for Medicine, according to the suitability of the thing. Indeed the Ancients have often judged *Arcanaes* to be *Quintessences*, because they saw them to be far more Subtile then the more-gross Substances; and knew that they Operated by the Subtilty of their Nature, after a wonderful manner. But this Errour of theirs proceeded not from their Reason and Consideration, but arose rather from the barrenness of the  
*Practick*

*Practick* part. For they had no knowledge of the determinate difference, and limited distinction of the degrees of high things, but accounted every higher, and highest degree, in the place of *Quintessences*. The which distinction notwithstanding must be not only known and defined by the *Practick*, but rather also from the Operations of Medicine.

Therefore, before we shall treat of *Arcanaes*, tis to be seen and known why they are so called, and what an *Arcanum* is, seeing it hath a Name so excellent and indeed full well deserves it. An *Arcanum* is so called, because tis incorporeal, immortal, of a perpetual life above all, or every nature, intelligible, and is as it were of a more then humane knowledge. Therefore *Arcanaes* being compared to our Corporeal bodies, are to be accounted of as incorporeal, and of a far more excellent Essence then ours, and of as much difference as is betwixt black and white; for they have a power of Transmuting, Altering, and Restoring us, as the *Arcanaes* of God, according to their proper induction, and Order.

And although there is not in our *Arcanaes*, an Eternity, or that Coelestial harmony, yet nevertheless they are (in comparison of us) to be adjudged as Coelestial; for as much as they conserve our bodies more then is possible to Nature, or can be searched out, and do Operate thereupon by their virtues, after a wonderful manner. And therefore these Natural *Arcanaes* are (as to what appertains to Medicine) to be so compared to our bodies, as the *Arcanaes* of God are to them. Neither will we be afraid to write that these *Arcanaes* are higher and greater then we our selves, and have a most great power of furnishing us with life, as shall be witnessed by those *Four* which we shall set down. Nor will we in the least Care for those vain empty Tales of those unprofitable slavish *Deiunculi*, [or Dwarf-like Divines] looking

looking upon them, to understand no more then the blind do see; So therefore, one is an *Archanum* in Essence; another is an *Archanum* of Nature her self; for an *Archanum* is the whole virtue of a thing, but excels it a thousand fold. Therefore we are able to discourse without fear thus, *viz.* The *Archanum* of a *Man* is the whole Gift and Virtue of that which he retains to Eternity; as we teach in another Book of this *Archidoxis*. Therefore an *Archanum* is to be understood two wayes; the one is Perpetual, the other is, as it were Perpetual. This, *viz.* as it were Perpetual *Archanum*, we judge to be like that which is Perpetual, according to the esteem and Predestination of it; But there are *Four Arcanae* only that we have known even from our Childish years, with the which wee' Compleat this *Book*, (and leave behind us a sufficient praise-worthy Memory) that so we may never forget them, praying to the most High God, that it would please him of his Mercy to grant that this our humane Flesh may arrive to many years, that so we may lay apart and erect a long and mild Rest for our Age, may faithfully hope in him, and by no means doubt, but that he (seeing he vouchsafed to assume the Humanity) will give unto us to enjoy it, that so we may not be at all frustrated in our Hope, the which *Grant* we firmly expect. Being therefore thus fraught with hope, we will in the first place declare what the difference between those *Four Arcanae* is, both as to the *Labour*, the *Art*, and finally, their *Virtues*. Besides, the *Final* and *Conclusive Knowledge* of the Virtues of every one of these is requisite, on this wise: In general, they do chiefly Conserve the body in Health, and drive away the Diseases therefrom, they exhilarate a Sad mind, and free it of all Pensiveness; they preserve from all Sickneses, and do happily conduct and guide the body on, even unto its Predestinated death, the which hath no limit, except by a diminishing

ing Consumption, as we declare in our *Treatise of Life and Death*.

And although that we have already declared their virtues in General, and their Nature; nevertheless they are very greatly and particularly different amongst themselves, in so much that they neither of them have an Operation alike, or do accomplish their Virtues equally, but are different both in manner and form, each of them having their proper and peculiar wayes; therefore the first *Archanum* is the *Prima Materia*; the second is the *Stone* of the *Philosophers*; the third is a *Mercurius vita*; and the fourth is the *Tincture*; for even thus in this Order we let down the *Practise* of them, after that we have expounded the manner of their Operation as followeth.

First of all therefore tis to be noted, concerning the First Matter, that it shews and gives forth its Predestination, (to which it is ordained) whole and intire, and such as is described, assigned or exemplified, from the first Original, even to the end. As for example, a seed gives out of it self, the whole Hearb with a Renovation of all its Virtues, and a consuming of the Old Essence. So that the Old Substance, Nature and Essence hath no more Operation; So therefore do we even speak of the First Matter, that we are born from One Seed as the growing Hearb in the Field, according to its growing Nature. According to the aforesaid example, doth the First Matter introduce a new youthfulness into a man, and assumes the Old no otherwise, then as a new Hearb ariseth from a new Seed, in a new Summer and Year.

The *Stone* of the *Philosophers*, wch is the second *Archanum*, perfecteth its Operations in another form, *viz.* after this manner, Even as the extrinsical Fire doth; by burning of the spotted and defiled Skin of the *Salamander*, make it so clean as if it were newly born; So likewise

with this Stone of the Philosophers doth purge the whole Humane Body, and cleanse it from all its defilements, by the introducing of new and younger Youth-like virtues, the which it adjoyneth to the Nature of a Man.

*Mercurius vita*, which is the third *Arcanum*, doth exhibit and shew its Operations to be such like as the *Halcion* or *King-Fisher* doth manifest, the which Bird is in its *Annual* season renewed, and clad with new Feathers. Even so doth this *Arcanum* cast off from a man, the Nails of his Hands and Feet, also his Hairs, Skin, & every thing that is thereto subject, and causeth them to grow up again, and renovates the whole body, as we spake afore of the *King-Fisher*.

But the *Tincture*, which we set down as the fourth *Arcanum*, doth manifest its Operations after the manner of *Rebis*, because it makes Gold out of Lunc, and the other Metals; for after the same manner doth the *Tincture* tinge the Body of Man, and takes away from him his Corruption, and Impediments, and transmutes all his parts into the highest Puritie, Nobility, and permanencie, &c.

How therefore can it be possible for us to depart from the Noble Medicinal Art, or from Philosophy it self, when we may evidently see their powerful Virtues, the which alone are the things that so confirm us, as to give unto them the greatest belief, and that deservedly; for we never inclined our minde to believe, Learn and imitate such Things as cannot be proved and confirmed by most true and most certain reasons, conjoyned with both Experience and Practise. If at that time wherein Christ did hang upon the Crosse, the *Sun* and *Moon* had not been affected with a kind of compassion, in so much that they were deprived of their light and obscured; and had not the Earth it self been also shook with a terrible trembling; and had not those other signes been manifested as to his birth, verily

ly nobody would now have believed in him; They now naturally teach us to See and Know him, that Jesus Christ is God, and that he assumed the Humanity. The like may be said of these *Arcanaes*, that they Make, and even Compel us to believe them, so as not to recede from them even till death; but rather strictly and daily to give thanks unto God with many liftings up of our Hearts. So, neither the *Eclips*, nor the ☾, will withdraw ought from us.

Now therefore lets come to the *Practise* and *Work* of those *Four Arcanaes*, by which we may be able to drive away the Accidents and Corruptions of our Youth, and rejoyce in them, even as our *Eternal Arcanum* rejoyceth in the Life Eternal, &c.

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### Of the Arcanum of the Prima Materia; Or, First Matter.

**H**AVING sufficiently spoken of the *First Matter*, whence it comes, and what it is; you are to understand that it is founded not only upon Men, but also all bodily Creatures; that is, upon every thing that is born of any *Seed*; From whence it may be Concluded, That (if it hath its Operation in any Created body, and perfects it) tis able to preserve the Trees from perishing by corruption, the Herbs from drying up, and also the Metals from Rust; the which is to be here in this place understood of Men and Beasts after the same manner. Therefore a Tree being now almost Consumed by Age, and daily tending more and more to its Corruption, nor by the Roots defect, nor by defect of Nourishment, but by the lack of its proper Virtue, may be renewed by its own *Prima Materia*, (even as we

have spoken of the Skin of the Salamander) and may attain even to another age according to its Predestination; yea, even to a Third, to a Fourth, and more; For this reason are the virtues to be bestowed thereon, viz. That the Corruption and Destruction thereof happening in long success of time, may be now and then renewed. The same is to be understood of Herbs, which endure and last but one year only, because their Predestination is no longer; for even they, yea when they begin to be dried up, are renewed by their *Prima Materia*, so as to remain green and fresh for another Annual Age, and a *third*, and a *fourth*, and further. The like do I also mean concerning brut *Animals*, as old Sheep, &c. the which may be Renovated, even to a second age, and so receive Strength, Milk, and Wooll, like young Sheep. In like manner may a Man be brought out of one Age into another, as we said afore; Now, tis to be noted from these things, what the *first Matter* is, as concerning its first Essence. In Created *Sensible* bodies, it is the Seed of every thing. In Created *Sensible* bodies, it is their *Sperm*; You must also know that the *first Matter* is not to be taken from that thing which this Created body is produced out of, but from the produced and Generated matter: For the *first Matter* hath such Virtues, as not-to-permit the body that is born of it, to go into a Consumption; but doth abundantly administer what is sufficient for the supplying of every necessity. For verily death only riseth from the destruction or infection of the living Spirit. Now, that Spirit grows out of the *Sperm* or *Seed*, and is verily a *Spermatick* matter, and therefore may it be helped with its like. For where a like-help is administered there's introduced a new age, for many causes, which we shall not at all set down in this place, but declare them in our *Philosophy*. Moreover, although we did not purpose to write any thing of the *Sustentation* and *Renovati-*

on of Trees in this Book; Seeing our intent was to discourse of the Medicinal and Physick of Mans body only; yet are those Inductions of the Trees, and other such like Transmutations set down, that thereby we may *Parabolically*, and by those examples, render our intention the more easie to be understood: As the Quintessence of Nettle, (*alias* Lavender) if it shall be poured on to the Root of its own Herb, that so it may receive its Tincture and be tinged therewith, it will abide another year like as in the former year, and not putrifie till the other year be ended.

Likewise the Quintessence of the Seed of Quinces, if poured to the Root of the Quince-tree, the Tree abides green and flourishing even to the end of another year, and also produceth Flowers and Fruit. In like manner the Quintessence of Cherries causeth the Trees of them to bring forth their Fruits twice in the year, like two Summers; for one is the half-Summer of the Summer-Cherry-trees; the other half is made a second Summer, like the former.

We also suppose it expedient, not only to speak of the Quintessence of the *Sperm*, but also of the *Arcanum* of the *Sperm*; out of the which do proceed far more Wonderful Things, as we have already told you.

First of all therefore we will declare the Process of this *Practise*; First, 'Tis alike both in Men and Beasts: Secondly, 'Tis made out of the *first Matter* only, after this manner, as now follows.

Take the *First Matter*, let it be digested in a *Flacco*, ~~flat~~ or flattish Vessel in a *Resolutive* digestion for a Month; then let the Addition of a *Monarchy* be adjoyned thereunto in an equal weight, and let them be again digested for a Month or two, then distil this Matter over by a *Retort*, and that which shall ascend, shall be the *Arcanum* of the *first Matter*, of which we here write:

Not hath any one reason to admire at this so short a way and *Process*, for multitude of words brings much Error.

*Of the Arcanum of the Philosophers Stone.*

I Am not an Author or Teacher of that *Philosophers Stone* that is so diversly described by others; nor am a Practitioner thereof, much lesse a Searcher therein, and so should as it were speak thereof from Hear-say, or Writing; Whereas therefore I have no certainty thereof, I will leave that *Process*, and prosecute my own, as being such as my self hath found out both by Use and Practise: And I call it the *Stone of the Philosophers*, because it so ringeth the bodies of men in such a manner, as they write of theirs. But mine is not prepared according to their *Process*; for we mean not that same here in this place, nor indeed do we know it; We do not at all set down in this our *Practick*, the *Process* of the Operation, for we mentioned that afore in the beginning of the Book, where we wrote of its *Virtues* and *Operations* which it hath by the *Separation*.

But verily you shall further observe the Ingress of the Penetration, whereby it penetrates the whole body, and whatsoever is therein; for by its penetration it restores and renews it, not that it wholly removes it, and introduceth a new body in its stead; or, that it doth (like the *Prima Materia*) infuse its Spermatical *Arcanum*: but thus, It doth so purge the old, as the *Salamanders Skin* is cleansed, without any hurt or defect; and yet nevertheless the old Skin abides both in its Essence and Form; even so in like sort doth this *Philosophers Stone* purge the Heart, and all the capital Members, and the Intestines, the Marrow, and whatever else is contained in the body it self. It permits not the budding

ding forth of any Disease in the body; but the Gout, the Dropsie, the yellow Jaundice, the Collick-Passion, and all the Sickneses proceeding from the Four Humors, it turns them all out, it also purgeth the bodies, and renders them in such wise, as if they were but newly born; it bannisheth every thing that endeavours to destroy Nature, no otherwise then as Fire doth to Worms and Vermine, even so do all infirmities whatsoever shun this *Renovation*.

These are the Virtues that this *Philosophers Stone* hath, whereby it expels such, and so many wonderful Diseases, not by reason of its Complexion, or Specifick form, or its Propriety, or by any accidental Quality; but from the powers of the subtility of the *Practise*, with which tis indued by the Preparations, Reverberations, Sublimations, Digestions, Distillations, and afterwards by its various Reductions and Resolutions, all which kind of Operations do bring the *stone* to such a virtuous subtility and acuity, that 'tis even wonderful: Not that it had those Virtues at the beginning, but that they are at length attributed thereunto. The like may be apprehended as to Honey, the which is by its Elevation rendred far more acute then any *Aqua fortis*, and any Corrosive, and more penetrative then any kind of Sublimate. Now it hath not naturally such a property of Sharpness; but it meerly proceeds from the Elevation, which changeth all this Honey into a Corrosive: This also is to be observed in those efficacious *Arcanaes* that such as use them, (and likewise the Children that are born from them) will live so healthfully afterwards, that there can be no Sicknes or contrariety, or any such like Corruption happen in their bodies; But they will be wholly adorned with such a subtile and clean Complexion of Nature and such a Condition, as 'tis impossible to induce a more noble Complexionated state; for that most choise and most excellent Medicine doth



very much amended and cleanse, and doth introduce a Life incorruptible, such as cannot be contaminated or defiled with any life; for it suffers not any thing to wither, but causeth men to live in the highest nobility of Nature, and promotes or gives vigour unto their Offspring, even unto the tenth Generation.

This *Philosophers stone* doth not only transmute one weight, but that weight doth again transmute Another, and this likewise another, &c. insomuch that those mutations may be almost extended even to Infinity; even as one light enkindles another, and that other a third, &c. The like may be understood of this *Philosophers stone*, in relation to health, even as out of a Good Tree proceeds a good Seed, and good Succours, and Cions, out of which good Trees may again be produced. The virtue and power of the *Philosophick stone* is exalted in a wonderful manner, that it is even impossible to be found out how that can be naturally so brought to passe. And were it not for those most evident signes that are visible to our Eyes, it would be even incredible, that men could perfect and accomplish such wonderful things; for the virtue of that Operation passeth from one Generation to another without Corruption: Likewise it consists, by the mercy of God, in one body, and is denied to others, or of meer grace vouchsafed unto them, according as their deserving is.

Now we will set down the *Process* of this *Philosophick stone*. after this manner;

In the Name of God; Take Mercury, or else the Element of Mercury, and separate the pure from the impure; afterwards let it be Reverberated even to a Whiteness, the which sublime by *Sal Armoniack* so long until it be Resolved; Let it be Calcined and again dissolved, and be digested in a *Pellican* a Month, then at length let it be Coagulated into a body; this body is

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is more Combustible, nor Consumible by any manner of means, but abides in the same state. Those bodies which it penetrates are permanent in the *Cineritium*, or *Cupel*, and cannot in the least be reduced unto nothing, or be altered; but the *stone* takes away every superfluous Quality from Sensible and Insensible things, as we have afore declared. And albeit we have set down a very short way, yet notwithstanding it requires a *prolix* labour, difficult and hard by reason of the many Circumstances that attend it, and it needs such an Operation as is not affected with any *nauseate* or wearisomeness, but is highly diligent and expert.

### Of *Mercurius Vita*.

Now wee'll write of *Mercurius Vita*, the virtue of which doth far excel the virtues of the two precedents *Arcanae*; for its virtue Consists not in the Art, nor in the Operation, but in the *Mercurius Vita* it self; nor have we ever known any Simple thing that's like unto it; for as much as that Nature and property in it were innate therein; nor is it from the virtues of the Quintessence, nor of the Elements, but from the Specifick Quality of its Predestination; Neither hath it only the virtues of Transmuting persons, and other Essentials, but also of renewing every Growing Thing, and such like, out of the old Quality into a new, viz. on this wise; The *Mercurius Vita* reduceth *Mars* into its First Matter, and doth again so Transmute it into its perfect Matter, that Iron is again made thereof; After the same manner it reneweth Gold likewise, the which it reduceth into its proper Mercury and Tincture, and again digesteth it into Gold, so as to become a Metal like the former.

Nor doth it Operate thus in Metals only, but also in other things, as Herbs, &c. When their Roots are

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perfused

perfected or moistened therewithal, they will bring forth Flowers and Fruits a second time; If when the first seed shall fall off, they be at that time moistened with the same as above, they will produce second Flowers and Fruits without any respect of Time.

The same is to be understood of Men, and Beasts, &c. to whom if this Mercury be Applied or administered, it renovates all their Old and Consumed Members, and restoreth the deficient and lost Virtues, into the Youthful-like Body or Habitation; insomuch, that the Months and Blood do as Naturally flow in old Women, as in the Younger. It doth likewise reduce the Aged Wife into the like perfection of Nature, as the Younger sort are in.

Furthermore this also is to be observed concerning the *Arcanum vite*, or this secret of life, that its so potent Virtues exist in its Specifick Form, by which it Separates the Old from the New, or Age from Youth, the Latter of which two, *viz.* youth is increased thereby, and so the Age renewed. From hence it may be gathered, that that Youthfulness and the Vigour thereof, is not at all defective and lacking to Old Age, but is as well and equally in the Old as in the Young; But the Corruption that grows up with, and increaseth in youth, becomes so fortified and strong, that it takes away the Vigour therefrom, from whence Antientness is known.

And therefore when that same Corruption is Separated from the Youthfulness, this Juvenility doth again manifest it self, without Controversy and Impediment. The which is to be thus understood, *viz.* When any Body (or Carcase) putrefies, the Quintessence therefore doth not become Rotten, but is alwayes fresh and unconsumed, and is Separated from the Carcase into the Air, or sometimes is scattered and dispersed into the Earth, or into the Water, and goes unto its place.

For

For there can be no destruction made of the Quintessence, the which is most worthy noting, and highly to be admired, as we teach concerning Corruption and Generation; So also a *Rose* putrefied in *Dung*, retains its Quintessence in it self, yea even in the *Dung*. And although all of it stink and are putrid, yet nevertheless in the Separation of the Pure from the Impure, the Quintessence lives without defect or blemish, and the Bodies are stinking Carcases. Thus therefore say we of *Mercurius vite* that it Separates Corruption, even as Rotten Wood is Separated from the Sound Timber. Tis also so powerful in man, that after the corruption shall be Separated from him, the Quintessence is again stirred and liveth, as in its Youth. But you are to understand me thus; not that the *Mercurius vite*, excites a New Essence, as some may maliciously interpret our meaning and experience, but that the Essence, and youthful Spirit, which the juvenile Virtues proceed and go forth, do remain unconsumed although by being oppressed it may be accounted for dead; therefore *M.V.* Separates the Impuritie, whereby it comes to pass, that the Old Life doth most efficaciously recover its virtues, as afore; even as in our forementioned Example of the *King-Fisher*, we have declared, that that Bird is renewed after death; the Reason is this, because its Quintessence doth not withdraw from its house and abiding place; but if that lodging be dissolved by Putrefaction, then is the Quintessence received into that thing which it lies or is cast upon; Therefore there are oft-times found wonderful Conditions of Nature in growing Things, the which are not of their Nature, but of a like Accident, as we set down in our Book of *Generations*.

This therefore is to be this way understood. In *Dung* there is a Concurrency and an Accumulation of Various Corruptions, *viz.* of Herbs, Roots, Fruits, Waters,

and

and other such like things, from whence it so comes to pass, that the Ground is not made Fat and Fertile because of the Corruption; but because of the Quintessence that is in the said *Dung*, the which betaking it Self into the Roots, Exhibits Virtues to Growing Things, but the Body it self vanishes, viz. the *Dung*, and is reduced into nothing, and is consumed in its substance. And therefore *Mans-dung* or *Excrements* hath very great Virtues, because it contains in it the Noble Essences, viz. of the Food and Drink, concerning which Wonderful Things might be Written; for the Body receives not any thing there-from, save nourishment, but it receives not the Essence, even as we write of *Nourishments*.

But to come nearer to the *Praxis* of *Mercurius vita*, which doth (as we said afore) perfect its Operations after a wonderful manner, viz. in casting off the Nails of the Hands and Feet, and by Rooting out gray Hairs, it strengthens Youth, in so much that Corruption cannot come to that height as to discover old-age, by those signes attending it, except a following or second Age be again arived unto, or setting about the Practise; therefore we will tell it the *Alchymists* in a very few words, for tis needless to write much, and to Preach *Prolixly* of these things; but as for such as are Foolish pretenders, we will Exclude them wholly. This then is the way of its *Practick*,

Take *Mercurie Essentificated*, the which Separate from all its Superfluities, as the Pure from the Impure; afterwards Sublime it with *Antimony*, so that they may both of them ascend and be made one; then let them be resolved upon a Marble and be Coagulated, and do thus even four times. Which being finished, thou shalt have the *Mercurius vita* which we have so much mentioned afore, and with which we shall comfort and refresh our old Age, as with an *Arcanum*.

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## Of the Arcanum of the Tincture.

After the same manner is the *Arcanum* of the *Tincture* to be understood, viz. that it takes away all the unwildness of Old Age, and every disease, and whatsoever corrupts the health, and that hath an inclination contrary thereunto. This *Arcanum* is a certain *Tincture* of such like properties and Conditions as to Operate and introduce Health; not after that same way as the three former do, but according to its Name, for the *Tincture* tingeth the Good and the Evil, the Gross and the Subtile. Nor doth it otherwise then so, perfect its Operations in the Body likewise, so as to transmute the Corrupt and Disorderly complexions into sound and healthy, like that *Tincture* that makes *Luna* of *Mercury*; it Separates not the evil there-from, but tingeth both the Good & the evil that they finally become together most excellent. So likewise doth this *Tincture* tinge the *Hydropical* and *Icterial* Body into a sound State; not that the Dropsie is took away, the Original driven out or Separated from the Good, but is transmuted into Good, even as is behooveful & is constituted in its highest degree, even as the Corrupted *Dung* or *Mud* may by the Subtile Corruption of *Art*, be brought into an *Elixir*, able to drive forth every Corruption; and that Corruption is not Separated, but the whole Substance is transmuted into another Qualitie and Nature.

The self-same is to be supposed of this *Tincture*, that it tingeth the Body without any Separation of the evil from the good or expulsion of *Mans* first Essence, but by the renovation thereof.

But yet this is to be known, that that tinged body lives no more in the Old Form, but is after the manner of Metal, transmuted into into another; as Copper or  
any

any other way. Likewise Saturn hath not in it self its Old Quality, but the Quality of the *Tincture* it self; The very same is to be understood of ringed Bodies, such as have received the tinging of the *Tincture*, that they exist no more in the former life from which they were transmuted by the *Tincture*, but the condition of the Body, and Form, or Beauty, is far Nobler, better, and more Healthful then its Native Original was, and is like to Gold in Nature, made by the *Tincture* out of Iron, as we have likewise written concerning *Transmutations*.

If therefore this *Tincture* is a Transmutress of Bodies to a better State, as that of Metals (which so few have the Knowledge and Experience of) is; there shall be so many such like Various Corporéal *Tinctures*, as there are Metaline *Tinctures*; of which as one is alwayes better then another, so are the Corporal. 'Tis to be observed, that some are naturally *Tinctures*, as *Saffron*, a Flower and *Sulphur*, some are so made by Art, as the Stone, *Realgar*, &c. These Things are most heedfully to be observed, because the beginning and entrance that they exhibit to those *Tinctures* is not small.

Furthermore 'tis to be considered, that those *Tinctures* ought to be made for the Seven Principal members, and their propertie to be attributed and given to each of them, as those that serve the Heart to the heart; to the brain such things as are suitable unto it; and those *Tinctures* must be prepared from Metals, Hearbs, and such like things as are proper. Hence will it come to pass, that by them the whole Body may be Tinged. Nor will it be sufficient that it be tinged by one *Tincture* onely, but even as one *Tincture* doth onely Tinge one Member, the like is to be supposed of these. The Practise therefore of the *Tincture* is this,

Take the *Essence of the Members*, from which *Essence* you must Separate the Elements; afterwards put their  
Fire

Fire in Digestion, and leave it so long until there resides nothing more in the bottom, and that there appears not at all any thing of the Matter, Substantially. Then take the Matter and the Glass well Luted after this manner with the Lute of Hermes, and set it in a Moist and Cold place, in which place they will be again resolved into a Visible Matter; that Visible Matter is that *Tincture* whereof we wrote; and thus with these few we will conclude; For should we write more of this, the *Stoicks* would deride it, and therefore we will free our selves from their scoffing, and speak onely to the *Alchimists*:

*The End of the Fifth Book, &c.*

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THE

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THE  
Sixth BOOK  
OF THE  
ARCHIDOXIS.

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of Magisteries.

**H**Aving thus finished the Precedent Books of the most excellent Medicaments; we have intended to adjoyn this Book of *Magisteries*; And first of all to declare what a *Magistry* is; This therefore is a *Magistry*, viz. that which can be Extracted out of things, without any Separation or Preparation of the Elements; and yet notwithstanding, the Powers and Virtues of the things, are by the addition of some thing, Attracted into that matter, and conserved there.

Those Virtues do not at all proceed from the nature of the things, as in reference to the operation, nor do they proceed from a *Specifick* Virtue, but from the Permixon, by which those same virtues are extracted; If Vinegar be poured into Wine, it makes it all Vinegar, this now is a *Magistry*. But if Wine be poured upon Hony, that is not wholly transmuted hereinto, wherefore it is not a *Magistry*.

Those things therefore are to be considered that appertain to a *Magistry*, even as, What Wines do to Acetum;

Acetum; for such as are perfect, and are as is fit they should be, they are not in the least apt hereunto, neither can they make a *Magistry*. Therefore the Natures of things are to be considered; likewise the difference of the Extractions of *Magisteries* is to be heeded as our of Metals, Marcasites, Stones, Hearbs, and such like Matters, by those things which are not Metallick, and are yet nevertheless made like to Metals, no otherwise then as Wine is made like to Vinegar, both in Powers, Virtues and Sapour. And that the Wine appears not different from the Acetum, the cause thereof is, because there is also a Nature like Acetum, in it, whence it comes to passe that their Natures have one and the same appearance. So likewise if the Nature of the Metals be pure, it doth even in like manner and equally appear so in their *Magisteries*, but yet it is not of that same propertie.

Moreover as concerning the Additions, this is to be noted, viz. those Things that are assumed to this intent and purpose, although they are not of one and the same Complexion, Power, or Act, yet nevertheless they agree and accord in the preparation; For that which results from the Virtues thereof, is an appropriated, and not complexionated product. By those *Mediums* do the Metals themselves afford their *Magisteries*, the which indeed may be accounted no lesse then Quintessences, as to their Virtues. Gold doth deposit and lay down in its *Magistry* all its Quality and Complexion in one essence; And it is not to be therefore supposed, that because the Body is of no moment or Value, that therefore the rest will be infected therewith; No, for the Leprosie thereof doth not at all hurt in this place, but the whole is good. Sugar is intirely sweet, whilest tis yet in its Body and not Separated, and it also may be so prepared (with an abiding

being in its sweetnesse) that it may become far more sweet and efficacious then it was afore; but the abstracted Quintessence is not sweeter then in or with its own Body. Wherefore this Body doth not at all bring any dammage thereunto. But yet notwithstanding, the Virtue thereof Separated from the Body, is more Noble, then being prepared in or with it. But the *Magisterie* doth amend it more then Nature could.

The very same also is to be understood of those Stones that enter into the number of *Magisteries*, and likewise of their Bodies, viz. that that which is assumed about the use of them, is not defective in its Virtue, but is a *Magistry* sufficiently strong. This you are to understand on this wise, even as when *Sulphur* is kindled and wholly burnt up, that which burns it is the very least portion thereof; so likewise the Stones; as for Example, Chrystal, when tis reduced into a *Magisterie*, it brings all Stones into their *First Matter*, and grinds them after a wonderful manner, no otherwise then the Essence thereof; and that for this Reason, because the Body may be, or is tinged by the Quintessence, and may be accounted for an Essence no otherwise then as Vinegar and Wine is; One whereof doth make the other like it self without any defect. In like manner, tis not onely so in Stones, that the *Tincture* is thus made, but also in such like Metals as the Quintessence of Gold Tingeth all its Body into a pure Quintessence, the which light we account of as great, yea too too great, viz. the light of all the secrets of our *Archidoxis*; and therefore we kindle Coals with a cheerful mind, that so we may find the final conclusion of those Noble *Mysteris* of Nature; We draw our Instructions from Examples, proved experimentally by us, as in *Magisteries*, and chiefly in that of Gold, the which contains both the Body, and the Quintessence equally as well as the Quintessence

it self is, that is drawn therefrom. And therefore *Magisteries* are known to us to be gifted with peculiar Virtues, and we write them down, to our praise, even to death.

We speak in like manner of the *Magisteries* of Hearbs, the which are so effectual, that half an ounce of them operates more then an hundred ounces of their Body, and the reason is, because that scarce the hundredth part is the Quintessence. Wherefore the quantitie of it being so very little, the greater heap thereof is to be used and administred, which is not required in *Magisteries*; for in those the whole quantitie of the Hearbs is reduced into a *Magisterie*, the which is not then to be esteemed inferiour (by reason of its Artifice) to the true extracted Natural *Quintessence* it self; one part of this being administred, is more profitable then an hundred parts of the like Body, and that for this reason; because the *Magisteries* are prepared, and are rendred accure to the highest degree, and are brought to a qualitie, equal to a *Quintessence*, in the which *Magisteries* all the Virtues and Powers of the whole Body are present, and from them Virtues, doth its help and succor arise unto it. For in them doth the Penetrabilitie and Power of the whole Body exist, from the permixion that is made therewith; for the Body doth not receive any of these with desire or affection, but such things onely as are spiritual to it self; whereby it comes to pass, that it attracts that *Magisterie*, and permixeth it self therewithal, no otherwise then as even Gold draws to it self the *Mercurie* of Life, and is commixed therewith (the which thing Iron doth not do, and the reason is this, because they are not so agreeable betwixt themselves in the Composition) and so, both the Body of it, and this *Magistry* are *Amalgamated* together and made one; concerning which product many Examples are to be found, which we shall not mention in this Place. Some

of the *Marcastres* do after the same manner perfect the Operation of their Medicinal properties; but yet with this difference, *viz.* they leave their Body and the best part of them onely (as the juyce) is extracted, and is nevertheless a *Magistry*, albeit the Body be Separated therefrom; But yet this is to be understood, that that is not the Body of the *Marcastite*, but rather of the Earth or Mineral, in which the *Marcastite* doth lie; for it hath not such an efficacious Virtue of it self, whereby to be Separated from the Earth, or *Minera*, but abides therein, as a *Marcastite*, and is so accounted of. And therefore to declare a *Magisterie* what it is, of what it is made, and what Virtues it is endued withal, we will in what follows, set down the Practise thereof, and likewise describe the Artifice of its Preparation; but yet this Process cannot be couched in one General Explication, but there must be a particular treating of each, as of the *Metals* by themselves, also of the *Marcastites* by themselves, and so of the *Stones* and *Hearbs*.

Likewise there is to be had a *Singular Magistry* of *Blood*, and this is also taught by a Peculiar way and manner. In it is to be considered, what the Virtues and Powers of a man are, and what the Nature of it contains in it self, in what things there is a defect, &c. but yet without the diminution of the Natural Creation it self, but is to be considered as a work perfect & compleat with its parts, even as a bird with all its Feathers.

### Of the Extraction of the Magisterie out of Metals.

First of all, we will set down the *Magistry* out of *Metals*, and declare that which shews it self to be of wonderful Virtues, and are to be known according to

to the Honour of its Essence. The Process of them must be done without any Corrosives, and all such complexionated things as are contrary to the *metals*. For the Essences are corrupted by the Conjunction or Commixion of contrary things, insomuch that by this error, they shew forth no virtues, the one overcoming and bearing sway over its contrary.

And whereas a great regard is to be had of their agreement and affinitie, therefore the Temperate alone will be suitable thereunto; but now you are to know what that Temperate Thing is; a Temperate Thing, a Complexionated somewhat or Body, for this doth receive the other into it self, and is incorporated with that whereto it shall be adjoyned, so that it doth not any more discover the old, and its own complexion, but the Virtues of that Body onely which shall be added unto it; Thus indeed *Vinum ardens*, or burning Wine hath in it self a full and perfect complexion, but yet it doth (as I may so speak) Complexionate that which is put into it, much more abundantly, and doth so perfect its operation, according to the Virtues of that Body which was put therein.

And therefore seeing it doth thus Attract the Virtues of another and tame its own, it is for this reason said to be Temperate, and is deservedly called so. But here are some distinctions to be noted, for we mean the *Elements* onely, and we may speak so of oyl, the which draws to it self the Natures of others, and hides its own Element. Out of any thing that is like to these may be made a *Magisterie*; so that the Virtues of the *metals* may pass into that same temperate thing, and may be mundified and purified therewith, and be distilled even to their limit or end, such a like *Magistry* after it shall be perfected, shall be called *Potable*, and that because it may be taken in drink, whence it comes to passe, that the *Magistry* of *Gold*, is called *Aurum Potabile*.

bile, and that of Silver, *Argentum Potabile*, is of Iron, Lead, Argent vive &c. they may be made Potable and so called, and be described according to their own Complexions, and according to those processes, they have far greater Operations then is Expedient for us to write of; After this manner, with one Temperate medium, and one process, and also by way of practise, may all the Magisteries of the seven Metals be made.

The practise thereof is thus;

Take *Circulatum* purged excellently well, yea to the highest essence, whereto put the thinnest Metaline Leaves or filings of any Metal you please, excellently and most subtilly wrought and mundified.

These two being put together in a sufficient weight must be circulated for four weeks, and the Leaves will be reduced by this temperate medium into an oyl, and into a form of fatnesse swimming at top, and coloured according to the condition of the Metal, the which you shall Separate by a Silver drawer from the *Circulatum*; this therefore is Potable Gold or Silver, &c. The like may be also extracted with the other Metals, and may be taken in drink, or with your food, without any detriment.

*The Extraction of Magisteries, out of Pearls, Corrals and Gems.*

THE *Magistry* out of precious Stones, is to be understood after the same manner, as that out of Metals, as to the Virtues, which each Stone hath according to its Nature; But this is to be noted, that for Stones there needs no *Temperatum*, nor any kind of Addition, because their solution is not the same with the resolution of the Metals, but the *Magistry* of them is extracted by another way; in the practise of which there are three Processes to be understood, one for *Gems*, a second for *Marcasies*, and a third for *Corrals*; by which three

three all stony growing Things may be brought into their proper *Magisterie*. As for the process of Stones, their Colours are not to be observed, neither their brightnesse and claritie to be heeded, for that all the *Magisteries* of them have a white Colour. So likewise *Pearls*, *Corrals* excepted, for they hold their Colour singularly above the others in the *Magistry*; and therefore the Colour in them is to be chiefly noted; for the *Magisterie* of them, together with the Body and Element and whole Essence is Extracted (by additions) without corrupting them, and may neverthelesse be again restored into their perfection; and therefore as to their Generation and Nature, they cannot be compared to Stones, and yet have they a Stony condition. This also may be done, viz. the whole Colour may be Extracted out of the Body of the *Corrals*, into another medium, and there may afterwards be made an image or frame of their Bodies, as of Clay; and after this framing, may the Colours be again infused, and be made as good *Corral* as afore. But now this cannot possibly be done so with *Pearls*, nor with *Gems*, for they cannot by the same Rule be any more reduced into their perfection, but they remain in a *Magistry*, their essence not being corrupted. We have likewise perceived it to have pierced the Glasses, and the Instruments, and to have informed and stamped them according to its own Nature. As thus, The *Magisterie* of the *Magnet*, it hath drawn unto it self, in the form and manner of the *material Magnet*, and hath afterwards fixt it into the Glass, and hath tinged it, so that even this also hath attracted Needles and Straws, &c. The same is to be understood of the rest, and therefore are they to be kept in Gold onely; we have met with more such things as these then is credible, of the which sort we make here a memorial onely, that so by this guiding, more things may be searched out in Arts and *Magisteries*; Whereas there-



therefore they require a peculiar demonstration beside, or different from the other Extractions. We will now Teach their *Practise* on this wise; And first of *Gems*.

Take *Gems*, ( and first of all grind or beat them, and Calcine them according to a Reverberatory condition ) and Common *Saltitre*, in equal weight, *viz.* a pound; the which burn together excellently well into a *Calx*, and after let them be washed with *burning Wine*, so long, until there be found no more superflous Matter; After the Washing, Calcine this matter again, and proceed in all respects as afore, and so the whole will passe into the *burning Wine*. Evaporate this by *Ebullition*, so shalt thou have an *Alkali*, the which being Resolved into a Water, keep. There's no reason that thou shouldst abhor the use of the administration hereof, how acute or Calcineous soever it be; for 'tis by that acuity alone that it Operates upon that which resists it; and it is so Subtile, that one only drop tingeth the Whole body into a singular Virtue.

*Likewise*, *Pearles* are to be reduced into a Water on this wise, *viz.* Take Corrected Vinegar, whereto put the Pearles being bruised, and let them digest therein for a Month, and so will they be Resolved into a Water; then Distil it and Separate the *Acetum* therefrom by a *B*; this done, thou shalt find the Pearls in the bottom Resolved into a Water: this is the *Magistry of Pearls or Unions*. And although the *process* of this *Practick* be an easie and short way, yet nevertheless ( believe him that hath Experienced it, for ) Wonderful is the Operation of them; but yet this activity of their virtues is not made by Art, but is placed even in the Nature of them, and is hidden in their grosse substance, by reason of which they cannot Operate no more then a dead body, but a Resolution being made, their body will be vivified; but of this enough.

But

But now *Corrals* are to be ground and Calcined ( at the beginning ) with *Salt nitre*, then afterwards to be prepared as the *Gems* are, and to be also Resolved; So hast thou the *Magistry of Corrals*, the virtues of which I do most highly and peculiarly admire, which God hath bestowed on this Growing Thing and which are of such a powerful and wonderful Operation, according to the admirableness of their Growth,

Of the Extraction of the Magistry out of  
*Marchasites.*

AS concerning the *Magisteries of Marchasites*, this is necessary to be known, That they onely are Minerals; and therefore the Mineral is not adduced into its *Magistry*, but the true *Marchasite* only, as is also apparent in Metals, the which do not passe into their *Magistry* unless they be first Separated from their Mineral: And although that *Marchasites* cannot well be Separated therefrom, yet nevertheless it may be done in the *Magisteries*. There are indeed various kinds of *Marchasites*, as the Golden, Silverish, the Golden Talk, the White, and the Purple, the Tinny or Bismutey; Antimony, Granate, and other such like; to all which, notwithstanding, there's one only Extraction is agreeable. Likewise the Virtues and Powers of them do in Medicine shew and discover themselves according to the Conditions of the Metallick Operations. And though they be not in Metals, yet notwithstanding have they the Properties of them, Therefore we'll now set down a few things thereabouts, because we mention them more at large in our *Book of Extrinfecals*. There is a difference, or distinction to be observed, according as is their particular Affinity and Agreement; as Gold and the *Marchasite*, Antimony and Lead, the which in their framing and Constelation, may be com-

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pared to each other mutually, but are nevertheless Separated in Virtue; For in some *Marcasites* there is more virtues then in the *Consimilar*, or like Metals. This we see happens in Lead and Antimony; of which two, this latter Cures the Leaproous, the Morphey, the *Alopecia*, & the like, and all Scabs, & Scars, or Chops, the *Leonine*, *Elephantiack*, and *Tyrian*, &c. which the *Magistry* of Lead or *Saturne* doth not do; Therefore the Properties of this kind are to be noted, the which do sometimes lie hid, not only in great but even in lesser things, and that more abundantly. Therefore lets proceed to the searching out this Reason, Why Antimony possesseth more virtues then its Metal doth? You must note, that the body thereof is not fix, nor sufficiently digested into its own Perfection as *Saturne* is; thereupon it assumes a *volatile Property*. But the Matter it self out of which tis born, is Beereavative (or capable of divesting) and Mundificative of its own natural Property, which so remained uncorrupt, as we set down in the *Book of Generations*. Hence tis, That it purgeth Gold and Silver more then the fire or any other Element doth; Thereupon also it Mundifies and purgeth the body, even as Gold and Silver are freed by it of all their Impurities; The *Magistry* of Antimony expels the Leaproous more then is Credible. The like is to be understood of the rest.

Now lets proceed to the *Practise*, whereby we teach the preparations of the *Magistry* from them all, on this wise;

Take a *Marcasite*, grind it most subtilly, and put to it so much dissolving Water as may over-top it the breadth of six fingers; Let it be dissolved, and afterwards be putrified for a Month, then let it be Distilled, and be Separated, as we teach of Metals. This done, thou shalt have the *Magistry* of that *Marcasite* thou tookest.

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The Extraction of the Magistry from Fatty Substances.

NO is it to be otherwise conceived of about the Extraction of the *Magistry* of Fatty Substances; as the Mat of Amber, of Rozins, Oyls, and others, as they appear in the like Material Substances; concerning which, there are Three wayes of Extracting of their *Magisteries*; one peculiar way is of Amber, another of Rozins, and the other of Fatty Things; as Oyls, Fats, Butter, and such like. For Amber cannot at all endure the *Process* of the Extraction of Fatty Things, because, thereby its virtues would be lost. Likewise Resinous Things cannot undergo the practise upon Amber, for it would be destructive to them; Therefore we will teach the preparations of those *Magisteries* in Three wayes; Seeing that there appears such excellent virtues in Fats, and that variously; There, where Essences can Operate nothing at all, do the Fatty Things help; for they have that property by reason of their Specifick and Appropriate Virtue, which is not found to be so perfect in other things, nor indeed is it; and as the difference is betwixt *Corrals* & *Gems*, so also is it to be understood of these; The *Practise* of them is this, and first of the *Amber*.

Take Amber, exceedingly well ground, as much as you please; and of *Circulatum* as much as is sufficient, digest them in *Flacco*, or a flatted Vessel, in Ashes for six dayes; then let the *Circulatum* be Distilled thencefrom, and be again poured on, the which let be done so often until there be found an Oyl in the bottom, the which Oyl is the *Magistry* of Amber. This hath disclosed to us its wonderful Virtues. May it so remain.

The Resinous bodies are reduced unto their *Magistry*, on this wise:

Take Turpentine, Gum, or Rozin, as much as you please;

please, put it into a Glasse luted, and let it be digested for a Month *per se* in a hot digestion; then being mixt with the dissolving Water, let it be boyled in *burning Wine*, for half an hour only. Then distil it by a blind Head, or Alembick, then let them stand for one day; So shalt thou find certain Oyls, distinct from each other, the which Separate, for each of them is a *Magistry* in its Nature.

But the *Magistries* of *Oyls* are made without the addition of dissolving Waters, the which likewise have virtues corresponding with the virtues of their Matter.

#### *The Extraction of Magistries out of Growing Things.*

COMING to Treat of *Growing Things*, we mean by *Growing Things*, such as grow green, and afterwards wither, and do again wax green in their Season, as afore: and likewise those things that Flower; as Trees, Herbs, and such like. The *Magistries* of these are diversly made and Extracted from them; as from Trees one way, from Herbs another; the difference whereof consists in this, *viz.* That the one is Wood or Timber, and the other is Putrifiable. The Leaves therefore and Flowers must be prepared as the Herbs are; Therefore we will set down these *Magistries* Separately. The preparation of the *Magistry* of Wood's is thus;

Take the Wood, cut it small enough, the which put into a glazed pot, able to abide the fire, and shut or cover it exceeding well; let it be burnt with a fire of Coals for four Hours, then take it out, and putrifie it in a Glasse for a Month, then Distil it in Ashes even to the last Spirits; which being perceived, presently cease, that so the *Magistry* may not get any stinch from the fire; By this way shalt thou have the *Magistry* of that Wood which thou hast undertook to prepare. Thus also may Seeds, Roots, and Barks, and such like as contain

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an Oyl in their Material Substance, be extracted; There lies a greater Artifice in those Extractions then is said or understood, although the *Process* be here entirely described.

But as for Herbs, and other such like, they are to be permixt with burning Wine, and to be putrified therewith for a month; then are they to be Distilled by B. M. and that which is Distilled must be again poured on; and it must be thus proceeded withal so long until the whole Quantity of the burning Wine be four-times less then the Juyces of the Herbs: Distil this same by a *Pellican*, with new Additaments, for one month, then Separate it; Having so done, thou shalt have the *Magistry* of that Matter or Herb wch thou tookest.

#### *The Extraction of the Magistry in Wine.*

NOW wee'l declare the *Magistry* of Wine, the which appears to be endowed with innumerable Virtues; whereas it receives such a Nature from most of the Virtues that lie hid in the Earth, as we set down in the *Generation of Wine*; Now you must know, That the *Magistries* hereof are to be done Two wayes, albeit we passe over One of them in silence, because the *process* thereof is common, such as we use in the many *Extractions of Wines*. Some *Practick* wayes of this *Magistry of Wine* are here set down; Some do endeavour to Extract it whilst the Wine is yet new, and boyls in the purging; Some bury it, and so leave it an hundred dayes, (or years;) Very many Separate it without fire. But however it be done, I shall not Write any thing here thereof; I will only deliver that Way which I have tryed by Experience. First of all, you are to know, That in Wine is a very Subtile Spirit, and but little; and is contained in (and accompanied with) much *Phlegm*. And although this be a Quintessence, yet

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notwithstanding, is a *Magistry*, to be made thereof, but by using a greater *Practise*, and *Process*.

You are also to know, that there are more and greater virtues in that *Wine* which hath not as yet put down its *Tartar*, for there is sometimes more virtues in *Tartar* then in the *Wine* it self; Also the Oldness of *Wine* is more laudable then that which is Young, for the Spirit thereof is more digested in Successes of longer time then a shorter. Moreover, tis to be considered, That the *Wine* that is to be for this use, must be buried in the cold Earth, and its Vessel must be exceedingly well shut both above and beneath, that so it may have no breathing vent at all: for it may be kept thus many hundreds of years without *Tartar*. But we will not speak here of the length of time, for it will be too tedious; but yet tis good to remember it. Nor is that a *Magisterie* of *Wine* that is drawn out of *Must*, or new *Wine*, but a *Magistry* of *Must*: Nor is it a thing of Art to Distil it with its feces, or its own *phlegm*; as *Vinum ardens*, because by this way those Virtues of the Spirit are lost which are in its Essence. Therefore tis no wayes convenient to do this same thing. So by how much the oftner the best Vinegar is Distilled, so much the remoter doth it recede from the Spirit of *Wine*: Upon which account tis to be considered with the highest diligence, that the Quintessence be not by any means Corrupted in the *Magisterie*; but rather that it be augmented and fortified in its Virtues: Likewise, when it is Separated without Fire, it cannot by any means be a *Magistry*, because there is the Substantiality wanting. You are therefore to know that the Spirit of the *Wine* is to be conserved together with its Substance, and not with its *Phlegm*: For there are Two Substances to be found in *Wine*; the one is Winey, in which the Spirit of the *Wine* is, and from which it cannot be Separated; the other is *Phlegmatick*, which

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is permixed with the feces, and the sweet, or insipid Water, both which are to be Separated from the true Substance, as a Metal from its Mineral, or Earth.

Furthermore tis to be known concerning *Wine*, That the *Feces* and *Phlegm* thereof is the Mineral as 'twere, and that the Substance of the *Wine* is the Body, in which the Essence is Conserved; even as the Essence of Gold lies in Gold: Therefore wee'l set down the *Practise* for a remembrance, that so we may not forget it: and 'tis thus;

Take the oldest *Wine*; and the best that you can get, both as to Colour and Taste, what you please; put it into a Glasse Vessel, so that a Third part thereof may be full; and shut it with the Seal of *Hermes*, and keep it in Horse-dung, and in a continued Heat for four months; let it not be defective, viz. your Heat. This being done, then in the Winter-time, when the Cold and Frost are extreemly sharp, set it abroad in the cold for a month that it may be Congealed; After this manner, the Cold doth thrust the Spirit of the *Wine* together with its Substance into the Centre of the *Wine* and Separate it from the *Phlegm*: That which is Congealed or Frozen, cast away; but that which is not Congealed, you may account to be the Spirit with the Substance; Put this in a *Pelican* in a digestion of Sand, but not too hot, and there let it abide for some time; Afterwards take forth the *Magistry* of the *Wine*, of which we have now spoken. As for those more *Processes* that are existant and are applyed to use, we will speak more largely of when we shall Treat of *Elixirs*; and here wee'l make an end, and be mindlesse of some other those *Processes* of *Wine* which we have no great liking unto.

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*The Extraction of the Magisterie out of Blood.*

**W**TE will now explain our Opinion concerning *Blood*, in wch there are most wonderful Virtues, and admirable, more then can be believed, and are sufficiently evidenced, yea most exceeding apparent, for that the *Blood* Exists out of the best Root, and most Noble Fountain of the Heart, (as we declare in the Treatise of the *Composition of man*) wherein is no defect, for it hath its Conditions according to the Nature of the Heart, and is a pretious Treasure of the whole Nature, and of all that which lives therein.

Here some may say, That the *Bloud* when it is let out of the veins, is deprived of those virtues necessarily that renew and sustain the *Bloud*, but this is not so: for it may be Conserved in the Essence as we shall shew below. Let us therefore but consider the *paucity* of such men as live with a sound Body and *Bloud*; Therefore it must be looked to, that such men be brought into a renewed Quality and Essence, by *Arcanaes* and a *Quintessence* as we mentioned afore; that the *Bloud* may thereby flow from them sound and uncorrupt. Nor do we speak of mans *Bloud* only, but also of the *Bloud* of the *Sperm*, which we make a Description of in our *Secrets*, in which there is no Disease nor Alteration, but the-most-highly-to-be-admired *Bloud* out of the *Sperm* of *man*, which we pretend, and alleadg to be taken in this place; and this for many reasons not here mentioned. We also speak of the *Blood* of Bread, which is to be in like manner taken for the same use; for there are therein such Virtues as are scarce to be searched out by us, nor will we undertake the burthen of doing it to its highest worth. In like manner may it be understood of other nourishments and *Comestible Things*, in all which is *Blood* to be had, although we see it not

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in them, no more then in bread, the which is now withstanding made *Blood*, by putrefaction; in the Stomack and the Liver. So likewise every thing that is therewith taken, for food is changed after the same manner, as in the Body. We will forbear to Write of this *Blood* more largely and prolixly, especially because we see that it will not prove an acceptable thing to any body but our selves onely; and therefore we will sleep in rest, and being afterwards awakened out of our sweet sleep, we will proceed on to speak further of this *Blood*. Each thing may be prevalent as far forth as it can in its Virtues, and answerable to as much as it hath in it; for out of a good thing doth much of good proceed, & this we must alwayes duly consider of. Neither will we only speak of the *Blood* of *Comestible things*, but also of *Potable Things*, which doth simply exhibit *Blood* unto our Body. Likewise there may be extracted out of *Blood*, *Quintessences* as well as *Arcanaes*, concerning which we do not here speak in the least, but have determined to speak of *Magisteries* onely, and to conclude each, in this one process.

Take the *Bloud*, which being shut up in a Pellican, let it so long transcend, or rise up upon the Horse-belly, (or Dung-hill) until the Third part of the Pellican be filled; for, all *Bloud* in its Rectification is dilated according to the Quantity, and not according to the Weight; This time being finished, thou shalt Rectifie it by a B. By this way the Phlegms Separate, and the *Magistry* remains in the bottom; the which being shut in a *Retort* with the Seal of *Hermes*, Distil it nine times, as we have Taught in the Book of *Preparations*: By this way shalt thou have the *Magistry of Blood*.

*The End of the Sixth Book, &c.*

THE  
Seventh BOOK  
OF THE  
ARCHIDOXIS.

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of Specificks.

**I**T now remains that we speak of *Specificks*, in the which there are exceeding, admirable, and great Virtues, which do not derive or take their Original from Nature, as in reference to Heat, and Cold; but they have besides those Qualities, one only Nature and Essence, as we have hinted in many places. That same *Specificality* taketh its Original and Rise from External Things; as, when you throw some Wood into the fire, and it burns, that now is not an Action of its proper Nature, but is Wood, or a Wood-Essence; Therefore also *Specificks* are generated from a Conjunction; as, when *Mastic* and *Colophony* are framed together, an Attractive is produced, the which neither of them is *per se*, or *simple*; Or when *Turpentine* is Coagulated, there is made a Stone thence-from, which attracteth Iron to itself like the Magnet. Many more such like Things there are which have such Virtues, but yet 'tis from their Compositions, and from without. *Ellebor* also is Composed of the Liquor of Stone and Earth; by the Composition of those Two doth

doth arise the *Specificality*. So the Oyl of Cherries with Vinegar, do (after their digestion) become a Laxative, and yet neither of them doth of its own Nature loosen; Wherefore those kind of *Specificks* are born of their own proper nature, by the Composition of their Elements and a proper matter, no otherwise then as Tincture or Colour, the which doth not arise from Cold and Heat, but from the Composition; as Galls with Vitriol produce Ink, whereas neither of them is black; So likewise *Sal armoniack* and *Urine* do make a black Colour, and yet are both of them white: The same is to be understood of *Specificks*, viz. That they do in-like-manner receive their Original; but some things which assume those same Virtues from without may be in any Herb, but yet not in *One* kind or property, the which is to be thus understood, viz. Wheresoever the Magnet grows, there is a certain Attractive; as *Colocynthis* is a Purgative, and *Poppy* an Anodine: This now proceedeth from the Composition existing in them; from whence it comes to passe that every Magnet is attractive, and every *Colocynthis* purgative; But the Case stands not thus with the *Specificks* from without, the Condition of them is thus, viz. If one Flint should have the Virtues of the Magnet, and another like it should have none, now this *Specificality* shall be external, or from without; but yet tis rare to find a peculiar Condition or Quality to be in *One* Herb, and yet not as well in *Another* that is like it. Furthermore, although many such like *Specificks* do arise from Influences, yet nevertheless we will not much dispute (in this place) concerning their proceeding, or not-proceeding therefrom but will reserve that for its proper place in *Physick*, and rather forbear here.

Besides, There are to be found many *Specificks*, as *Odoriferous Specificks*, which have their Original from Composition and Digestion; as the Water of *Vitriol*

Distilled with *Sal armoniac*<sup>b</sup> resembles the Odour of *Musk*; and yet neither of them have such a smell, *per se*. Many more such things there are that become Odoriferous, and were not so afore, and do get a noble Odour; as a *Rose*, or *Lilly*, in whom there's no Odour at the beginning, but tis at last stirred up by Labour, Digestion, and Separation.

In like manner *Cow-dung* is a stinking Excrement; but if it be but Elevated, or Distilled, it gets an Odour of *Ambergreece*; but the residue of the matter that abides in the bottom, stinks more loathsome then mans Ordure.

Some *Specificks* are *Diaphoretick*, and provoke Sweat, which receive such a Virtue from a Composition; as a burning *Coal* put at top of a fat Earth, emits a Vapour; So likewise *Ginger* thrust into, or conveyed into the body, burns; and is to be extinguished as *Calx* or *Lime*, with the pouring on of Water. This Heat happens to the *Ginger* by reason of that acuity or sharpness which it contains in it self, and is Coagulated with an hot Element, as a *Lime-stone*, which is brought to such an heat by the fire. For every *Diaphoretick* is the *Calx* of the Liqueur of the Earth, even as we mention it in the *Book of Generations*. In like manner do even *Purgatives* proceed from a Composition; as *Rhubarb*, the which also is the *Calx* of a Liqueur, but yet with a certain difference and distinction interveening; For as *Tartar* being burnt is Resolved into a Water, and together with it all its Liquidity, if it shall be laid up in a moist place. So is it also with *Rhubarb*, and so may you judge of other *Purges*, which have their Original many wayes, as the *Calx* of the Earth is; for some of them do *Purge* or *Dissolve* *Choler*, as *Rhubarb*, the which is like to *Calcined Tartar*; Some loosen *Phlegm*, as *Turbitih*, ( This seems to have been inserted Suppositiously because that a W O R D was wanting in the Authors own Hand

*Hand-writing*) with them *Purges*, *Realgar* is loosened, and nothing else. Others *Purge* *Melancholy*, as *Sena*; the which you are to understand thus, *viz.* 'Tis after the manner of *Nitre*, which Resolveth *Stones* with its power, and not any other thing. Some *purge* the *Bloud*, as *Manna*; like to in the manner of *Arsenic* which Resolves *Sublimates*. On this wise are you to determine of the difference of those things, even as they are divided in themselves, and as we have now minded you of. Likewise some *Comfortatives* do arise from a Composition, as a *Sperm* destitute of virtues, yet notwithstanding out of it a *Glandule* or *Kernel* is Generated by Nature, by reason of its Predestination: So therefore a *Comfortative* it self, is a certain Predestinated Thing arising from the Predestination of the Composition. But the *Carline*, which is not born after this manner, draws the virtues of other Herbs unto it self, and takes their powers from them, (and doth then alone possesse those virtues) even as the *Sun* draws the moisture out of *Wood*; This we declare more at large in our *Book of Generations*.

In like manner also, some *Mundificatives* do acquire by their Composition such a like Virtue as to *Mundifie*; even as when a *Calx* of Earth is Transmuted into another Form by a Liquid Thing, as *Rozin*, *Honey*, *Gum*, *Pitch*, &c. Those Alterations are like to the *Flores* of *Venus*, the which are at first a *Purgative*, as it becomes a *Calx* to be; then afterwards, they are reduced by the fire into a *Stiptick* Property, so that they lose their purging faculty, and do then *mundifie*.

In like manner are *Corrosives* to be accounted of, which are *Salts*, and are sometimes *Calcined* in Earth; and agen sometimes *Substantionated* (as I may so speak) into one matter, as is mentioned by us in the *Book of the Generation of Salts*. There are various and many such like Properties in Things, of which we Treat in our

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Book



Book of the Properties of Things; and have sufficiently enough spoken thereof in this place. Nor will we here discover why some of them are *hard*, and contrariwise othersome *soft*; Nor doth our *Archidoxis* Treat of the whole beginning, but only of the Composing of *Specificks*, and bringing them to the highest degree of Nature, Concerning which we will now at length speak, and propose the Experiences we have had thereof, and leave behind our backs those that are the *Preachers* in the corners of the Streets; such as speak of God, but understand not any thing besides their Hypocritical Ceremonies, and such like Fables; They are Enemies to those that are addicted to these *Arcanaes*, and *Arts*; and are sunk Head and Ears in the glory of the World: They are Bablers and Cavillers, and are endued with much Prating, which they sustain and bear (as the *Proverb* goes) with both Shoulders; They are Flatterers, and imagine themselves to be wise men, whereas they are stupid and foolish, and are deceivers of men for worldly Riches. But lets now come to the *Specificks*, according to our using of them, and give leave to those *University Physicians*, (who, be the Successe or Issue good or bad, do only Read and Imagine) to grind and gnash with their Teeth against us as they please.

• Of an Odoriferous Specifick.

Therefore lets now speak of *Odoriferous Specificks* by what way and form they are made, and first of all as to what belongs to their Virtues; An *Odoriferous Specifick* therefore, is a *Matter* that takes away Diseases from the Sick, no otherwise then as *Civet* drives away the stinck of *Ordure* by its *Odour*; for you are to observe, That the *Specifick* doth permix it self with this evil Odour of the *Dung*; and the stinck of the *Dung* cannot hurt, nor abide there, but the stinck thereof is here

here tinged with the good Odour, insomuch that by how much the more stinking it was before, so much the more is it now endued with a good Odour; for there is *Nothing* can take away the good Odour of *Civet* or *Musk*, but yet tis Transmuted, as we prove in many places; whence it comes to pass, that sometimes some mans *ordour* is to be admixed to the *Musk*; for this penetrates more readily then any *Lilly*, with all its Operations; for tis well known that there is to be found more of evil Odour then of good: Even as also the *Tyrian Viper* is put into *Triacle* for a speedy most high penetration of all the Members, together with the Virtues of the other Things; So in like manner may we judge of an *Odoriferous Specifick*. Now, this you are to Consider here, That by *Odoriferous Things* Diseases are driven away from those who cannot at all bear Medicaments, as in the *Apoplexy*, or *Epilepsy*; for verily there are many Odours that ease the *Epileptick*, & many that succour the *Apeplettical*, not that they do Cure them perfectly, but yet they prepare the way. For the Virtue thereof that is afforded to the body, doth by its Odour presently excite the *Bloud*, and by the carrying of this to the *Heart*, doth Refresh it more then can be written: Wherefore wee'l set down an *Odorifick*, out of which we may take a Foundation for the Composing of *Odorificks* for all other Diseases; The *Process* whercof is this;

Take *white Lillies*, *Anthos*, *Basil*, *Cardamoms*, and *Roses*, of each one Handful; *Spike*, two Handfuls; beat them grossely into a Paste. Whereto adde the Juyce of *Orange Apples*, two Quarts; put all these together in a *Pellican*, and let them be digested for one month; afterwards let them be Separated from their feces, with your Hands, or with a Press which is better; put this again into a *Pellican*, and presently let be added *Mace*, *Cloves*, *Cinamome*, of each one Ounce; *Ambergreece* half an Ounce; *Musk* two drams; *Civet* one ounce;

grind them most exceeding small, and put them into the said *Pellican* with the other things, and digest them in Dung; Then adde *Gum Arabick* dissolved, half an ounce; of *Tragacanth* also dissolved, one ounce; and so let them harden with the Cleer of the White of Eggs in a shut Glasse; then presently as soon as you see it to be made of the likenesse of Glasse, break your Glasse and take out this Stone, and thou shalt have the *Odoriferous Specifick*, of which we have now written enough; But yet 'twill be good to adde *Aurum Potabile*.

Of-an Anodine Specifick.

**T**HERE are also many Causes that induce us to write of this *Specifick Anodine*, for we have met with some Diseases in which all sorts of *Arcanaes* have failed us, except a *Specifick Anodine* only, and that hath performed things miraculous. Neither let us wonder thereat, for as we see that Water quenbeth Fire, even so doth the *Specifick Anodine* extinguish Diseases, and that for many Causes which wee'l forbear mentioning of now.

For, That which rests or sleeps, doth not naturally offend; If the *Paroxism* sleep, it is not felt: but if it doth not sleep, the Operation thereof is accomplished. This now Comforts and encourageth us, in that we see many Cares and Melancholy taken away by sleeping.

But yet this is to be noted in this place, That tis not necessary that the man sleep, but the Disease it self; And therefore we compose a *Specifick* to fight only against the Disease, and not the whole man, as is to be understood of Feavors, and is to be made use of in them. Now we propose and set down such things as are *Mortal* in the full or perfect man, but healthful and *Salutiferous* in a full or perfect Disease; And therefore we set upon the Disease it self, and herein we labour that

that it may have no operation upon the Body, nor be able to have, on this wise;

*Take of Thebaick Opium, one ounce; Of the Juyce of Orange Apples and Quinces, of each six ounces, of Cinna- mome and Cloves, of each, half an ounce; Beat them altogether exceeding well, and being mixt, put them into a Glasse with its blind Cover, and digest them at the Sun, or in Dung for a moneth, afterwards let them be prest out, and be put in again with these following things, viz.*

*Take Musk, one Scruple and half; Ambergreece, four Scruples, Saffron, half an ounce; The juyce of Corrals, and the Magistery of Pearls, of each, one Scruple and half, commix them, then after their digestion for a moneth; Add of the Quintessence of Gold, one Scruple and half, which being permixt with the rest, there will be a Specifick Anodine for the taking away of all griefs, both Internal and External, so that no member may be tormented or seized on any longer.*

Of a Specifick Diaphoretick.

**N**OW we come to speak of a *Specifick Diaphoretick*, whereby every such disease is cured, that can or ought (because of its Nature & Propertie) to be healed by sweat; such a disease is to be driven out with this *Medicament* beyond all other *Medicines*. For by a *Diaphoretick*, a Cold Disease becomes Hot, and is by that Heat took away; for it hath often befallen us, that the *Cassatum* (or the dead Blood in the Veines obstructing the motion of the good) of twenty years standing, hath been healed by a *Diaphoretick*, and very many other Diseases which they call *Intercutaneous*, or between the Skin, and also such as stick in the Marrows, in which Diseases a *Quintessence* effects nothing, much lesse a *Comfortative Arcanum*; the cause is chiefly this, viz. there is

not so powerful a Vigour in the heart, as to drive out the *Cassatum*, except it be done by a *Diaphoretick* alone; for even as the ☉ doth heat the Frozen Stone, & melts the hard Ice, even so doth a *Diaphoretick* display its Virtues upon a Disease, which cannot be cured with any other Virtues how noble and good soever. And although *Flammula* or *Crowfoot* be a most hot Hearb, yet nevertheless the heat thereof is not at all comparable to the smallest point of the Nature of the *Sun*; Even so exceeding much is the difference betwixt each hot things and *Diaphotericks* themselves. Therefore we set down in this place a Specificall *Diaphoretick*, which comprehends *Diaphoretical Virtues*:

*Take of Ginger*, one pound; *Long-Pepper* and *Black*, of each, half an ounce; *Cardamomes*, three drams; *Granes of Paradise*, one ounce; beat them into Powder and put them in a Glass with one ounce and half of the best *Camphire*, ground or beaten, and with two ounces of *Aqua Solvens* or the dissolving Water, Seal up the Glass, and let it remain in Sand the time of finishing its Digestion. Then Separate from them the dissolving Water, and let it putrefie for a moneth, and be circulated one week. Afterwards presse it out and keep it; this is the best and most potent *Diaphoretick*, acting more vehemently then is credible, as well in the *Cassatum*, as in other most greivous Diseases; of which enough.

#### Of a purging Specifick:

**T**IS expedient also, that we write of a *Specifick Purgative*; and although the Complexions and such like things come under consideration; yet nevertheless we are confirmed, and build on a solider Foundation, taking such things as take away the Diseases, and that do not drive away one or another Disease particularly,

ly, but every evil; from whence may be gathered, that whatsoever of cholera is superfluous and of no moment, doth thereby depart. The like is to be understood of Offending Phlegm, Melancholy, and Blood; as also of Apostemes and other Corruptions, which cannot be purged according to the Complexions, nor be resolved with Purgations, of which sort of Diseases, there are many to be found.

We do therefore endeavour to draw out the offending Matter, onely whether it be corrupt or not, whether with an Aposteme or Complexion, or any other permixion.

But as for the tedious and unprofitable discourses of the *Universitie Physitians*, we shall not care for them, but diligently consider of the health it self; and for this cause we will frame our *Medicaments*. Such a *Medicament* is *Tartar*, which (of its own Nature and Propertie) takes away all Putrefactions; nor is it inclined to Cholera, nor Melancholy, nor Phlegm, nor Blood, but takes away every unprofitable thing in the Body, and such as may endamage it. So likewise *Vitriol* purgeth away all such occasions as give birth to many infirmities. For verily we are to consider, that *Colocynthis* doth not purge us of all our Cholera, or of all that ariseth therefrom; neither also doth *Rhubarb* do it; nor doth *Turbith* carry off every thing that proceeds from Phlegm; nor *Lapis Lazuli*, all the Impediment caused by Melancholy; nor doth *Manna* expel all the contrarietie of the Blood; but those our two *Specificall Purgatives*, and many others not here mentioned, do accomplish it, and that principally in all these putrefactions and superfluous feces of the Body, from whence soever they proceed, all which it purgeth no otherwise then as Water washeth Linnen Cloaths, and as Soap clears them from their filth and defilements of any kind. For thus do they Operate singularly upon each disease; We will therefore

we now set down that *Specificall Medicament* according to the mentioned purpose, after this manner.

Take the *Magisterie of Tartar*, and the *Magistry of Vitriol*, both which commix together into one Body, then add equal parts of the *Quintessence of Saffron*, then being shut up in a *Pelican*, let them be digested in Sand for a moneth, and let the *Medicine* (which I spake of above) be kept most carefully; as for the rest hereto necessary, there is requisite a greater understanding, as well with the learned as the ignorant; neither are Men onely, but also *Trees and Hearbs* capable of being purged from their Diseases and superfluities; for there are infirmities as well in the things that grow as in Persons, and they also have their remedies, as we have elsewhere mentioned; the defect of *Anthos*, viz. when it cannot perfectly grow strong, the *Magistry of Vitriol* heals, and causeth it to grow egregiously afterwards, as we set down in our Discourse of *Plants*; Thus therefore will we now conclude this Ch.

#### Of a Specificall Attractive.

AND now that we may begin to speak of an *Attractive Specifick*; we are to know that a *Specificall Attractive* draws unto it self whatsoever is superfluous in the Body, and whatsoever evil adheres thereto as it often happens, it brings out, as we set down in many places, and is manifested by probable demonstrations. Likewise some *Specificall Attractives* have been so appropriated and suited to *Flesh*, that they have drawn to themselves an hundred pounds of *Flesh*, no otherwise then as the *Load-stone* draws *Iron*. It hath also happened that in my time, that such a like attractive hath drawn the *Lungs* out of the *Body* into the *mouth*, and so have choaked the *Man*; it hath likewise happened, that another hath had the *Pupil* or *Ball* of the *eye* drawn

drawn from its own place, even to the *nose*, and could never be thence moved. For there are not onely *Attractours of Iron*, but such also as respect *Wood, Hearbs, Flesh and Waters*; for we have seen an *Emplaster* that hath *Attracted* so much *Water* as to be able to fill a *Tub*, and the *Water* to have flown down from the *Plaister*, as if it dropt down from a *house Eaves*; so likewise, *Lead, Tin, Copper, Silver, and Gold* may be *Attracted* by the composition of *Attractives*.

Moreover it may be so contrived, that by these kind of *Attractives*, *Boughs* may be torn off from the *trees*, and a *Cow* may be lifted up on high, and many more such things may be done, which we have declared in our *Secrets* as a *Treasure*, that so we may in these things admire and worship him onely who hath created all things with so wonderful an *Artifice*, in somuch that so various things are to be found, as demonstrate incredible operations, far transcending *Nature*, according as it is constituted and ordained in it self.

We will therefore set down some *Attractive Virtues* for the *Body*, by which that which is evil and corrupt may be extracted, and be separated from the good on this wise, viz. the *Attractive* must be placed upon some *Emundtory*, and in that place where the defect appeared, or upon an *Ulcer*, the which may likewise be accounted of as an *Emundtory*; and if any *Glandule* or *Kernel* ariseth, it is to be first opened like an *Emundtory*. But now we know by experience that such a kind of *Attractive*, hath extracted the *pestilence* more then is fit to write of in this place. No sick person ever died that had this *Medicine*, although posselt with a grievous *Disease*. The *Receipt* of a *Specificall Attractive* is this;

Take the *Quintessence of all the Gums* in every kind, of each, one quarter of a pound; The *Magistry of the Magnet*,

net, a quarter and half (*alia* half a quarter) Of the Element of the Sun of Amber, one pound; Of the Fiery Element of Mastic, of Myrrh, of each, one quarter and half; Of the Element of Scamony, ten ounces; Make thereof a Cerote with Wax, Gum Tragacanth, and Turpentine; Use it as is aforesaid.

Of a Specificall Stiptick.

**N**OW we come to speak of a Stiptical Specifick, the Virtues of which are very many, and are more then is to be understood or learned by the other Specificks. For when such wonderful works of Nature, and the Qualities of those kind of things are obvious to our Eyes, they do encourage us with a supream Joy, not to desist from them, but to renew, as it were, and quicken the remembrance of all those things which are presented unto us by those same Arts; and if happily there should be found any thing written of the Nature of things by the Ancient Physitians and Phylosophers, which doth not all agree with us; yet notwithstanding that shall not in the least disturb us, for all that they have written is uncertain, but we are delighted with those great Mysteries as are in Nature herself, and which present themselves to our hands; and as for those labours of the Antients, which are to be accounted of as Lane and imperfect, we do deservedly neglect them, as we have hinted in many places; Nor may we so much admire at the vehemency of Stipticks, which have so great virtues, even in their *Quintessences*, *Arcanaes* and *Mysteries*, in so much, that they will so firmly agglutinate two pieces of Iron, that they cannot be Separated afterwards but by Fire. Nay more then so, one piece of Copper is by such like Stipticks, so glewed on to another piece of Copper, that they can no more be Separated, neither by Fire nor by Water. Likewise there

there may be by such a like Stiptick Attractive, an heap of Stones glewed together into a huge Mass like a Rock. In like fort may Sand and Calx be (by such like Stipticks) concreated or knit together into an ever-during compactness, and harder then Marble it self; thus much concerning hard things; we will now also speak of others. We have seen (after the same manner) Leaves to have been so conjoynd together, that they have been accounted for a Natural concrete, as the Leaves of a Lilly, with the leaves of Roses in one compaction; likewise Smiths have (by my advise) so firmly and compactly consolidated their Irons together as if they had been conglutinated with a true compaction, or welling.

We have also seen the lips of the Mouth, to be so drawn together with a bare washing onely with a Specificall Stiptick, that they could not be opened but by force, with the help of Instruments and much effusion of Blood; The Fundament also hath been by the sporting or waggery of some, so compressed with such a Specifick, that for evacuations sake, they have been constrained to open it with an instrument; The like compaction or closing together, we have seen in wounds, and in the rupture of the bladder, so that no opening or rupture did any more afterwards break out either in their time or mine. Whatsoever member this Material Stiptick shall touch, it doth so contract, whether it be the bone it self, or the bare flesh, that it cannot be scraped off, without a file, or Separated without a knife, for no water mollifies these Stiptick Virtues of which sort there are far more then what we have here set down, but as to what belongs to Medicine, we will set down a Specificall Stiptick as follows.

Take the Quintessence of Bole, and of Iron, the Quintessence of Amber, (*alias* Cathebes) of each one pound; Let them be digested in Ashes for a moneth, afterwards  
put

put in a pound and half of dryed *Tarrar*; with this cure the Body where need requires. This and such like *Stipticks* are not searchable, whilest (in their Bodies) but in their Separated Substances do Attract more then is credible, because of the Nature and quality of their most great drynesse, and therefore are they called *Stiptick Specificks*, as being *Stipticks* beyond and above all others.

*Of a Corrosive Specifick.*

**N**OW we will add and describe a *Specificall Corrosive*, in which are wonderous Virtues implanted by Nature. For verily (being compared to the Antient Corrosives) tis even wonderful, for it Absumes and wholly Consumes Metals even to a nothingness, so that in them can there be no body any more found, no more then is of Wood that is burnt up by the Fire. Now although that even by *Strong Waters* there is made a consuming of the Metals, yet notwithstanding they are not diminished in their weight, nor changed in their essence, but may be again reduced by the Fire into their first Body and Matter, the which is impossible to be done, after that consumption that is made by the *Specificall Corrosive*; and the Reason is this, because there is no matter can be found any more in this place, that can be (by any way or means) reduced unto a Metallick Nature, no more then Wood-ashes can be reduced into Wood; further you are to know, that this *Corrosive* doth operate so strongly in the flesh, that nothing can be compared therewithall, for it perforates the hand in a moment like an Awl.

We mention these things for Medicine to this end, that so all the putrid and up-grown (or proud flesh) in the body, that doth very much arise in *Ulcers*, (as in *Fistulaes*, *Cancers*, *Scrophulaes*) may be removed; all which

which may be Cured by such Corrosives, for there is in it a *Stiptick* Virtue of exceeding powers, by which it acquires peculiar properties of Curing. Though indeed it may be rather called a *Fire* then a *Medicament*, for it Consumes Iron Chains, and Bolts more readily then is Credible, or can be written; and therefore we will Assign this *Receipt* hereto, and that most briefly thus;

Take *Aqua Fortis* rectified from the *Caput Mortuum*, one Pound; Of *Mercury Sublimate*, one Quarter of a Pound and half, (alias half a Quarter;) Of *Sal armoniack*, two Ounces; Mix all these together, and let them be Consumed or devoured; then admix an equal weight of *Mercurial Water*, and keep it. There is no Diamond can resist this *Corrosive*. Though indeed the same may be understood of a *Quintessence* and *Arcanum*, viz. That the Skin may be taken away from any one by that kind of *Cautery*, and instead thereof may a new Skin be brought thereon; as in the *Leapry*, *Morphew*, *Serpigo*, *Lentigo*, *Pannus*, &c. Against which Diseases this *Specificall Corrosive* is useful; but (because of its vehemency) we omit it, and do take this mixture, wherewith the Skin must be washed, for so twill fall off and be bare; then afterwards may it be consolidated, as the Custome is: The Mixture may be thus;

Take the Juyce of *Flammula*, (or *Crowfoot*) one pound; Of *Cantharides*, four pounds and an half; Of the aforesaid *infernal Fire*, two drams; permix them together, and do as above.

*Of a Specifick for the Matrix.*

**N**OW at last we come to speak of a *Specifick for the Matrix*, and that for various Causes, and because of the various Affects or Diseases thereof: but now we will not at all speak here of the Elements that either heat or cool it, for that is to be done by *Magisteries* and *Arcanae*.

*Arcanus.* In we here mention Two *Specificks*; One is in the Suffocation of the *Materia*, the Other is in either Provoking, or Restraining the *Months*: You must therefore understand, that the Suffocation cannot be removed by any other thing then a *Specifick*; though it be such as is unelementated & unprepared, yet tis to be administred in the Common Form or Essence as it grows in: Such is the fig of the Skin; as soon as the Fume of this enters in through the Privities, the Disease is expelled: The which thing verily is highly worthy of Admiration, because this is so vile a Simple thing, which albeit it should be prepared, yet notwithstanding the Essence of its Fume doth not perish, for in that alone is the Virtue. But as for the provoking of the *Months*, the *Specifick* Remedy is in the Spleen of a gelded Bull or Ox, brought into a Magistery or a Quintessence; the provocation property of which is most excellent as well in young folks, as in old.

So also for to Restrain them, you must know, That the Quintessence of Corals, or the Oyl of Iron, or Potable Iron, which doth wonderfully Restrain beyond the rest, is a most excellent Remedy. Tis no wayes necessary to write down any more such like *Properties*, for it would prove too *Prolix* in our *Archidoxis*; yet tis to be noted, That under the aforesaid Compositions, Specifical Compositions are comprehended; as the Incarnative, Conglutinative, Laxitives, and Mundificatives, and such like, and under the Purgatives themselves (so is it concerning the rest) are the Deoppilatives, viz. under Purgatives and Attractives. And so wee'l Conclude this little *Book of Specificks*, for to succour our Memory that we may not forget them; Likewise Comfortatives are rehearsed in all the singular Chapters.

*The End of the Seventh Book, &c.*

THE

THE  
Eighth BOOK  
OF THE  
ARCHIDOXIS.

of Elixirs.

**H**AVING written of many most secret Mysteries of Nature, we are now also willing briefly to treat of *Elixirs*, and that not in Vain; for we perceive that there lies in them the greatest conservation, and this doth even constrain us to bend our mind thereto, without resting, for every *Elixir* is an Internal preservative of that Body, in its essence that takes it; even as the Extrinsicall *Balsome*, is the External preservative of all Bodies from putrefaction and corruption; the which thing is sufficiently evident in *Balsome*, viz. that it preserveth Bodies so, that they abide many hundreds, yea thousands of years without corruption or mutation.

And therefore seeing such a like gift or faculty is in *Balsome*, as to preserve dead Bodies and to conserve them incorruptible; you may well conceive that in and by this same gift and Mystery, a sound and living Body may be far better and more commodiously preserved; But now we have not this according to Nature.

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ture.

ture, viz. that these Mysteries of Nature, yea, and constituted above Nature (by which we may conserve the Body inwardly and outwardly from all contrariety) become manifested and known unto us; but in them we meet with many Mysteries as are most occult and hid from others.

Verity as concerning *Elixirs* this is to be known, that they have not their operations from their Nature, nor from their complexion, but are *Mysteries* rather than *Specifics* leading us to a most high admiration of the Creator, by many demonstrations. Yet they are planted in Nature her self, so that they are in her, even as may be seen in *Balsome*; if therefore it be possible to preserve dead bodies, tis much more possible to preserve living Bodies: Nor makes it much to heed the Words or Arguments of our Adversaries, but we will disclose our own Arguments, and hereby shall endeavour to direct and guide, to the true foundation of the *Intrinsicall Balsome*, not regarding the trifling unprofitable sayings of those that talk of a Term or Limit of death, and its Predestination, and conclude or stint it in its determinate points; for God our Father gave life unto us, and together therewith Medicaments, by which we may be able to defend and sustain it; if therefore the term of death were precisely set and limited, it would necessarily follow that the other be false, which is not so. But as long as we have ability and knowledge, we have power of sustaining our Life, for *Adam* attained to such an Age, not from the proper Nature or condition of his own propriety, but meerly on this account, because he was so learned and wise a Physitian, and knew all things that were in Nature her self, with the which he also sustained himself so long a time. So likewise many other were there, that used such like remedies.

Many there were that dyed in the dayes of *Adam*,  
that

that attained not to his Age, and some attained not to our Age, (as we are now constituted and ordained since the flood) but dyed even as we, and that because they were ignorant of these Arts, which *Adam* and the rest understood, and hereby it came to pass that they dyed afore their time, nor did their Food or Drink help them.

Whereas therefore we are able from such like examples Naturally to find out, that an old or long life proceeds from Nature, we will enquire what Nature and the gift of God is; some things do conserve a dead body from putrefaction onely one year, as *Oleum Laterinum*, or Oyl of Ericks. Others ten, as the *Corrected Oyl of the Philosophers*; some twenty, as the *Water of Hony*; othersome fifty, as a *Destilled Preservative*; but others preserve it perpetually without end, as *Balsome*; Some onely eight dayes, as *Salt*; others for a night, as *Destilled Water*; some longer, as *Vinum Ardens*; othersome also there are that preserve the Body from Corruption, in a new and strong essence and Nature, when a man is confirmed and strengthened by them, according to his complexion, as *Citriæ*, *Aloes*, and *Myrrh*; some Bodies are defended from Putrefaction, by reason of their most great *Tincture* onely, which is so potent, that it admits of no evil, nor suffers any to grow or to enter therein, as *Gold*, the *Saphir*, *Pearls*, *Arcanaes*, *Magisteries*, and such like as we have afore written hereof.

We will therefore write down a Preservative against all the Corruptions of the Live Body and the Dead; But it is to be considered that the preservative of the Live Body is to be taken by the mouth, and ought to penetrate the whole bodie, so that here may be no member in the Body, but may perceive and admit of that preservation, and may (by the Attraction of the benefit thereof) be informed and impressed thereby;



Matters as to be noted that the Spirit of the excrements in the bowels are sufficiently vehement and strong to fight against the Preservative, and that for this reason, because no putrefied thing can be Embalmed or preserved; for it hath not in it self any essence, as newly dead flesh, which is embalmed hath. And that doth as much sure with a Preservative, as Vermine with the best hearbs, and as a putrefied thing doth with an incorruptible; for a thing that is putrid, cannot be corrupted more, nor be altered, for it is of no value; contrariwise, a preservative cannot in the least be putrefied, for it is like to Gold that never becomes rusty. They mutually are Separated from each other, so that each of them fulfills and performs what is proper to it; But thus much we have thought fit to mention, because the Dung or Excrements are able in time to overcome the preservatives, which thing cannot so come to pass in dead bodies, and because they are unbowelled, or if they are not as yet unbowelled, they are indeed coagulated by death, even as the blood Separated from the Vains congeals.

We call this Preservative *Elixir*, as if it were Ferment, with which bread is fermented and is digested by the Body. Its Virtue is a Preservative of the Body in that same state wherein it findes it, and in that same Vigour and Essence; for this is the Nature of Preservatives, *viz.* that they defend from corruption, yet not by mending or bettering, but by preserving onely. But whereas they also take away Diseases, this is done by the subtilty that they possess; Likewise they do not onely preserve, but also conserve; for they have a two fold Labour and Office, *viz.* to prevent Diseases, and to conserve the Essence it self in its own State.

Nor do they thus onely in humane Bodies, but likewise in all sensible Bodies. Thus also dead Wood may

may equally as well be preserved from corruption, as a Body that is seasoned with *Balsome*; nor is the conservation of Hearbs in their Essence any otherwise then a certain live Body is; for those conservations that are done to Hearbs, do conserve them in the same Essence that they find them in, so that they are still green, and remain equally as fresh as in the Fields or Gardens, &c. even to the fifth or sixth Age. If they be taken together with their Flowers, they also conserve them, and so if with their fruits, they conserve them. Neither is there so great reason of wondering thereat, for tis a thing possible for dead Wood to live again, and for Iron to be fixt so, as never more to contract Rust; so likewise for Sulphur to be made incombustible, all wch are very contrary to the understanding of a simple man. The cause of all these we set down more at large and more fundamentally in the Book of Conservations. Nor are they to be judged of as impossible, for many more things that are esteemed impossible, may be most assuredly accomplished. We will therefore speak of the conservation with *Balsome*, by the distinctions of Ages as followeth.

#### Of Preservation and Conservation by Elixirs.

WE will now write of the first *Elixir*, which conserveth the Body in that Essence as it finds it in; suffers it not to putrefie, nor to be infirm; but conserves it in the spirit of life, so that no accident can befall it. Likewise it brings it unto the third Age or more. As concerning its use, the operation upon dead bodies is different from that upon living, for those must lie in the *Balsome* night and day, whereas the living and sound bodies neither may nor can at all do so.

And therefore this *Elixir* is to be lookt on as being

useful only for life : as for the *Heart* and those places chiefly in which the life is most vigorous and depending, for it is ordained for the Spirit of Life that is dispersed throughout the whole body, and it preserves the Spirit of Life by that Virtue by which the dead Body or Carcase is kept from putrefaction ; for, as a Wound or Ulcer may be outwardly preserved from putrefying, and from evil, so likewise the Intrinsic body is disposed, and capable of being preserved from all adversity. We do therefore so frame the *Elixir*, that it may Operate upon the Spirit of Life, like as *Ferment* Operates in Paste or Dough ; and upon the body, even as when a Tree is tinged in the Root, in such wise as its Colour may never depart therefrom. After this manner is the whole body preserved ; for the Tincture is either more or lesse dispersed, and penetrates into all the Members, even as the whole Metal is tinged into Gold, and is so made Gold, or is preserved from Rusting. Thus is it in the Conserved Body, there's no Member but is full of the *Elixir*.

Now then, when the Virtue is thus dispersed and received throughout the whole body, and doth thereby exercise its Operative power, there cannot happen any Corruption by putting any thing thereto, for the Life of every member is full of *Elixir*, even as the tinged body is full of the *Balsam*. But you are to understand that tis not necessary that the whole body be balsamed by taking the *Elixir* ; for where the Spirit of Life is only environed therewith in its root, tis sufficient as to the Conservation of the body.

Now come we to the *Practick* part ; and first of all to Treat of the *Elixir* that doth Conserve the whole body from putrefaction by the Conditions and properties of the Virtues of *Balsam*. Then wee'l speak of that *Elixir* which preserves the body by the potential Virtues of *Salt*. And Thirdly, of the *Elixir* of *Sweetness* that

that supports and sustains the body in its Conservation. Fourthly, Wee'l Teach that *Elixir* which enters mans body with the virtues of a Quintessence. Fifthly, There shall be another *Elixir* added that is truly noble by reason of the Virtues of its most great Subtilty ; for it resisteth all the enemies of Nature, by which resistency it permits not the body by any means to slide into Diseases. And then for a *Conclusion*, wee'l adjoyn that *Elixir* which ( by the Virtues of its own proper nature ) is endowed with such like Conservative Qualities.

*Of the first Elixir, viz. Of Balsame.*

**T**ake of true and the very best *Balsame*, (well known to us) one pound ; Let it be put into a Glasse, which cover with a blind Head, and pour in together therewith two ounces of the Quintessence of Gold, and one ounce and an half of the Essence of the greater *Circulatum* ; all which, let be digested together at a gentle fire, so as the Vapours may ascend day and night. Then afterwards encrease the fire, that some drops may adhere and stick, and may fall down drop-by-drop for two months ; then let them remain in Horse-dung for four months, that so they may have their digestion without intermission : This done, the *Elixir* is completed : You are to understand that this *Balsame* or *Elixir*, is become a ferment, which is to be collected and immixed in the root of Life, and hath the power of Reducing the Life into a good Essence, so as no Nature can be able to resist it. Even as *Arsenick* overcomes Nature for evil, so contrarily this *Elixir* overcomes it for good, by defending the body. The dead body is preserved safe by that Odour, so as it cannot in the least putrefie when tis put into its Sepulchre, and covered, that it cannot Evaporate ; How much more then do the Vir-

tues of a Living body remain hereby: Thus much may suffice to have spoken in this place.

*Of the Elixir of Salt; by the Virtues of which, the Body is Conserved.*

**T**HERE is no lesse power and virtue in *Salt*, then in *Balsme*, whereof we have spoken; and that for this reason, because *Flesh* is preserved by *Salt* from putrefaction for many dayes, years, and a long time. And that, sundry wayes, and by one way more then by another. By the same *Basis* and *Rule* will it be possible to Conserve and Preserve the body; Not that we advise the Use of *Salt* in such a manner as tis used in dead *flesh*; but tis necessary to make thence from the *Elixir* of *Salt*, which doth materially penetrate the Spirit of Life, so, that it lives by the *Salt*, even as salted *Flesh*; for this *Elixir* is so subtilc, that it may be compared to the Spirit of Life. They two do so straitly and closely agree in *One* Conjunction, insomuch that the *One* is tempered or seasoned with the *Other* unto perfection; (even as *Salt* makes some *Food* savoury) without which it could not possibly be brought to perfection in *Unity*. This therefore is to be noted, That the *Elixir* of *Salt* is a ferment, in which there is a certain *Tincture* whereby the whole body is penetrated. Tis also an inconsumable thing, and is not in the least absumed (with natural Things) in the body by the digestion; but is fix, like to *Glasse* in the fire, which doth not at all perish by boyling or fusing. This fix *Elixir* doth so fix the body, that it becomes permanent in *Life*, no otherwise then as when a metal is fixt, which, no moisture, no Corrosivity, or such like can hurt afterwards, or bring to be rusty: So therefore, it may be gathered from hence, That the *Elixir* hereof is as fix a body as *Gold*, whereinto no unclean thing can penetrate, so as to hurt it;

it; We will therefore describe the *Prælick* of the *Elixir* of *Salt*, after this manner;

Take *Salt* excellently well prepared, the whitest and cleaneft, put it in a *Pellican* with so much quantity of *Aqua Solvens*, or the dissolving *Water*, as may be six times its weight; let them be digested together in *Horse-dung* for a month; then afterwards let the dissolving *Water* be Separated by distillation, and be again poured on, and be Separated as before, this let be done so often until the *Salt* be converted into an *Oyl*, whereto let be added an eighth part of the *Quintessence* of *Gold*, and let them be digested together in a *Pellican* and in *Horse-dung* for four months, and let them be Circulated for a month after; then adde another part of Circulated *Wine*, and let them so remain in *Ascension* yet a month longer. This time being over, thou shalt have the *Elixir* of *Salt*, of the which we have made for our selves a memorial as a pattern, for the succouring and lightning of our Ancient dayes.

*Of the Third Elixir. viz. Of Sweetnesse.*

**W**E are certain, That bodies may be preserved from *Corruption* by *Sweetnesse*; but as to the *Virtues* that it is to be done by, we deliver them in the *Treatises* of the *Generations* of *Honey*, *Sugar*, *Manna*, *Tronus*, (the sweetest kind of dew) and such like, which we won't Repeat in this place because of the *Writings* of the *Antients*. We are able to *Transmute* *Sweets* into an *Elixir*, the preparation of which doth rather conserve the lively body in its *Conserved* *Essence*, then the *Languid* or decayed body. For tis the property of all *Specifick* *Sweetnesse*s neither to be *Corrupted*, nor do they suffer this body to be *Corrupted*, unlesse by things *Contrary*, thereby they are made obnoxious to *Corruption*; as for *Example*, *Our* of *Honey* and *Bread*, *Vermine* and

and Hummers are generated; and in like manner out of Sugar and Coagulated Milk. Out of Manna and Water is made a Corruption like to Mud or Dung. Many more such like Compositions may be made by which the Sweetnesses passe into Corruption. To prevent which, this is our Intention and Experience, viz. That (in that Composition) such a thing be taken as may not hinder the Sweetnesse to remain in its proper Essence, and such as may be without the Corruption of any other things. By this way and means it hath the Virtue of a Balsame, to Conserve the dead fleshy bodies of Carcasses, and other things. For such a like Sweetness is the Balsame of the Earth, and othersome there are of Dew, for in them hath it its Original. We will therefore set down the *Elixir of Thronus*, because there's no Sweetnesse comparable hereunto; It doth also contain more Mysteries then is credible, as we set down in the *Book of Generations*. By the preparation of which may be Collected the wayes of preparing other Sweetnesses.

*The Preparation of Thronus is thus;*

Take as much *Thronus* as you will, which let be put in a *Pellican*, in digestion at the *Sun* for two months, (but twill be better for a whole Summer) Afterwards let be added a fourth part of the *Quintessence of Gold*, and so let them be Circulated together for two months, then keep it. Albeit this way be very short, yet nevertheless the *Elixir* hereby made, is very wonderful in very old folk.

*Of the Fourth Elixir; which is, Of Quintessences.*

**I**N like manner may *Quintessences* be brought into an *Elixir* which Conserves both living and dead bodies, like as *Balsame* doth; We make but a very brief Re-  
hearsal

hearsal thereof in this place, because tis afore demonstrated in the *Process of Quintessences*; So therefore we'll proceed here a little further and set down such things as we have noted to make for Preservation and Conservation. Then out of the *Elixirs* of those processes, we will teach the Composition of one *Elixir*, fully as profitable to the body as the Three precedent are; Verily you are to understand that this *Elixir of Quintessences* hath in it a secret Virtue, which daily tends to a Restoring, and which endeavours to Renovate and Restore the whole body; Therefore it Operates more then a bare Conservation, for it also Renovates, yet not so perfectly as we have mentioned above of *Quintessences* and *Arcanaes*, but is of meaner Virtues, and that because the Conservative and Renewing property of them cannot be together, but yet by this way is Renovation disposed for Conservation, thus;

Take the *Quintessence of Celondine*, of *Bawme*, of each two ounces; the *Quintessence of Gold*, the *Quintessence of Mercury*, of each half an ounce; the *Quintessence of Saffron*, and of all the *Mirobolanes*, of each one ounce; Let them be all well mixt together, and be shut in with a blind Head, and remain in the digestion of *Sun* for two months; Then adde of the *Quintessence of Wine*, and the *Magistry* thereof, of each one ounce and an half, and let them be digested again for a Month, as above; then keep it as a Treasure, not only for Preservation, but also for Restoration.

*The Fifth is called the Elixir of Subtilty.*

**N**OW we accompt it expedient to set down the *Elixir of Purity or Subtilty*; for it Conserves by the power of its great Purity and Cleanness, such as is the *Corrected Oyl of the Philosophers*; this suffers nothing that shall be anointed therewith, to putrifie:

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The like both the *Corrected Oyl of Bricks* ( or *Oleum Laterinum* ) effect, and many others; and yet tis not their property to preserve from putrefaction, but they acquire this thing, and get such a property from the Preparation and Labour: So likewise *Distilled or Corrected Wine* permits not to putrefie, nor doth *Digested Wine*; nor is it at all changed by the fire. The *Water of Honey* doth ( by its preparation ) resist putrefaction, as to what appertains to sensible bodies; but the *Crude Substance* thereof doth not do so, but is subject to all putrefaction; We therefore set down an *Elixir of Subtily*, forasmuch as mans body is ( just like as *Mercury* it self which is *volatile*, is fixed with its own *Water*, and made permanent ) also fixed into a Constancy and permanency; Now although that this same thing may be done by many other things then what we here describe, Yet nevertheless we will mention such only as are known unto us by Experience; Nor will we for this Cause detract any thing from the others, but only we say thus much, That as yet all of them have not been known unto us, nor been Experienced by us. The proesse of this *Elixir* is thus;

Take *Oyl Olive, Honey, and Vinum Ardens*, or *burning Wine*, of each one pound: Destil them altogether according to the Chymical manner, and that thrice. Afterwards Separate all the Phlegm from the Oyls, which are distinguishable by the many Colours; put all these Oyls into a *Pellican*, and adde to them of the Quintessence of *Bawme*, and of *Celondine*, a Third part; digest them for a Month, Then keep it for your use: There is no Sensible body is able to resist it, no nor Insensible, and that for many Causes and properties which we will not at all set down in this place.

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The Sixth is the Elixir of Propriety.

IN like sort may a perfect *Elixir* be extracted out of Natural Things, as out of *Myrrh, Saffron, and Aloëpatick*; but as for those Virtues that it proceeds from, we describe in their *Generations*; We only mention the proesse here, omitting their Original, which we elsewhere do often Treat of.

Take of *Myrrh, Aloëpatick, and Saffron*, of each one quarter of a pound; the which being put together in a *Pellican* and placed in Sand, let them ascend most gently for two Months, then at length Separate the Oyl from the feces by an Alembick without Adustion or burning. This Oyl must be digested for a Month together with *Circulatum* in equal weight, then ( after ) keep it: In this *Elixir* are all the Virtues of the Natural Balsame, yea, and such a Conservative Virtue for old Folk, more then is fit to ascribe unto it, because there doth not only proceed one Age therefrom, but Four, Seven, or Ten, &c. Tis scarce possible to expresse its force and natures; but tis in my Judgment sufficiently enough Dilucidated, nor do we think it need any more ample Interpretation.

The End of the Eighth Book, &c.

T H E

THE  
Ninth B O O K  
O F T H E  
ARCHIDOXIS.

*Of Extrinfecalls.*

**H**AVING in the Precedent Books, treated of *Intrinfecal Diseases*; 'tis expedient now for us to write of those Diseases as proceed from without, and to set down some remedies for them. And although we insert nothing (in these Books) of the Original of those Internal and also External Diseases, yet notwithstanding we will set down the Originals of those Medicaments, and then afterwards the composition of such like remedies for external Diseases. Some remedies are one-ly for Wounds, with which a Wound may be cured in twenty four hours; which you are to understand thus;

When there is a Wound made, it needs nothing else but that it be again knit together, or conjoyned on such wise, as two pieces of board are knit together with Glew. Do not at any rate let Wounds lie open, but endeavour to replenish them with flesh, for 'tis rather a thing Rustical then Medical. Consider that when the lips

lips of a wound are joyned together as two pieces of Boards stick together with glew, they are even more then half whole already; the which is to be necessarily done by a certain Medicament, so contracting both sides of the Wound together, that it cannot be better and more fitly done; Thence it follows that where the lips touch each other by the compression of the Medicament helping Nature, there is the healing compleated; insomuch that there is no Wound (wherein the Bone is not broken) is so evil, but will easily be healed in twenty four hours. But the Bones do not permit themselves to be knit so together as the flesh doth; therefore we speak not at all of them in this place. For example understand us thus, viz. when any Member is plainly cut off, then (before that the Vains be dead, but whilest they are yet warm and fresh) let them be presently moistened with that Medicament, and let the wound be conjoyned, and so the sides thereof will be so knit together (as two Sticks are conglutinated with Glew) and be healed and united. Thus is the operation of this Medicament, and herewith doth Nature cure so soon because of the great resiccation, or drying up of such like Medicines, and 'tis by that Virtue (which we have afore spoken of) that it heals. Moreover you are to know, that an *Incarnative Medicament* is not at all to be used for Wounds, nor any mundificative, or Attractive, because that those extract, and are to draw out all Putrid Fluxes into much *Sanies*.

Furthermore the gaping or cavity of a Wound is to be filled with flesh; now that is a long time doing, and consequently very dangerously and without any Mastership. The same is also to be conceived of in old *Ulcers*, which are a long time loaden (as it were) and burdened with fluxes, whereby it comes to pass, that they cannot be cured without many accidents, and exceeding

ceeding great difficulty, and sometimes never. So then it is most necessarily expedient that the Medicament of them, be made of those things which we have spoken of, and which do likewise by a certain force compress and cling together the Skin and widenesses. Likewise in the curing of *Ulcers*, you are to consider, that the Generation of Flesh is necessary, but that cannot possibly be done by compression, or closing together (as we mentioned in Wounds) in *Ulcers*, as in *Fistulae* and such like; all which are to be cured by the Virtue of such like Medicaments, as anon. Therefore we describe and set down two Fundamentals, for such an opening or gaping of the Skin, the one is an Incarnative, the other is an Exiccative or dryer up.

Now let us speak also of the other deformities of the Skin, as *Scars*, *Morphews*, *Serpigoes*, the *Pannus* or *Birtb-mark*, the *Stains* and *Leapry*, and such like Diseases proceeding from the Skin, the which we advise the cure of after this manner. First of all we ordain and appoint the Skin to be pulled off, even as the Skin of a Beast is stript off, then (afterwards) to be clad with new by a convenient Medicament. For it is to be understood, that the Skin must be took away by a certain Medicament, and a new Skin pure and unspotted be generated of another Colour; as with that Medicament that follows hereafter, whereby much of Flesh and moisture is not to be attracted; thus are all Spots to be removed, by the way thus described. As to the taking away of their Original, we make no mention in this place, nor as to their entrance or beginning, for it is elsewhere Treated of, nor doth it bring either benefit or dammage to our present intention or Doctrine. There are many other Distempers, as the *Cancer*, *Buboes* and such like, which require their Peculiar Medicament for the drawing out of their Originalitie, and the total purging out and cleaning away

away their defilements, the which is exceedingly well performed by the *Specificall Attractive*; then afterwards there is need of Consolidation, the which we have set down in our Discourse of *Fistula's* and such like.

But now the Ruptures, &c. breaking of Bones and the like are to be consolidated with a *Stiptical Attractive* onely, the which Medicament we shall not here repeat as having spoken thereof elsewhere. In like manner there are found to be many superfluous Creascences, as *Strumae* or the *Kings-Evil*, *Kernels*, &c. the which must first be evacuated or emptied, and then be cured afterwards.

We will therefore divide *Chirurgery* into three Parts or Cures, and refer one part to *Wounds*, the second to *Ulcers*, and the third to *Spots* or *Blemishes*; as for the *Cancer*, we shall Cure it with a *Specificall Attractive* onely, and afterwards with these *Medicaments* which we shall Teach here following.

### A Remedy for Wounds.

**I**F we would attain to such a *Medicament* as may (by its own proper Nature) so knit the Lips and sides of *Wounds* together, as two pieces of Boards are with Glew, then it is necessary that it be done by the greatest Siccity and Stipticknesse, as may serve for the Flesh onely, as follows;

Take *Samech* excellently well burnt and calcined into a Whitenesse, whereto add *Circulatum minus*; then afterwards destil it, that a most dry *Caput mortuum* may remain in the bottom, and that the Glass be wholly red hot, then pour on fresh *Circulatum* again, as afore; and thus do so long until the *Circulatum* come off altogether

gether sweet therefrom, as it is in it self, then suffer it to be resolved by it self. That which shall be resolved, is this Remedy here spoken of for *Wounds*, and may be Intituled, *a Balsam for a Wound*; for *Balsam* (in our Common *German* Speech) is as much as to say *Baldtrusammen*, that is presently conjoynd, and not according to the *Latine Idiome*. We shall not make any singular description of the Virtues of that same *Medicament*, but do make this General Assertion, that tis fit for all *Wounds*, as being what we have cured many hundreds of *Wounds* withal, by a bare washing, and that above what is credible to be done by Nature.

*A Remedy for an Ulcer.*

WE are also to understand, that *Ulcers* may in like manner be compressed or closed together by the Virtue of such a *Medicament*, together with a *Generative Virtue*. Nor do we imitate the writings of the *Antients* for their writings are malicious and wicked. This therefore is to be considered of, *viz.* a constringing or causing that to enter into the composition, and that on this wise;

Take the aforesaid *Balsome* for *Wounds*, and also the *Balsome* in like manner made of *rust*, as that of *Sameck*, of each one pound, mix these together, and add thereto one pound and half of the *Oyl of Iron*, all being thoroughly permixt, let be put upon *Ulcers*, and let them be washed daily, as shall seem expedient, and let a *Consolidative Plaister*, such as we teach for *Ulcers*, be applyed; proceed therefore on with your *Ligatures*, even to the end of the cure; for this is to be heeded, that the *Members* are to be (as it were) drawn together or compressed with *Ligatures*, which thing we largely enough teach in other places. And therefore let thus much suffice for *Ulcers*.

A

*A Remedy against Marks or Blemishes.*

WE have sufficiently described the taking off the *Skin*, by a *Specificall Corrosive*, and together with that, the *Cautery* how it is to be done and used. And after the taking away of the *Skin* and the *Blemish* with it, then the cure thereof is as follows;

Take the aforesaid *Balsam* for an *Ulcer*, to this, add of *Washed Turpentine*, of the *Oyl of Worms*, and of the *Oyl of Eggs*, equal parts; with this mixture must all the *Flesh* that is bared of its *Skin*, be washed. After this Cure there is no more requisite, for this is the property of that *Medicament*, *viz.* to induce together with the new *Skin*, a new *Colour*, and a *Natural hardnesse*, in so much that it can no more be defiled with the aforesaid *Blemishes*.

Now although such like *Staines* and *Blemishes* may be removed by many *Waters*, as the *Water of Bean Flowers*, of *Sigillum Marie* and such like, and also with *Mausdung*, but yet these are not for our purpose, for they do not at all times answer our expectation, and besides all *blemishes* are much more perfectly taken away with those things which we have already set down.

Nor hath any one reason to admire that we set down so few, and so brief Remedies for the whole *Chyrurgery*; for we do not imitate the wayes of the *Surgeons*, such as the *Ancients* have written of, and which the *Modern Surgeons* do also make use of, as well as they. For when we followed that *Medicinal way* or *Method*, we could never (by that kind of *Physcality*) find or ever perceive any thing well founded or certain. But we have made use of our own Remedies according to experience, and have by this way found out the

K 2

best



best Medicines of all Chirurgery; even as we have comprehended them in this place, under three processes onely.

And albeit that there are to be found more diseases then are here mentioned, as, the *Bulla*, *Allopecia*, &c. yet are they comprehended under *Blemishes*, and *Cicatrices*, and are to be cured as those others are; for which there are many causes not here mentioned, but are left for our use or practise, but we are mindeful even of them; for when we had seen that *Wounds* (of which we have had many hundreds and thousands under our hands) were so speedily and exceeding wonderfully cured with these Remedies; what reason is there for us to imitate the long and vain processes of the *Antients*, and so be forgetful of our Neighbours. And what cause have we to make use of the *Mundificatives*, *Washings*, *Sutures*, *Ligatures*, *Corrosives* and such like, when as they are all *Inimicitious* to Wounds, and do most miserably deprave and spoil them; the causes whereof we do largely enough explain in the Book of *Wounds*. What need is there of the divers *Emplastors*, *Cerots*, *Unguents* and the like, that we should take them even for the cure of *Ulcers*, as also the *Ligations*, *Uctions* &c. all which to reckon up is tedious, for they teach nothing else but a *Prolix*, intricate and foolish way to walk by, the end of which is to enquire and to find out many Accidents by their foolishness; for it is by reason of our superstition, that we so much credit the *Antients*; For verily it is not the silly boasting nor uselesse writings (for they can never Recompence or make amends for the lost paper employed about them) can inform, in *Surgery*, what a *Fistula*, *Cancer*, *Ulcer* and such like are, and so likewise to assign to each of them their peculiar Medicament; for they may all of them be sufficiently and exactly cured and healed by one onely Remedy, as the *External Leapry*, the *Alopecia*, *Serpigo*,

*Serpigo*, *Blemishes* or *Marks* and such like, as *Pustules*, *Itchings*, and *Cicatrices*, all which may be abundantly removed by one onely Medicament, and one onely Practick; as likewise the *Artetick Wounds* of darrings, of *Missive Weapons* and *Bullets* and such like Wounds. And so we will conclude our *Surgery* with these few Medicaments, and put a period thereunto.

K 3

THE

**T H E K E Y,**  
 O R  
**Tenth B O O K**  
 O F T H E  
**ARCHIDOXIS,**  
 Taken out of a most An-  
 tient *Germane Manuscript.*

*The Preface of the Author.*

**A**lthough we were minded to Write our Archidoxis, and other our Books appertaining to Medicine, somewhat more plain and more cleer then is done; yet because the highest Medicinal Universal Arcanaes cannot be prepared without true Chymical Manual Operations, and be brought unto the desired Exaltation of Degrees; for 'tis well known to most,  
 how

how the whole World is in a manner addicted to Riches and worldly Wealth, and doth only with all their might drive at Tinctures, and the Transmutations of Metals, to scrape together abundance of Gold and Silver; Now, for the attainment hereof, they do very much need true Chymical Preparations, the which they would willingly find in our Archidoxis, briefly and without labour.) Therefore, for this reason, viz. That we may meet with so great an evil as might arise from thence, and may crush their Malice; We even concealed our meaning in those Books, according to the Antient Philosophick Custome, and Cabalistical Form, and have yet neverthelesse made demonstration cleerly to the good and well accomplished, but obscurely enough to the Contemners and Impious men; And yet tis not only the Lacrymists, that gape on Gold, are the cause of our Cabalistical Philosophick Writing, but also that most great Troop of the Sect of Galen & Avicenna, for they would very willingly make use of our Medicaments and Arcanaes, for the driving away of Chronical Diseases, (which are uncurable by their Galenical way) Provided, that they could find a brief, sure, and easie Method for the Preparation and Administration of them, without renouncing the old Error of the Ethnicks and false Christians, and could attribute the Honours, Fame, and Riches which they get thereby to the Galenical Writings, and to themselves only, and thereupon (out of an  
 envious

envious mind) suppress my Name and famous Deeds, and vindicate themselves by their Writings, and (because I say that that Art proceeds from me) affirm that they secretly possess the very same thing.

For, whereas they are Ancient Doctors, they will not by any means seem (themselves being so Aged) to be, and publickly profess themselves Disciples of a more grosse Wit and younger Schollar, (whom they all Envy because he subverteth their Foundations) Therefore, because of their Sloathfulness, Ambition, Envy, and Hatred, together with their Ingratitude, I have thus Taught and Reasoned in the Archidoxis, and my other Books; After the aforesaid manner, so well liking me, (the which I shall at the last day approve and justifie before God and my Conscience) that so those as would attain to the Foundation of my Archidoxis, may publickly call themselves Theophrastits, and acknowledge me to be their Monarch, may follow me as to Labouring, may frequent my School, and may contrariwise cast away their old Fathers under the stall: And although they may privily get some Experiment from some miserable simple Country Clown, or elsewhere, yet they shall not understand the great Arcanaes of Administring my Medicaments, and so consequently will purchase more Disgrace then Honour therefrom. And therefore although some Old Wise hath told them, That the Chicken, or  
the

the young of the Swallows that Graniers, & viscus Quercinus, &c. are a certain Cure for the Falling Sicknesse (as in very deed it is) yet shalt thou not herewith Cure it. But whence is it, or what is the Cause? 'Tis this, because thou understandest not the way of the Administration, nor the great Hech, nor wilt thou be able to Learn it of thy Galen, unless thou frequentest my School, and learnest Philosophy according to Christ, and not according to Fiscus, or a Promoter. Now then seeing that Viscus Quercinus doth not afford thee Help, thou supposest it to be too weak by it self, and therefore thou Correctest it with other Herbs, and Composest a great Mixture of Sixty parts, or more; these thou dost Digest, and Purgest the Excrements by them; but thou canst not Expel the Disease therewith, because thou understandest not neither the Simple, nor the Compound, nor the Administration.

But, Would they have thankfully accepted of my Doctrine, and cast their Red Cap, or Fools Coat (that they have received of Galen) behind the Door, and would withal have submitted themselves under my Discipline, I would have put on them a better Cap, yea, the Cap of even Fortunatus himself, in the which doth lie more Art then in all the other Writings besides, insomuch, that they should not need to put it off in the Presence of any body, but be able to Cure Chronical Diseases equally

as well as Fortunatus Restored the Kings Daughter.

But indeed, they are unworthy of any better, and are to be Accused (as culpable) of their own harm, because they have known nothing of the Magnalia, and Misteries of Natures Sanctuary, nor of that Cœlestial Treasury which is liberally Revealed to me from above in these last Times and Seasons of Grace; the which things do make a true Adam, and wonderful Physitian according to the Enochian dayes, in the understanding and preception of new Generation; But those Ignorant braggers have Refused it, and therefore I will no farther pittie them, but leave them in their Ignorance: But, because there's no doubt but that amongst such a great multitude of men (concerning whom there's mention made in the 4th. of EIdras) the Lord God will reserve some very smal number of some of his Elect; who will be desirous of faithfully following my Theophrastical Doctrin, and of loving the Truth, and of helping their Neighbours in their Necessities and Diseases, out of a true unfeigned Christian Love, and not for Gain and Ambition, but for the pure Love of God: And are also desirous, That the Wonderful Works of God may be made apparent by the Light of Nature, (albeit all men are not born under such a Constellation, as to apprehend the meaning of our Books (without the help of God.) though they diligently study them) Because there-  
fore

fore of the sincere Intention and Love of such, and that they may comprehend the true Foundation of our chiefest Writings, and Arcanaes concerning Medicine, and may arrive to an happy end; And that the most precious Treasure of Nature that God hath Revealed unto me may not be wholly buried with me; We will therefore Write this little Book for them, and will therein cleerly shew the Foundation, or Basis of our Archidoxis, and Universalities, and will Teach the Preparation of the several Arcanaes, the Quintessences; the First Entities, and Magisteries.

But, that this Clear Light may not come to the Ungrateful and the Unworthy, I do exhort all such as have the Possession or Understanding of this Book, and do bind thee by the most great Sacrament, and the Oath thou hast made to God in thy Baptisme, that thou even Concealest all these things privily, and as the most noble Treasure of Nature; and that thou dost not admit any Unworthy Person thereunto, but that thou Honourest it as a most blessed Talent, and servest the Necessities of thy Neighbour therewithal.

The Lord God bestow his Blessing and Grace, that whosoever Partakes hereof, may rightly use it.

THE  
Tenth BOOK  
OF THE  
ARCHIDOXIS  
OF  
THEOPHRASTUS,  
Comprehended in  
Ten several Chapters.

CHAP. I.

*Of the Separation of the Elements.*

**T**HE four Elements are commixt with each other in all things, but yet (in every thing) one onely of those four is perfect and fix, and that Element is the *Predestinated Element*, wherein the *Quintessence*, *Virtue* and *Quality* doth lodge; but the rest are imperfect Elements,

ments, and as a bare Simple Element, wherein there's no more virtue then is another simple Element; and they all are as an habitation of the true, fix, and perfect Element; on which accompt also they are called, *Things Qualified*: And whereas some do imagine the body to be the true Element and Quality, and that it discovers in some sort the virtue of the true Element, the reason thereof is this, because the body (and likewise the three imperfect Elements) is tinged and Qualified (each according to its nature) by the fix, perfect, and Predestinated Element, or Quintessence, as with its Inhabitant.

For Example: In some things the Element of *Water* bears rule, in other bodies the *Fire* is chief, in others the *Earth*, and in othersome the *Air*, So then, if you would have the fix Predestinated Element Separated, tis expedient that the House thereof be broken open; But now this breaking up the House, or dissolution, is performed by several ways, as is cleerly spoken of in my *Metamorphosis*, in the Book of the *Death of Things*: If the House be dissolved by *Aqua Fortis*, or *Strong-Waters*, *Calcinations*, and such like; this alwayes is to be observed, that the dissolved be separated from the fix by vulgar distillations, for then the body of the Quintessence comes over in the manner of *Phlegme*, but the fix Element abides in the bottom; But whereas we take no great Care about the House or Habitation, but diligently Enquire for the Inhabitant only, tis needful that we find him in the fix Predestinate Element, and from thence extract him according to the manner of a Quintessence; and so consequently that fix Element is to be dissolved by other more powerful Artifices then by *Calcinations*, *Sublimations*, &c. and the Pure be Separated from the Impure.

The Pure is the Quintessence, but the Impure is the *Tartareous* Superfluity which is permixt in every Generation;

ration; Concerning which, see the Book of *Tartarous Diseases*.

But whereas my *Theory* is more largely Opened in my other Books of the *Archidoxis*, my *Metamorphosis*, and of the *Generations* mentioned in our Book *Paramirum*; therefore I will not be (in the least) tedious, but briefly disclose the *Practick*. Reduce a *Metal* (prepared according to the *Process* in the Book of the *Death of Things*) into a Liquid Substance with *Aqua Fortis*, according to the manner which we have Taught in the Book of the *Separation of the Elements*; and Separate the Three imperfect Elements by very many *Cohobations* and *Putrefactions*; then the fix Element (of what kind soever it be) remains in the bottom; and so those Four Elements are rightly Separated.

## CHAP. II.

### Of the Quintessence.

**A**bstract the Volatile (which comes over in the Separation of the Elements) from the fix, oftentimes, that so the Quintessence which partly ascended with the Phlegm, may be again Co-united. Take then the fix Element that remained after the Separation of the Three Imperfect Elements (what kind soever it be) and dissolve it in its appropriated Water; each according to its Nature, as we have spoken of in the *Archidoxis* concerning a Quintessence; keep it in the greatest putrefaction, distil it by *Cohobation*, the rest *per Descensum*; Putrifie it yet a little more, distil and conjoyn all, and distil it in *B. M.* even to an *Oylineffe*; Then

Then corrupt or break it with the Subtil Spirit of Wine by boiling, then the Impure will settle to the bottom, and the Pure will Swim at top, Separate it by a *Tritory*, or *Separating Glass*, and that it may therewithal loose the Nature of the *Aqua Fortis*, pour on a greater Quantity of the Spirit of Wine, the which abstract often until the Quintessence becomes Sweet; Lastly wash it off with Common Cold Water; After the like manner are you to conceive, of *Marchastres*, *Stones*, *Resins*, *Hearbs*, *Flesh*, *Excrements* and *Fix Things*, viz. that (first of all) the three imperfect Elements be Separated, and that the fix Element be farther proceeded with according to the Doctrine of the Book of the Quintessence.

When we speak of an Eating or Coroding Water, understand *Acetum* mixed with the Spirit of Wine, and such a Spirit as being often abstracted from the Spirit of *Salt Nitre*, becomes an *Acetum*. The fix Elements of *Marchastres* are to be dissolved, therein to be putrefied and Elevated by an *Alembick*, and then at length be corrupted or broken with Spirit of Wine, that the Impure may fall to the bottom, and Separate it self from the Pure.

As concerning the Essence of *Gems*, where we speak of *Radicated Vinegar*, understand us thus, viz. that you have a sharp *Acetum* Corrected with *Tiles* or *Bricks*, and oftentimes Abstracted from the *Tartarised Matrix* of *Acetum*. Your *Gems* are to be first Calcined by *Sulphur*, then dissolve them therein, and Putrefy them, and then Separate the Pure from the Impure by breaking them with Spirit of Wine.

An Essence is easily perfected out of Fruits, Hearbs and Roots; so that you dissolve the Imperfect Elements, by the highest Secret Putrefaction of the highest heat. Then shalt thou putrefie them in Dung, and drive out *per descensum*, all that is able to go out, and from thence

thence Abstract by a Distillation in a B. all the hurtfull imperfect Body of the moisture, then will the Predestinated Element remain in the bottom; this must be now Separated from the Superfluous impurity, by corrupting or breaking it with its own Spirit, or with the Spirit of Wine. the which Spirit draw off, and thou shalt have the Quintessence pure.

The Extraction of the Quintessence out of Salts, as Vitriol, Common Salt, Salt Nitre, Venus or Antimony, &c. is done thus, viz. Cohobate them with their own proper Liquor or Water, oftentimes Putrefie them with the Phlegm, and abstract the Body thencefrom in the manner of Phlegm, even to the fix Spirit. This then dissolve in Water, or in their own proper Water, and (in the heat) Separate the Pure from the Impure with Spirit of Wine.

## CHAP. III.

### of Magisteries.

**M**agisteries do well deserve to be called Mysteries, because of the great Tinctures they shew in an appropriated Menstruum, viz. in Acetum, in Wine, and as we there mentioned, so likewise do we here enjoyn, that respect is to be had onely to such concordances or unfermities as are commodious for the extraction of the Magisteries, for if you take Distilled Vinegar, you shall not tinge Water, but wine into Acetum, because the Tincture or Vinegar was made of Wine. Didst thou but well and rightly know the Magistry of Acetum, thou wouldst likewise well enough understand the Book of Magisteries.

In

In the Magistry of Vinegar this is to be considered. That first of all you make the Tincture, that is, the Vinegar out of Corrupted Wine by that ferment that is allyed or a kin thereto naturally; as for Example, by Tartar; then with a small Quantity of that same Acetum may you tinge a most great Quantity of Wine, (first corrupted and putrefied) into the best Vinegar in a short time. If therefore you intend to convert Metals into a Magistry, and plainly to tinge the whole body into an Essence, tis expedient that you take a chief and Open Metal, to which all the other Metals are by Nature allyed; the which you must corrupt or break in its own Matrix which is placed in Water, and is termed the Mother of all Metals, and you must purge it from the superfluous Elements, and reduce it into its first liquid Ens, that is, into a most sharp Metaline Acetum; as often as all the Metals are digested therein, they are necessarily Transmuted thereby into Acetum, that is, into a Quintessence. But now, even as Wine must be in some sort afore corrupted, if you would have good Vinegar quickly prepared thencefrom; even so in like manner must the Metaline bodies be afore corrupted, or putrefied and mortified, as is spoken of in the Metamorphosis in the Book of the Death of Things; and then are they truly called Potable.

After this same manner also are the Magisteries of Marcasites to be prepared even as the other Magisteries are, in which said Marcasites is (in a manner) more Virtue to be found then is in Metals; and by our dissolving Water is to be understood the Water of Salt.

But the Magistry of Gems is this, viz. You must first Calcine them with Sulphur for four Hours, then Reverberate them, and afterwards burn them with Nitre, then boyl them with Simple Water eight Hours, Filtre, and Coagulate it, and Extract it with Spirit of Wine.

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The

The Magisterie out of Gums and Rozins (as for Example, out of Turpentine and Amber) is made after this manner; First, boyl them in Spirit of Wine, then Corrupt them in new Spirit of Wine commixt with a dissolving Water, viz. of Salt; and Distil it thence from.

The Magistery of Herbs likewise, as also of all Spices and Fruits is thus done; First of all, let them be fermented like Must, or new Wine, then draw off from them a Spirit, as from the feces of Wine; in that Spirit digest the putrefied Herb, oftentimes renewed with new Herbs until the Spirit become four times the Quantity it was. But because there's frequent mention made in our Archidoxis of First Entities, and whereas the chiefest Foundation is hidden in them, we will together therewith briefly adjoyn the preparation of our Water of Circulated Salt, which is thereto requisite, but was omitted.

### The Preparation of the Sal circulatum,

OR,

### Circulated Salt.

**W**E have sufficiently shewed and declared in our other Books, That the Water or Sea, is the true Element, as being the true Mother of all the Metals, and hath received out of its own first *Ens* the Sperm of the Three Principles, of which no body hath made any mention afore me, but built their principles from Sulphur and Mercury only, they neglected the mentioning of the Third Principle, viz. Of Salt which lies in the  
Sea.

Sea: But Experience being my Tutor, I have also in my other Books briefly hinted, That the first *Ens* or the Quintessence of the Element of Water, is the Centre of Metals and Minerals; and I have elsewhere added, That every Fruit must die in that in which its life is, that so it may receive a new better life afterwards, and so (by the deposition or laying off the old body) may be reduced into the first *Ens*, We will therefore here adde the Extraction of the Centre of the Water, in which the Metals ought to lose their body.

Take, in the first place, the true Element of Water, or instead thereof another Salt as is not yet wholly boyled to a drynesse; Or, even *Sal Gem* depurated; pour thereto two parts of Water mixt with a little Juyce of Radish, putrefie it in an accurate Digestion, by how much the longer, so much the better; then afterwards let it congeal, and putrefie it again for a month, then distil it by a Retort; Urge the Residue by a strong fire, that so it may flow or melt, Reverberate it in the Retort with a continued fire, Dissolve it on a Marble, then take that water that flows from hence and pour it on again, and putrefie it; distil it again even to an Oylinesse, Conjoyn it with Spirit of Wine, and the Impure will fall to the bottom, the which Separate, but the Pure will be Cristallized in the Cold; pour on again that which is distilled, and Cohobate it so often till a fix Oyl remain in the bottom, and that nothing comes over sweet afterwards. Then farther, digest it for a month, and then distil it so long until the Arcanum of the Salt passeth over by an Alembick: Let not the length of labouring hereabouts grieve thee, for this is the Third part of all the Arcanaes that are hid in Metals and Minerals, and without it, can nothing fruitful, and nothing perfect be accomplisht.

But although there are more wayes for Extracting the first *Ens* of Salts, yet this is the most profitable,



and the most ready way; and next to this is that other way which we have mentioned under the Title of the *Elixir of Salt*, viz. That new Salt being permixt with the dissolving Water, ( which Water is the Distilled Spirit of Salt ) be putrefied and distilled so long, until the whole substance of the Salt be dissolved and reduced into a perpetual and during Oyliness, the body being removed there from in the likenesse of Phlegm. After this manner likewise is Taught the making of the *Arcanum*, or *Magistry of Vitriol and Tartar*, and out of all other Salts.

## CHAP. IV.

*Of the First Entities: And first of the Extraction of the Quintessence, or first Ens, of the Common Mercury.*

**I**F you would Reduce the *Mercury* of the Vulgar into its first liquid *Ens*, then is it to be first Mortified and brought out of its own form; and that is done by various Sublimations with *Vitriol* and *Common Salt*, that so it may at last be like fix Crystal; Then dissolve it in its own Matrix, viz. in the first *Ens* of *Salt*, putrefie it for a month, corrupt it with new *Arcanum* of *Salt* that the Impure thereof may be precipitated to the bottom, and that the Pure may be turned into Crystals;

Sublime

Sublime the Stones or Crystals in a close Reverberatory, when tis Sublimed, alwayes turn it up-side down, until it comes to a redness. Extract this Sublimate with Spirit of Wine rectified even to the height; Separate the Spirit of Wine, dissolve the rest upon a Marble and digest it for a month; pour on new Spirit of Wine, digest it for a time, and distil it. Then the *Arcanum* of the first *Ens* of *Mercury* will come over in a liquid substance, the which is called by the *Philosophers*, A most sharp Metalline *Acetum*; and in our *Archidoxis*, *Circulatum Majus*. The same is to be understood of *Antimony*, *Gems*, and *Herbs*.

## CHAP. V.

*Of Arcanums.*

**Y**OU are thus to understand our speaking of *Arcanums*, That they are nothing else but a graduated *Quintessence*, a *Magistry*, or first *Ens*. And first, by the *Arcanum* of the first *Matter*, we mean the first *Matter*, or first *Ens* of the *Limbus* of man; likewise the first *Matter* of the *Mercury* of *Salt*, for that is neereft conformable. Therefore thou must ( according to the process of the first *Ens* ) reduce all things into a liquid substance, and then again Conjoyn it with a Monarchy, as 'twere with the living unreduced body of that thing, and promote or set it to distillation.

As for our Opinion concerning the *Arcanum* of the *Stone*, it shall be declared in the following *Practick*: But by the *Arcanum* of *Mercurius Vita* we mean a Living Fire, so that the *Mercury* of the Vulgar be Essentificated

ted with the Quintessence of Salt, and be vivified with the first *Ens* of Antimony, as 'twere with a Cœlestial Life; but the *Arcanum* of the *Tincture* displays and unfolds it self, and therefore we here omit it.

## CHAP. VI.

### Of the Arcanum of the Stone, or of the Heaven of the Metals.

That which we have here and there set down *Theoretically*, concerning the *Arcanum* of the Stone, we omit in this place, and I only say, That this *Arcanum* is not to be sought for in the Rust, which many have falsely termed *Flores* but in the Mercury of Antimony; And that Mercury of Antimony when tis brought to its perfection, is no other thing but the Heaven of the Metals, because its Virtue is alwayes Vital or lively, and is no other thing then a perfect pure Quintessence; and therefore even in the deluge, nothing of its Virtue or Efficacy was taken from it; for the Heaven being as 'twere Life it self, cannot be destroyed by any lesser or inferiour thing; The preparation thereof I do here briefly describe.

Take Antimony, purge it from its *Scoria* or dross, and *Realgar* in an Iron Vessel, until the Coagulated Mercury of the Antimony appear white and fair; and although it be the Element of Mercury, and hath in it self a true hidden life, yet notwithstanding all these things are in power, and not in act. But if you would bring it unto  
act,

act, then tis expedient that you stir up that life with it own like living Fire, or with a Metalline *Acetum*, in or with which fire many *Philosophers* have proceeded many ways. But because they have all agreed in the Foundation or Root, they all arrived to the appointed end: For, one of them hath extracted a Quintessence out of the Coagulated Mercury, by much labour, and hath therewith brought the Mercury of the Antimony into act; but, others of them have beheld a Uniform Essence to be in other Mineral things: As for Example, in the fix Sulphur of Vitriol, in the Magnetick Stone, and have thence extracted a like Quintessence, and have therewith ripened its Mercury or Heaven, or brought it into act. And because they extracted their Quintessence out of a stony matter, they therefore called that *Magistry* a Stone; and indeed their Opinion is right; Yet notwithstanding, that Fire or Corporal Life is found much more perfectly and sublimely in the Mercury of the Vulgar; and this is evidently witnessed by its Flux and Running, *viz.* That there is hidden in it a most chief Fire, and a Cœlestial Life. And therefore whosoever desires to Graduate his metalline Heaven even to the height, and to reduce it into act, he must first of all extract out of the Corporal Life, (*viz.* The Mercury of the Vulgar) the first liquid *Ens*, (as being a Cœlestial fire) the Quintessence of *Sol*, and a most sharp metalline *Acetum* by a Solution with its own Mother, that is, he must permix it with the *Arcanum* of Salt, and with the stomach of *Anthion*, that is, with the Spirit of Vitriol, and must therein dissolve the Coagulated Mercury of Antimony, digest it, and afterwards reduce it into Crystals, that it may be like to a yellowish Crystal; of the which we have made mention in our *Manual*.

## C H A P. VII.

## Of the Arcanum of Mercurius Vitæ.

**E**ven as a Temperate Essence is educed or drawn out of Herbs, as for example out of a Vine, by the which essence may be Attracted the Essence of Herbs and Roots of every kind; insomuch that the Mercury of the Wine doth not shew its own proper Nature, but the Nature of that which it is Essentificated with; even so in like manner is it with Metals and Minerals, for such a like Mercury or spirit is extracted out of the open and middle Metal (*Mercury*) if an Essence be extracted out of the perfect Metals with that same spirit; then that Essentificated Mercury, is afterwards conjoynd with the Celestial Balsam of the Quintessence, in a close Reverberatory, by which it obtains a life, and is therefore called *Mercurius Vitæ*. The Virtues of which seem to us very admirable, and therefore must be concealed and hidden by us, that so they may not be contemned.

C H A P.

## C H A P. VIII.

## Of the great Composition, being the greatest (in Medicine) of our Secrets.

**I**n our Paramirical Writings it is clearly enough declared, viz. to a *Philosopher*, or a *Physitian*, as much as is needful for the preservation of the whole humane Body, not onely in his Corporal and Earthly Mass, but even in the Celestial Balsamick Part, and for the curing it of all Celestial and Terrestrial Diseases. For it is expedient that such a composition be in that Medicament, as doth not consist in the number of Ingredients. For example sake, should any one think that by the mixing of Water and Wine together, were made a true mixion, it would be a false conception; for one part may be Separated from the other without the hurting of either, which is far otherwise in our great Composition; for here is made a uniform, and an *Harmonius* mixture, insomuch that two things different or distinct in Nature and properties are united, and neither of them can be Separated from the other without hurt, because of their notable Concordance; as it also comes to pass in the *Masculine* and *Feminine Seed*; if therefore such a composition be to be prepared as is in its state and form suitable and agreeable to man, in the proportion of Celestial and Terrestrial Things, it is convenient to consider of the Name of the *Microcosm*, and that man is a little World; And consequently if you would cure him Universally of all his diseases, it is necessary that it be done by his like. Concerning which *Hermes Trismegistus*

*megistus* saith, tis expedient that he who intends to make this composition, do Create a new World; And even as God created the Heaven and the Earth, so likewise must the Physitian frame a Medicinal World, Separate and prepare it. And that he (the said *Hermes*) may faithfully shew unto his Disciples, what thing or matter this composition must be made out of, and how also a Concordancy of Celestial Virtues may be found with us in the vally of darknesse, he doth very wisely and truly add a little after, *viz.* That which is beneath, is like that which is above, and the things beneath are so related to the things above as Man and wife, and for the better understanding thereof, he teacheth that the Heaven (doth of it self) agree with the Element of Water; for it had its *First Spermatick matter* in the Water, and that the Element of the Earth thereof, being coagulated or changed out of a Spirituality, into a Corporality and Earthlinesse, is like to the Planners and the other Stars; for they also did at the begining obtain their Spermatick Matter in the Heavens, and did from thence pass, or were changed (by a Separation) out of the Celestial transparent Nature, into a thick Coagulated Body.

In the first Creation, the things above, and the things below, the upper and lower Heaven or Water, the Superiour Coagulated Nature or Stars, and the inferiour Terrestrial Nature were all commixt in one, and were but one thing. But God Separated the Subtile from the gross, that so of one Water might be made two, the Superiour Water was Subtile, and to be accounted of as a Masculine Sex to the inferiour, more gross, Feminine Water. But even as God did farther divide and Separate the superiour Water, that the subtile Aerial part might be ordained for Stars, so that the Celestial Bodies or Stars are so related to the Heaven, as Sons are to a Father; even so likewise by the same way, hath  
God

God appointed (in the more gross Feminine Bodies, *viz.* the Waters in the Vally of darknes) a Separation agreeing with the Superiour Separation, and hath also divided it into two Parts. The seventh more clear part, he called Water, the other six dried parts, or *Coagulum*, he called Earth, the which comprehends in it self all the Specificated or particular Fruits and Planets, that had their first Original in the Water, as in their Heaven. Even as *Metals, Minerals* and *Gems*, which are to be accounted of in respect of the Water, as Daughters in respect of their Mother. So the Superiour Heaven hath a Nature and properties like it self in its Feminine Nature, *viz.* in the Inferiour Heaven or Water; and the Superior Terrestrial Bodies or Stars, as being the Sons of a Father (that is of the Heaven) have a like concordancy and affinity with their Sisters, the Terrestrial Bodies. And by how much the Superiour Celestial Bodies or Stars are conjoyned with their Father the Heaven; Even so by an equal kin or affinity, the Inferiour Terrestrial Minerals and Metals are allyed to the Water (their Heaven) as being their Mother, from thence therefore is the truth of the saying of *Hermes* evidenced, the which we do even commend to our Sons of learning, in these expressions, *viz.* that the whole *Microcosm* (as far forth as appertaines to the comprehensible Mass, and to the living, Moving, Corporal, Generating Spirit) ought to be gathered as it were and composed of those Inferiour Elements, dark Waters, their most Noble Essences; But as to the *Mental Arcanaes* (by which a sound mind consisteth in a sound Body) they are to be Attracted from the superiour Celestial Waters, and their Astral Influences (spiritually) in a Mental manner, through the mind of the Image and its *Gamahea* or (if they are not so pleasing to us) may be eschewed; even as we have largely and cleerly enough demonstrated these things in our books of *long life*.

And

And because we have comprised the *Theory* of this great Composition in other places, but especially in the Books of *Paramirum*; therefore we shall content our selves with them, and rather adjoyn the Practick it self, viz. how the Inferiour World or Heaven ought to be united and compounded with its *Earth*, or the Sun with its Heaven. But because we have afore premised the preparation of the Heaven, and have taught it under the *Arcanum* of the Stone, we omit it in this place; But now whereas of it self alone, ris like the male seed, and can bring no benefit in the Body of man, but onely restore the Celestial Parts, viz. the Radical Moisture or *Balsam* of Life, therefore it is expedient that it be conjoyned with its Terrestrial Corporal Mass, and be brought into a Concord and Harmony, that so even the Fleshy Masse in man, may be also refreshed and restored, and not onely one Member be restored to health, but the whole Body. Therefore such a Corporal Mass must be taken as is equal in its Nature to the Superiour Sun, and comprehends in it self the proprieties of all the Stars; for as much as it is impossible for all the Subterrane Stars, and Coagulated Bodies to be comprehended together in the number of Ingredients. This Coagulated Essence of the Heaven, that is the *Sun* in its own Essence and Temperate Element, is so elevated and graduated, that it doth also even fix its own habitation (that is the superfluous Elements) with it self, so that it cannot be destroyed by any Element, and the Inhabitant or Corporal *Balsam* therein hidden, is able to continue eternal. If therefore (as is aforesaid) the whole *Microcosm* is to be truly cured, then the Corporal Coagulated *Balsam* is to be Co-united with the Celestial Spiritual *Balsam*, and the discord betwixt the Elements of the Sun, to be reconciled, so that the superfluous Elements, may be Separated from the fix Predestinated Element, and may plainly die, and may leave

leave the Eternal fix Element (as being their Inhabitant) alone. If this dead Body, of the Sun, be afterwards cleaned from superfluities, and be brought into a Volatile Spiritual Nature, then is perfected the true sublimed and resolved *Mercury* of *Sol* (not that Horizontal, which many endeavour to prepare with the *Mercury* of the Vulgar, and *Sal Armoniack*).

## CHAP. IX.

### Of the Corporal Balsam or Mercury of Sol.

THAT you may stir up a discord between the Elements of the *Sun*, or of the habitation of Gold, it is expedient that you draw out or bring *Sol* in a strong Solution by a Phlegmatick Fire or Quintessence of *Tartar* into its proper heat and fervency; By which the Element of the Air is most greatly augmented in the *Sol*, and (by the assailing or accompanying Air) the fix Element of the *Sun* (as being its proper Fire) is so much graduated, that it is able to overcome and destroy the dwelling of the other three. Putrefie this destruction with the Quintessence of *Tartar*, and with the *Ostrich*, convert it by a proper Sublimation, into the Matter of *Mercury*, and then the fix *Mercurial* Element of *Sol*, will remain alone without a habitation; but because that it is (as yet) permixt with its superfluous *Tartar*, therefore this is to be removed therefrom; dissolve it therefore in the Circulated Water of Salt, corrupt or break it, and the *Tartar* will be precipitated. Sublime the pure in a close reverberation of an *Athamor*; dissolve it upon a Marble and putrefie it, so is the *Mercury* sublimed, Graduated and resolved into the First Matter of *Sol*, and is prepared in the highest degree.

CHAP.

## C H A P. X.

Of the Composition of the Spiritual  
Balsam, and the Balsam of the  
Coagulated Body.

**T**his composition as is rehearsed in the Manual, is made in the *Philosophick Egg*. And so we put an end to this Great Work, in the Name of God, to his Praise and Glory.

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F I N I S.



# A BOOK OF RENOVATION AND RESTAURATION

By THEOPHRASTUS a Philosopher and Physician  
of GERMANY, called PARACELSUS the Great.

**W**E are (in the first place) to understand, in the Creation of things, what *Restoration* and *Renovation* are; what those things be which *restore* and *renovate*; and also what this is that can be *renewed*, and *restored*: Indeed all Minerals are thus brought unto a youthfulness; are *renewed*, and repaired, inso much that rusty Iron may be again reduced into new Iron; and the *Verdigreece*, or *flos Aëris*, into its Copper: Likewise, *Mercurium* into *Lead*, and *Saturn* into *Mercury* (alias, the calx of *Iupiter* into *Tin*.) So then *Renovation*, and *Restoration* (in this place) is that which *reduces* a destroyed, or rusty; or consumed [Mineral] to its *juvency* and perfect essence. But yet notwithstanding this *Renovation* which we have here induced, cannot be compared (in the least) to that *Restoration*; and *Renovation* which we pretend to expound: for although that *Rust* and *Verdigreece* be not a *Metal*, yet nevertheless, 'tis not as yet perished or consumed in its *Metallick* essence; and therefore it cannot (in this place) be made use of; by way of comparison, for the explaining of our intent and meaning concerning *Restoration* and *Renovation*; because such *Rusts*, nor *Ablutions*, doth not at all hap-

pen in *Mankind*; thence comes it to pass, that men do not at all need such a kind of *Reduction*.

But now if after this manner, a decreasing or consuming hap to befall an old, or decrepid man, (as if it were a kind of rustinesse in his substance) then may his body be on such wise reduced from his decrepit degree unto juvenility, and it is a reduction from any whatsoever disease unto health; but yet this is not the thing which we (at present) will write of. Moreover this also may be accounted of as a kind of *Restauration*, when a metall is naturally made out of Salt, Sulphur and Mercury: This perfection being accomplished, and brought into a perfect metal, this metal may again easily return into its three first Principles, so that its Salt, sulphur and Mercury may again be made apparent, as they were at the first Generation thereof, inso-much that the metalline Essence may wholly passe away, and it be no more a metal. Thus may it also happen, *viz.* that the matter of the three Principles may return into a metall, as afore, as for example, if of the three Principles of Copper there be again made Copper, &c. This (now) in metalls, is likewise a *Restauration* or *Renovation*, when there is a certain generation made of a metal formerly perfect, into a perfect and compleat mettall again. But yet that is not to be esteemed of as a *Renovation* and *restauration*, if it be compared to a man; because we cannot (in the least) be reduced into our three Principles, or be brought into our *Sperm* out of which we may be again renewed and restored, (as we spake above concerning metalls.) For so it would come to passe, that we could then have power of bettering our selves by a second generation, better then the first was, or as iron, which being reduced into its three first Principles, and afterwards into silver, or gold, is by this same made incorruptible, or as  $\text{H}$  which is again reduced unto its own *Mercury*, and at length changed

ged into an incorruptible metall; Even so then should we be able to effect or create an incorruptible Creature out of our selves, the which (notwithstanding) we have no power to do; for we want that first matter, nor can we go back into the irreducibility of our appointed and ordained state, but must proceed on, as we have begun; for there is no way by which we may be able to recover, or to have this thing out of which we proceeded.

There is therefore a twofold *Restauration* or *Renovation*. One is what we have brought and declared about metalls; The other is when an old Image is renewed with fresh colours, that so it appears fresh and new as it was at first; but yet we are not for this Cause to understand in this place, that there is made a new matter out of the old; but that the old image is palliated, and cloaked as it were, so as to appear new; and therefore, neither may this be called a *Restauration*, in reference to the *Renovation* and *Restauration* of a man: But *Renovation* and *Restauration* are to be understood after this manner, *viz.* That his Radical moisture acting or governing, and exercising the Spirit of life, be not diminished or driven backward, but be rather augmented and promoted in its vertues, as a tree that hath help administred unto it for the Production of its flowers and fruits, the which falling off, and being gone, there are others produced again as afore: But although that this example here made use of doth not on every side serve for the Declaration of our alledged opinion; yet neverthelesse it affords us the understanding of making an advance or promotion of the Radical moisture of life, as we have demonstrated in the tree. And verily, we would have you to apprehend of *Renovation* and *Restauration* after this manner, *viz.* that it is not to be done in the radical humidity, but in that which is born of the said humidity, and draweth, or deriveth, its Originality, materially and corporally. For, even as a Bell made



by falling both not to be found from the *Tone* or *Note*, that 'tis *Material*, and from the body; so the *Restoration* or *Renovation* doth not receive its operation in the spirit of life, but in that which makes, and effects it; that is, the one is *Material*, and the other is *Substantial*, or *Spiritual*. But, when all this, in which the *radical* moisture is, shall be mundified, its *Tone* will be also mundified: and by how much the better its *Tone* is, so much the better will the *body* be. And when we say that the *radical* humidity proceeds from bodies and members, we intend and mean after this manner, That the *radical* moisture it self, and that which proceeds thence-from, are; even as the *root* and the *tree* is; one whereof cannot at all *live* and subsist without the *other*: In like manner is it to be (here) understood, that these two are so united and conjoynd, that they cannot be separated: therefore the *radical* humidity, and spirit of life, with the moisture of life, is in the bodies and members, even as the *Tone* or *Note* in a *Metal*, which is not seen, but only heard: for the spirit of life, and the *radical* humidity, are truly in bodies; therefore it will be a foolish thing for us to endeavour to amend it, or to renew the body by it, but 'tis expedient and fit, that the body and the matter, (which are born and risen, or sprung off, and with it) be renewed and restored. From thence, then, may it be collected, that *Restoration* and *Renovation* is a Transmutation of those members, or parts, as exist in the body, superfluously; so that every such thing as proceedeth from the body and from the *radical* humidity, may fall off, and new may be born in the place thereof; even as we spake of trees, all the leaves of which, its flowers, fruits, and excrescences do fall off, and again spring up, and yet the *Wood* it self is not changed, so as to fall off, and other to be born again, but remains: even so likewise the *radical* humidity remains; that is, the life in the body, and (with it) the

the body do cast off the *hairs*, *nails*, and *teeth*, and then afterwards the like of them are re-born, and grow again. This therefore is *restoration*, and *renovation*, by which this same thing as is to be renewed and restored, is so restored and renovated: for every *Restoration* and *Renovation* is made in the superfluities, and in those things that rise and grow out of the substance: So then, it may be sufficiently understood what way it is that the body may be restored and renewed by: and (from the demonstrations we have made) *viz.* from those superfluities that are not of so *material* a growth, as the hair, teeth, skin, and nails; for these are in the body as certain superfluous things, and do not pass into the corporal matters, or substance, but remain in their own Essence, like as are the *Four Complexions*, *alias* humors, one whereof proceeds from coldness and moisture, which is born and retained in the whole body, and hath no peculiar place, nor beginning from whence it may proceed, as is proved [in our Discourse] of the *Four Complexions*. A *Second* proceeds from things contrary to the former, *viz.* from heat and dryness, and even this also is so in the body, and hath no peculiar abiding or original, and it likewise causeth, or maketh moisture. The *Third* is cold and dry, and its way of birth is the same with the Others. The *Fourth* is hot and moist, and doth proceed even as doth the rest.

Here you are to observe that it happens that all those *Four Humours* are not alwayes in all bodies, but sometimes one of them only, sometimes two, sometimes three, and otherwhile four; This also is to be heeded, as concerning them, that they are consumed and expelled in the *Renovation* and *Restoration*, for this reason, because the nature and life of man can very well persist and abide without them, and doth not at all need them, for they are only superfluities; like as the feces are in Wine, or as the scum is both flowing therefrom in the Vintage-time.

his likeness is to be believed concerning the *Four Complexions* appearing in a man, they are not to be renovated and restored because they spring not from any either greater or lesser member: nor are they in the blood, nor in the flesh, or such like: Neither is it true, that the *sanguine Complexion* proceeds from the *Liver*, by reason of the very much-abounding quantity of blood; or that *Melancholly* proceeds from the *Spleen*, or *Choler* from the *Gall*, and *Phlegm* from the *Brain*, and such like; for verily the aforesaid Members do not give any man his *Complexion*, but the *Complexions* happen to a man even in his *Nativity*, and abide even till his death. But we undertake not to dispute hereof in this place, for as much as it would be too too wide from our text of *Renovation* and *Restauration*.

Whereas therefore none of the *Four Complexions* hath any place or original in the said bodies, but they exist in the *Spirit of life*, and in the *radical humidity*: therefore the *Complexions* cannot be renovated, nor restored; but where the body shall be clarified, the nature of them is also clarified.

Moreover we also signify this, by our text, *viz.* That the division, and distinction of *Complexions* according to *Age*, *Country*, and *Regiment*, is not at all to be cured, because there are no *Complexions* imprinted in the body, from these three: It may happen indeed that *old Age* may enforce a sadness in bodies, but yet that is no *Complexion*: So likewise the *Country* or *Region* may induce *Phlegm*, but yet that *Complexion* is not therefore *Phlegmatick*: So *Choler* may cause one to have a yellow colour, but these things have no place of discussing here, for they are declared in our treating of the *Construction*, or framing, of the body. There's a peculiar understanding requisite for *Divisions* (or *Distinctions*) of this sort, wherein is to be noted that they are not only *Humours*, but also sometimes *Minerals*, sometimes

other *Corruptions*; in which are superfluities against nature and strength: The like may be said concerning the principal Members, for these resist *Renovation* and *Restauration*, thus, *viz.* these perceive not those (qualities of renewing, &c.) nor receive they them unto themselves; but every thing that passeth through them, and is prepared with, or by them; they receive and admit of it as *Nutrimment* only, and not as a *Medicament*: but yet, if haply any humours or superfluities should be in them, they would be expelled. Even so then is it to be equally understood of the other Members, *viz.* the *bones*, *marrow*, *brain*, *heart*, *liver*, *lungs*, *reins*, *milt*, *stomach*, *intestines*, *gristles*, *muscles*; and also as concerning the *Blood*, you are to know, that corruption, or superfluity, may be even in it; yet this is only accidental: And even so may it be equally-alike understood as concerning the *Flesh*; and verily this accident is purged away in the *Renovation* and *Restauration*; not that there is to be made other blood, but that the evil be removed there-from, and the good be preserved, and predominates. The same consideration is to be had concerning the *flesh*. But that we may briefly explain what those things are that may be restored and renewed, know, That the *Leprosie*, *Falling-sickness*, *Madness*, *Pustules*, or *Pox*, the *Gouts* of the *Feet*, of the *Hands*, and of the *Joints*, and many other such like, may be taken away by the *Renovation* and *Restauration*, unless there hap to be a *Disease* that had its *Original* even from the *Nativity*, for that will not be removed.

But as concerning the *Leprosie*, or if there be in the body any more grievous *Disease* then that is, you are to know that there is to be made a *Transmutation* thereof in the body. not that there be made a separation of the *Pure* from the *Impure*, but that the *Leprosie* be converted into *Health*, even as *Copper* and *Iron* are into *Gold*. Nor ought any one to admire at this same *Transmutation*.

our *Renovation* and *Restoration* do consume even as the fire consumeth all the Fallacies and Impurities that are in Go'd or Silver, and leaves them pure and clean: By the same way are the *Falling sickness* & *Gout* removed; for so all things that are in the whole body are renewed by the flesh and blood, together with all the others therein concluded; for even as *Alkali* mundifies the Leprous *Mercury* into the best Silver, even so the *Renovation* and *Restoration* do transmute the body into a good essence, as is said before.

So then *Renovation* and *Restoration* drives forth whatsoever is superfluous in the body, and contrary to Nature, and changeth all that which Nature doth not stand in need of, or which shall be of no moment or virtue, into good: Likewise it restores all things, and causeth them to grow again, as we said above: It reduceth the whole body into youthfulness, &c. and that for this reason, Because Nothing of those things as are in Nature it self, is able to resist them.

But now we come to consider the way by which the body may be restored and renewed, *viz.* 'Tis done by the kindling (of a renewing and restoring Medicament) which it hath in the spirit of Life, and in the Radical humidity; by the which kindling the aforementioned Operations are made like to the burning vertues of a Nettle: Who is so quick-sighted as to be able rightly to search out such kind of vertues, when as they do not appear (in that action) so materially as they are sensibly known to be? After this manner also even *Renovation* and *Restoration* of nature are as 'twere assisting-approaches made by such vertues as we are not able to express. Now we evidently know that every visible thing is cleaned and purged by fire; for so Nature requires that this very thing be done by fire, that is not possible to be done by any other thing. And therefore we understand a twofold fire, *viz.* A Material and an Essen-

Essential Fire; the Material operates by a Flame, the Essential by the Essence and Vertues like *Cantharides* that burn the skin, and raise blisters, like to the most violent fire: And yet notwithstanding they are not fire, (in the least) nor are they so perceptible to the sight, like as fire is: The same likewise doth *Crowfoot* and *Nettles* do, as we have oft times said.

'Tis in like manner evident unto us that the *Renovation* and *Restoration* (when they come into the body, or are conjoined with it by union) do perfect their Operations after this way, *viz.* There is such an operation as is made in the *Mercury* of *Saturn* or *Mars*, the which are put into the fire with their Realgars; and although neither of them be hot or fiery, yet are they burnt like wood, and the perfect Metal is found in the bottom, though it appeared altogether leporous before.

Likewise who is there that can search and find out what means it comes to pass by, that when *Migdale* shall have been most vehemently melted with *Vitriol*, it becomes *Copper*, and in all respects like to true *Copper*, and yet it had not any similitude of *Copper* afore: even so are we to understand concerning *Renovation* and *Restoration*, *viz.* That they perfect their Operations like to *Lime* or *Calx*, which is extinguished or quenched with water, and purifies it self; and the force and acrimony thereof is taken away by the essential fire, and extinguished. The *Renovation* and *Restoration* of our Nature is much resembling that of the *Halcyon*, or *King-fisher*, the which Bird is renovated by his own proper nature. Hence then, there are many more such like things to be found as have a power of doing that, and of them we have made mention sundry wayes in our *Archidoxis*, or much rather, in our *Secrets*, from whence a very many might be brought, but that their digression from our present Text of *Renovation* and *Restoration*, would be too much; such things as we there demon-

demonstrate, the same are to be understood in like manner here in this place concerning *Renovation* in our reiterated assertion, *viz.* That we cannot sufficiently or certainly know how the *fire operates*, although we see that it consumes the wood; for it overcomes and absumes all other things by the vehemency of its heat: But omitting this, wee'l betake our selves to another thing.

So then having abundantly enough spoken hitherto concerning the beginning of *Renovation* and *Restoration*, let us now go on to discover those things which do renovate and restore; We have indeed taught the preparation of them in our *Archidoxis*, and have given them their proper Names by which they may be known and heeded. Now wee'l set down the Compositions of them, but in the first place their process: Now when we speak of, and teach you concerning simple Medicines and *Arcana's*, 'tis to be understood that the operations thereof are done diversly; for there are some things to be found which do even violently cleanse the Leprosie, and do drive away no other Disease so well as they do that; and yet nevertheless are (as to *Renovation* and *Restoration*) perfect; besides which, in the distinctions of Diseases of this kind, are the *Quintessence*, the *Magistery*, and *Element* of *Antimony*, the which doth so cleanse the body from the Leprosie, even as it doth purge Gold and Silver melted therein, in whom it leaves no footsteps of Impurity. So likewise the *Element* of *Sul*, and its *Quintessence*, as also its *Oile*, and *Aurum Porabile*, do take away the Leprosie, together with all Diseases, and do *renovate* and *restore*; so likewise the *Quintessence* of *Hellebor*, of *Celandine*, of *Bam*, *Vafrican*, *Saffron*, *Manna*, and *Betony*, do renew the body, these Diseases abovementioned being excepted, for they do not drive them away.

Likewise the *quintessence* of *Pearls*, or *Vnio's*, of the *Smaragdine*,

*Smaragdine*, the *Saphir*, *Ruby*, *Granate*, *Jacynth*, do *renovate* and *restore* the body into all perfection, they take away tartarous Diseases, as the *Stone*, *Sand*, *Feet-Gout*, *Hand* and *Joint-Gout*, and the things that are congealed and coagulated, and all such like Diseases as arise from *Tartar*, so likewise the *Quintessence* and *Magisteries* of *Minerals* and of *Liquors*, do *renovate* and *restore* the whole body without any defect, and free it from the *Falling-sickness*, *Swounding*, *Suffocations*, and all such Diseases as happen with a deprivation of the senses, as *Madness*, the *Viiista*, or *Laughing* Diseases, and such like.

The *Magisteries* and *Essence* of *Tartar*, and of *Alcali*, do also *renovate* the body with the perfection of *Restoration*; they take away all *Aposthumes*, and amend the *putrefactions* and *grossness* of the *Humors*.

In like sort the *Essences*, *Extractions*, and *Magisteries* of the greater remedies, do *renovate* and *restore* the whole body; as for example, They remove *Feavers*, as *Quotidian*, *Quartan*, the *Synochus*, [or continual] the *Ephemera* *Feaver*, &c. Likewise the *stiff Ens* of *Margarites* are able to *renew* and *restore* the whole body, and to take away all *Womens Diseases*, together with their *Accidents*, and to render both the *Man* and *Woman* fruitful; so likewise those same *Arcana's* do take away all long and incurable Diseases by the *renewing* and *restoring* of the body into its supreme *Virtues*.

Thus also doth the *Quintessence* drawn out of *Balsom*, *renovate* and *restore* the body, and take away *Pleurisies* and the *Pestilence* by the admirable operations and virtues of its perfecting property: There are many more such like things which shall be elsewhere repeated, and such as are of a far greater virtue than is able to be attributed unto them, and then can be mentioned. But yet as to these things, this is diligently to be heeded and considered of, as to *Compositions*, that although there are

are very many of them, yet none of them is sufficiently able generally to expel and cure all the Diseases (by it self) as are to be expelled by these Medicaments of *Renovation*. We therefore demonstrate the manner and Practick of our intention and meaning, even to the end; yet we will not set down all the Processes, for that is not necessary; for he that understands us, will apprehend and mark our writings, but he that doth not, will not be instructed by them; & yet we'll set down all the Processes (as are necessary) abundantly enough: But 'twould be burdensome for us to write down such things as many have written of, or are known before; yet this whole Doctrine cannot be better delivered, or treated of, then by the first *Ens*, wherein there's a singular Nature of operating upon the body, and of transmuting the essence thereof; for the first *Ens* it self is an imperfect Composition, predestinated to a certain and assured end, and corporal Matter. And because it is not perfect, it is able to alter every thing that it shall be incorporated withall; even as *Mercury*, which is like to the first imperfect *Ens*, as to imperfection: For although that it be determinated and bounded, yet notwithstanding it is not changed from Imperfection, but is limited therewith.

*Mercury* hath even a power of *renovating* the whole body, for that there is a most wonderful *Laxative*, & *Alterative* Virtue therein, which can never be sufficiently enough searched out: And yet nevertheless tis wholly imperfect and unprofitable in its *Own* operation, and that (forsooth) because 'tis *Mercury*, and the first *Ens* thereof must not be predestinated into another's body; for such as it, *viz.*  $\Phi$  is, so is its perfection: But we speake of a first *Ens* that is perfect, for the *renovating* and *restoring* of the whole Body, as is the first *Ens* of *Gold*, and that for this reason, because it truly possesseth the spirit of the *Gold*, and the most subtile spirit, and is far more subtile then the true body it self is, *viz.* *Gold*.

Hence

Hence likewise the first *Ens* of *Sol*, or *Gold* is penetrable, even as a *Mercury* in Metals; nor containeth it in it self the spirit of *Salt*, whereby it may be coagulated; for the spirit of *Salt* coagulating the first *Ens*, doth take away so much virtue that the *Gold* is not a hundredth part so potent in its virtue, as its first *Ens* is; like to *Generous Wine*, which being coagulated with *Frost*, doth not again return to its former power and excellency.

But that we may perfectly speak and write concerning *Renovation* and *Restauration*, you must know that the first *Ens*, that is, that the first composition of *Gold*, which is as yet a liquor, and not as yet coagulated, doth renovate & restore whatsoever it layes hold on; and not man only, but also all cattel, fruits, herbs, and trees: And what we thus mention, is to be understood on this wise, *viz.* Like to the *Mineral*, or *Oar*, of a *Metal*, which is endued with far greater virtues than its *Metal* is: for in the *Oar* there's a spirit of *Arsenick*, and *Salt*, of *Sulphur* and *Mercury*, all which do go away in the purging of the metal: the said metal remaining in one essence only.

The like is to be understood of the first Entities of *Marcasites*, as of *Antimony*; the which you must note to be no less then the first *Ens* of *Gold* is; for there is such a virtue in the first *Ens* of *Antimony*, that it doth, of it self, of its own proper nature, transmute every thing that it seizeth on, even like as *Antimony* it self doth by the fire: for the virtue of it separates every thing from the body that is born out of the *radical* humidity, and doth thoroughly renovate the said body from a true foundation; because its first *Ens* is seated in that predestination, insomuch that such an essence proceeds and goes out there-from, as the heat doth out of the fire.

The like is to be understood of the first *Ens* of *Rosins*:

The

The first *Ens* of Sulphur is an entire transmutation of the body into force *Renovations* and *Restaurations*, for it is so vehement that it tingeth all the first Entities of metals into its own essence, it takes away their operations, and reduceth them again to their first matter, and doth afterwards reduce them into a new perfect body: For, the first *Ens* that's produced out of Sulphur, hath such virtues upon the body of a man, that it renews all the radical humidities in him, in all his parts and members.

In like sort may we speak of the first entities of *Gems*, the which do, by their first essence, most potently restore the whole body to its former powers and vigorousness, and do amend it of all its impurities, and renovate it, even as fire transmureth Lead into a most pure Glass: for the *primum Ens* of the *Smaragdine* doth regenerate and renovate it self, for 'tis a perfect body from the beginning: Even as the *green Marble*, the which hath such a nature from its proper predestination, that it renovates it self from all uncleanness and impurities, and doth again coagulate it self until it become pure; and it doth sometimes thus renovate it self, and return into juvenility a third, and a fourth time; and by how much the oftner it doth thus regenerate it self, so much the more pure and constant doth it become: therefore as far forth as the virtues of the first Entities are known to me, they do assuredly far excel all the rest.

So likewise are you to note concerning the first Entities of *Salts*, that they are according to their spiritual virtues, far greater then in their perfection: So the first *Ens* of *Vitriol*, transmutes all white Metals whatsoever into red, and those that are red into white, and overcomes and subdues all the perfections that are comprehended in them; it renovates and restores all the imperfect bodies of the Metals, as, *Tin* into its own first *Ens*, and into *Tin* again, in which is more virtues then is in the *Old Tin*.

After

After the same manner it reduceth whatsoever proceeds out of the radical humidities into the radical moisture, and causeth the *Renovation* and *Restauration* it self more perfect, more plentiful, and more abundant; for there's no other thing that operates so vehemently upon the radical moisture.

Nor are the first Entities of herbs and trees different from what was aforesaid, the which Entities are a thousand times more potent as to their virtues, then when they have received their body, stalk, or trunk, and are incorporated: Even as the first *Ens* of *Bawm* doth renovate and restore the whole body far more powerfully then seems possible to be done in natural things; for 'tis to be known that the *Halcyon*, or *King-fisher*, is not thus renovated nor restored from his own nature; but because its nature is such as to be nourished and live on first Entities, on this wise, when it feeds on the bodies of herbs, or seeds, and such like, his stomach doth, by digestion, reduce them to their first *Ens*, and doth afterwards out of that first *Ens* perfect the operations of its *Renovation* and *Restauration*: for, that Birds digestion hath its predestination naturally to first Entities only, whence it comes to pass that he doth first transmute all his food and drink into a first *Ens*; and therefore likewise doth he feed only on such bodies as do regenerate and restore, with which bodies he is even from the very beginning alwayes provided for, and nourished with by his Parents, or Dam: this also is his nature, viz. to be renovated and restored after death; and that for this reason, because the first Entities cannot at all have their progress, or full course, in the Bird whilest he lives, for the life of this Bird takes away all the virtues thereof by converting them into blood and flesh; but being dead, he flourisheth according to the yearly seasons. And even as the first Entities disclose and produce themselves in the earth, even so, in like manner do they then,

even in the Bird itself, put forth themselves and to renovate and restore the dead flesh; and this is [in nature her self] a very wonderful Argument of its most great virtues and power: And now, were not these things apparent to sight, they would seem incredible, although thus described by many a one; for this cause also doth it happen that the *Halcyon's* do renovate themselves at different times, *viz.* some of them sooner, some later or slower, according as they have either more early or more late; eaten the first Entities; for some of them are born and do come forth either sooner or later than other-some do. In like sort there are very many *Vermine* or *Worms* renovated and restored, and that for this reason, Because they are fed and nourished by first Entities, whilest they are as yet in the Earth, imperfect. Many more wonderfull things are there that are hidden, yea far more then are known, or openly manifest, concerning which I could write more largely, but that it would be too much wide from the Text of the Book of *Renovation and Restauration.*

And although we cannot so very well take, or get the first Entities, as we have written of them, or have them in the same Essence as we have demonstrated before, yet nevertheless 'tis a thing possible unto us; for if we know where the Mineral of *Gold* lyes hid, we shall even there find its first *Ens*, if we but come afore its perfection; for there are certain signs whereby it may be known, in what manner the form of the Metal is posited, *viz.* thus: Whilest it is in its first *Ens* it makes trees fruitful, and the bottom, *viz.* the Earth, fertile; it renovates old trees, that have produced no fruits for these twenty yeers; for when the first *Ens* of *Gold* shall lay hold on them, or on their Roots, they again begin to live and flourish as before; but albeit, that there are many more admirable things done by the first *Ens* of *Gold*, then we write of, yet notwithstanding these things are sufficient for the demon-

demonstration of the first *Ens*, that, *viz.* it is there.

But when you see flaming and Coruscations, or some sparklings, 'tis to be judged, and to be noted that the mettall is made of the first *Ens*, and that it hath betaken it self into a Coagulation; these are to be accounted as signs, concerning the Original of the Minerals that appertain to *Gold*, *Silver*, or the other mettals; for the signs of the first Entities of the other mettals, as touching their original, are like those of *Gold*.

When therefore such a sign is seen, or found out, 'tis to be understood, that this very first *Ens* is not in the least so knit up (as 'twere) in one heap, as it is when it lies in its perfection, but is dilated (in that place) throughout that whole earth.

And therefore this earth is in the virtues of the first Entities, for out of it are they extracted: as 'tis in *Celondine*, when 'tis not as yet compounded, or fashioned: Its first *Ens* is in the earth, in which it hath its situation: for this reason a like earth must be taken, & then it must be at length extracted therefrom, as we have demonstrated concerning the virtues of *Celondine*: you are likewise to observe, that there is this difference between the first *Ens*, and perfection: *viz.* that the first *Ens* can Renovate, and that for the reasons afore-mentioned: but being perfect, it hath onely the natural virtues, so as to incline thitherward, as 'twere, but yet imperfectly. So then you are to understand from hence, that if you would have from them the virtues of those first Entities, then 'tis necessary that you remove them from their coagulation, and corrupt or break them, as is demonstrated in *Arcana's* and *Quintessences*: but yet every thing in its first *Ens* hath greater virtues. Nor let a Philosopher wonder hereat: *viz.* that out of a certain earth in which an herb is essentially born, before it be incorporated, all the virtues of that herb may be extracted: so that the virtues may be diligently kept, or preserved,

and the earth may be again put into its place; and in such wise, as that 'tis thenceforth but a meer earth, nor hath in it any fruitfulness at all, because its first *Ens* is now sequestred from it, that lay in the earth: from thence its wont to come to pass, that the virtue of such a first *Ens*, may be shut up in a glass, and be brought to that state, as that the form of that same herb may grow in it self without any earth: and after 'tis wholly grown, may have no body, but be notwithstanding, a formed thing like a body: the reason whereof is this, because it hath no liquor of the earth; from whence it follows, that the stalk thereof is nothing else but a certain apparition to the sight, which may be again thrust down with your finger into a juice, in the likeness of a fume, the which demonstrates the substantial form, but not perceptible by the touch. In such like growing things is the Quintessence altogether incorrupt, and in its highest perfection, as in the earth.

Therefore there is born, after this manner, out of the first *Ens* of Gold, a concluded, or inclosed Gold, which in touch is like to a red water, and is stirred up, and is exalted after the manner of Gold.

But enough of this: Let's therefore now betake our selves to the practick of those things as do Renovate and Restore; provided they be prepared according to the possibility and rule of Art: the which, though briefly described by us, yet are evident enough, for those intelligent men that have a good knowledg of Medicine and Philosophie.

So then, such things are to be known, in the first place, as Renovate and Restore, as we have demonstrated, and the first *Ens* of them is to be extracted, and by it is a Renovation and Restauration to be made: but for a close of this matter thus treated of, wee'l set down four Mysteries: viz. of Minerals, Gems, Herbs and Liquors, as followeth.

The

*The first Ens of Minerals.*

Take the mineral of Gold, or of Antimony, ground exceeding small. one pound; of circulated Salt, four pound; mix them together, and digest them for a month in Horse-dung, then 'twil become a water, the pure whereof must be separated from the impure: coagulate this into a stone, the which you must calcine with cenefiated wine, and again separate it, and dissolve it upon a marble: putrefie this water for a month, then wil there be made a liquor, in which do happen all the signs, as in the first *Ens* of Gold or Antimony, and therefore we justly call it the first *Ens* of those things: the same is to be understood concerning Mercury, and the others.

*The first Ens of Gems.*

Take of *Smaragdi*, or Emeralds excellently well ground, one dram, calcine them in Salt dissolved untill they be converted into a whiteness; then let them be dissolved, and be put into a Phial-glass, shut with the Lute of *Hermes*; let them be set over a naked fire, and let the matter be hang'd up somewhat high, in a bare uncoated glass, so as not to touch the bottom; and that so long, untill it fall down from its spiritual nature and condition unto the bottom, into a body like the liquor of Hony. This body exhibits the virues of the Emerald, and therefore may deservedly be called, the first *Ens* of the Emerald.

*The first Ens of Herbs.*

Take Celondine or Bawn, beat them into a Pulvis, or mash, and put them in a glass shut with the Lute of *Hermes*; set them a digesting in Horse-dung for a month, then afterwards separate the pure from the impure; powr



out the pure into a glass with the dissolved Salt ; the which being shut, let it be set in the Sun for a month, which time being over, thou shalt find a thick liquor in the bottom, and the salt swimming at top : separate it, and thou shalt have the virtues of the Bawm, or Celondine, as they are in their first *Ens*: the which both are, and are called, the first *Entities* of *Bawm* or *Celondine*.

*The first Ens of Liquors.*

Take the Mineral of Sulphur, and Salt dissolved, and let them be totally reduced into a Water by themselves, the which distill four times: there will ascend up a certain whiteness, in the first place, which demonstrates all the virtues of the first *Ens* of Sulphur, and therefore may we deservedly account of it as the first *Ens* of Sulphur, and so term it. Having thus written of the four first *Entities* in general, 'tis to be further noted, *viz.* in what manner they are to be made use of, that their virtues may be perceived, the which is thus: Each of those first *Entities* is to be put into good Wine, in such a quantity that it may be tinged therewith; which done, 'tis prepared for this regiment, or work. Of this wine must you drink every day in the morning about day-break; so long, till your nails of your fingers first fall off, and then the nails on your feet, then your hair and teeth; and then lastly, till your skin be dried up, and new be again generated.

All this being done, you must cease from that Medicament, or Potion, so will there new nails be born again, new hairs, new teeth, and withall, a new skin; & the diseases both of the body and mind will depart away, as is afore-mentioned. Herewith wee'll conclude this our small book of *Renovation* and *Restauration*.

*Ph.*



*Ph. Theophrastus, Bombast*

of *Hohenheim*, a Philosopher, a Monarch, a Spagyricall Prince, a most great Astronomer, a wonderful Physician, and Trismegist of *Mechanick Arcana's*.

**His Book of the Tincture**

of the *Philosophers*, against the *Sophisters* that are born since the Flood, in the year of our Lord Jesus Christ, the Son of God, *Anno*

THE  
P R E F A C E.

**W**hereas thou O Sophister, dost in every place disparage me with such foolish and lying words, *viz.* That I am a rude Helvetian, or illeterate fellow, and neither understand or know any thing, and that being more by one Letter then a Physician, [*viz.* Mendicant, or a Beggar:] I wander and rove like a Vagabond, from one Countrey to another: I have therefore proposed to make known to the world in this short Treatise, Those ignorant and unexperienced men, and also, What good Arts were in being, in the first Age; and, What My Art is able to do in comparison of Thine, and what Thine is in comparison of Mine, and how Each are to be accounted of; and withall,

B 3

How

How I shall be imitated by such as come after in the Age of Grace: Look upon Hermes, Archelaus, and others living in the first Age, what Spagyrist, and how great Philosophers they were: Their very Adversaries (and which, O ye Sophisters, are your Patrons) do testifie thus much, That themselves are even to this very day rather Images, then otherwise. But, although that this were not attested and avowed by your Authentick and Holy (but falsely so accounted of) Fathers, yet that Ancient Smaragdine Table doth discover and unfold more Art and Experience both in Philosophy & Alchimy, in Magick, (or Natural Wisdom) and such like Arts, then can ever be taught by Thee, or all the whole Troop of you. If now ye do not as yet understand from what's afore spoken, viz. What, and how great those Treasures be, then tell me whence it came to pass that no King or Prince could subdue the Egyptians? And why Dioclesian the Emperour commanded all such Spagyricall Bookes as ever came within his power, to be burnt? For had not their Bookes contained something, they had long since been constrained to have undergone that intollerable yoke of Servitude, such as will, in time to come, lights upon thee O Sophister, and thy Colleagues.

In this middle Age the Monarchy of all Arts is now at length derived unto me, Theophrastus Paracelsus, a Prince of Philosophy and Medicine; for I am chosen by God hereunto, viz. To extinguish and abolish all the phantastick, devised, false Operations, and the imaginary, presumptuous Assertions, whosoever they be, whether of Aristotle, Galen, Avicen, Mesue, or any other of their followers whatsoever: For my Theory proceeding out of the Light of Nature, can never fail, or decay, nor be changed, because of its Constancy, or Basis; but will at length begin to flourish in 1558. when the succeeding Practick will be proved by Signs both wonderful and incredible, so as to become apparent even to the Mechanick and common people, and even they shall thoroughly perceive how constant and immoveable the Paracelsian Art stands, against the trifling toys of the Sophisters; whereas  
that

that other Sophistick cheating Art hath need of Imperial Priviledges to support and bear up their silly Fopperies.

But whereas I am accounted of by Thee, O thou Sophister, as a Beggar and a Vagrant, I will be silent, and leave Danuby and Rheine to answer for me. Thy rash studied Slanders cast upon me, have often displeased many Princes and Nobles, likewise Imperial Cities, and many men of a Knighly Dignity and Nobility; For I have a Treasure hidden in a certain City of Foriojulij, called Weiden, in the Hospitall, the which neither thou Leo the Roman, nor thou Charls the German, are able to pay for with all your Estates. Although there be a signed Star entered upon, and slid into the Arcanum of your Names, it shall not be known to any but the Sons of the Divine Spagyricall Art. And therefore, whereas thou Verminous and Lowrie Sophister, imaginest the Monarch of Arcana's an ignorant, foolish, and prodigal decocter & boyler; I will therefore in this middle Age make open in this Booke an honourable prosecution of these things, together with the vertues and preparation of that Tincture of the Naturalists, for the benefit and honour of the Lovers of Truth, and whereby the contemners of true Arts may be reduced to beggary. The Last Age shall be manifestly illustrated and rewarded with this Arcanum, as being a Gift of Grace, and the Office and Gift of the true Spirit, so that the like budding or sprout of understanding and wisdom, was never heard of since the beginning of the world. However, in the mean time Vice shall not be able to suppress the good and honest men; nor shall the Power and Riches of those many Opposers, be any damage to the upright.

OF THE  
TINCTURE  
OF THE  
PHILOSOPHERS.

BY

PHILIPPUS THEOPHRASTUS PARACELSUS.

CHAP. I.

**T** Philip Theophrastus Bombast doth say, that (after, and according to the manifestation of Divine Grace) there are various wayes found out for the attaining to the *Tincture* of the Philosophers, all which do finally belong and lead to the same scope and end; for *Hermes Trismegist*, the *Egyptian*, set about this Work according to his own peculiar way. *Orus* the *Græcian* observed the same Process. *Haly* the *Arabian* continued in his peculiar Method: But *Albertus Magnus*, a *German*, followed a very tedious process: Every one of them proceeded according to their proper instinct and manner; but yet nevertheless they all arrived to One and the same End, *viz.* to a Long Life, so much desired by the Philosophers, and to an honest Sustentation and Conservation thereof in this Valley of Miseries. Therefore I *Theoph. Paracelsus Bombast*, the Monarch of *Arcanum's*, am (in this season) gifted by God with peculiar Endowments. and that for this end, *viz.* That every Searcher after this high natural work, may have occasion and encouragement of imitating and following

following me; be he what he will, either *Italian*, *Polonian*, *French-man*, *German*, &c. Come hither after me, all ye *Philosophers*, *Astronomers*, and *Spagyrist*s, what high Name soever ye be of, I will shew and open unto you, ye *Alchymists* and *Doctors*, exalted by me with most exceeding labours, that Corporal Regeneration, I will teach you the *Tincture*, the *Arcanum*, or *Quintessence*, in which the very Fundamentals of all Mysteries and Operations do lye hid; for verily a man may, and Ought to believe another, Onely in such things as he hath made tryal of by the fire: If any one shall introduce any thing besides this kind of Experience into the *Spagyrical* or *Medicinal* Art, there's no cause of giving any credit thereunto; For Experience testifies, that by the Fire is made a separation of the true from the false; For verily, the Light of Nature is on this wise created, that by it may be made evident the *Proba*, or tryal of every thing; but yet to such Only as walk in that Light. Now from that Light we will teach by most excellent demonstrations, and shew, that all such as have ever, before my time, entred upon this so difficult a *Province* merely with their peculiar Fancies, and accute Speculations, have to their own loss made tryal of their foolishness; from this foundation of mine, therefore, many Rusticks have been made Nobles, and contrariwise, many Nobles have been by their putatitious and opiniative Art, turned into Rusticks, such as have carried Golden Mountains in their Heads, before they have set their hands to the Coales. In the first place therefore, is to be learned, Digestions, Distillations, Sublimations, Reverberations, Extractions, Solutions, Coagulations, Fermentations, Fixations; and every Instrument requisite to this work, is to be known by use; such as are Glasses, Cucurbites, Circulatories, Vessels of *Hermes*, Earthen Vessels, *Balneas*, Wind-Fornaces, Reverberatories, and other such like: Also a Marble, Coales and

Tougs,

Tongues. Thus at length mayest thou profit in *Alchemy* and *Medicine*: But as long as thy Fancy and Opinion adheres to thy Fictitious Books, thou art not fit, or predestinated to any of these things.

### CHAP. II.

*Of the Definition of the Subject and Matter of the Tincture of the Philosophers.*

BEFORE I come to the Process of the *Tincture*, 'tis expedient that I lay open unto thee the Subject thereof; for this hath alwayes been peculiarly hidden hitherto by the lovers of *Truth*. The Matter therefore, of the *Tincture*, [see that you understand me according to a *Spagyric* sense] is a certain thing which doth by the Art of *Vulcan*, pass out of three, into One Essence, or may remain. But, that I may mention it by its proper Name, according to the use of the Ancients, 'tis by many called, the *Red Lyon*, but is known but by a few; this *Lyon* may by the help of Nature, and the Art of an Artist, be transmuted into a *White Eagle*; so that of One are made *Two*, and so Lustrous, that the splendor of Gold shines not so bright to a *Spagyrist*, as this doth; those two have a brighter shine if kept in One. If now thou dost not understand the use of the *Cabalists*, and of the Ancient *Astronomers*, or their custom, thou art not at all ordained by God for the *Spagyric* Art, nor art chosen by Nature for the work of *Vulcan*, nor created to open thy mouth concerning the *Chymical Art*: The matter therefore of the *Tincture*, is a most excellent *Pearl*, and a most precious *Treasure*, and the most noble thing [next the Manifestation of the Most High, and the Consideration of Mankind] that can be in the Earth; this is the *Lily* of *Alchemy* and of *Medicine*, which the *Philosophers* have so accurately sought after; but because of the defect of the intire knowledge thereof, and its

perfect

perfect Preparation, they arrived not to its perfect end; there is given us an Initiation onely of the *Tincture*, by their Searchings and Experiences; but as for the true Foundation, which my *Collagues* are to imitate, is left to me, so that no body may commix their Disguises with our Intentions. Deservedly therefore do I [after my long Experience] correct and regulate the *Spagyrist*s, and separate the false and erroneous from the true; for I have by my long Inquiries and diligent Search, found out such ways, by which I may justly reprove and change many things: But yet notwithstanding, had I found the Experiments of the Ancients to have been more excellent then mine, I would not at all have taken such great Labours as I have willingly undergone for the sake, benefit and honour of all honest *Alchemists*, &c. Having therefore sufficiently declared the subject of the *Tincture* in such wise as can scarce be done more faithfully between two Brethren, or indeed is lawful to be done more, I will proceed to its preparation; and having first set down the Experiences of the First Age, I will also add my Inventions, to which the Age of Grace and Mercy will at last adhere, whatsoever Patriarchal Exemplars thou, O *Sophister*, makest and producest in the meantime, as the standards of thy Philosophy.

### CHAP. III.

*Of the Process of the Ancients in order to the Philosophick TINCTURE, and of a briefer Invention by PARACELSVS.*

THE Ancient *Spagyrist*s putrefied *Lily* for a *Philosophical Month*, and did afterwards distil thence from the moist spirits, until at length the dry spirits were elevated; the *Caput Mortuum* they again imbued, and moistened with the moist spirits, and abstracted them often thence-

thencefrom by distillation, and that so long until the dry spirits were wholly elevated; then afterwards they united the abstracted Humidities, and the dry spirits together by a *Pellicane*, three or four times, until all the *Lily* remained dry in the bottom.

Although that the first Experience gave this proceeding before fixation, yet nevertheless our Ancestors have thereby oftentimes perfectly obtained their desire; but yet they would have lighted on a shorter way of attaining to the treasure of the *Red Lyon*, had they but learned the Harmony of *Astronomy*, with *Alchemy*, as I have demonstrated it in the *Apocalyps* of *Hermes*. But whereas every day, as *Christ* speaks for the comfort of the faithful, hath a care proper to it self; the Labour of the *Spagyrist*s before my time, was grievous and very great; but now in this last Age, by the help of the inflowing of the Holy Spirit, 'twill be eased by my *Theory* and *Practick*, and will be declared to all those that shall constantly persevere in their workings with patience: For, I have tryed the properties of Nature, its Essences and Conditions, and have known its conjunction, as well as its Resolution; and this is the highest and greatest thing in a Philosopher, never as yet made known to Sophisters.

When therefore the first Age gave forth the first Experience of the *Tincture*, the *Spagyrist*s out of one simple *Thing* made two; but when that Invention did perish afterwards in the middle Age, their Successors did afterwards by a diligent and thorough search light upon the two Names of that simple *Thing*, and stiled it by One word, *viz.* *Lily*, as being the subject of the *tincture*.

Then the Imitators of Nature putrefied this Matter for its time, even as the seed in the Earth is: For nothing can be born thereof, nor can any *Arcanum* break forth, or be revealed before this corruption or putrefaction. Then afterwards they abstracted the moist spirits from the

the Matter, until at length by the violence of the fire, the dry were likewise sublimed, that so by this way they might attain unto maturity, (like as the Countreyman expects in the season of the yeere where one thing is wont to ascend after another, and so to fall away.) Last of all, Even as after the *Spring*, the *Summer* comes, so they incorporated those fruits and dry spirits, & brought the Magistery of the *Tincture* to that pass that it became ripe for the Harvest, and disposed it selfe to Maturation.

#### CHAP. IV.

Of the process concerning the Tincture of the Philosophers, abbreviated by Paracelsus.

**T**He ancient *Spagyrist*s would not have needed such a prolix labour and tedious reiteration, had they learned their Work out of my School, and so attempted it; they would fully as well have obtained their desired End, with far less costs and labours: But now in this Season in which *Theophrastus Paracelsus* is become the Monarch of *Arcanum*'s, the time is now at hand of the invention of that which was hidden to all the *Spagyrist*s that were before me. And therefore I say, take Only the bloud of a *Rosie* colour of the *Lyon*, and the Glew of the *Eagle*, the which after thou hast conjoined them together, coagulate them according to the old process, and thou shalt have the Tincture of the *Philosophers*, which an infinite number have sought after, and but a very, very few have found.

Thou *Sophister*, Will thou, or nill thou, this is a *Magistery* in Nature it self, and a *Magnale* or wonderful thing of God above Nature, and a most precious treasure in this valley of miseries. If thou beholdest it extrinsically, it seems to be somewhat a vile thing to transmute

transmute another thing into a much more noble Body then it was before; But thou must even brook it, and confess that this is a Miracle produced by a *Spagyrist*, who by the Art of his Preparation corrupts a visible externally vile body, out of which he excites another most noble and most precious Essence. If now thou hast likewise learn'd any thing from the *Aristotelian* Light, or of us, or any thing of *Serapio's* Rules, come hither, and bring it forth (by experience) unto light, and preserve the Right of the Schools, as becomes a Lover of Honour, and a Doctor: But if thou knowest nothing, and canst do nothing, why dost thou despise me as if I were an irrational *Helvetian-Calf*, and callest me a *Wandering-Vagabond*? *Art* is a second *Nature*, and a peculiar World, as Experience witnesseth, and demonstrates against thee and thy Idols: And therefore sometimes the *Alchymist* compoundeth some simples, the which he afterwards corrupts according as his necessity requires, and thence prepares another thing; For so oftentimes, of many things is made One thing, the which is more efficacious, and doth more then Nature by herself is able to do, as is evidently apparent in *Gastaynum*, where ♀ is made of ♂; also in *Carinthia*, where ♂ is made of ♀, and in *Hungary* ○ is made of D: I shall forbear to speak of other transmutations of Natural things, they are well known to the *Magi*, and brought to light, and are more wonderful then those things that *Ovid* declares in his *Metamorphosis*. But that you may rightly understand me, you must seeke your *Lion* in the East, and your *Eagle* in the South, for this our assumed or chosen Work: Thou wilt not find better Instruments then what *Hungaria* and *Histria* do produce: But if thou desirest to bring it from Vnity, by Duality, into Trinity; with an equal permutation and change of each, then you must direct your journey to the South, for so in *Cyprus* shall you obtain your whole desire;

desire; concerning which we must forbear the making of any larger Discourse then what we have here at present declared. There are many more of those *Arcanum's* as exhibit transmutations, although but a few know them, the which though manifested by the Lord God to any one, yet the reporting of this Art doth not therefore presently break out, but the Omnipotent God doth together with it also give understanding of concealing these and other such Arts until the coming of *Melias* the Artist, in which time there shall be nothing so occult, but it shall be revealed. Ye also visibly perceive (though indeed I have no reason to speak a word of these things, because some may deride it) that in the fire of *Sulphur* is a great Tincture for Gems, the which doth exalt them to a more noble degree then Nature of her self could do: But as for that Gradation of Metals and Gems: I shall omit the Discourse of them in this place, for I have abundantly enough written thereof in the *Secrets of Secrets*, and in the Book of the *Vexations of the Alchymists* and in other places. And now, as I have begun the process of our *Ancestors* concerning the Tincture of the *Naturalists*, we'll perfectly conclude and finish it.

#### CHAP. V.

Of the Conclusion of the Process of the Ancients, made by Paracelsus.

LASTly, the ancient *Spagyrist*s did by a certain orderly augmentation of the Fire, so long fix the Pellicanaged and dried *Lily*, until it came from blackness (with a permutation of passing through all the colours) to be as red as blood, and did therewith assume the property of the *Salamander*. Indeed they rightly proceeded in such a labour; and 'tis very fitting and expedient that

Every

Every one as aims at the getting of this Pearl, should proceed after the same manner. 'Twill be too hard a task for mee to declare this more clearly unto thee, unless thou hast learned in the School of the Alchemists, to observe the degrees of the fire, and also to change, or alter thy vessels: for then at length shalt thou see, that presently upon the heating of thy Lily in the Physical Egg, it will with wonderful apparitions be made blacker then the Crow: then afterwards, in success of time; 'twil be whiter then the Swan: & then lastly 'twil pass through a yellow colour, and become more red then any blood. Seek, seek, saith the chiefeſt Spagyriſt, and you shall find; knock and it shall be opened unto you: It will be impious and unseemly to thrust meat into the mouth of a perfidious bird, let her rather fly hereto; even as my self, together with such as were before me, have been constrained to do: Follow the true Art therefore, for this will guide thee unto the perfect knowledg thereof: 'Tis not fit to make a larger or clearer addition of any thing, then what I have afore spoken. Let thy Pharisaical Schools teach thee what they will from their unstable and slippery foundation, it reacheth not its end or scope.

Now at length when thou hast been as accurately taught as possibly can be done by thy Alchemical industry, then at length, will there be nothing in the nature of things so difficult, which may not be made manifest unto thee by the help of this Art: But verily nature, barely of her self, never brings unto light any thing that is exalted to the height of its perfection, as we may here see in this place, from [and concerning] the unity, or union of our duality. But a man must by Spagyrical preparations bring it to that pass, to which it was destinated by nature. Thus much therefore let suffice concerning the process of the Ancients, and my correcting of the Tincture of the Philosophers, as to what

what pertains unto its operation.

Forbermore, when we have that Egyptian, or Hermetical treasure in our hands, 'tis expedient that we convert it to our benefit: and this may be done after a two-fold manner, by the Spagyrical magistry. The first way is the application of it to the Renewing of the body; the latter is the using it for the Transmutation of metals. And whereas I *Theophrastus Paracelsus* have diversly experienced them both, I am willing to describe and set the same down according to the signs of the work, and according as they have better and more perfectly appeared in, and by the testimony of Experience.

#### CHAP. VI.

*Of the Transmutation of Metals by the projection of the Medicine.*

IF you would make use of the Tincture of the Philosophers for transmutation, then first of all, there must be one pound thereof projected upon a thousand pound of molten *Sol*; then at length will thy medicine be prepared for the transmutation of the leprous humidity, or juice of the metals. This is a wonderful work in the Light of Nature. *viz.* that by the Magistry, or Operation of the Spagyrist, a metal should perish from what it was afore, and become another. And this hath even rendered that same *Aristotle*, together with his ill-founded Philosophy, a foolish man: for verily the Rustical fellows in *Hungaria*, when they have thrown some Iron into a certain Fountain, called, *Sipserdionnen* and there left it, its time, 'tis consumed into a Rust, which being melted with a blast at the fire, it presently becomes pure *Venus*, and never more returns into Iron. Likewise in the mountain *Ruttenbera* commonly so called, they strein a *Lixivium*, or a *Ly*, out of *Marchasiter*, in the which Iron is presently turned into

the most excellent, highly graduated *Venus*, and more malleable than the other natural *Venus* is.

These and many more such like things are better known to plain simple men, than to the Sophisters, viz. the transmutation of one *Species*, and kind of metal into another. But yet these Arts, partly by reason of the very much contempt of the Ignorant, and partly because of the just envie and displeasure of Artificers, are almost quite hidden. Verily I have in *Istria*, oftentimes brought *Venus* beyond 24 degrees (*alias* 38) so that the colour of *Sol* could not ascend higher, 'twas constant in the trial by Antimony and the *Quartation*, the which *Venus* I have made use of, in all respects as the other.

But now although the Artists of old were very desirous of this *Arcanum*, and sought after it with the highest diligence, yet nevertheless 'twas but a very few that could bring it by a perfect preparation to its end. For the transmutation of a meaner metal into a better, brings with it many difficulties and hindrances, as that of *Jupiter* into *Luna*, or of *Venus* into *Sol*. Haply 'tis the pleasure of God, that the *Magnalia* of Nature be hidden from many men, because of their sins; for when this *Tincture* hath been sometimes prepared by Artists, and that they could not bring their projection to take effect, it happen'd that by reason of their negligence and ill-keeping it, it was devoured by Hens, whose feathers thereupon fell off, and grew up again, this, I myself saw. By this way, through the abuse perpetrated by the negligence of the Artists, came *Transmutation* into *Medicine* and *Alchemy*; for, when they could not in the least make use of that *Tincture* according to their desire, they covertly it to the *Renovation* of men, as you shall hear more at large in the following Chapter.

CHAP

CHAP. VII.

Of the Renovation of Men.

SOME of the chief and antient Philosophers in Egypt lived by this *Tincture* an hundred and fifty years: likewise the lives of many men have been produced and prolonged for some Ages, as is most evidently mentioned in many histories; this will hardly seem credible to any body, for the virtue thereof is so admirable, that it continues, and lengthens out the bodie more than is possible for its co-born nature to do; and it conserves it in that degree so firmly, that it lives safe and free from all infirmities. And though it may have old age, yet nevertheless doth it appear as if constituted in its former juvenility.

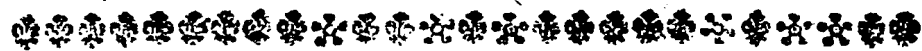
The *Tincture*, therefore, of the *Philosophers*, is an universal medicine, and consumes all diseases, whatsoever name they are called by, like an invisible fire: its *Dose* is very little, but its operation is most powerful; I have thereby cured the *Leapry*, *Lues Venerea*, *Dropsie*, *Falling Sickness*, *Collick*, *Gutta*, and such like diseases: also the *Woolf*, *Cancer*, *Noli-me-tangere*, *Fistula*, and such kind of internal diseases, and that more certainly than is credible: concerning which, *Germany*, *France*, *Italy*, *Poland*, *Bohemia*, &c. will yeeld sufficient testimonie. And now Sophister look back upon *Theophrastus Paracelsus*; How can thy *Apollo*, *Machaon*, and *Hippocrates* be able to stand against me? This is the *Catholicon* of the *Philosophers*, by which all the *Philosophers* pursued long life, and resisted diseases; and did by this universal *Tincture* most excellently, and most effectually obtain it, and stiled it (according as seemed them good) *The Tincture of the Philosophers*: for what can there be greater in all medicine, than the mundifying of such a body, by which mundification



al superfluity is even radically and totally taken away therefrom, and transmuted; for neal but the seed, and all things are becom perfect. What profit is there in the most untowardly-founded purgations of the Sophisters, when as they take away nothing of that which they ought to remove. And therefore this is the most excellent foundation of a true Physician; viz. A Regenerating of nature, and a Restoring of youth; then afterwards the new essence it self, expels all that which is contrary to it self. In order to this Regeneration, the powers and virtues of the *Tincture of the Philosophers*, are found to be wonderfully excellent, and are used with much secrecie, and absconded by the true Spagyrist even to this time.



F I N I S.



THE  
M A N U A L  
O R,  
A T R E A T I S E  
O F T H E  
P H I L O S O P H I C A L, M E D E C I N A L  
S T O N E.

The P R E F A C E to the R E A D E R.

**R** Eader, Forasmuch as it hath pleased God to permit the Spirit of Medicine truly to Operate by Machaon, Podalirias, Apollo, and Hypocrates, &c. that so true Medicine shining through the Clouds, (for it cannot possibly be known fully and plainly by them) might proceed forth unto the light, and be manifested unto men: He was also pleased by that same means to prohibit the Spirit of Darkness from wholly suppressing and quenching the Light of Nature, whereby the Magnalia of God which lie hidden in Arcana's, Quintessences, Magisteries, and Elixirs, would have been unknown. God therefore hath ordained certain Mediums, that so the diligent search of such Arcana's and Mysteries might furthermore be implanted in men by the good Spirits, even as some men (there have been, who) have received Angelical Natures from the Heavens

in which the *Searchers* are: Such men could afterwards (as being endowed with a perfect understanding of Nature) search thereinto, and find it in daylie Course, more profoundly then other men, and compare the pure with the impure, and seperate these two, and so alter and change the Pure, that it seemed to some a thing impossible: For they (as being natural and true Physicians) do know how by convenient Medium's to help Nature, and to bring her by their Arts, to perfection: And therefore all imperfect and diabolical Operations, must give place to them, even as a lye doth to the truth and perfection. 'Tis behoveful I say, that we speak the truth, if we would arrive to a happy End: And if it be absolutely lawfull to lay hold upon the truth, let it be no shame to any one to seek it, whatsoever place it be in.

So then, let no body take it in evil part, that even I my self have loved it, and sought after it; for 'twas expedient for me to follow Her, & not that She should have sought after me: Whosoever will see a strange City, he must not lye at home in his Couch, nor must he be a roasting of Pears in his Chimney; 'tis not fitting that he should be made a Doctor there. There can be no famous Cosmographer made at his table only: Nor no Chyromancer in a Parlour: nor no Geomancer in a Cellar. So, neither can we obtain true Medicine without abundance of diligent search. 'Tis God that makes a true Phisician, but not without trouble and labour, as himself saith, viz. Thou shalt eat of the Labours of thy hands, and it shall be well with thee. Whereas therefore, to SEE, preccdes the truth, & such things as the sight perceives, so the heart is accordingly either exhilarated, or affrightened: It will not be lost labour to me, nor any infamy, to visit (or go travelling into) other places, and to adhere to such men as fooles do contemn, that so I may try what lyes hid in the Limbus of the Earth, and may fulfil the Office and Duty of a true Phisician, that so Medicine may be administred to our Neighbours benefit, according to Gods appointment, and that least it should bring loss and damage rather then benefit: But  
this

is to be done by a idle, lazie man. Let him that will (therefore) set in his Couch: My journeying to and fro delights me, together with such things as God and time permits me to search into, and see.

But, because of the Candid Readers, who desire to learn, and who love the Light of Nature, I have thought good to write this Book, that so they might know the foundation of my true Medicine, and may reject the trifles of the evil Physicians, and may be in some measure able to defend my Cause against them: But I suppose that even these things will be accounted fabulous; For those egregious Fellows have very well known all these things long ago: And the Aß-like-Doctor hath long since had these things in his Budget, but yet he shall not so easily obtain them: For verily he that would understand this Book, must be a good Alchymist, such an one as the Coales do not hurt, and such an one as is not tyred with the daylie smoake: So then, let these things be pleasing to whom they list, I will compel none; but this I say, That this will not fall without some fruit, howsoever the lying Phisicians (and Adversaries) may blame and accuse me.

THE  
MANUEL  
OF THE  
STONE  
OF THE  
PHILOSOPHERS.

as the Fire exerciseth & newes its operation in the Wood, even so is the same thing done with the Stone of the Philosophers, or the perpetual Balsom in Mans Body.

If that Stone be made by a prudent Phisician, out of a convenient matter, and by a philosophick manner, and (after a due consideration of all the circumstances of man) it be administred unto him, it doth then renovate and restore the Organs of Life, in such wise as if Wood were put to a Fire, by which the well-nigh dead Fire is cherished, and a shining and clear Flame procured: From hence therefore 'tis evident, that there's much placed in the matter of this Balsom, forasmuch as 'tis behoveful that it have a singular Harmony with the body of man, and may so exercise its virtue, as that the Human Body may be safe from all the accidents as might be able to happen thereunto from such a matter.

And therefore there is not onely much placed in the preparation of the Stone or Balsom, but 'tis much more behooyeful to know the true matter it self, that is thereto fit; and furthermore, to prepare and use it as is fitting, viz. soberly and prudently, that so such a Medicine may be able to purge away all the defilements of the Blood, and other superfluities, and may induce Health in the room of the Disease. 'Tis therefore expedient for a true and honest Phisician, to have a good knowledge, and not to regard ambition and pomp, nor to appoint things doubtful or contrary, nor to trust an Apothecary too much, but well to know the Disease and Diseased, or otherwise ye will alwayes heal sinisterly, and will get nothing thence-from, but onely this, viz. The sick is deluded, and only deceived by the pride and ignorance of the foolish & unmeet Phisician. But this is a great sin, and such as wil not go unpunished: For what is it else but a voluntary wickedness, viz. For any one to demand money, and a reward for that which he knows Nothing of, and yet he'll be a Master, but with infamy enough;

**I**F you would (by *Vulcan's Art*) frame the *Philosophers Stone*, which for very weighty causes we call a *perpetual or perfect Balsom*; you are first of all to know and consider how that *Stone* is to be placed materially before thy Eyes, and be made visible and sensible; and likewise how the virtue or fire thereof may come forth and be known. But for the clearer setting forth of this my intention, let's borrow an Example of *Common Fire*, viz. By what means the virtue or power thereof shews it self, and becomes visible: And that is done on this wise. First of all by the *Vulcanick Art* is Fire smitten out of the Flint: Now indeed this Fire can do nothing unless it hath such a matter as is friendly to it, upon which 'tis capable to operate, such as is Wood, Rosin, Oyle, or such like things, as it is naturally easily combustible; When therefore the said Fire lights upon some such a like thing, it proceeds on to an incessant operation, unless it be destroyed or impeaded by its contrary, or unless the fuel fail by which it multiplies it self; for if Wood or such like be put thereto, then doth its force become stronger and stronger, and so it alwayes operates until there be no more fuel put thereunto. Now then,  
as

For many men do dis-esteem money, and not regard it, could they but be rightly advised and informed: but if this be not done, they lose both their Bodies, and Fortunes: And yet nevertheless 'tis counted a praise to demand money and fees; but believe it he that lists, for my part I'll reckon of such a Doctor, after another-gess-manner: For 'tis manifest, that of such Doctors (who in their own conceits are most highly learned) there's not a tenth part that hath a right knowledge of Simples, and much less that are certain of what they command to be done, and how the *Medicine* is boiled by the *Apothecary*; so it often comes to pass, that such a Doctor orders such or such a simple to be taken in his composition, which himself never knew, and haply the *Apothecary* much less; and verily it frequently is so, that the *Apothecary* hath it not at all; and yet this *Medicine* must be called *Perfect*, and the sick must drink it off as a good *Medicine*, and pay dear enough for it, but as to the Event, that the Patient feels; for although it be no wayes profitable to him as to his health, yet 'tis profitable to the Doctor and *Apothecary*, as to the filling of their Purses. But if the Doctor and *Apothecary* themselves should be possess'd with the like Disease, they would not take such a like *Medicine*: Therefore it may well be guess'd, how miserably and wickedly they act, and that 'tis most highly necessary for them to order their Affairs otherwise, to amend their errors, and to follow better things: But I fear 'twill be a hard matter to tame and master old Dogs.

But to return to my purpose, (from whence a just zeal to the miserable and forlorn sick persons withdrew me) and to give satisfaction concerning it, I say, That it is not so much expedient onely to prate or boast of the *Philosophers Stone*, but 'tis necessary that that *Stone* be framed and prepared out of a convenient Matter, and be discreetly used: But know, that many of the An-

cient s

scients have in their parabolical writings sufficiently discovered that Matter, and have, moreover, disclosed the Operation under figurate expressions, but yet have not wholly, and perfectly, manifested it; that so the foolish ones might not abuse it, and yet their sons might not have it hidden from them.

But whereas they are but a few that have followed them, and that have aptly set upon the thing, these secrets have, in proecess of time, been, as 'twere, blotted out of remembrance, and Galenical fables have crept into the room thereof: But as the foundation thereof was at first laid, so doth it even yet stand in the same state, or rather grow daily worse and worse: This you may see in their Herbaries, how do they torment themselves therein? How do the *Germanes* mix *Italy* with *Germany*; when as, notwithstanding, *Germany* doth not need those *ultramarine* herbs, but hath even sufficiency of perfect medicine in her self. And therefore lest the truth should be constrained to give place to a Lye, and least the darkneses of *Galen*, and his Complices, should quench or suppress the Light of nature in medicine, it is expedient for me *Theophrastus* to speak in this little book, not as an imaginary Physician, but as a knowing one, and as such an one as is not ashamed of his actions in *Medicine*, and who (by the grace of God assisting) have had good proof and experience in many sick persons, such as thou *Galenist* durst not to have visited: Tell me now, thou *Galenical Doctor*, from whence came thy foundation? Do'st thou not place the bridle upon the horses tail? Didst thou ever cure the *Gout*? Didst thou ever dare to go to the *Leprous*? Hast thou cured the *Drop sic*? I believe, and that upon good reason, that thou wilt be mute, and suffer *Theophrastus* to be thy Master. But if thou wilt learn, learn and see what I shall here write and say; viz. That the body of man hath no need of thy Herby-chariot, especially in  
Chronic

Chronick and long continued diseases, the which (by reason of Ignorance) thou callest wholly incurable; for thy Herbs are too too weak for these diseases, and cannot, of their own nature, find out the Centre of the disease.

Neither wilt thou be able to do any thing with thy Pills, unless to purge the Excrements onely; and with- all, because of their inconveniency, thou oft expellest the good with the bad; the which cannot possibly be done, without the great damage of the sick; and therefore well might those Pills have been omitted: Furthermore, neither do thy Syraps profit any thing, yea rather are as a thing of no value; and bring such a *nausea* to him that takes them, because of their horrible and loathsome savour, that they burthen the sick, and do afterwards induce gripings and danger, and do operate against nature.

But now I'll leave the rest of thy absurd and improper medicaments, for that they fight directly against nature, nor should be made use of by any means. Whereas, therefore, those things that I have spoken are true, and that ther's no true medicine to be found in *Galen*, *Rhazes*, or *Mesue*, that can set upon the said diseases in their roots, and purge them out, (even as the fire mundifies the skin of the *Salamander*;) it necessarily follows, that the Cure of *Theophrastus* is far different from the Gale- nical Fantasies, and that his Curing flows forth from the fountain of Nature; otherwise *Theophrastus* should be as reproach-worthy as they.

If therefore we would follow Nature, and use natu- ral medicine, let us see what things they are, amongst all the others, that are most convenient in medicine for the body of man; *viz.* for the Conserving it (by rea- son of their virtue and efficacie) in soundness and health, even to the term of the predestinated death.

This

Now then, if considered of, I doubt not but that 'twill be on all hands Confest, that Metalline things have the greatest agreement with the body of man; and that the perfect Metalls, by reason of their perfection, but principally their radical humidity, are able to do much upon the body of man: for that a man is also a partaker of that Salt, Sulphur, and Mercury, which doth in some measure, though hidden, rest in metalls, and metalline things. Now then *like* is to be applied to *like*, the which is wonderfully profitable to nature, so it be rightly done, the which is a great secret in Medi- cine, yea, may be called an *Arcanum*.

What wonder therefore, is it, if excellent, unheard of, and inseparable Cures do follow, and such as igno- rant men accounted impossible to be done?

But that I may not digress any further, I must for brevities sake, here hint what I have determined to write in this Book; for I have a mind of treating more clear- ly here in this place concerning true medicine, then else- where. But we have afore told how man hath his original of *Sulphur*, *Mercury*, and *Salt*, even as Metals have; this therefore being sufficiently declared in the book, *PAR- AMIRVM*, 'tis needless to repeat it here; wherefore I shall only shew you, how the afore said *Stone of the Phi- losophers* may be known, and in some measure prepared: Know therefore of a Certainty, that there's nothing so small, out of which any thing is to be made, that can stand without Form; for all things are Formed, genera- ted, multiplied, and destroyed in their Concordancy, and proper agreeableness, and do shew their Originality, whereby it may be perceived, what it was in the begin- ning; and that, that same also must be in the Ultimate matter, and that, that which runs, or steps in between, is like to that imperfection which nature admixeth in the Generation.

But whereas such Accidents may be separated by  
*Vulcan,*

*Vulcan*, least they might do somewhat that may be an hindrance, Nature may in this case be amended; and this is likewise done in this Stone; for if thou wouldst make it of the right proper matter (the which may be well enough known by the aforementioned circumstances) 'tis necessary that thou take from it its superfluities, and frame, multiply, and augment it in its Concordancy, or uniformity, like another, or third thing: for without its Concordancy it cannot be thus done, for Nature hath left it imperfect here, forasmuch as it hath not framed the Stone, but the proper Matter, and is hindered by accidents, whereby 'tis incapable of doing those things that the Stone, when prepared, is able to effect: and therefore such a Matter, without preparation, is, in respect of the Stone, but an half and imperfect thing, and stands not in any Concordancy, and Harmony, whereby it may be called perfect, or may be helpful for the health of mans body. The *Microcosm* affords thee an example of this thing: for behold, man as formed by the working Framer, into a man onely, is not an whole & perfect work, whilst standing out of his concordancy, but is but an half-work, until the framing of the woman suitable to him, and then he is a complete entire work.

But both of them are Earth; and so now these two Earths do constitute, or make up an entire man, capable of Augmentation and Growth; and this is done by the thus framed concordancy. In such wise must be done with the *Philosophers Stone*, if you would have it Renovate as well Men as Metals: If it be unburthened of its superfluous Accidents, and placed in its Concordancy, it causeth wonderful effects in all Diseases: Except this be done, all your Attempts thereabouts are but vain.

But now if you would thus place it into its Concordancy, 'tis expedient that you reduce it into its First Matter, that so the Male may act upon the Female, and that its outside may be turned inwards, and its inside outwards;

wards, and that both the seeds, viz. the Male and Female, may be inclosed in their own concordancy, and be by *Vulcan's* help brought to a more then perfect condition, and be exalted in their degree, and withall, may from it self pour in all virtue, (as being a clarified, temperate, and qualified Essence) into mans Body, & likewise into Metals, and may render them sound & whole, driving out all the defilements by way of expulsion, and that the good in the blood of man may thereby be drawn to the due places, by the means of attraction, that so the *Microcosm* which is posited in the *Limbus* of the Earth, and framed of the Earth, may by this Medicine as being like himself, be Radically, and not imaginarily, but most assuredly restored to health, or preserved therein. This therefore, is a Mystery of Nature, and such a secret as every Physician ought necessarily to know: And indeed every one that's born of the *Astral* Medicine is capable of comprehending it: But that I may more clearly describe the Matter, and the preparation of a Medicine so excellent, that so an entrance may be given to the Sons of Learning, who love the truth.

You must know, that Nature hath given us a certain thing in which (as in a chest) are mysteriously concealed, or comprehended 1. 2. 3. the vertue and power whereof is more then enough sufficient for the conservation of the health of the *Microcosm*, in so much that after preparation, it expels all imperfections, and is a true Defensive against old Age, and by us is called a *Balsom*.

But now you must first know what thing it is that Nature hath placed such a number in: for I cannot describe it thee more clearly, for many reasons

But as to the preparation thereof, neither *Galen*, *Avicenna*, or *Mesue*, understood it, nor shall those that follow them attain it: For this Medicine hath such a preparation, as your Pill-sellers attain not unto, and much less for an *Helvetian-Calf* to apprehend. Moreover it hath

as it were celestial and singular operations; for it doth purifie and renovate by (as 'twere) a regenerating way as you may read more at large in my *Archidoxii*; and withall, well and advisedly take notice of the Original and the Essence, together with the vertue of Metals and Metallick things. He therefore that hath ears to heare, let him hear and see whether or no *Theophrastus* writeth Lyes or truth, and whether or no he speaks groundlessly and from the Devil, as thou Sophister triflest and supposest, who art thy self invironed with the Devil, Lyes and Darkness, and callest nothing Good but what thy foolish head is able to comprehend, and what serves for thy fancy without any previous labour: For thou seest but with one Eye, and erroneously wandrest, nor goest thou to the right Window of the Kitchin: But yet thou maist without offending me, wind about thy intricate thred, and search for the Centre of the Labyrinth amongst the dark stars. But notwithstanding, if thou shalt at any time hap to make use of thy Wisdom, and consider what thing the *Paracelsian-Art* is founded upon, and how some thy hotch-potch-fragments are, there would not be that contrariety betwixt thee and *Paracelsus*: For, as concerning the things whereof I now do, and shall briefly write, whereby my *Astral Disciples* may apprehend and enjoy them, and glory of them; these things I say, may by the diligence of such an one as is not ahammed to learn, be well understood, there being nothing so difficult but may be known, and learned by labour and study.

The practice therefore of this Work, is as follows.

#### The preparation of the Matter of the STONE.

Take the Mineral *Electrum*, filed; put it into its own Sperm, [Others read it thus: Take the Immature Mineral *Electrum*, put it into its own Spheare: ] that the defilements

ments and superfluities thereof may be waith away, and purge it to the utmost, as much as you can with *Sibi-um*, after a Chymical manner, lest that otherwise thou shouldst suffer loss, by reason of its impurity. Then resolve it in the stomach of the Ostrich which is born in the earth, and is comforted and strengthened in its vertue, by the sharpness of the Eagle. But when the *Electrum* is consumed, and hath, after its solution, gotten a Marigold-colour, be not unmindful of reducing it into a spiritual transparent essence, resembling the colour of true Amber: then add half so much onely of the exalted Eagle as the corporal *Electrum* (afore its preparation) weighed, and oft-times abstract thence from the stomach of the Ostrich, for so thy *Electrum* will be still more and more spiritual. But when the stomach of the Ostrich is wearied, or spent with labour, 'tis needful that thou refreshest, or renewest it, and from time to time abstractest it. Then lastly, when it hath again lost its sharpness, add the *Tartarized Quintessence*, yet in such a proportion, as to over-top it the height of four fingers, that so it may be deprived of its redness, and may pass, or distill over together therewithall: this do so long and so often, untill it becomes white of it self: Now then when 'tis enough for thou wilt see with thine eies, how it will by little and little fit it self for sublimation) and thou perceivest that sign, sublime it, and so the *Electrum* will be converted into the whiteness of the exalted Eagle, and 'tis brought thus to pass, and is transmuted by a little labour. This now is that wee seek for, for our use in Medicine; with the which thou maist make a safe progress in many Diseases, which will not yield to vulgar medicines. Thou maist likewise convert this same into a water, an oil, or a red powder, and make use thereof in all such medicinal cases as need requires.

Give me leave to tell thee, and that truly, that there

is not a better foundation for the whole structure of Medicine, then what lies hid in the *Electrum*. Albeit I do not deny but that ( according to what I write in my other Books ) there lye hid even in other Mineral things great secrets, but then they require a longer and greater labour, and besides 'tis more difficult to use them aright, especially for the unskilful; for if such make use of them, there accrues more hurt then good thencefrom.

For these respects therefore, it is not laudable for every Alchymist to exercise the Medicinal Art, if he bee ignorant thereof. It would be expedient that, as to this, some let and bar were here instituted, that so an inhibition might be imposed on such putatitious, imaginary Physicians. For my part, I'll not bear their blame, nor acknowledg them for disciples, seeing they follow not the truth; but account of them as notorious deceivers, and sloathful Loyerers, such as snatch the bread out of the true disciples mouths, and of set-purpose hurt men, esteeming neither Conscience, nor Art. But in our said *Electrum* prepared, there lies so great a virtue of curing men, that there cannot be found a more certain and more excellent medicine in the whole world.

Indeed the Galenical Triacle-selling Doctors do call it Poison, and oppose it, not knowingly, but out of pride and meer foolishness. I my self do likewise grant, that in its preparation it is a poison, and as great, or greater then that of the Tyrian Serpent, or Adder, that is put into Triacle; but that it remains poisonous after its preparation, that is as yet indemonstrable: for though to some blockish brains it be incomprehensible, yet doth nature alwaies tend unto its perfection, and it may therefore be much rather brought to that pass by convenient Arts, then alone. But I'll grant yet farther, that after its preparation, it is a greater venome, and more venement then afore; but yet 'tis onely such a venome  
as

as is so directed, as to seek after its like, and to hunt for fixed and other incurable diseases, and expell them; not in such wise, as to suffer the Disease to be operative, and so hurtful, but 'tis, as it were, an enemy to the disease, and attracts to it self the like matter, and radically assumes it; and it doth so wash, even as Soap scour-eth off the spots in soul cloaths, and together with the said spots, doth it self also go off, and leaves the cloaths purified, unhurt, clean, and fair.

So then, this venome ( as thou callest it ) hath a far other and better efficacy then thy *Axungia*, which thou art wont to make use of, in the cure of the French disease, and which thou oftner anointest withall, then the Currier doth his skins. For this *Arcanum* which lyes hid in this medicament, hath in its self a well-proportioned, well-prepared, and excellent essence; such as admits not of any Comparison with other poison, unless you apprehend me according as my self said before; and it is as much different from thy *Argent vive*, which thou anointest with; and from thy Precipitate, as to virtue and efficacy, as the heaven is from the earth. 'Tis therefore called, and indeed is a Medicine blessed by God, and is not revealed unto all; for 'tis much better corrected then those mucky, dirty medicaments that the slow-paced Doctor hath in his gown, or hath filtered through his double Strainers, or Fools-bag: Furthermore, this blessed Medicine hath thrice greater force and operative virtue in all diseases, whatsoever name they are called by, then have all the Store-houses and Shops thou ever sawest. But now I attained not hereunto by idleness, sitting still, and sloth, nor did I find it in an Vrial; but by Travelling, and ( as thou termet it ) Wandring: I perceived that if I would indeed know, and not conjecture onely, 'twas necessary for me to learn by much diligence and labour. But as for thee, thou suckest thy Medicine and Art out of the old Mat-



truss, or Pallet, old Cushion, or Couch, wherein the Necromantick Old Wife sitteth; 'tis shee who hath inspired thee, and hath covered thy Cœlestial Intellect with a *Blew Cap* for Medicine: It doth not therefore at all repent me of my Journyings, for I shall continue to be thy Master, and trace the steps of *Machaon*, which spring forth from the *Light of Nature*, even as a flower doth by the heat of the Sun. But that the Work I have intended may not be retarded, and be left imperfect, wee shall go on to observe how the procedure is to be made, and what virtue and property Medicinal Nature hath given to this Philosophical Stone, and how it may be brought to the end.

*The Residue of the Preparation follows.*

Thy *Electrum* being destroyed, as aforesaid, if thou wouldst make a farther progress, and arrive to thy wished end, Take the destroyed and flying-made, or Volatilized *Electrum*, as much of it as thou hast a desire to perfect, and put it in a Philosophical Egg, and seal it excellently well, that nothing may evaporate: Let it stand so long in an *Aethanon*, until it doth of it self, without any addition, begin to be resolved from above; in such wise that there be an appearance of, as 'twere, an Island in the midst of that sea, the which doth day by day grow less and less, till at last it be changed into the blackness of Shoemakers-black, or Ink: This black is the Bird which flies without wings by night, the which even the first cœstial dew hath by a perpetual Cotion, and ascension, and descension, transmuted into the blackness of the head of a Crow, the which doth afterwards assume the Peacocks tail, and then gets the feathers of the Swan, and last of all, receiveth the highest Redness of the whole world; the which is a sign of its fiery nature, by the which fire it expells all the Acci-

dent,

ents of the body, and cherisheth the cold and dead members.

Such a Preparation as this is done (according to the saying of all Philosophers) in one onely *Vessel*, one *Fornace*, one *Fire*, the *vaporous Fire* never ceasing.

So then, that Medicine is as 'twere Cœlestial and Perfect, or at least may be made a more then perfect *Dor Medicine*, by its own proper Flesh and Blood, and by its internal Fire, produced and turned outwards, as was spoken of but now, whereby both all the defilements of Metals are washed away, and by which also the hidden parts of Metals are manifested: For that same More-than-perfect Medicine, can do all things, it penetrates all things, and infuseth, or pours in health in that very selfsame time when it expels the Evil, and Disease. Therefore there's no Medicine in the Earth that is like it. Herein then exercise thy self, and be strong, for this is it which will bring thee praise and glory; neither wilt thou be an imaginary, but a knowing Physician; yea, thou wilt be even constrained to love thy Neighbour; for such a Divine *Arcanum* cannot be perceived or understood by any one without Divine Assistance, nor its vertue, for 'tis unspeakable and infinite, in, and by which the Omnipotent God is to be known.

But know, that there's no Solution made in thy *Electrum*, unless it hath perfectly run through the Circle of the *seven Spheres* thrice; for this Number becomes it, and this Number it must fulfil: Give heed therefore to the Preparation, for 'tis the cause of Solution, and to be glorified, destroyed, and spiritualized *Electrum*, use the *Tartarized Arcanum* to wash off the superfluities which hapned in the Preparation, lest you labour in vain: But yet notwithstanding, nothing of the *Arcanum* of *Tartar* will remain there, but you are to proceed with it onely circularly, according to the aforesaid Number; for so it easily becomes of it self in the Philosophical Eg,  
and

and Vapor of the Ether, a Philosophical Water, the which the Philosophers call a Viscous Water: It will also coagulate it self, and represent it self in all colours, and at last be adorned with the highest Redness.

I am prohibited to write more plain of this Myserie, it is at the Dispose of the Divine power; For this Art is most assuredly the Gift of God, and therefore all men cannot understand it, God bestows it on whom it pleaseth him, nor will he suffer it to be forcibly wrested out of his hand, but will alone have the Honour herein: Whose Name be blessed for evermore: Amen.

Now follows the use of the STONE.

'Tis likewise expedient that I write of the use of this Medicine, and its Weight: Know therefore, that the Dose of this Medicine is so little and small, that it is scarcely credible, and that it must be taken onely in Wine, or the like; but however taken, it must be of the very smallest Quantity, because of its heavenly force, vertue, and efficacy; for it is onely for this end manifested unto man, that so no imperfection may remain in Nature; and it is so provided and predestinated by God, that the Virtue and Arcanum thereof may be produced by Art, to the intent that all creatures may be constrained to be profitable unto man, as being Gods Image; but above all, that the Omnipotency of God may be made known. He therefore that receiveth his understanding from God, to him shall this Medicine be given: But the ignorant Galenical Drone will never be able to comprehend it, but rather loath and abhor it; for all his Works are Darkneses, whereas this Work doth operate and act in the Light of Nature. Thus in few, but true words, hast thou the Root of all true Medicine, and its Original, such as no body shall pluck from me; no, though Rhasis with all his foul off-spring be staring-mad

mad, though Galen be as bitter as Gall, and Avicen gnaweth his teeth, and Mesue lyes largely, yet it will be too high for them all, and Theophrastus will stand firm in the truth: Whereas on the other side, the maimed works of the Apothecaries, and the smearings of the Physicians, together with all their pomp and foundation, will tumble down.

One thing more 'tis convenient for me to speak, because my present Writing will seem obscure to many: thou wilt haply say, My Theophrastus, thou speakest too briefly and intricately unto me, I know not thy kind of speaking, and how rightly thou declarest thy things and Arcanaes, this Writing of thine will not profit me at all. Hereto I answer thus: Pearls belong not to Swine, nor a long tale to a Goat, for Nature would not give it them; therefore I say, He to whom God will vouchsafe it, he shall find sufficiently, and more then enough, yea more then he hath been desirous of.

I write these things for an entrance and beginning, follow thou on prudently, neither shun thou study, labour, or the Coales: Let not the bragging praters seduce or hinder thee, nor turn thee aside from that diligence which is requisite, for by perpetual Meditations, are many fruitful & profitable things found out: Wherefore accept of what I give thee in good part, and apply thy self to make use of the Fountain, so shalt thou have no need to drink out of the pits of the Philosophers, nor shalt thou have any thing to do with the dead-buriers, but shalt be able to serve thy Neighbour well, and bring prairie and honour to God: He that is a master of Hares-dung, even so let him remain, with him is neither help nor counsel. These things I was willing briefly to set down in this my little Book of the Philosophers Stone, least men might imagine that Theophrastus cures many Diseases by Diabolical means. If thou followest me aright, thou shalt do the same, and thy Medicine shall be

like unto the Ayre, which pierceth through all open things, and is in all things driving forth all six Diseases, and removing it self radically, whereby health may succeed in the place of the Disease: For out of this Fountain doth *True Aurum potable* abundantly flow, nor can better be any where found.

Accept of these Instructions as a faithful Admonition, and do not reject and vilifie *Theophrastus* before thou knowest what he is: I am unwillling to set down any thing else in this Book, though it would have been necessary to say somewhat of *Aurum potable*, and to speak of the Liquor of *Sol*, philosophically: But I shall onely hint at these things, the which if they are but rightly prepared, are not to be contemned in their virtues: But because my other Books do treat much and declare sufficiently enough as to these things, viz. What a true Physician ought to know, I will even here forbear, hoping that this little Book will not be altogether fruitless, but rather be a sufficient Counsellor to the sons of Learning. *The Lord bestow his Grace for his Own glory and honour: Amen.*

## Paracelsus his way of Extra- cting Mercury out of all METALS.

**T**O extract a *Mercury* out of *Metalline Bodies*, is nothing else but to resolve them, or reduce them into their first Matter, that is, into *Running-Mercury*, viz. such a *Mercury* as it was in the Centre of the *Earth*, before the Generation of *Metals*, viz. a moist and viscous

VAPOUR,

*Vapour*, containing in it the *Mercury* and *Sulphur* of Nature inevitably, which are the principles of all the *metals*, such a *Mercury* is of unspeakable Virtues, and possesseth Divine Secrets.

This *Reduction* is made by a *Mercurial Water*, which neither *John de Rupescissa*, nor others, what ever boasts they have made thereof, ever knew: It is therefore by much diligence to be known, and to be handled or improved with unwearied Labour. On this wise therefore is the said *Mercurial Water* to be prepared.

Take *Mercury* seven times sublimed, with *Vitriol*, *Salt-nitre* and *Allum*, three pounds.

Of *Sal Armoniack* clear and white, thrice sublimed from *Salt*, one pound and an half.

Both of them being ground together, and *Alcoholized*, sublime them in a *Sublimatory* in *Sand* for nine hours: Let all cool; then take off the *Sublimate* with a *Feather*, and sublime it with the remainder, as before: Repeat this operation four times, until it will sublime no more, and the *Masse* remain black in the bottom, and flowing like to wax: cool it, and take it out, and grind it again, and put it in a *Glass-Dish*, and imbibe it oftentimes with the *Water of Sal Armoniack*, but let it be the prepared *Water*, and let it *Coagulate* of its own accord, and then again imbibe it, and dry it, even till nine or ten times, until it will be almost no more coagulated. Then grind it subtilly upon a *Marble*, dissolve it in a moist place, into a fair *Oyle*, the which you must rectifie by distillation in *Ashes*, from all fecce and residue. Diligently keep this most chief and principal *Water*, of the which---Take eight Ounces, and put therein one Ounce and a half of most purely mundified *Leaves* or *Plates* of the best *Sol* or *Luna*, set it digesting in hot *Ashes*, in a shut *Glass*, for eight hours: Thou shalt see thy body in the bottom of the *Vessel*, transmuted into a subtile *Vapour*, or *Mercury*: The *Solution* being made

made of the whole Mercurial water, separate it from the first Matter by Sublimation in an Alembick, with a gentle fire, and keep it in a glass vessel diligently. By this means shalt thou have the most true Mercury of a body, the use whereof in desperate Cases (provided it be wisely used) is miraculous, and cælestial; and therefore not to be revealed to the unworthy.

*The Sulphur of Metalls, by Theophrastus.*

The *Sulphur of Metalls* is an Oilyness extracted out of them, the which is endued with abundance of virtues for the health of Man. One Sulphur is extracted out of Metalls afore they have endured the fire: as for example, Out of golden, or silver *Marcastites*, &c. according to the nobility of the Mineral, so is the Sulphur noble and excellent. So likewise out of the Mineral of a *Marcastite*, and *Cobolt*, each as its nature and propriety is.

The more common way of the extraction thereof is this: *viz.* You must take Vineger excellently well distilled, such as hath stood for 24 hours upon a *caput mortuum* of Vitriol, Sals Nitre, and Allum distilled, and been distilled by an Alembick thencefrom. This, I say, must thou powr upon the pulverized metalline body, in a glass that it may overtop it seven fingers, and set it to digest in a Horse-belly for nine daies: then take the coloured Vineger, and distill it in ashes, even to the Sulphureous oil, the which you must rectifie in a B. or at the ☉, so shalt thou have a most true Sulphur of the metalline body, the which thou must rightly make use of according to thy discretion. An extraction may likewise be made by a sharp and well-depurated *Lixivium*. But these other Sulphurs are not so profitable, as to the inward use of the body, because of the *Alkali* of the *Athes*, out of which we make a clavellated gnawing Salt:

Salt: and because of the *Calx*, or Limyness which such *Lixiviums* are made withall. The Sulphur that is thus extracted, may be washt with sweet water, and be Precipitated: but the digestion afterwards requires twice the time.

The *Lixivium* also is to be rectified by the sublimation thereof frō all terrestrial residence, lest that such Sulphurs being incorporated with it become corrosive, to the destruction of the sick: the which to prevent, the said separation is to be made. And so much concerning the Crude Sulphurs.

But now as for the melted and depurated Metalls, you may extract their Sulphur too: There is not given a more certain, a more noble, and better way, then by the water of Salt, or its Oile prepared on such wise as I have evidently described in my books of Alchemy: for such a Water doth fundamentally and radically extract out of all Metalline bodies, their natural liquor, or Sulphur, and most excellent *Crocus*, as well for Medicinal, as for Chymical operations: it resolveth and breaketh every mettal, bringing it out of its Metalline nature into another, according to the different intention and industry of the workman.

*The Crocus, or Tincture of Metalls.*

The *Crocus* of Metalls is four-fold; *viz.* the *Crocus* of *Sol*, *Venus*, *Mars* and *Chalybs*: that of *Chalybs*, or Steel, is the better, 'tis extracted by Reverberation, or Calcination, reducing the said bodies into a powder. So Iron filed is consumed by Rust: the Consumption of the Rust is made by the inhibition of those things which cause Rust, and by a decoction extracting the colour of the Rust.

Take old Urine powred off from its residence, *viz.* some Cups of it, in which dissolve three handfulls of Salt

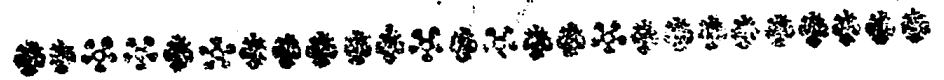
Salt ground; strain it, boil it, and scum it well: Herein again dissolve an handful of Vitriol beaten, and two Ounces or three of *Sal Armoniack* beaten, and scum it again very well: With this Liquor imbibe the filings, and boil them until they are pulverisable; the which powder you must reverberate with a strong fire, continually stirring it with an Iron rod, until it pass from one colour to another, and at last into a most lucid Violet colour; out of which thou maist easily extract the Tincture by spirit of Wine, or distilled Vineger, and by the separation of the Elements gather the abstraction left in the bottom of the vessel, with which thou maist effect wonderful works, as well within the body, as without.

As for the making of *Crocus Veneris*, do thus: Take one pound or two of the best Copper-rust, or Verdigrease alcoholized; pour thereto plenty of distilled Vineger, and stir it well thrice every day. Pour off the colour'd Vineger gently, and totally sublime, or distill it in ashes, even to a dryness: Let this powder be afterwards washed nine times with warm water from all the sharpness, and be dried; so shalt thou have the prepared *Crocus* of *Venus*, or the *Flos* of *Brass*; out of which thou maist, if thou wilt, easily extract an Oil, according to the precepts delivered in the great Chirurgical work, where also its use is explained.

The *Crocus* of ☉ is to be extracted by the water of Salt, by which the Metalline nature thereof or Malleation, is broken, the residue is to be washed with hot water, and the *Crocus* to be extracted with spirit of Wine, the which being again separated, the *Crocus* will remain in the bottom; the which by elevation, by the degrees of fire, in five times sublimation, is changed into a Liquor, or the most true Quintessence of *Sol*. With this thou maist perform miraculous things: but hereto is required not a putatitious, but an industrious and skilful Artist.

FINIS.

Theo-



# Theophrastus of Hobenheim,

## OF THE

### Virtues of the Members,

*The First Book* treats of the Vertues of the Spiritual Members.  
*The Second*, of the Vertues of the Inward,  
*The Third*, of the Vertues of the Outward Members.

## The First BOOK.

# Of the Vertues of the Spiritual Members.

CHAP. I.  
 Of the SPIRIT of LIFE.

THE *Spirit of Life* is a Spirit planted in all the members of the Body, whatever Distinction they are denominated by: It dwelleth in them all, and in each of them, and is the One, or sole *Virtue* of them all, promiscuously. 'Tis it that is the supreme and most noble Grain, by which all the whole members live: But according as 'tis extended or dispersed, so doth it become various.

various' answerable to its various Seats: For in the Heart it is so acted, as to assume the Virtues of the Heart, which property it is not fraught with in the other members: So likewise in the Liver it gets the virtues of it, and performs that Office there onely, and not in the other parts. The like is to be judged of the Marrow; but although that these Virtues are either perceptible, or not perceptible; yet the virtues of all the members are uniform, nor are they any otherwise to be understood then thus, viz. That the virtues of the Heart do in some sort onely differ from those of the Bones, whereas the virtues are but One notwithstanding: For the Virtues that sustain and conserve the Bones, are not weaker then those are which refresh and strengthen the Heart; for there's as much of importance situated in the Bones, as is in the Heart: So in like manner the virtues of the Spirit of Life in the Brain, are not of more excellency then those in the Marrow: And although by reason of the use and necessity of that in the Brain, the contrary seems true, yet the necessity of the Marrow, is as much as that is of the Brain, and the virtues of them both are alike.

The like consideration is to be had of all the members, of the which though some seem worthier then other some, yet 'tis but one onely Spirit of Life that is the Governor, the Virtue, the Efficacy, and Operation of them all.

## CHAP. II.

**T**HE Spirit of Life ariseth from external Causes or Generations, and not from Natural, according to the Flesh; For as the Generation of the other members is twofold, so the Generation of the Spirit is simple, and is united with the body and the members, as we have said: this likewise is the cause why (as in reference to its own Virtues) it cannot be strengthened, unless the members them-

should be healthy and strong; for by how much the stronger, healthier, and chearfuller a Member is by nature, by so much stronger and more refreshingly doth the Spirit shine forth: And therefore we must not by any means attempt to conserve, strengthen, and advance it as 'tis a Spirit of Life, but onely thus, viz. by conserving and strengthening the members (which have their birth from Nature, in their first Integrity, and Original Healthfulness; this being done, the Spirit doth in it self become more enlarged, and more strong: But yet there is One thing that appertains to the Spirit onely, and 'tis this, viz. That it be occupied in the Open Passage, and kept unstopt: Concerning which Oppilation or Stopping if it chance to happen, we will here annex a peculiar Treatise, then after we have so done, we will annex two little Books of the Members that govern themselves, which shall anon follow: You must therefore know, that the Spirit of Life may be so stopped, that unless the ways and pores of its passages be opened, it may be strangled; for the second Generation is nothing else but a Vapour and the Spirit of Life lives in us, in the form of a Vapour, as the Nature of the second Generation, which is made without Nature, (or Externally:) therefore the Pores are to be immediately opened, even at the very beginning, viz. In the Marrow, in the Flesh, in the Veins, in the more principal Members, in the Bones, in the Ligaments, in the Nerves, in the Joints, in the Bladder, in the Diaphragm, in the Matrix, in all the members, none excepted; for this Spirit is likewise placed in the Brain as well as in the Flesh, and passeth through the Brain upwards, & downwards, and penetrates the Pia Mater, and Dura Mater, and runs through the Heart and its Case, and the Chest of the Gall, and the Regions of the Reins, and the Centre of the Bladder, and possesseth as well the place that is empty, as that which is full.

## CHAP. III.

Wheresoever therefore, the *Spirit of life* cannot penetrate, there a Disease is stirred up; for if it be stopped, there ariseth a Putrefaction, degenerating into an Exulceration, for there it dyes in that place; But now, that which is dead, doth putrefie, and make an Ulcer, according to the Nature of the Member, which the Disposition (or effect) is in; for if the *Ulcer* be made in the principal parts, it causeth death. From the *Oppilations* of the *spirit of life*, do proceed *Feavers*, *Aposthumes*, *Pleurisies*, the *Iaundice*, *Ulcers*, and whatsoever seizeth on the body with a *Feaverish Fit*, as the *Plague*, and the like; the cause hereof is this: The *spirit* foreknowing his suffocation and death, doth first shake the whole body with horror, whiles it is as 'twere congealed; then afterwards if it be resolved, heat and inflammation prevail: I do here except those *Feavers* that produce more *Paroxysms* or *Fits* then once, as the *Quotidian*, the *Tertian*, and *Quartain*; and therefore (as I may so speak) if it causeth *Fits* in the *Brain*, it stirs up the *Phrensie*, *Madness*, and the like: If in the heart, it induceth the *Chorea viti*, or the *Laughing-Disease*, for it toucheth the *Veins* of rejoicing; and it often happens, that it procures *Fits*, according to a time, and hour, and year: But this the Regular Practice of *Feavers* and the *Plague* doth discover, *viz.* From what causes such things come to pass, the *Spirit of Life* is subject to influence, even as the body it self to the Earth; for even as the Body eateth the Earth, and is it self that which it eateth, and sustaineth its Life from the Earth, even so likewise the *Spirit of Life* eateth of the superior Influence, and is nourished by the Element of the Fire, in which the four Elements do shine bright; For even as the Earth doth according to its fruits shine in the four Elements, so here do the influences

fluences also shine. There are therefore two *P. afflicts* to be set before us; the first is, That the Influence may be so much conserved, as is grateful and suitable to the spirit. The second is, That the Body may be kept profitable to, and fit for the spirit; this done, there follows the health of the body one way, as to the Spirit.

## CHAP. IV.

## Of the Influence of the Spirit of Life.

THE vertue of the *Spirit of Life* is extended, or enlarged by the *Stars*, and all the Influences of the whole Heaven, by which the *Firmament* is manifested, and 'tis like a celestial, invisible *Vapour*, with which it is united, even as Cold & Heat are, when a temperature is constituted and made of them: But if haply the *Stars* of the *Members* do at any time run cross, corrupt, and cause *Fits*, then also that member of the body is vanquished, and either stops the *Spirit of Life*, or doth vitiate and corrupt it in that same Place: But there can't be administered to this Evil, any other Remedy then a Recession from that Influence, and undergoing another: For the Opinion of the *Astronomers* concerning *Nativities* and *Ascendants* is false and wicked: For example, Pur case I am born under *Scorpio*, if now I submit my self to *Aries*, I am become of his stock, nor have I any commerce with *Scorpio* thenceforward: It is not therefore any longer my *Ascendant* then whiles I submit my self thereto, even as I have treated thereof concerning *Nativities*.

The Place therefore, as to the Nature of the Firmament, is to be changed, nor is the *Ascendant* or any Conjunction afterwards to succeed: So if I should be born under such an *Aspect* as that I should be hanged, and such a like Spirit of the Firmament should be in me, (as

we know it delivered or written of *Humane Spirits*) if then I would hinder and annihilate this efficacy, I reject that Planet, and take to me another, and so the force thereof is broken. And although that that property, or nature, and kind remain, yet the effect doth not follow. But contrarywise it often happens, that an honest and ingenuous man becomes (under an evil influence) a thief; according as is written of *Spirits*, in the Treatise *Of the External Senses of man*.

## CHAP. V.

*Of Oppilations in general.*

**A**S for the removing of the Stopping of the Spirit of Life in general, 'tis necessary that the spirit be preserved in its heat, so as it may be more strong and vigorous therein, the process whereof is this; *viz.* That it be made Diaphoretical; and constantly glow in its own essence, and continue in a full heat; the which is speedily done by this Réceit: *Take Saffron, Ginger, and Triacle, &c. Extract their essence, &c.*

## The Second BOOK.

*Of the Virtues of the Internal Members.*

## CHAP. I.

*Of the Virtues of the Heart.*

**T**He Heart requires nothing els but corroboration of it self, when that which is adverse and contrary unto it

it is removed, for it is too weak of it self alone to resist and strive with all those evils which daily beset and assault it. And therefore it must be succoured by supplying remedies; for that member is the chiefest, and given to man for this end, and is implanted in his body, that it may continue him in his stability and vigour. But if any hurt, and dissolution of substance possesseth any member, 'tis not to be thought that the Heart is appointed and ordained to turn it off: but that evil is to be corrected and removed by the help of Medicine; whereupon that Medicine seems to be esteemed as another Heart. For the more diligent and acceptable care of a Physician, depends more on registring and ordering the external heart, then the internal. For this, *viz.* the *Internal*, is not subject to the Physician, but the *External* onely. If therefore at any time the *Internal Heart* hath need of the *External*, 'tis wholly necessary, that (as we have said already) it be applied unto, and conferred thereon; for there must not be onely a Cordial, and a simple Medicine administered, but it must be manifold: for 'tis fitting, that One [Medicinal property] do strengthen the elemental powers, that another property do hinder a particular corruption, or putrefaction, that another property do divert and turn away other external accidents: therefore 'tis necessary that various virtues be congregated, or assembled into One Medicine.

*The Recipe, thus.*

Note here the Description of *Aurum potable*; the *Matter of Pearls*, the *Essence of Saffron*, the *Essence of Bawm*, the *Essence of Celondine*, the *Essence of Mace*, &c.



## CHAP. II.

**T**He highest *Arcanum* of comforting the Heart, so as not to be hurt by any accident that may befall, and that its substance may not be suffocated, or depraved, is *Aurum potabile*, or the *Liquor of Gold*, and the *Matter of Pearls*, in the form of Oil, like *Balsom*: then next, the *Essence of Saffron*, *Mace*, *Corralls*, &c. The description of the Gold is this: That the Gold be calcined into its yellowness by the Regal Cement of *Hell* and *Malch*; then let it be separated from its impurity, and afterwards let it be permixed with the *Circulated water*, and be digested for twenty four hours, in a moderate fire, then the Oil will flow forth, which will swim on the top of the water; gather it, and drink it with *Aqua Vitæ*; nothing is more excellent then this: In like manner must thou proceed with Pearls, doing onely this; Add the *Calx of Chev*, and *Cohobate* them with distilled Vineger, so long, untill they pass into a Liquor: take likewise your *Corralls*, and resolve them in burning Wine, permixt with *Hell*: if then you abstract the burning Wine from the putrefaction, thou shalt have the *Liquor of Corral*. So likewise as for other diseases that assault the heart by reason of the condition, or elemental humors, the *Essences of Saffron*, *Celondine*, *Mace*, *Cefus*, and *Bawm*: the manner how to prepare them is this; *First, take the best Saffron*, *cohabate in the best Aqua vitæ*, hang it in a soft cloth, that it may not touch the bottom, and sealing it with *Hermes seal*: this must be done by thee twelve times, and the *Saffron* will become an Oil of a most strong odour. Administer one drop of this in the *Wine of Life*. This medicine is a most high refresher and rejoicer of the heart in old men, in infirm, melancholy, and sad men.

After the same manner must you proceed with *Mace*, onely

only you must go on in the *Cohobation* of it twenty four times; this *Essence* doth in some virtues exceed the *Saffron*; thou must *cohabate* the *Celondine*, *Bawm*, and such like in themselves four days space: then afterwards separate the pure from the impure, by straining it: take away its *Phlegme*, and add thereto the *Wine of life*, and *Cohobate* it even to a *Liquor*; on this wise thou shalt operate with all Herbs that are to preserve the Heart, and to comfort the Spirit of life.

## CHAP. III.

## Of the Virtues of the BRAIN.

**A**S there are two *Hearts*, so likewise two *Brains*: One is External, the other is Internal: The Nature of the Internal is *unchangeable*; that is to say, the *Brain* itself cannot of it self purge away the faultiness that is in it; for as it is framed, such doth it remain, nor is it changed: But if it be invaded by some external effects, or if that offending matter proceed from the *Body*, or from the *Spirit of Life*, that Effect is to be wholly cast out by another *Brain*, which God hath implanted in the *Herbs*; nor do the *members* themselves acquire a certain power whereby to fight against the Disease, and expel it; but themselves remain quiet, and commit the wrestling and chasing it away, to the external *Brain*: If then this gets the victory, the *Internal Brain* grows well; but if it be mastered, then the other feels the loss: You must therefore know that *External Brain*, that strives against all such things as may annoy the *Internal Brain*: Of which kind are, the *Oyle of D*, the *Liquor of the Saphir*, of *Musk*, and the *Liquor of Vitriol*.

## CHAP. IV.

THE *Brain* is to be conserved in its strength, so as that nothing may endamage it, and that it self may be wholly *Brain*: But if sometimes any infirmity befall it, then the Hurts and Distempers are to be removed by the *External Brain*, that the whole *Brain* may remain: Of those sorts of *Brains*, one is the *Liquor of D*, and is thus made: First calcine it, then cohobate it with the *Wine of Life* for seven dayes, so the Calx of *D* will be resolved into a soft or clammie *Liquor*.

Digest this in a *Balneo* for a Moneths space, then 'twill be resolved, and be in the form of a *Green Liquor*: This is the highest *Arcanum*, by which the substance of the *brain* is cherished, and a new *contaneous brain* implanted. Like unto this is the *Arcanum* extracted out of *Gilla*; on this wise, Distil the *Gilla* in an equal Weight of the *Wine of Life*, circulate it so long till it touch not the bottom; administer it with *Falernum Wine*, or *Atrochadine*: It doth so powerfully strengthen the *brain*, that no *Vertigo*, *Phrensie*, or *Madness* can offend it.

The *Liquor* of the *Saphir*, and of *Musk*, do the same, and is on this wise prepared; If the *Saphir* be reduced into an *Alcoadamantine* Nature, and be dissolved afterwards by *Chybur* into its own powder, and the *Wine of Life* be added by six dayes *Cohobation* to this *Powder*, then at length the *Liquor* becomes *potable*, and heals the *Chorea vitii*, or *laughing Disease*, and the *Madness* and *Phantastic* of such as incline to hang, or otherwise destroy themselves: A like Medicine is extracted out of *Musk*: It is to be decocted in a Cloath by the *Wine of Life*, into the form of a *Juyce*, like to *Storax*: Herewith is the *Verrigo*, the *Scotomia*, or *running round* of the *Head*, and whatsoever induceth a *Swounding* or *Giddiness*,

*Giddiness*, cured; as also the beginning of the *Falling-Bell*, *Madness*, and *Phrenzie*.

## CHAP. V.

## Of the VIRTUES of the LIVER.

THE *Liver* it self of the *Body*, hath likewise need of an external *Liver* to succour it: Neither is it such a *Warrior*, and of such a *Military ingenuity* or *capacity* as to be able to defend it self. On this accompt these are called *spiritual members*, for no spirit goes a warring, but the body: But now the *Liver* onely, and of it self is a spirit, but the flesh thereof, which bears the Name of the *Liver*, that is a Member of the *Body*, wherein there is not so very much placed. If therefore at any time the *Liver* is to wage war, then 'tis behoveful that some other certain thing do fight for it, that is to say, A certain *Body* that hath its proper *Hands* and *Feet*, with the which he produceth and employeth his *Weapons* against the corporal *Disease*; for if the body suffereth, it suffers materially: 'Tis therefore fitting that such a like *Medicine* be applied, that so by this means *Matter* may proceed against *Matter*, and *Like* may act upon its *like*: Such a one now is this; Take the *Essence of Spodium*. Likewise if the *Liver* be broken or marred with an *Hyposarcha*, then the virtue or property of it is thus: If with the *Jaundice*, its *Virtue* is *so*. If *Feavers*, then *so*. If with an *Aposthume*, then is its *virtue so*, &c.

## CHAP. VI.

Here is nothing more excellent, or conducive then *Cheiri* for procuring *Healthfulness* to the *Liver*, so that it receive no detriment, nor be hurt. The *Preparation*

ration is this: Take *Chervi*, and let it be sublimed from its blackness into whiteness; this Whiteness is to be drunk with the *Wine of Life*: With this Drink the *Apoplethical* Nature, and putrefaction of the *Liver* is removed, and all its corruption is amended, insomuch that thenceforth it doth well digest, and rightly dispence the Blood; nor doth it onely produce much, but such as is good and laudable, and not so capable of being subject to any Diseases. It doth likewise renew the old and exalete blood, and doth so amend it, as to cause even the *Leprosy* to vanish. The *Yellow Anthos* doth the same, if it be resolved by the *spirit of Aquavina*, so drunk, it heals all the faults and Diseases of the *Liver*.

But the Liquor of *Alchabest* hath also a great power and efficacy of conserving and comforting the *Liver*, and consequently of preserving it from the *Dropste*, and all such kinds thereof as arise from the defects of the *Liver*: The Process whereof is this; It must be resolved after its *coagulation*, and be again *coagulated* into a transmuted Form, as the *Process of Coagulation and Resolution* teacheth; For then if when it hath overcome its like, it becomes a Medicine for the *Liver*, exceeding all other Medicines: And verily, should the *Liver* itself be broken and dissolved, yet this stands in the place of all the whole *Liver*, no otherwise then as if it had never been broken and dissolved.

Whosoever ye be therefore that set about the work of **MEDICINE**, 'tis needful that ye endeavour with your utmost diligence, the learning how to prepare the *Alchabest*, because of the turning away, or hindring of the many Diseases that arise from the *Liver*.

CHAP.

CHAP. VII.

Of the VIRTUES of the SPLEEN.

**T**HE *Spleen* is like to the rest of the Members, for it; it self also doth no less then the rest, admit occasion of breaking of the body, & therefore hath need of having its like sought out: Herein consists its mischiefousness, that it generates Hardness, stirs up *Fever*s, *Putrefactions*, *Oppilations*, and many more such like.

But the Virtue and Industry consisteth herein, *viz.* That the *Spleen* of the Body be taken out, and an *External spleen* be immitted or implanted: For the Life without the *Spleen* is longer then with the *Spleen*; the which though it cannot be so spoken as in relation to the three aforesaid Members, for their being in the body, is most highly necessary; yet notwithstanding it is true, as to the *spleen*, for we can be conveniently without that. The whole Practick therefore is to be thus, *viz.* That we may live by the benefit of the *External*, and not the *Internal spleen*, and that we root out the *Internal*, and radically consume it.

CHAP. VIII.

**A**S for the consuming and taking away of the *Spleen*, that's done by *Sutratar*, from the which separate its Liquor without a Corrosive, by a Retort in a strong Fire, then afterwards abstract it five times; Let every *Cohobation* be rectified with the (*alias*, as in the *Dutch*) *Cohobation* it all with rectified *Wine of life*, & so let it be drunk: This doth thoroughly take away the *Spleen*, nor doth it leave any footsteps thereof behind it, and doth likewise consume that which was to be digested by  
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the *ſpleen*; it preserves the whole body from Hurts & Injuries. The same *virtue* and *operation* is to be likewise found in the *Feces* which the *Wine of life* is separated from; the like *Efficacy* is also planted in *Casa*: It is to be macerated in *Oyle Olive*, and to be afterwards mixed with one pound and a quarter of *Opopanax*, let it be distilled in an *Alembick*: this *Oyle* anointed upon the *Region of the Milt*, takes away all the *ſpleen*; being yearly used, it removes all *Diseases* begotten by the *ſpleen*: But yet being used by a more accurate order, it doth thoroughly take away and consume the *ſpleen*, and remove its *Griefs*, *Diseases*, and all its *Hurts*.

## CHAP. IX.

## Of the VIRTUES of the REINS.

THE best comforting of the *Reins* is to be in those things which are *Reins* outwardly, as thus: the interior *Reins* are to be abolished and taken away, and be rendered like to the *Spleen*, and then at length the virtue of the *Reins* will be intire, if the *Operation* of them shall be slain; For they do by their *Operation* produce the *Lithiaſis*, *Stone*, *Sand*, *Diabetick*, and many other such things; but the *Operations* of them being dead, and that other *Effence* be therein, none of those *Diseases* remain, but the virtue of the body is good and strong, and both its *Old Age* and its *Youth* is sound, nor is it invaded by any of those *Diseases* which would happen to them, *viz.* the *Reins*, were they alive, and remaining.

## CHAP.

## CHAP. X.

But that the *Reins*, which wake more for chaffity then do the *Testicles*, may be removed, you must know that they may be taken away without any hurt: And as for the damage that may follow upon their being taken away, it doth not at all pertain to the rest of those passages which run through the *Reins* themselves; for their *Matter* and *Life* remains, but their *Nature* and *Operation* is taken away: And this is done by *Aroph*, the which by distillation in *Bread*, is reduced into a *Liquor*, and is to be so drunk: this *Drink* takes away the *Evil* which the *Reins* beget.

## CHAP. XI.

## Of the Virtues of the GALL.

THE highest felicity and virtue of the *Gall* is, that it be materially taken away and consumed; for so there will not be generated those chollerick *Diseases*, the *Chollick*, *Iliack*, and such like, the *Contractures*, *Tremblings*, and other ill effects of the *Ventricle*; for these parts do nothing else but destroy that which the profitable *Members* have built up; But the *Physicians* are ignorant that the *Gall* is nothing profitable; for they ascribe unto it great *Use* and *Honours*, when as there's no cause; for this is a superfluous *Member* in *Nature*, and is like a *Monster*; for indeed there's nothing so good and so pure, but that *Tares* and *Cockle* are sown therein; so likewise the *Gall* and its like *Member*, is the *Tare* or *Darnel* of *Nature*, and hath insinuated it self next to the good, not for the conservation, but for the destruction of the body.

## CHAP.

## CHAP. XII.

THE process of so consuming the *Gall*, as that whatsoever thereof is unprofitable, may be abolished, is this, *viz.* that all the Diseases arising from the *Gall*, be removed, and that neither any anger or sickness be induced therefrom henceforth. And this is obtained by *Rhubarb* on this wise: Take *Rhubarb* and the Flowers of *Cheiri, ana*, and extract the Liquor of *Cheiri*, as we said before, and extract it out of the *Rhubarb* after the same manner, as you did out of the *Anthos*; mix these two together, and then add as much *Wine of life*, the which when thou dost administer, so do as first, as to cause the Anger to be appeased, then afterwards the Disease, if any be from the *Gall*; then after this a thirstiness invadeth.

With this the *Gall* disappears, and goes away; then at last doth *Health* follow more profitable then the former.

## CHAP. XIII.

## Of the Virtues of the LUNGS.

THIS is the best virtue of the *Lungs*, *viz.* that it remain in its own Matter, and that nothing be put thereunto, but that it act, and be solely and alone without any thing adjoined thereto; but now it is more movable then all the other parts of the body, the which it hath from the force and virtue of the *spirit of life*; therefore Reason and Use informeth, that this is to be comforted chiefest of all, and 'tis accomplished by such things as make all the Members sound, for thus even the *Lungs* will be also whole: But to avert such Fluxes thereto as are more then fitting, wee'l delivet the following Medicine: And here 'tis equally as well to be obser-

observed, that the other Members are to be conserved sound, lest an occasion of death be given.

## CHAP. XIV.

AMONGST all the Medicines profitable for the *Lungs*, there's none that excels *Chibur*: therefore let *Chibur* be taken, and be mixed with two sorts of *Calxes* and *Minerals*, and be sublimed thrice, and give thereof to the sick.

This takes away all the evils of the *Lungs*, encreaseth and doubles its strength; and so is a *Balsam* of the *Lungs*, and of the whole *Breast*, a more potent then which is not to be found in all the virtues of things, nor is there any thing in which more of the external *Lungs* is to be found, then in *Chibur*, as we have said.

The End of the second Book of the Virtues of the seven Internal Members in the little World

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These other Books are not come to light, *Viz.*

The third Book of the Virtue of the External Members.

The fourth, of the Virtues of the Members of the Chaos.

The fifth, of the Four Elements, how they are defended.

The sixth, of the Three Essences of which Nature is composed, and how they are considered.

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BITISKIUS his Epistle to the READER.

FRIENDLY Reader, I have here need again to forewarn thee that these Books, according as the Author hath disposed, and begun to write them, are not to be found with the two former Books, because haply he had not finished them: An  
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This may be conjectured out of the Original; for 'twas written with an hasty Pen, so as to exhibit or discover the face of the first delineation, or rude Pourtraiture, and Rhapsody. But these following Titles, together with the beginning of the Fifth Book, because they were found in the same Papers with the two first Books; they are here placed for this reason, That an occasion might be administered thereby to the studious Inquirers of a nearer attaining the mind of the Author: And whereas there's good reason to suppose, that this small Book of the three first Essences, is the Sixth here inscribed; 'tis here annexed to the rest, for that reason. 'Tis but just in thee, therefore, Reader, to enjoy these present things with a contented mind; and not to complain, and be displeas'd, because of the things that are wanting.

### The Third BOOK.

*Of the Extraneous Members.*

#### CHAP. I.

*Of the Stomach, and its Coherencies.*

The other Chapters are wanting.

### The Fourth BOOK.

*Of the Virtues of the Members of the Chaos,*  
is not to be had.

### The Fifth BOOK.

*Of the four Elements how they are defended.*

#### CHAP. I.

**T**HE Elementary nature which is in us, besides the Substance of the Members, and the other things which

which we have spoken of, have also their interpretations on this wise; viz. that we do also conserve the four Elements in us, after such a manner, as that the Element of the Fire doth not generate the Stone; or the Element of the Earth, the kinds of Pustules; or the Element of the Water, the Droplie; or the Element of the Air, the Tympany: for by the same means as they generate externally, do they also internally.

#### CHAP. II.

**W**HEREAS therefore those four Elements are mixed in us, you must know that they are placed in the whole body, in that form or species of the four Humors. Two Elements lie in us externally, and two hidden, on this wise: The Aire and the Fire are the Flesh and the Skin: the interior Elements, that is, those that are placed in the hollow of the body within the Ribs, Brain, and Bones, are subject to the other Elements, viz. of the Earth and Water. The Intestines therefore, the Matrix, &c. are the Element of the Earth; the other members are the Element of the Water.

#### CHAP. III.

The rest are wanting.

*Of the three first Essences, out of which a thing Generated is composed.*

#### CHAP. I.

**E**VERY Generated or begotten thing, and every thing produced from its Elements, is assigned to three; viz.

being in its sweetnesse) that it may become far more sweet and efficacious then it was afore; but the abstracted Quintessence is not sweeter then in or with its own Body. Wherefore this Body doth not at all bring any dammage thereunto. But yet notwithstanding, the Virtue thereof Separated from the Body, is more Noble, then being prepared in or with it. But the *Magisterie* doth amend it more then Nature could.

The very same also is to be understood of those Stones that enter into the number of *Magisteries*, and likewise of their Bodies, viz. that that which is assumed about the use of them, is not defective in its Virtue, but is a *Magistry* sufficiently strong. This you are to understand on this wise, even as when *Sulphur* is kindled and wholly burnt up, that which burns it is the very least portion thereof; so likewise the Stones; as for Example, *Chrystal*, when tis reduced into a *Magisterie*, it brings all Stones into their *First Matter*, and grinds them after a wonderful manner, no otherwise then the Essence thereof; and that for this Reason, because the Body may be, or is tinged by the Quintessence, and may be accounted for an Essence no otherwise then as *Vinegar* and *Wine* is; One whereof doth make the other like it self without any defect. In like manner, tis not onely so in *Stones*, that the *Tincture* is thus made, but also in such like *Metals* as the Quintessence of *Gold* Tingeth all its Body into a pure Quintessence, the which light we account of as great, yea too too great, viz. the light of all the secrets of our *Archidoxis*; and therefore we kindle Coals with a cheerful mind, that so we may find the final conclusion of those Noble *Mysteris* of Nature; We draw our Instructions from Examples, proved experimentally by us, as in *Magisteries*, and chiefly in that of *Gold*, the which contains both the Body, and the Quintessence equally as well as the Quintessence  
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it self, that is drawn therefrom. And therefore *Magisteries* are known to us to be gifted with peculiar Virtues, and we write them down, to our praise, even to death.

We speak in like manner of the *Magisteries* of *Hearbs*, the which are so effectual, that half an ounce of them operates more then an hundred ounces of their Body, and the reason is, because that scarce the hundredth part is the Quintessence. Wherefore the quantitie of it being so very little, the greater heap thereof is to be used and administred, which is not required in *Magisteries*; for in those the whole quantitie of the *Hearbs* is reduced into a *Magisterie*, the which is not then to be esteemed inferiour (by reason of its Artifice) to the true extracted Natural *Quintessence* it self; one part of this being administred, is more profitable then an hundred parts of the like Body, and that for this reason; because the *Magisteries* are prepared, and are rendred accure to the highest degree, and are brought to a qualitie, equal to a *Quintessence*, in the which *Magisteries* all the Virtues and Powers of the whole Body are present, and from them Virtues, doth its help and succor arise unto it. For in them doth the Penetrabilitie and Power of the whole Body exist, from the permixion that is made therewith; for the Body doth not receive any of these with desire or affection, but such things onely as are spiritual to it self; whereby it comes to pass, that it attracts that *Magisterie*, and permixeth it self therewithal, no otherwise then as even *Gold* draws to it self the *Mercurie* of *Life*, and is commixed therewith (the which thing *Iron* doth not do, and the reason is this, because they are not so agreeable betwixt themselves in the Composition) and so, both the Body of it, and this *Magistry* are *Amalgamated* together and made one; concerning which product many Examples are to be found, which we shall not mention in this Place. Some

another purgeth the Spleen, because it comes from the Spleen of the *Archeus*: Even so is it likewise with the Brain, Liver, Lungs, and other members; for the member of the *Archeus* is the mover of the member of the *Microcosm*. You must know, as concerning the *Alcaly* and Salt, that it is various: One is sweet as *Cassia*, and is a separated Salt; which in Mineral is called *Amimony*. Another is an *Egar Salt*, as, *Sal Gem*: Another is sharp, as in *Ginger*: Another is a bitter Salt, as in *Rhubarb* and *Colloquintida*. Moreover you must know, that many *Alkalies* are begotten, as that of *Harmel*; many are extracted, as that of *Scammony*: many are coagulated, as that of *Wormwood*; all which is to be understood according to that which is to be considered of, and known in the Salt. Likewise some things purge only by Sweat: some by consuming the diseases, and the like: for as often as there is a peculiar savour, so often is there a peculiar operation and expulsion: but yet there's no more then two kinds of working, that is, the Operation of the thing, and the extinct or quenched Operation.

### CHAP. III.

**S**ulphur Operates by drying up and consuming Superfluity, whether it be of it self, or of other things, it must be wholly consumed by *Sulphur*, provided, that it be not subjected under Salts. Thus a Medicine of Salts produced out of the Liver of the *Archeus*, is good for the Dropsie, to consume that which is putrefied and corrupt. But yet there's need, besides them, of the virtue of *Sulphur*, for the taking away of that same disease, to which those kind of diseases are subjected, as to their Originality: although every *Sulphur* is not able so to do. And 'tis so produced from the nature of an Element, that every kind of sickness, which the nature of th

the body begets, hath its contrary out of the Elemental nature, and this is done univertally and particularly: therefore the several kinds of Diseases are to be known from the kinds of the Elements: so the one is alwaies the sign and manifestor of the other.

The like judgment is to be had concerning  $\varphi$ , it assumes that which hath not to do with Salt and Sulphur. From hence are made the Diseases of the Ligaments, Arteries, Joints, Articles, and such like: therefore in these Diseases this One thing is to be heeded, that the Liquor of  $\varphi$  be taken away. But the said sicknesses are to be removed by those things which shal seem suitable & beneficial unto each, which are demonstrated by the speciality of things in nature, and in Philosophy, by the thing it self, and nature, which for brevities sake we here omit.

### CHAP. IV.

**O**N this account therefore, the Phisician is to understand the three kindes of all Diseases: One is of Salt, one of Sulphur, and one of Mercury: Those of Salt are on this wise. *viz.* Every lax or loose Disease is generated of Salt, as the Flux of the Belly, the *Dysentery*, the *Diarrhea*, the *Lyemery*, &c. But that is Salt which lyes in its own seat: For every voiding of Ordure is caused by the Salt, both in sound men, and sick; One is the Salt of Nature, (*viz.* the sound mans: ) The other is a corrupted and resolved Salt: From hence 'tis to be gathered, that even by Salts the Cure of it is to be perfected, in such wise, that the Salt may again rectifie and separate the resolved Salt from the the Sound: then afterwards, the *Sulphureous* Cure follows, as being a kind of confirmation of the Operation of the Salt; for that doth bear rule over this, and is a special *Sulphur* out of the virtue of the *Archeus*, &c.



Furthermore, out of *Mercury* do all those Diseases arise that possess the *Arteries, Ligaments, Articles, Bones, Nerves, &c.* For the substance of corporal *Mercury* doth not bear sway or rule in other places of the body, but in the external Members onely: For the *Sulphur* doth mollifie and cherish the internal Members, viz. the *Heart, Liver, Brain, Reins, &c.* And Diseases of those are to be called *Sulphureous*; for a *sulphureous* substance is placed in them, an example whereof we may take from the Chollick, the cause thereof is *Salt* in reference to the *Intestines*, in which *salt* predominates, and begets many kinds of Chollick, viz. One kind if it be resolved; Another if it be too much hardened: For so it exceeds its temperature, and becomes either too moist, or too dry; thence it comes to pass that in the cure of the chollick the *humane salt* is to be rectified by the *Elemental salts*: But if any other *salt* be thereto joined, then of *sulphur* thou shalt esteem it an overwhelming of the *salt*, and not the cure of the Diseases of the Chollick. So likewise in *Mercurial* and *sulphureous* Diseases, a proper thing must be applied unto each, and not contrary thing to a *contrary*; but a thing proper must be accommodated to that of its like nature; for the *Cold* doth not overcome the *Hot*, nor the *Hot* the *Cold*, in Natural Diseases; but the cure proceeds from that which hath generated both the *Disease*, and the place thereof.

## CHAP. V.

THE several kinds of Diseases are divided into various Boughs, Branches, and Leaves, but yet the cure is but one: For example, Consider a *Mercurial* Disease, and you shall finde that the *Mercurial Liquor* doth likewise pass into many *Branches* and *Leaves*; so 'tis in the *small Pox*, or *Pustules*, all the kinds thereof are under *Mercury*, for the Disease it self is *Mercurial*: Some

French-

*French-Pox* are under *Common Mercury*: some *Pustules* are under a *Metalline Mercury*, some are under an *Evoynwood Mercury*, some are under a *Mercury of Antimony*: The cause is this, viz. the *Mercury* goes to its proper *Branches*, and not out of order; 'tis needful therefore that the *Liquors of Mercury* be known, for he it is that heals that which his *salt* dissolves. There's also another thing which is placed in it, viz. An *Incarnative, and Consolidative Virtue*, according to the nature of the *Mercury*. But now this *mercurial Liquor* is manifold: In *metals*, the *Liquor of Mercury* is like a *metal*: In *Juniper* and *Ebony*, 'tis like *Wood*: In *Markasites, Talx's, Chachymia's*, 'tis like a *mineral*: In *Brassatella*, (or *Adders-tongue*) *Arsmart*, and *Serpentina*, (or *sea-Plantane*) 'tis like an *Herb*: And yet notwithstanding 'tis but one and the same *Mercury* which doth so manifoldly present it self: As 'tis with *Pustules*, so likewise is it to be understood of *Ulcers*, some of which are to be cured by the *Mercury of Arsmart*, some by the *Mercury of Arsenick*, some by the *Mercury of the Guaiacum Wood*; the *Physician* therefore ought to know the tree of the Diseases, and of the things suitable: some *Trees* there are of this sort; theres one tree of *salt*, and it is twofold, viz. of *Rabis*, and of the *Element*; there's likewise a tree of *sulphur* and of *Mercury*, therefore the *Physician* must be careful that he implant not two trees into one cure, but let him keep to the Rule, and know that a *Mercury* is to be given to *mercurial* Diseases, *salt* to *saline* Diseases, and *sulphur* to *sulphureous* Diseases; that is to say, to every Disease let an appropriate Remedy be administered, as is convenient: For to speak truly, there are but three Medicines, even as there are but three Diseases: And therefore those long circumstances, and triflings or cavillations of *Avicen, Mesue*, and others, are to be cut off and omitted.

## CHAP. VI.

Now therefore (after all this that we have hitherto spoken) that a Physician may carry about him a brief & easie compendium he must divide or place his Diseases under the Name of his Medicine, as we have made a beginning thereof in the afore said Diseases; and let him carefully thin to say, *This is the Jaundice* for such a speech is beside, or void of the Practise of *Art*, and every *Countrey Fellow* knows such a kind of *Art* as that: But contrariwise, thou shalt speak thus, *viz. This is the Disease of Leseolus*: For so thou shalt comprehend the Cure, Property, Name, Quality, Disposition, yea thy Art and Science in one word alone: For *Leseolus* cures the *Jaundice*, nor doth it cure any thing else save this Disease: By this means thou hast gotten thy self out of all Errors, and the cure is thus proved, *viz. In Leseolus* there is a most notable transparency of *salt*, which coloureth and figureth more excellently then a molten *Topaz*: Even so the *Jaundice* is (as I may so term it) a *diaphanous*, or *transparent Jaundice-salt*, (of a yellow colour) and hath need of being expulsed and thrust forth by its like. After the same manner the *yellow Orpment*, and the *salt* which makes the *Jaundice*, is the mother of the *Orpment* and *Leseolus*, but yet notwithstanding 'tis begotten of two mothers, *viz. Annual* and *Elemental*.

I do therefore perswade all men rightly and solidly to know those three trees, for he that knoweth not the seed of these trees, is drowned in meer Errors. Thus likewise you shall say, *This is the Disease of Gold*, and not say, *This is the Leprosie*, nor must any species of it be named: And thus to speak is truly Physician-like, and that on this account, Because this one Name only, doth sufficiently declare what cure thou intendedst to apply in the *Leprosie*.

*prose*: and thus to say, is much more then if thou shouldst call it the *Leprosie*: So again, if I say, This is a Disease of the *Tincture*; A wise man will sufficiently understand that I both know how, and what a *Tincture* is, and how it *regenerates*, and causeth old age to become young. So again, if I say, This is a Disease of *Visriol*: experience will declare this to be true, *viz.* that the sorts of the *Epilepsie* may be cured by the *Oyle of Visriol*, or its *spirit*: The which very thing, albeit 'tis every where almost confirmed by writing; yet seeing it doth appertain here to the *Theory* of my intention, what hurt is it to repeat it here? by what means the *Theory* is to be perfected: But in that I have comprehended these things *Theoretically*, the cause thereof is this, *viz.* the especial mean out of which the former is deduced, together with the *Mysteris of Nature*, which have been hidden by the *Chimical Authours*, out of whom I do on just grounds prove and demonstrate my *Theory*, of both the one and the other *Originality*, *viz. the Elementall* in its production, and the *Annual*, alias, *Animal*, in its Generation, and from thence do I build the foundation of my *Theory*.

## CHAP. VII.

Moreover we may enquire from the *Theory*, out of what vertue *Incar natives* are? They are out of ♀ onely, 'tis it that heals wounds; and *viz.* in a long time by the *Mercury of Rosin*, yet sooner then, *alias*, by the *Mercury in Mummy*; and again sooner then, *alias* by the *Mercury in Tartar*: So likewise doth it in *Ulcers*, some whereof are *Cancers*, *Estiomena's* and *Erysiples*: There are many such *Mercurial* operations or virtues in things *Elementary* and *Annual*, all found out by the experience of those who do understand what things one ♀ lies in, and what things others, *viz. Mercurius* lie in: who

Of the three First Essences.

who likewise know how to prepare that *Mercury*, and to turn one  $\text{?}$  into a *Topaz*, another into a *yellow-sanders*, another into a *spirit*, but each into its exaltation, in which it is most pleased.

And although indeed *Mercury* is but onely one, yet notwithstanding as the need of it is, so will it be produced: We do therefore testifie in this place, that the virtue of Incarnating and Consolidating proceedeth from *Mercury* alone, in which there's neither *Sulphur* nor *Salt* (but it must be extracted and reduced into its pure Liquor.)

After the very same manner is *Sulphur* and *Salt* to be proceeded withal; and you must know the exaltation of them if you would obtain the name of a Physician, and heal your sick Patients laudably. Full well do I know, that *Porphyris* will wonder to hear that the *Saphir* is a *Mercury*, and the Noble *Jasper*, so too, because he doth not see it, nor feel it with his hands; Who albeit he is not hither to any wayes experienced, nor hath, ever set himself to learn any thing, yet notwithstanding doth dote and dream of I know not what.

### CHAP. VIII.

SO likewise, whence is it that *Ginger* is a *Diaphoretick*? 'tis because of the *Salt*, by the body whereof this is made so to be, (alias, out of which the body is made) But, that same is the virtue and power of the *fire*, by which the *Generations* do boile up, by which there's a *Generation of Ebullition*, (as is treated of in our *Philosophy*) and by reason of the *Ebullition*, it doth open and unstop, and reduceth or advanceth the humours of *Sulphur*, *Salt*, and *Mercury*, into the second, third, and fourth degree of *Ebullition*: And according as it is constituted in relation to the fineness of the *Salt*, even so doth it kindle the degree; by which degree the *humidities* do distill forth, through the *pores*, and by drops. Hence also it

is, that *Mundificatives* do cleanse, meerly by virtue of the *Salt*, as *Honey* and other things; from whence it follows, that in *Honey* is placed the *Balsame of Salt*, by reason whereof it doth not putrifie; for *Balsom* is the most noble *Salt* that *Nature* ever produced.

The *Attractive* virtue, or property, is of a *Sulphureous Nature* or *Essence*, as is to be seen in *Gums*; They attract by reason of a *Sulphureity*. *Mastich* is a *Sulphur* thus produced; and so is *Opoponax*, *Galbanum*, and others. Neither are you to believe this *Axiome* of the *Physicians*, viz. That it is the property of heat to draw, but you are to say thus, 'Tis the property of *Sulphurs* to draw or attract, and this is most true: For hot things do draw there onely, where they are; that is, where they burn; but that which burns, is a *Sulphur*, but not *fix*, and therefore flies away; and this, *Gums* do perform. *Laxatives* do also draw from those places in which themselves are not, in the manner of a *Magnet*: But the cause why *salts* do also draw, is because of the Impression of *sulphur*, in the *salt*; and because that it is *Coagulated* by the *spirit* of the *sulphur*: and therefore it doth attract from those places that are more distant from it self; In like manner, *Repercussives* are also *sulphureous*, be they cold, or green, or red, or whatever other manner they are of; for this is the *Nature* of a *Repercussive sulphur*, it goes to the *Center*, and drives before it whatever moveable things it laies hold on. Nor is that true which they usually say, viz. That 'tis the property of *Cold* to *repercut*; Alas! those simple *Dwarfs* think to hold the *Fox* by the *Tayl*, when as yet, they have onely caught him by the *Arse*.

He must be a subtile *Albertist* that would or can defend that *Rule* of theirs: But more at Large of this is spoken in our *Philosophy*.

## CHAP. IX.

**B**Vt as concerning what is requisite for us to know about *Comfortatives*, the explanation of the *Archens* teacheth that, it being like to a man, and lyes hid in the four Elements; that is to say, there is but One *Archens*, but it is divided into four parts: It therefore is the great World, and man is the lesser, and one is like the others; from that *Greater* proceeds the virtue of comforting; so that that which proceeds from the Heart of the *Archens*, is the comfortative of the Heart, as Gold, the Emerald, Corrals, and such like. That which proceeds from the *Liver* of the *Archens*, comforteth the *Liver* of the lesser World, and so consequently, 'tis neither *Mercury*, *sulphur*, nor *salt* that afford this so comfortative a virtue, but the Heart of the Elements giveth it, from this it is that it flows. In the Elements is a virtue and power that brings a tree out of a seed: And from the Element it self cometh that virtue by which the tree stands, is fastned, and abideth; thus likewise Hay and straw is strengthened externally, as is visible to the eye: the like strength is in *Animals*, by the benefit whereof they go, stand, and are moved, and so is it in the other Products.

Besides, there's another strength not visible, but that is a strength it hath in it self, by which that Body abides sound and strong wherein it is: But this is the spirit of Nature, which spirit except every thing hath, it perisheth: that spirit abideth fix in its body, and that same doth also comfort a man. So therefore, the virtue of the several members of the *Archens*, floweth down into the lesser World, and that by the means of the Vegetables.

FINIS.

## PARACELSU S

HIS BOOK OF  
DEGREES, &c.

*Theophrastus Bombast of Hohenheim*, an Hermite; Doctor and Professor of both Medicine.

To the Studious of the Medicinal Art, Health.



Hereas of all Disciplines Medicine onely, as being a certain divine gift, is praised with the honorable title, and name of Necessity, by the testimony both of Sacred Writ, and also of Profane; and whereas the number of Doctors that do at this day prosperously exercise it, is most exceeding small, it seemed good to recall it to the former praise of its Authority, and Credit: the which we will purge and cleanse from the Dregs of the Barbarous, and from their most grievous Errors. We do not addit or bind our selves to the Precepts of the Antients, but to such onely, as partly from the Indication of the nature of the thing, and partly from our own labors, we have found out, and have by the long use and experience of the things, made proof of. For who knows not,

## CHAP. IX.

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Besides, there's another strength not visible, but that is a strength it hath in it self, by which that Body abides sound and strong wherein it is: But this is the spirit of Nature, which spirit except every thing hath, it perisheth: that spirit abideth fix in its body, and that same doth also comfort a man. So therefore, the virtue of the several members of the *Archeus*, floweth down into the lesser World, and that by the means of the Vegetables.

FINIS.

91

# P A R A C E L S U S

## HIS BOOK OF D E G R E E S, &c.

*Theophrastus Bombast of Ho-*  
*henheim*, an Hermite; Doctor and  
Professor of both Medicine.

To the Studious of the Medicinal  
Art, Health.



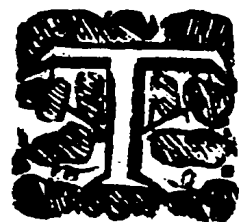
*Hereas of all Disciplines Medicine one-*  
*ly, as being a certain divine gift, is prai-*  
*sed with the honorable title, and name*  
*of Necessity, by the testimony both of*  
*Sacred Writ, and also of Profane; and*  
*whereas the number of Doctors that do at this day*  
*prosperously exercise it, is most exceeding small, it*  
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*thority, and Credit: the which we will purge and*  
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*such onely, as partly from the Indication of the na-*  
*ture of the thing, and partly from our own labors, we*  
*have found out, and have by the long use and experi-*  
*ence of the things, made proof of. For who knows not,*

That most of the Doctors in this Age, have (to the exceeding great hazard of the sick) most foully erred? because that they have anxiously adhered to the sayings of Hipocrates, Gallen, Avicen, and others, just as if they had been so many Oracles, proceeding forth out of Apollo's Tripode; and such, as from which it would be unlawful to depart even a fingers breadth. By these Authors we may doubtlesly be made most gallant Doctors, (if fates so favour) but not Physicians. 'Tis not Title, nor Eloquence, nor knowledge of the Tongues, nor the reading of many Books, (though those things are a comely ornament) that are to be required in a Physician; but an excellent and deep knowledg of Things, and Mysteries; which one bare knowledg, doth easily supply the room of all the rest. The Rhetoricians part is to be able, Eloquently to speak, and perswade, and to draw the Judge to be of his opinion: But the Physicians part is to know the Kinds, Causes, and Symptoms of Affects, and witball (by his piercing quick-sightedness and industry to apply Medicines, and to beal even all, according as the nature and occasion of every one requires. But that I may in a few words trace out to you the manner of teaching, but especially as concerning my own particular; know, that I being invited by the large stipend of the Lords of Basil, do (for two hours space, daily) publickly interpret, with most accurate diligence, the Books of both the Active, and also Inspective Medicine, both of Physick, and Surgery, (which said Books

my self am the Author of) to the great fruit and profit of the hearers: But yet I have not begged them from either Hipocrates, Galen, or any else, as the custom of others is; but these of mine are such as I have obtained by Labour and Experience, the chiefest Instructress: Therefore when I would prove any thing, Experiments and Reason, are (instead of Autho's) my Spokes-men; Wherefore, honest Readers, if the Mysteries of this Apollinean Art are delightful to any of you, and that a love and desire after them possess you, and that you covet thoroughly to learn in a short space of time, whatsoever pertains to this Discipline, come forthwith unto us at Basil, and you shall find far other and greater things then I can describe in these few Lines. But that my intention may appear the more clearly to the studious; I am not ashamed to put you in mind (by way of Example) that we do not in the least imitate the Antients, as in the Account of Complexions and Humours, for they have falsly attributed to them, all kinds of sicknesses; Whence it happens, that none, or at leastwise a very, very few Doctors have even at this day exactly known, the Diseases, Causes, and Judicial diies. Lastly, let these things thus demonstrated, through (as 'twere) a Lattice suffice; but yet I do not allow ye rashly to judge of these things, till you have first heard Theophrastus. Fare yee well; and take in good part this our indeavouring the Reformation of Medicine. Dated at Basil, in the Nonis of June, M. D. X X V I I.

Theophrastus of Hohen-  
heim, *an* Hermite, Doctor of both Me-  
dicine, Physician and Ordinary at  
BASILL.

To the most Excellent, Mr.  
Christopher Clauer, the most Lear-  
ed Doctor of the Tygurine Phi-  
sicians and Philosophers,  
HEALTH.



The best and most excellent thing  
of every true Physician, is, Wel  
to know his own proper Medi-  
cinal Verity; and withal, Whe-  
ther he be a possessor of his own  
*Arcanum*, or not; Even as thou O *Christopher*,  
the best of the *Tigurine* Physicians, dost not  
make use of ought in the Medicinal Facul-  
ty, without Judgement, and an exact Con-  
science, (which is not causelessly said to be  
a thousand Witnesses: ) But as concerning  
the Power or Authority whereby I exercise  
my self in this my Monarchy, 'tis thus: My  
Medicinal drivings and forcings are born in  
me out of my Countrey Soil: As *Auven*  
was

was the *Arabians* Physician, *Galen* the *Perga-  
mensians*, and *Marsilius* the best of the *Itali-  
an* Physicians, even so the most fruitful *Ger-  
many* her self hath chosen me to be its ne-  
cessary Physician; for even thou thy self  
knowest, That Experience her self is (as it  
were) the Mother of every Physician, and  
also verily is of all my whole Monarchy.  
Besides, thou knowest that every Countrey  
hath its own Laws and Customs, and moreo-  
ver, that no Stranger or Alien can be well  
united with the Senators of another Coun-  
tre; nor can a Contrary (that is, a meer  
Stranger) be ever well joined together with  
another Contrary: From this observe, that  
thou compares *Hypocrates* to *Me*, *Me* to *A-  
verois*, and compare *Rhasis* together with  
three, *viz.* Each according to his own coun-  
tre

Forasmuch as the *Arabians* and *Gracians*,  
together with the *Germans*, do stand in an e-  
qual Poise, no otherwise then as the *Triple*  
*Horebound*; and they do make the *Ambergreese*  
of *Germany* and *Grace*, equal with *Storax* and  
*Turpentine*, *Balsom* and *Mummie*, nor art thou  
ignorant that every Countrey contains in  
it self the *Matrixes* of its own Element, and  
exhibits to its own self that which is necessa-  
ry: For there is in *Arabia* the *Ambergreese*  
of its own Countrey: And although a *Chal-  
dean*

*dean Rose* is haply no wayes comparable to a *Rose* of *Arpinum*; yet what is this to the sicknesses themselves? For a *Rose* is alwayes a *Rose* of its own Countrey: Just so every Nation produceth to it self its own proper and peculiar *Physician*, and that out of its own *Archeus*: For every *Necessity* affords *Industry* ( *alins*, things necessary ) to its Workman: But the self-same *Necessity*, is as it were both a *Master* and *Parent* of every *Physician*; therefore the *Italians* may excuse themselves from using the *Gracians*, and the *Germans* may from them both: For each of these have their *necessities* to themselves, and likewise a peculiar *Helper* of that *Necessity*, *viz.* of the nature of that proper *Motion*: Nor is there any need for any one to follow the *Dreams* and *Customs* of the *Arabians* or *Gracians*, but the so doing is the *Error* or *Ignorance* of the *Countrey*, and a *Peregrine* *Arrogance*; verily this is negligently done of them, and as it were, dreamingly, without any *Reason*, and uncompullively, beside either *Opportunity* or *Necessity*; from which things a *Physician* is ( notwithstanding ) to be begotten.

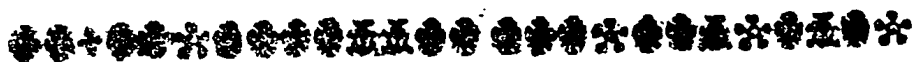
But he that is ( by reason of such like dotage and carelesness ) stirred up from the necessity of his *Countrey*, to be a *Physician*, he at length is a perfect *Physician* of his own *Nation*, and plainly is the very *Hypocrates*, the  
very

very *Avicen*; and finally, the *Lully* himself of that *Countrey*: Albeit, I do not ( in this place ) therefore praise them to this end, as if they were born from necessity; for ( and this I shall pass by in silence ) their own *Countrey* could not sustain the *Errors* of them: For I pray, What help did *Rasis* afford *Vienna*? What did *Savonarola* profit *Friburgh*? What did *Arnoldus* the *Sueviens*? What doth *entilis*, of the *Countrey* of *St. James*, and the *Trasane Commentaries*, help the *Misnian Physicians*? What doth *Avicen* help all these; for as much as even the health alone of the sick is to be considered. This therefore is that *Faculty* I write of, which even my *Countrey* her self hath given Me, and that very thing is by the *Necessity* which I spake of, out of which I am begotten. Therefore I dedicate unto Thee, even whatsoever is in this Book, that thou mayest have it committed to thee in *Print*. But I am perswaded that after a while some unskilful Fellow or other will Reply to these Books of mine, and my self answer them again: For from thence will be plainly manifested, and evidently known on both sides, the necessity of every *Physician*, and the healing of the *Sick*: But as for those whom I most dearly love. they perhaps will briefly give the interpretations of some obscure places in these my Writings; but not those, *viz.* the very



oldest of my *Faces*. For my *Troop*, forsooth,  
of the *Physicians*, is cut and torn a pieces; for  
one part of them is of a deceitful *Tongue*,  
the other part of *Heart* and *Tongue*. Questi-  
onless thou understandest what I drive at; I  
will send thee very suddenly some Descrip-  
tions; together with my amending of the  
*Cathartick Oyle*. Take this in good part, and  
always be careful to act the part of a friend.  
Farewel.

From Ball II, the 4th. of the *Ides*  
of *Sept.* 16526.



The

THE FIRST  
B O O K E  
OF THE  
D E G R E E S  
AND  
C O M P O S I T I O N S  
O F  
R E C E I P T S  
AND  
N A T U R A L T H I N G S.

By THEOPHRASTUS of HOHENHEIM, &c.



Before I begin to treat of the *Degrees*, there  
are two *Complexions* of Nature that re-  
quire our observation; the one is *Hot*,  
the other *Cold*: Moreover each of the se  
hath a certain imbred disposition with-  
in it self; For every *Hot* thing is dry,  
and every *Cold* thing is moist, nor can *Heat* nor *Cold* be  
alone: Therefore these two Natures, as *Hot* and *Dry*,  
are one thing, and so are the *Cold* and *Moist*.

Hence therefore are the *Degrees* easily found out, that  
is to say, In what manner every thing is in its own *De-  
gree*, and how many *Degrees* each thing doth occupy.  
And haply in this place those that have a long time had  
*Catarrhs* in their *Pannicles*, (or *Films* over their sight)  
will gain-say, and such as have been accustomed to the  
*immature Treatises* of the four *Complexions*, viz, *Hot*,

F 2

Cold

*Cold, Dryness and Moist*, from which they gather and understand that Cold is present in moisture and dryness; and likewise that Heat is coupled with both. And according to this Opinion have they directed every thing, *viz.* That *Cold* may be dry, and *Heat* may be moist, which verily is a contradiction; whereas if they had approached neerer, and throughly searcht into *Nature*, they would certainly have found my Arguments here following to have been neerer the truth; for they did not sufficiently understand that these *four* are but *two* onely, and therefore have they falsly ascribed them to the four Elements. when as they are nothing less then Elements, the which *Philosophy* doth evidently demonstrate.

## CHAP. II.

**B**Ut that those things which I have spoken of, as to the two Complexions, may be the better known, understand thus: Whatsoever the Elements have produced in the Nature of things, is either *Cold* or *Hot*; If it be *cold*, it hath in it self a certain imbred, individual Humidity: Therefore where there is *moisture*, there is *cold*; so where *heat* is, there is *dryness*, for *dryness* is in *heat* alone: Nor can it possibly be that *cold* can be *dry*, and *heat* *moist*; For these are Elemental Conjunctions which come of the *Ares*, which is evident in the Example of a Man and a Woman; the man hath in himself the *hot* and *dry*, and the woman she hath the *cold* and *moist*, but they contribute to the Complexions as far forth as in their *Degrees*. First of all then, it is to be considered what *moisture* is, what a *coagulated* is, and finally, what a *resolved dryness* is: For from thence flows a common Error, which is very frequent amongst the chiefest *Physicians*: For Example, Take *Christal*, which appears cold, and besides that, dry, for it dries, but falsly; for the most dry virtue of *Christal* is a moist *Coagulum*, and in its administration

administration it transmutates whatsoever it comes to, and compels it into a coagulated Humidity, because it is again resolved like *Ice*. Likewise in *Petroleum*, (or Oil of *Peetre*) it is not a resolved Siccity, as it appears to be (*alias*, 'tis a resolved Siccity, and not (as it appeareth to the sight) moist: For the dryness is resolved in the substance of its own body; Wherefore here (by way of an *Epilogue* or *Conclusion*) I define the *Degrees* to be observed in a twofold manner, *viz.* *Hot* and *Cold*, and therefore the dry is twofold, and so is the moist, *viz.* the dry *per se*, and the dry *resolved*; the moist *per se*, and the moist *congealed*: What else is in this place desirable, may be found in our *Philosophy* it self.

## CHAP. III.

**A**Lthough more things might be spoken in this place about the *Degrees*, then have been hitherto mentioned by me, yet notwithstanding, because these things are known to such as are after any sort skilled in Medicinal affairs, I shall pass them over in this place with silence, and onely briefly speake of those things which have been hitherto falsly and erroneously, yet commonly uttered; the which take and observe in the following manner. In the first place the *Sum* or *Number* which respects the Elementated *Degrees*, is not only to be noted, forasmuch as it only serves to Elementated Sickneses, but also those things which respect *Mundificatives*, *Incarnative*, *Laxatives*, *Constrictives*, *Repercussives*, *Diaphoreticks*, *Narcoticks*, *Cicatrizers*, and others of that kinde. But as for these things, there is in the first place required a plenary knowledge of sickneses, and also of the peculiar *Degrees* of every infirmity: For, as for wounds, their proper *Degrees* are requisite, *viz.* Of *Incarnation*: As for the *Dropsie*, or *Hipofarcha*, the *Degrees* of drying up. For the *Gutta*, the *Degrees* of Comforting. For

the *Apoplexy*, the degrees of Specification. For the *Chaxia*, the degrees which are of Commission. If thou hast well examined and considered all these things, then at length set upon, or attempt the Composition of Receipts.

Neither do I think it fit to forbear to demonstrate in this place, that for the perfect knowledge as well of sicknesses, as of degrees, there is not onely required the Medicinal Profession, but also the *Astrological*, and besides them, the *Spagyricall Species*, (or *Qualities*) for all these things deserve a perfect, and so consequently a long Experience; for even this alone (and not a bare continual reading, nor a judgement, though it be exact) unlocks the scope of this Book.

Lastly, If you desire any thing in this place concerning degrees, seek it from a daily use, whereto we direct and refer you all, that ye may know the virtue of *Anthera*, and also of *Tereniabin*, which is eminently enabled; and lastly of the Flower of *Cheiri*.

CHAP. IV.

**B**Vt before we come to the degrees themselves, there are certain rules of the degrees to be observed, viz. By what means the degrees are augmented, or diminished: Therefore in the first place you are to observe this method: Whatsoever is of the Elements of the Earth, it possesseth the first degree, such as are *Lesnic*, the *Violet*, *Anthos*, &c. Likewise whatsoever is made by the Ayre, as the *Plagus*, the *Peripnumonia*, or *Imposthume* of the *Lungs*, the *Causin*, or most sharp *Fever*; these are in the second degree: But that which is begotten of the Element of Water, possesseth the third degree, as *Lead*, the *Saphir*, the *Topaz*, &c. But such things as come from the Element of Fire, as *Ice*, *Cristal*, *Snow*, they are of the Fourth degree, and that either hot or dry: There fore

fore you are to know, that whatsoever, *terrene* thing proceedi off an Element, be the same with the Element; as for Example, a *Frog*, whose Sperm is in the third Degree; Likewise *Campbir*. That which is of the Earth, as men, is in the first Degree, as *Rebe*: Whatsoever comes forth out of *Plantie* or flying things, is in the second Degree, as *ants*, *alike* *aw*, a *Bird*. But whatsoever breaks forth from the fire, as the *Salamander*; is in the fourth Degree: But the means by which one excells another, shall be laid open in the following Chapters.

CHAP. V.

**M**oreover, that the Degrees may be more clearly known in their Points, consider the present Example: Even as the Degrees which respect the Herbs, have been hitherto divided into four Degrees, so as many of them as ever there be, are to be referred to the first Degree, but yet not all alike; for one is sometimes more strained or exalted then another, viz. as to the beginnings, middle, and end of both; but yet so, that whatsoever descends from the Element of the Earth, remains in the first Degree, nor is to be placed without the same: For amongst you, the *Water-Lilly* possesseth the fourth Degree, and with you, *Saturn* is placed in the third Degree, which in its frigidiry or cold exceeds the *Water-Lilly* almost eight Degrees: Wherefore they can never be placed or assigned to the same Degrees. So whatsoever is here in the second Degree; there even the first point overcomes, or exceeds the fourth Degree of the Element, which is off the Earth. And the fourth Point is more sublime by four Degrees then the last Point of the first Degree.

The like is to be supposed in the third Degree, and so of the fourth: From thence are collected sixteen points,

which ascend, as it were, by stairs unto true *Degrees*, yet even to the *six hundred sixty and third*. Therefore we have rightly affirmed, that those have erred, who have comprized *Camphire*, the *Sperm of Frogs*, the *Water-Lilly*, *Allums*, into one *Degree* from which a certain and true *Degree* could never be found out in *Receipts*, the which shall be shewed in the following *Forms* or *Measures* of *Compositions*.

### CHAP. VI.

**B**UT that you may peculiarly understand both the *Degrees* and the *Points* of those which induce heat, Observe, Whatsoever brings a thing into *Ashes*, *Calx*, or *Glass*, is in the fourth *Degree* of fire; as *Fire*, *Mercurial-water*, and *Aqua-fortis*, &c. So whatsoever is of a biting quality, and brings a thing to an *Eschar*, so as to putrify, possesseth the third *Degree*; such are *Colcothar*, *Arsenick*, *Salt-armoniack*, *Borax*, *Auripigment*, and others of that Kind, as also *Alkali*: But as to what appertains to the virtues of these things, by which some things excell others, that belongs to the *Points*; and not the *Degrees*. Besides, whatsoever makes *Cicatrices*, or *Blisters*, possesseth the second *Degree*, of which sort are *Stabebia*, *Cantharides*, *Flammula*, or *Scarwort*, *Melons*, and others of that Kind: For although *Flammula* be in the first *Degree*, yet otherways it affects the second *Degree*: Because the Spirit of Salt reduceth *Flammula* so far that it may be in a sort transferred to the first *Point* of the second *Degree*.

Lastly, whatsoever heats, and yet attains not to the aforesaid figures, as *Ginger*, *Cardamomes*, *Southernwood*, and other of that kind, is in the first *Degree*, together with their higher and lower *Points*. But you are to observe in this Rule, that the *Degrees* are not here ordered according to the Nature and Reason of the Elements; but

but are concluded into this present *Rule*, without them, and that on this *Account*; because the present *Rule* is taken from the three *Principles*, and serves for these things; which excell in *Salt*, in *Mercury*, and finally in *Sulphur*.

Wherefore in this place, we are chiefly to beware, that we use not this present Rule in *Elemented sicknesses*; for they are certain things pickt out of these, and serve for such *Diseases* onely, as are to be healed by the three *Principles*.

### CHAP. VII.

**B**UT that you may know the *Degree* of Cold, besides that which is *Elemental*; understand it thus: Whatsoever Congeals humours, possesseth the fourth *Degree*, of which sort are those things that are begotten of the *Element of Fire*: But whatsoever *infrigidates* (that I may use the Common expression) and yet doth not impair the *Spirit of Life*, the Remedy being administered in its own proper *Dose*) as *Narcoticks*, *Anodynes*, *Somniferous* things, the *sperm of Frogs*, *Hemlock*, &c. are subjected to the third *Degree*. Moreover, whatsoever Congeals humours, as the *Beryll*, *Carniola*, possesseth the second *Degree*: But whatsoever extinguisheth preternatural heats, and allays the *Paroxismes* or *Fits*, is in the second *Degree*.

Lastly, whatsoever hinders a Disease from breaking forth into a *Paroxisme* or *Fit*, is of the first *Degree*. This Rule doth not much differ from that which is of heat, for these things have the *Enantiosis*, or the just-contrary of the things aforementioned: But whatsoever portion of *Degrees* those have which are off the Elements, the same portion doth also remain according to the decreed form or precept, together with the present *Degree*; so that now there's made a two-fold *Degree* of Nature, and it ope-

operates merely according to the Rule and Nature of the Elements

## CHAP. VIII.

**M**oreover the Rule of Colours is worthy observation; for they also declare the Nature of the things wherein they are, as *Centawry* which is *Red*, and therefore of an hot Nature; and a *Lilly* which is *white*, and therefore of a cold Nature; But as concerning the Colours, which are outward, there can be nothing of certainty defined, unless on this wise; A *Rose* is red, and of a *Cold Nature*, because of the yellow Threds lying in the middle thereof, which attracts the heat of the *Rose*. Beside, wheresoever there is a yellow in a *Red flower*, there also is the heat, viz. but the Redness is adjudged to be of a cold Nature; the like opinion is to be had of other *Flowers*.

Moreover these are *Flowers*, which although they appear to be of a hot Nature, yet are they *Cold*, amongst which *Minium* is one. Others seem *Cold* by Nature, when as they are *Hot*, such as *Copper* is: For the better knowledge of these things, Note the following Rule; Whatsoever is *green*, *brown* or *darkie*, as soon as in commixtion, 'tis pickt out, or taken from the body, is *hot*; likewise that body under which the Colours lie hidden.

*Silver* is *Cold* in its Nature, and keeps the Colour of *Cold*, for in the End it goes into the Colour of *Lazure*; But *Mars* is by Name of a cold Colour, and suffers it self to be transmuted into an *hot Nature*, yet nevertheless it keeps the force and Consequently the Universal Virtue of its own Nature: The black Colours are of no Nature, for they are nothing else but a *Sulphur*, which is *Adust*, or burned, under which there lies nothing at all, which is *Elemental*: But whatsoever is *White*, *Wan*, *Black*; and *Jacynth* is *Cold*, the other *Colours*

are *Hot*; But whatsoever is garnished with divers Colours, consisteth in one Nature, viz. in that which is of the more principal Colour: So likewise in a *green Colour*, although there be *Cold* therein, yet 'tis comprehended in its Own Head, or Principal thing.

## CHAP. IX.

**W**hatsoever is *fat*, and moreover moistned, is *cold*, although this be in a *green* thing, yet that *greenness* is turned into a *Cold Nature*; But whatsoever is *dry*, is of an *Hot Nature*: Besides, whatsoever is of *Sulphur*, *Mercury*, and *Salt*, fall within the compass of both Natures, viz. *hot* and *cold*, by reason of the three Principles. Briefly, whatsoever *burns*, is *sulphur*, and of an *hot Nature*, unless it be in the *hot*, alias *cold*, Colours; But whatsoever goes into *Sublimation*, and *Calcination*, admits an *hot Nature*: So whatsoever resolves it self, or is boiled, or brought into an *Alkali*, is *hot*: Also whatsoever is *austere*, is *Cold*.

Every *sweet* and *bitter* thing, is of an *hot Nature*, unless it be subjected to the former Rules; But that which dries the skin is *hot*, and that which *Constringeth* is *cold*. Now if you would judge by the *Odours* of these things, you can define nothing certainly; Except, as far forth as they keep the same Nature with the body. Lastly, there are other Rules which may be allowed of, if they obstruct not the precedent Rules.

## CHAP. X.

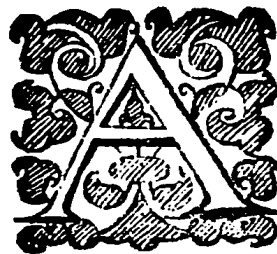
**M**oreover, 'tis observable that there are some things in which the Degrees (besides those that are Natural) do lie hid two ways, and that, according to the two Bodies; as in *Metals*, *Gems*, and *Stones*: And according to this Opinion, *Mercury* is the chiefest amongst the *Metals*,

*Metal*, which hath a certain peculiar Nature in it self, viz. Hot and Cold, nor can it be taken out of our. Now then if a *Metal* be generated from thence, in *Iron* or *Lead*, it doth (besides this nature) get to it self another Nature, and so two Natures will be in one Substance: Wherefore henceforth *Lead* shall be instead of *Mercury*, if the *Leaden Nature* which it therewithall conceived, shall be accommodated, or appropriate to thy occasions. The like is to be judged of *Tin*, *Silver*, *Iron*, and *Copper*, forasmuch as they return into their own Body: After this manner 'tis also in *Gems*, the Liquor remains in its own nature, viz. In a *Mercurial Nature*: Now then if the Liquor be congealed into a *Gem*, it doth in like wise put on a twofold Nature, because they are again reduced into the first Liquor. The like is to be supposed concerning some common *Stones* or *Pebbles*; also in some *Herbs* theres the like Nature: Wherefore read, and read over again, and then bring to Experience whatsoever is committed to thy Memory concerning the nature of things; but call it to Experience, that thou maist not onely Opinionate or Conjecture, but maist exactly know every thing, for in these things lyes hid the true and certain Physician or Naturalist.

T H E

The Second  
BOOK.

CHAP. I.



Although I have afore-written the *Relolleum's* according to the Reason and Nature of *Heat* and *Cold*, together with the innate Essence; yet notwithstanding, besides those things, there are others which the *Ares* of Nature hath produced; and this doth by many parts exceed that which I have treated of in the former Books: And that I may begin from thence; first of all, If you would exactly speake of *Accidental Complexions*, you shall find that in this place of *degrees*, the Superior, or foregoing *Relolleum's* of Nature, are to be but little approved of, and that on this Account, Because throughout the whole Universe, there are two Natures in things which are both together in one substance, (although the one of them appears onely) and these are an Innate Accident, and an Elemental Accident: Besides, Every thing in the nature of it self, is hot: For the first matter of things is hot *per se*; nor doth the Innate Accident change, because every one of the three principles in the *Complexions*, do consist or abide even unto their ultimate Matter, that is, look what manner they are discerned, or found in, before the *Relolleum's*. In the same manner do they remain so long as until the *Relolleum* departs. Therefore like as Experience comprehends,

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or perfects the Body, in like manner the beginning is manifested in, and by it self, yet notwithstanding before we come to those *Simples* which are in the *degrees*, 'tis to be observed, that neither their heat or cold is their Innate Accident, but rather an Elemental and External Accident.

## CHAP. II.

**M**oreover, Nature doth not wholly emit, or let go any thing out of it self, the which a man skilful in Medicinal Affairs may easily apprehend, but it keeps the Innate Accident so long as the Matter or Body wherein the Accident is, remains: An example hereof you have in Fire, for in this the Innate Accident is Heat, and is the nature of the three first Principles, which is manifestly *Hot*. Moreover it cannot otherwise be, but that together with the Heat, the substance passeth away, if you would translate, or bestow the *Heat* on another object. And although that *Heat* makes *Warm*, yet it is but a dead *Heat*, nor doth it heal a sickness, nor give any help, but it is a certain superfluous *Heat*, added to the Body from without. On this wise doth every Innate Accident open its virtue, & discover it, but without helping or succouring the sick. Therefore whatsoever is accommodated or fitted to be a Medicine for Diseases, must be thus prepared: In the first place, bring your Medicine to that which separates the two Essences, the one in the Substance, the other in the *spirit of life*; For wheresoever you would administer a Medicine, even there 'tis expedient and necessary that the Spirit of Life departs from the substance, and accords with, or is suitable unto the defending-matter of the Disease, and then the Medicine will appear alone in its own Body, and this according to the nature of the three Principles: But the External, Elementated Accidents go to that place where the sickness

ness doth lurk: thereby I gather, that in the universal nature of things, there is a twofold accident, an Innate, and an External; the Innate tends but little to Health, but the External onely doth, and in the fire there is nothing of an External Accident: Wherefore I affirm it to be an imperfect work of Nature.

## CHAP. III.

**W**hen Nature doth at first bring forth in its proper Element, then the *Archens* doth prepare it according to the reason and nature of a private (or peculiar) *Aliafer*, so that the *Aras* doth plainly consist in the three Principles, and generates the substance of the body in the same things; this Generation *per se*, is for the Bodies sake onely, that it may appear the same with the *Relolleum*: But what is this to the sick? For the fire is even alike, a *Relolleum* Accident, also Snow, yet they heal not sicknesses, nor have they any power in themselves of curing Diseases, because they are a *Relolleum per se*. Besides, the External Elements do make the *Cherio* of nature, the which is also needful that you bring to the *Relolleum*, which although you take together with the *Cherio*, yet 'tis the *Cherio* that heals all the sicknesses: And in this place you are to observe concerning the *Cherio*, that the *Cherio* is no other thing then the Heat, or Coldness of those things which leaves the Body, and goes into Nature: An example whereof you have in *Campyr*, for it hath its frigidity from the *Cherio*, and is therefore a most present help in *Sufflatures*, (or *Windy-swellings*) but in the substance of its first Principles, it remains hot, even as Sulphur, and the spirit of Salt, together with the *Mercuriality*; so likewise Gems and Herbs. Moreover, whatsoever Nature produceth, hath its proper *Cherio*, that is, an Elemental, External Accident: Wherefore in this place of *degrees* I affirm, that one thing hath

hath more *Cherionick* Heat, or *Cherionick* cold, then another: Thus hath the *Archeus* disposed all things, and that for the sake of the *Microcosm*.

### CHAP. V.

**B**UT that you may the more clearly understand our Intention and Opinion, concerning the *Compositions of Receipts*, you are to observe, that like as I have before mentioned the *Relollenmaud Cherio*; so in this place, 'tis expedient, that you again understand it, in reference to the *Body*, viz. thus, That such *sicknesses*, which are onely of a *Cherionick* nature, and lie hid in the *Body*, do descend into the *Body* without the destruction of the three first *Principles* of the *Body* it self; For as the *Uliastes* in the four *Elements* doth, (mother-like) produce, [ or bring forth ] the *Relolleum* and *Cherio*, so doth Man stand in the four *Elements*, and doth receive (as it were hereditarily) those *sicknesses* that do now and then bud forth in the *Body*, so that they also in the end, break forth into *External Elementated sicknesses*: Wherefore, for the ordering of *Cherionick Receipts*, 'tis behovefull, that the *External Elementated things*, do leave and forsake their own *Bodies*, together with their substances, and decline, or turn into the *Spirit of Life*, for from thence is the sick person freed, or relieved: Therefore 'tis to be noted, that death is not *Cherionickall*, but *Relolleaceous* Nevertheless since it is, that on what partsoever it is turned or inclined, it cannot dye: For who can separate or take away that, which is an *Individual*, from that, under which it lies hid? But in this place we speak of *cold* and *hot Cherioes*, and not *Relolleums*. As for the Rest of what may be here desired, You may read it in *The Discourse of the Original of Diseases*.

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### CHAP. V.

**L**Ike as I have in the former Book, delivered in many and sundry Rules, the knowledge of the Nature of those things, which is either *hot* or *cold*: So in this place, the present Rule now to be observed is concerning *Herbs*: the most of which part are *cold* and *dry*, alias, *moist*: yea, and such as have in them a certain obscure *viridity*: Now although that these are esteemed *hot*, yet are they truly *cold* as *Vervain*, *shepherd's purse*: Othersome are reputed *cold*, whereas they are *hot*, as *Bugloss*, *Dill*, and that on this Account: Because the *Coagulated Humidity*, brings by its *Congelation*, a most great *driness*, and the *Resolved Sticthy* doth not resolve without some little *moisture*, because of the *Cherionick* Nature: For 'tis evident, that otherwise nothing can be begotten of the *Element* of the *Earth*, but it must be *hot*, not of the *Element* of the *Water*, but it must be *cold*, for this is the Order of Nature: But that no such thing doth come to pass, the *External Elementated* is the reason thereof, for it corrupts and breaks the former Nature: Wherefore, 'tis to be heeded, and dealt with according as is its *Cherionick-nature*, that is, according to the *Guidance of Experience*: Likewise because the same Nature, whether it be *hot* or *cold*, doth not form the *body*, under which it lies hid, there's no need that you should put so much for the *Body*, but setow all your Experience, upon the three aforesaid Natures, according to what we have afore spoken in the first Book.

### CHAP. VI.

**A**fter, the Physician is to observe the qualities of such things, as want *sence*, for all those *Bodies* in which these things lie hid, are nothing else but a *Liquor*, under which is hidden that which is *Cherionickall*, but the *liquor*

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Congealed in like manner, in or with its own Element, even as the *Iliastes* hath brought it forth; wherefore the separations of *Nature* do again resolve that which *Nature* hath Congealed, and in this resolution the two aforesaid *Natures* are separated.

Hence 'tis evident that the *Externall Elementated* things of *Nature*, are the *Relolleum*-accident of *Nature*, and, being apart, do not partake of any *Virtue*: So likewise 'tis clear, that the other *Nature* is fully and most perfectly present in such things as abide in their proper *Innate*d, and in their proper *Accidental Quality*; both of them in their separation: From these things 'tis evident, that there's nothing, *in-born*, hot or cold; but that which is *Innate* doth neither profit, or disprofit any one

Yet besides, there is another certain *Nature*, which indueth an heat or cold; according to which we judge of the heat or the cold, *viz.* by the *Cherionickall* Testimony or Touchstone; by the mediation of which, every sickness is to be healed; for, that same *Frigidity* or *heat*, doth, upon its ingress or entring in, incline to, or betake it self unto the sickness or distemper; the which its *Innate* property doth never affect. All these things are to be found in the *Book Of the Conjunctions of things in the Proprieties of the two Natures*, according to the three Principles; and that according to the prescription of *Philosophy*. Moreover, you shall see the Order of the *Degrees* in the following Chapters, and that, according to the reason and Nature of their Elements.

CHAP. VII.

These things following are of an hot nature, such things as come forth from the Earth do possesse the first Degree of Heat.

<b>D</b> andelion.	Gentian.	Clary.
Spice wood.	Elecompane.	Filla.
Asphodelus Rofe- mary flower.	Cypress.	Calamus.
Esca.	Great spurge.	Hirundinaria
Dodder of Time.	Galungall.	Peony.
Fig.	Philipendula.	Ginger.
Broom.	Bloudwort.	Flemmula.
Cofus.	Ludanum.	Herb of Paradise.
Penayr-yal.	Choe.	Lavender.
Humulus.	Blacke Rhubarb.	Mustard.
Leucopiper.	Mustopiper.	Galbanum.
Hartwort.	Fennel.	Gamandrea.
Cretamus.	Granes of Paradise.	Liquorish.
Scammony.	Citonia.	Succary.
Teazels.	Sawme.	Cubeb.
Basill.	Cosmepitis.	Cardamoms.
Horehound.	Edellium.	Mezjoram.
Sagapen.	Fumitory.	Mother of Time.
Agrimony.	Thistle.	Opopanax.
	Chairy Mellist.	Amannicum.

*Airtal* things do claim the second Degree of Heat:

Tereniabin.	Nube.	Chas.	Heche
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CHAP.

Such things as proceed forth from the Water, are in the third Degree of Heat.

<i>Visriol.</i>	<i>The Granat.</i>	<i>Realgar.</i>
<i>Sulphur.</i>	<i>The Red Marca-</i>	<i>The Kakimia of</i>
<i>The Golden Talck.</i>	<i>sive.</i>	<i>Sulphur.</i>
<i>Copper.</i>	<i>Congealed Salt.</i>	<i>The Chimeantæ Cal-</i>
<i>The Topas.</i>	<i>Sal Gem.</i>	<i>ciæ The Lacynsk.</i>
<i>Carniola.</i>	<i>Gold.</i>	<i>The Crisolite.</i>
<i>Both sorts of Arse-</i>	<i>Smaragdine.</i>	<i>Ogorum.</i>
<i>nick, Red and White-</i>	<i>Copprose.</i>	<i>Feathered Allum.</i>
<i>The Kakimia of</i>	<i>Molten Salt.</i>	<i>The Ruby.</i>
<i>Salts.</i>	<i>Argent Vive.</i>	

Such things as come forth from the Fire, affect the fourth Degree of Heat.

*The Hot Lightning.*      *Every Aetna.*  
*The Hot Hail.*

CHAP. VIII.

The following things are of a Cold Nature.  
 Such things as are produced out of the Earth are Cold in the first Degree.

<b>D</b> <i>Odder.</i>	<i>Chesnuts.</i>	<i>The four greater</i>
<i>Strawberries.</i>	<i>Water-Lilly.</i>	<i>cold seeds.</i>
<i>Wemfrye.</i>	<i>Lenzils.</i>	<i>The Flowers of</i>
<i>Brancursine.</i>	<i>Eyebright.</i>	<i>Mulbery.</i>
<i>The Mandrake.</i>	<i>The bitter Vesch.</i>	<i>Ribes.</i>
<i>The Rose.</i>	<i>Mallows.</i>	<i>Dates.</i>
<i>Acesum.</i>	<i>Herb-Mercury.</i>	<i>Beans. Galls.</i>
<i>Ciconidien.</i>	<i>The Pomegranate.</i>	<i>Crispula. Ash.</i>

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<i>The Gourd.</i>	<i>Purflant.</i>	<i>Darnell.</i>
<i>The kinds of San-</i>	<i>Citron.</i>	<i>Lilley of the Val-</i>
<i>ders.</i>	<i>The kinds of myra-</i>	<i>ley.</i>
<i>Tragacanth.</i>	<i>bolanes.</i>	<i>Cowcubers.</i>
<i>Nighshade.</i>	<i>Ripe Apples.</i>	<i>The greater Arrow</i>
<i>High Taper.</i>	<i>The four lesser cold</i>	<i>head.</i>
<i>Lettice.</i>	<i>seeds.</i>	<i>Fleawort.</i>
<i>Endive.</i>	<i>Melon.</i>	<i>The kinds of Pop-</i>
<i>Gladwin.</i>	<i>The flower of bread</i>	<i>pies.</i>
<i>The flower of bread</i>	<i>Snapdragon.</i>	
<i>Corn.</i>	<i>Pisa.</i>	

Such things as are produced from the Ayre, possess the second Degree of Cold.

As Nebulgea.

Such things as proceed from the Water possess the third Degree of Cold.

<b>L</b> <i>Lead.</i>	<i>Antimony.</i>	<i>Silver.</i>
<i>Camphire.</i>	<i>Hamasises.</i>	<i>Alumen Emali.</i>
<i>The white Kakimia.</i>	<i>The 3 sorts of Tin.</i>	<i>White talk.</i>
<i>Electrum serræ.</i>	<i>Alumen de glacie.</i>	<i>The three kinds of</i>
<i>Thallena alterroa.</i>	<i>The silver marcasite</i>	<i>Corrals.</i>
<i>Thallena frigida.</i>	<i>Iron.</i>	<i>Lotho.</i>
		<i>Aqua glariona.</i>

Such as are produced from the Fire, are of the fourth Degree of Cold.

<i>Cryfall.</i>	<i>Cold lightning.</i>	<i>Citrinula.</i>
<i>Arles.</i>	<i>Citrineus.</i>	<i>Snow.</i>
<i>The Beryll.</i>	<i>Cold Mail.</i>	<i>Ice.</i>

CHAP. IX.

**T**IS therefore to be observed, that by what reason or consideration every thing proceeds from the Elements, by the same Reason also doth it possess the same degree, according to the aforesaid Rules: Moreover, whatsoever sensitive thing exists from the Elements, the following figure will discover.

The subsequent Sensitive which proceed from the Earth, do occupy the first degree of Heat, as,

<i>Men.</i>	<i>Lions.</i>	<i>Wolves.</i>
<i>Children or Boys.</i>	<i>Horses.</i>	<i>Cats,</i>
<i>Capricorn, or the Oxen.</i>		<i>Foxes.</i>
<i>Goats.</i>	<i>Beers.</i>	<i>And such like.</i>
<i>Leopards.</i>	<i>Rams.</i>	

The following Animals born from the Ayre, do obtain the second Degree of Heat.

<i>The Eagle.</i>	<i>Phoenix,</i>	<i>Sparrow.</i>
<i>Ostrich.</i>	<i>Swallow.</i>	<i>Heron, &amp;c.</i>

And all flying living creatures, except such as are in the Water.

Those which are generated from the Water, have the third Degree of Heat.

*Castor.*

These from the fire, are of the fourth Degree.

*The Salamander.*

The

The following things are of a Cold Degree.

Those things that are of the Earth, possess the first Degree of Cold, as

<i>Women.</i>	<i>Cows.</i>	<i>Every Sperm.</i>
<i>Maids.</i>	<i>Menstruums</i>	

Those of the Ayre, the second degree of cold, as

*Pidgeons.*      *Storks.*

Those of the Water the third degree, as

*Fishes.*      *Worms.*      *Tortoises.*      *Frogs.*

Those of the fire do possess the fourth Degree of Cold.

*Gnari,* (alias *Gnani*)      *Zennii.*

CHAP. X.

**B**ESIDES, there are other Simples which by means of composition, attain to the second degree: these, albeit they do not altogether or wholly follow their proper degrees, according to the Reason and Nature of the Elements; yet such as are in the first degree, attain the second; those in the second, the third; and those in the third, the fourth, as appears in the subsequent figure.

## THE SIMPLES.

The Rose.	Chamomel.	Flowers of Centau- ry.
The Violet.	Flowers of Mul- lein.	Flowers of Self- heal.
Nightshade.	Flowers of Hy- pericon.	
Anthera.		
Water-lilly.		

## The Addition of Composition.

Oyle. Crude Vinegre. Vinegre distilled.  
Burning Wine. And every fatness.

Moreover, although the Nature of it self, be not so Cold, yet a *Composition* reduceth it to that pass, that by an addition, the second *Degree* of heat or cold may break forth; and this is evident in *Oyle of Roses*, and in *Rosed Vinegre*, and others of that kind. Some things also there are, which otherwise, are in the third *Degree* that attain the fourth *Degree*, as *Vinegre Camphorated*, the *Oyle of Lead*, &c. There are besides, some *Degrees*, which by separation, Ascend from the first into the fourth *Degree*; and likewise from the third into the fourth: and this shall be evidenced in the third *Book of Spagyricall Degrees*. Moreover, there are some things which are not at all augmented or advanced forwards, as *snow* and *Ice*, and that because of the *Nature of the Retallcum*. Some things also there are, which un-  
less they are prepared, do not draw out their *Nature*, as the *Sperm of Frogs*, *Chrystall*, and *Sulphur*: Likewise some things may be reduced from an hot *Degree* into a cold, as *Gems*; other some from a cold into an hot *Degree*: as *Camphire*, *Corrals*, &c. Lastly, there are things which in their preparation, loose a *Degree*, as those things which are *Congealed* or *Resolved*: Likewise such things as in their *Corporeal Substance*, operate no-  
thing

thing at all, as the *Oyle of juniper*, and others of that kind: What else may be here desired in this place, will be taught by Experience.

FINIS.

The Third

## BOOK.

CHAP. I.

IT is to be observed, in the *Frontespeece* of this third *Book*, that, besides those *Essences* which I have mentioned in the former *Books*; there is another *Nature*, or *Essence*, distinct from the former; Which is called a *fish Essence*, or as the *Philosophers* term it, an *Elemental Accident*; or as the *Ancient Physicks* terms it, a *Specifick form*. But it is called a *fish Essence*, on this Account, because four *Essences* lie hid in the three first *Principles*: Therefore the *Elemental accident*, and that which in this place is called a *Quintessence*, hath a *Nature* neither hot nor cold, and is without all complexion in it self: But that I may the more clearly discover it by an *Example*, 'tis the *Quintessence* introduceth firm *Health* alone, like that fortitude and vigour, or firm *Health*, which is in a man without any complexion, and is prolonged and continued to the end or termination of it selfe. Thus doth the virtue lye hid in *Nature*: For whatsoever drives out sicknesses, is no other thing then a certain comfortative, even as the driving out of an *Enemy* by an acquisition of force and power. As for the nature of things,  
'tis

'tis to be supposed that it is something amongst natural things that is *Calidus*, but is deficient of virtue, unless it be of a laxative nature, and that is (*Calidus*, because it is) as much as a *Quintessence*, for that it is an Accident without a complexion. Although *Frigidity* doth sometimes loosen, and sometimes heat, yet 'tis preternatural, and is by reason of the virtue of the *Relolleaceous* Nature: But whatsoever operates according to Nature, is the quintessence of that thing: For hereunto is the virtue disposed, *viz.* that it may take the filth away from the body, even as *Incarnatives* do (in the healing of Ulcers) induce new flesh, by this means (or, on this account) that by their interveening virtue the peccant matter may be removed: these three things are of a threefold Essence, but 'tis but one virtue, which by a proper just title, may be called a *Quintessence*.

### CHAP. II.

FOR the knowledge of those *degrees* which are of a Quintessentiality, and especially of those things that comfort, there are in the first place requisite four observable things: First, What ever is of the earth obtains the first degree of Health. Secondly, Whatsoever is of the Air, affects the second degree. Thirdly, What ever is of the Water, possesseth the third degree. Fourthly, Whatsoever is begotten by the fire, claims the fourth degree. Moreover, he labours in vain, whoever he be, that thinks to extract a *Quintessence* out of Terrestrial things, equal to that which is extracted out of the Ayre. In like sort that thing which is from the Ayre can never be compared to that which hath its rise from the Water: And thus are you also to judge concerning the fourth Element; an example you have in the extraction of the *Quintessence* out of *Celandine*. 'Tis in vain to endeavour by the *Quintessence* of *Celandine*, to attain to, or match the *Quintessence*

essence of the *Phoenix*: and likewise by the *Quintessence* of the *Phoenix* to equalize the *Quintessence* of Gold; likewise by the *Quintessence* of Gold to match the *Quintessence* of Fire. Although that in *Celandine*, *Bawm*, *Valerian*, there is a greater *Arcanum* then in the rest, (Herbs:) yet is there such an excellling precedency in the *degrees*, that that *Arcanum* is much transcended by many parts. So in every degree one thing is of an higher state then another; therefore amongst the Earthly terrene things 'tis to be observed, whether or no *Celandine* outstrips *Bawm* and *Bawm*, *Valerian*: the like Judgement is to be had concerning the other three Elements.

### CHAP. III.

Whatever I have treated of in the former chapters, hath been onely to this end, that I might descend unto the following signs of *Degrees*, and that so it might be made manifest by what means or order the *Degrees* in the Elements consist: For I am not ignorant of the great dissention of *Platarius*, *Discorides*, *Serapio*, from this point; and of the others also, which have been followers of them, who have written many things of a *Quintessence*, but falsely.

But thou, whoever thou art, seek the knowledge of this *Quintessence* from Experience, for so shalt thou find out the *Degrees* in their division. But that it may also be manifested by what means Diseases may be driven out by the *Quintessence*, thou must first of all diligently observe the concordance or coherence of things and diseases; for some virtues give an assault onely in the *Synochia*, others in the *Mania*, or Madness; others in the *Aschlyte*, others in the *Lethargy*, &c. And this is to be imputed to the concordant property. I esteem it worth knowing in this place, that which lyes hidden in Nature, as in *Gelutta*, or the Herb *Chameleon*, and *Bawm*, which reno-

vate and convey away the Disease without any virtue of the *Degrees*, viz. in renovating and repairing the former *Juvenility*, or *Youthfulness* and *Lustiness*: But by what reason or cause, and by what virtue these things are done, is declared in the Book of *Long Life*, as some certain peculiar *Mysterics*, which (besides *Arcanum's*) are in the Nature of things. Wherefore I think it expedient to pass them over in this place, that so I may prosecute what I have begun, concerning the *degrees* of the four Elements. And although here are many and sundry virtues which do overcome and conquer Diseases, some by their *diaphoretick* Nature, others by a *Narcotick*, others by other properties; yet as for these things, I refer them to those that give their mind to *Theorems* and *Speculations*.

CHAP. IV.

EVERY Confortative is temperate: In this place the Substance will impend or hinder nothing, be it cold, or be it hot; yet notwithstanding it will not at all endamage the *Quintessence* in its work: Moreover, every Specifick is a *Quintessence*, without any corrupting, (or breaking) of its own body: Besides, there is nothing temperate but the *Quintessence*; all kinds of bodies are Elementated in nature, and in their proper accident.

The degrees of Health.

Such things as proceed forth from the *Air*, do possess the first degree of health, as

- All kinds of
- { Herbs.
  - { Seeds.
  - { Roots.
  - { Sponges.
  - { Animals.
  - { Flowers.
  - { Barks.
  - { Fruits.

The

The things of the *Ayre* have the second degree, as all kinds of *Air*.

Those of the *Water* have the third degree, as

- All kinds of
- { Metals.
  - { Marcasites.
  - { Kakimeacs.
  - { Salts.
  - { Minerals.
  - { Rosinous Sulphurs.
  - { Fishes.
  - { Gems.
  - { Stones.

The things of the *Fire* the fourth Degree.

The Tincture.

The Stone of the Philosophers.

Albeit there are some other virtues also so be observed, which lye hid in Herbs, and not in flying things, nor in Metals, even as the *Vrsina*, the *Carlina*, or the *Carlina thistle*, declare, the which admit in themselves other different virtues besides the degree, amongst which also is the *Smaragdine*, which (besides others) admits of another, or different virtue in it self; yet they tend not at all to health; for they are onely external virtues, and do not at all avail intrinsically.

CHAP. V.

Hitherto we have spoken of *Confortatives*, now for *Laxatives* and their degrees: therefore first of all tis to be observed, that that division or distinction by which

Humours are divided into four Natures, is not to be observed in this place, the which (for sooth) are described on this wise, according to the ancient custom: *Coloquintida*, and *Scammony*, purge *Choller*. *Turbith* and *Ellebor*, *Phlegme*. *Manna*, and *Capillus Veneris*, the *Blood*. *Lapis Lazuli*, and *black Ellebor*, *Melancholly*. Besides, some things there are which drive out a yellowish, or yelky *Choller*: Others, an *Eruginous*: Others a yellowish *citrine Hydropical Water*: And others of that kind there be which are elsewhere described, which with us are unworthy of credit, and that on this account, Because the former things operate by (*alias*, upon) the peccant matter, even in any kinds of Diseases whatsoever: And by this Sentiment or Rule, the innate Disposition of *Coloquintida* is to provoke to stool, where there is *Melancholly*. So *Turbith* stirs up stools not unlike to slime, even in *cholles*; and so is it with the others. Wherefore that Judgement concerning the colours of the Stools or Excrements, is not to be taken from the Nature of the Disease, but rather from that which stirs up the stools. Moreover, although the Stools or Excrements do sometimes make an *Exit*, or outpass, according to the disposition, & by the reason of the sickness from which they are produced; yet 'tis to be considered without difference, with, or in what Purgations these stools are to be stopped, *viz.* not according to the nature of the four Humours; but rather according to the nature of the four Degrees which do more powerfully stop the belly. O great *Alaofcopy*, by which men determine to call that in question which could not by any means be apprehended, as shall be the more clearly evidenced beneath, when we speak of Stools.

CHAP.

CHAP VI.

Like as I have made mention of the Degrees of *Laxatives* in the former chapters, so in this place do I rehearse the same things, whereby they may take the deeper Impression in your minds, *viz.* that *Laxatives* do not wholly observe the degrees of the four Elements, but have *mixt degrees*, without any respect to the Elements: Wherefore the Nature of the Disease is to be the more diligently look't into, least you do too rashly abuse *Comfortatives* in healing a Disease; but rather order and accommodate it so, that it may on every side square with the nature of the disease, and that thou maist, in what place soever, apply a degree to the disease. But lest we should (in this place) rush into this order of purging, with unwash't hands, as the proverb goes; *this is the Work, and this is the Labour*. 'Tis to be observed therefore, that sometimes there are unequal parts in the same operation, in the fourth degree: as, sometimes *Ellebor* takes away that which *Tichimal*, or *Spurge* cannot. Likewise the *Cataputias*, or great *Spurges*, expell that, which the other two could never bring to pass: sometimes *Præcipitate*, sometimes *Esula*, or the smaller *Spurge*: likewise *Cassia Fistula*. Besides, sometimes in Fevers a *Laxative* purgeth *Febrile humors*, as *Centaury*: sometimes in the *Cataleptick disease*, as *Hellebore*: sometimes in the *Ascarides*, or *Worms*, as *Agarick*, and so in others of that kind: the cause whereof is Nature, and not the humors, the which is hereunto destinated, that it may take away whatsoever is *Melancholly*, or *Cholerick*, or *Phlegmarick*, or whatever other thing may relate hereto: For that which you call *Eruginous*, or *rusty canker'd Choler*, may flow out from all these, according to the account of humors:

As

As for all these things, what mysteries each have in themselves, apart, experience will declare.

### CHAP. VII.

**A**S for the Degrees of more Intense or Violent, and more Remiss, or slow Purging; note these things which follow:

1.

<i>Polypode</i>	<i>Senec</i> (der)	<i>Manna</i>
The tops of <i>Rosim</i>	The tops of <i>El-</i>	<i>Succory</i> (wort)
<i>Maidenhair</i>	<i>Gamandrea</i>	The tops of <i>Danc-</i>
<i>Turpentine</i>	<i>Stomachiolum</i>	<i>Whey</i>

2.

<i>Siler montanum</i>	<i>Asarabacca</i>
<i>Sombread</i>	<i>Hermodactyl</i>
<i>Turbith</i>	

3.

<i>Rhubarb</i>	<i>Diagridium</i>	<i>Scammony</i>
<i>Esula</i>	<i>Agarick</i>	<i>Centaury</i>
<i>Visriol</i>	<i>Lazulus</i>	

4.

<i>Both Hellebors</i>	<i>Tithymal</i>	<i>Catapucia</i>
<i>Colloquinsida</i>	<i>Serapine</i>	<i>Precipitate</i>

### CHAP. VIII.

**A**S for Incarnatives, and Consolodatives note and observe these things; Incarnatives and Consolodatives

ives have in themselves four degrees; but the *Consolidatives* do exclude the Elements in the same manner as the *Laxatives* do. 'Tis therefore observable in the first place, in what order or proportion the sicknesses which we would heal, have their consistency in the degrees: For from hence follows the like degrees of Natural things; for some heal the Fractures of Bones, others heal wounds, other some heal common Ulcers, others cancerous *Ætiomena's*: From thence proceed four Degrees on this wise.

1.

*Fractures of Bones* are healed by

<i>Lyons foot.</i>	<i>Sanicle.</i>	<i>Consolida, or Comfry-</i>
<i>Perwinckle.</i>	<i>Aristoloch-</i>	<i>Serpentina.</i>
<i>Hypericon.</i>	<i>Rotunda.</i>	

2.

*Wounds* are healed by

*Natural Balsom, Artificial Balsom, the Powders of the Apostles, Wound-drinks, the Emplasters of the Apostles, Apostolical Vnguents, Oile of Hypericon, Oile of Centaury, Oile of Self-heal, Oile of Dill, Oile of Turpentine, Oleum Benedicti, Oile of Tiles.*

3.

*Aposthumes and common Ulcers* are healed by *Gummed Plaisters, Mummigated Emplaisters, Apostolick Emplaisters, Apostolick Vnguents.*

4.

*Can-*



4.

*Cancers, Æsthiomenæ* are healed by a Composition of *Mercury*, a Composition of *Brassatella*, a Composition of *Realgar*. All ye *Chyrurgions*, come, come hither, (I have not as yet beheld one of ye so much as worthy of the title.) Come, come hither I say, hasten all ye *Impostors* together, that ye may once know each *Degree* apart, according to what is prescribed and forewritten, from which you have so far strayed some certain *Ages*, being taken with the allurements of your silly *Receipts*, which even from your childhood, (as 'twere) ye have one after another begged, but are not worth a Nut. Repent I pray, repent, and now at last cease from your *Vnguents*, *Sparadaps*, and *Cataplasmes*, which are tossed up and down in a confused manner, and approach unto the true Order of Curing.

## CHAP IX.

Moreover, there are other things different from the former, which do equally as well possess their proper *degrees*, of which sort are *Poisons*, in which the *Degrees* are even most specially to be observed, that they be not admitted into the composition of *Receipts*, according to their *Elementated Nature*; therefore in the first place the quantity of the *Poison* is to be look't into, and then the weight is to be prepared, and that by this Rule.

*Poisons* in their DEGREES.

1.

The Simples by themselves.

*Colcothar.*

*Allum.*

2. The

2.

The Reverberated things,

*Spirit of Iupiter.*

*Spirit of Saturn.*

3.

The Calcinated things,

*Tartarum.*

*Scissum.*

4.

Sublimated things,

*Arsenick.*

*Mercury.*

The other kinds of *Poisons*, as of *Spiders*, *Toads*, *Scorpions*, *Lizards*, *Serpents*, the lesser *Dragons*, and others, forasmuch as they are not *Ingredients*, I think good to pass them by, except *Tyrum*, or the *Tyrian Adder*, which shall be spoken of in its place.

Besides, there are some things which provoke the *Menstruaes*; wherefore in stopping the Months, the things most fitly appropriate shall be related, viz. amongst the other *Receipts*, like as the Nature or Order of their *Degrees*, according to the Prescription or Rule of the composition of *Receipts*. Moreover, there are things which repress *Humours*, and provoke *Vrine*: All these things, and what else is like them, are to be sought for from Experience and Concordancy. Thus much of the *Degrees*: As for what else may be desired in this place, daily use will declare: Now of the *Spagyrical Degrees*.

## CHAP. X.

BY the *Spagyrical Industry*, four *Degrees* do proceed forth in the same manner with the four Elements, which

I 2

which

which overcome the other Degrees in their quantity. Moreover, wheresoever the last Degree terminates or ceaseth, there the first Point in Spagyricall things, begins on this wise.

1.

The Oil of all { Herbs.  
Roots.  
Seeds.  
Oiles.  
Rozins.  
Gumms.  
Fruits.  
Mushrooms.  
Mosses. } By distillation.

2.

The Oile of the { Vultur.  
Dove.  
Heron.  
Crow.  
Pye.

3.

The Water of Vitriol [the Liquor or juyce of it.]	Viride.	Oiles of Metals.
Mercurial Water.	Viridity of Sals.	Liquors of Gems.
Oil of Argent-	Alluminous- Waters.	Potable Gold.
	Calcinated Oils.	Essence of Anti- mony.

4.

Oile of Chrystal.	The Tincture.
Oile of the Berill.	The Philosophers Stone.

All

All these things are hot; for the Spagyricall Degrees do take away the Elementated, and tend in their degrees above that which is Elemented. Wherefore, for the knowledge of these Degrees, a plenary and perfect Experience is requisite, that you may see the preparation of those things which descend, or go out of an Elementated thing, ( to that Degree ) wherein they overcome and transcend that which is Elementated.

The things which come from the Earth are of the first Spagyricall Degree, as out of the

Seeds of	{ Dill. Inniper. Cardamoms. Cloves.
	{ Henbane. Rhepantick. Angelica. Ostridium.
	{ Hebonys. Inniper. Saunders.

2.

The things from the Aire, are of the second Degree, as out of

Fruits of	{ Nuba. Ilech. Terniabin.
	{ Volatiles, or Birds { Phenix. Eagle. Dove.

3.

Things of the <i>VV</i> - ter are of the third Degree, as of	Metalls.	{ Gold, Mercury, Silver. Copper, Lethen, Iron. Lead. Tin. Fl. Etium.
	Gems, the	{ Saphy. Smaragdine. Ganate. Topaz Ruby. Iacynth. Ametist. Carralls.
	Mineralls	{ Marcasite Kakimia. Taik kealgar. Vitriols.
	Salts,	{ Alums. Salts.

4

Such as are from the fire } Beryll.  
claim the fourth Degree, } Christall.  
As of ————— } Arde, alias, Arles.

And those things that descend from the aforesaid  
four Elements, as from the Earth.

Aqua-vite, or                      Circulated water.  
Distilled Balsams.              Distilled liquors.

From the Air.

Distilled Birds. Tereniabin. Naba. Ilech.

From the Water.

Potable Gold. Liquor of Silver. Resolution of Mercury.  
Things Sublimated, Calcinated, Reverberated, Resolved,  
Congealed.

From the Fire.

Liquor of Christall. Liquor of the Beryll. Liquor  
of Ar at, or Aric.                      The



The Fourth

# BOOK

CHAP. I.

**E**VEN as I have earnestly commended in my former Books, those things which concern *Degrees*, together with the differences of them; so likewise in this place do I again commend unto thee the difference by this Rule. Those Herbs which are of a cold Nature, and of the Earth, are not universally profitable for all the Diseases of an hot Nature; nor on the other side, are such as be hot, for the Diseases of a cold Nature: From these things are gathered seven kinds of Diseases, and also seven kinds of Heats and Colds, of which sort ( amongst the other Members ) are those of the Heart.

This difference is to be even chiefly observed in the beginning of this Book, whereto is prefixed a title of the *Composition of Receipts*, that those things which the *Liver* wants, whether it be hot or cold, may be sought for from the same-like Herbs: So those things in which the *Brain* is defective, require their proper Herbs. Moreover, although the *Herbs* are generally either *hot* or *cold*, yet these *Herbs* that are for the *Spleen*, do nothing at all benefit the sicknesses of the *Reins*: Wherefore next to the knowledge of the *Degrees*, follows the difference of the *Herbs* after this wise.

I 4

CHAP.

## CHAP. II.

**Y**OU must know the difference of *Herbs*, thus: First of all the *Herbs* are divided into seven species, together with the rest of the Elements; and that according to the Order and Nature of the *Astrum*, or Stars, the which is, as well as these, put or digested into seven species or kinds: Besides, by the same account or reason that these receive a severofold division, by the same reason doth the body receive a severofold partition, and every of them do affect their *like*; as those things that are under the Sun are appropriated to the *Heart*, & are twofold: But those things that are under the Moon, to the *Brain*, and that in the degrees of both; those that are under *Venus*, heal the *Reins*; those things that are under *Saturn*, comfort the *Spleen*; those under *Mercury* defend the *Liver*; those under *Jupiter* do respect the *Lungs*. Lastly, the things that are under *Mars*, are referred wholly to accommodate the *Gall*. Besides, although the *Herbs*, together with the *Simple*, are not governed by the Planets, nor the Planets by them, yet is there existing a certain singular Dominion or Ruling in every Element, without the commixtion of another.

## CHAP. III.

**N**OW for the knowledge of those Elements which relate to the *Heart*, you are in the first place to observe, that whatsoever regenerates, is most friendly to the *Heart*, [O] as *Gold*, *Barym*, *Nuba*, &c. Moreover, whatsoever absumes or takes away *Phlegm*, by the intervening native fragancy of the thing, is referred to the *Brain*, [D] such as are the *Rose*, *Camphyr*, *Musk*, *Ambergreece*. Also, whatsoever quenbeth or appeaseth the blood, or makes it warm, serves for the *Liver*. [♀.] That which provokes

provokes urine & encreaseth the *Sperm*, serves for the *Reins* [♀.] that which conserves long life, is for the *Spleen*: [h] Whatsoever deoppilates or unstops, is for the *Lungs*: [u] The knowledge of these things consists in Experience, and rather in that which is of Philosophy, (that is of Regeneration) then that which is Medicinal, (that is of Diseases;) but yet that, which is born of, or proceeds from transmutation; for there, both the Philosophical Experience, and also the Medicinal, do concur, and so the proper and Genuine Diathesis, or Disposition of every thing is found out.

## CHAP. IV.

**T**HEREFORE the transmutation being known, which discovers and shews the seven Species both of Cold and Hot, tis to be observed, that whatsoever regenerates and expels that which is waxen old, and brings cleanness, and renders a thing whole, and so uncorrupt, is concluded under the same species or kind, whether it ariseth from the cold or the heat of the Elements. Moreover, whatsoever in transmutation consumes superfluous Humours, (as Salt takes away the Leprosie of the Moon) is a most present Remedy for the *Brain*. In this place you shall observe, that Herbs are not to be administered on this account, because they are *Lunar*: but because they reduce and constrain *Lunar* things into their own power: For, the *Brain* is by no means healed by *Silver* or *Luna*, but rather by those things which contend and fight with these: Also, whatever fortifies or strengthens against Rust or Putrefaction, and conserves things in essentiality, (as those fix things which are found out in the transmutation of Metals) doth by the same reason conserve the *Spleen* uncorrupt; to whatsoever resolves a Substance, or a body into a Liquor, comforts the *Liver*, and expels that which is repugnant. But whatsoever

whichever doth resolve so far, as to separate con- cretes one from another, is imputed to the *Lungs*, such as are the *Alkali* in *Tia*. Last of all, Whatever prepares things, and renders them fit for encreasing or augmen- ting of transmutation, such as are the conjunctions of *Arcana's*, is to be made use of even in the chiefest or first place. As for these things, seek the experience of them out of the transmutation of Nature; Nor do not (in the interim) tire or weary out your whole life time, with your pittiful and deplorable *Degrees*, nor in those cold, feeble descriptions of *Herbs*, which the unfavoury, and unprofitable Books are full of, for these things are not assistants and helpers, but are rather tyrannical and full of cruelty against the *Lungs*.

CHAP. V.

Moreover, this which follows will declare in what order or manner the seven aforesaid species or kinds, are found to be in the four Elements, *viz.* what is of the *Earth*, of the *Ayre*, of the *Water*, and finally, what is of the *Fire*; by the description of which, thou shalt judge of the manner of composing Receipts, and that on this wise.

Such things as are from the *Earth*, and are of an *Hot Nature*.

♁ The Brain.	☉ The Heart.	♀ The Reins.	♁ The Liver.
The <i>Viridity</i> of Salt.	The <i>Essence</i> of <i>Bawm.</i>	The <i>Correction</i> of <i>Sives.</i>	The <i>Liquor</i> of <i>Brassatella.</i>
the <i>Liquor</i> of <i>Vitriol.</i>	The <i>Quintef-</i> sence of <i>Gold.</i>	The <i>Essence</i> of <i>Satyrion.</i>	Of <i>Manna.</i>
the <i>Liquor</i> of <i>Lunaria.</i>			Of <i>Zilo-aloes.</i>

♁ The

♁ The Spleen.      ♃ The Lungs.      ♂ The Gall.

The *Mysterie* of black *El-* labor.      An *Extrac-* tion from the *Lungs.*      The *Quintef-* sence of *Ce-* londine.  
Of *Valerian.* From *Vsnea.*  
Of *Vervain.*

Such things of the *Earth* as are of a *Cold Nature*.

Brain.	Heart.	Reins.	Liver.
<i>Essence</i> of <i>Geloen.</i>	The <i>Matter</i> of <i>Laudanū</i>	<i>Materia</i> <i>Sintorum.</i>	The <i>liquor</i> of <i>Sene.</i>
<i>Essence</i> of <i>Anthos.</i>	The <i>Matter</i> of <i>Pearls.</i>	alias, <i>Stin-</i> corum	Q. of <i>Blood.</i>
alias <i>An-</i> thera.	The <i>Matter</i> of <i>Saphyrs.</i>	The <i>matter</i> of <i>Lettice-</i> seed.	Q. of <i>Ga-</i> mandrea.
			Q. of <i>Cicho-</i> rea.

Spleen.	Lungs.	Gall.
<i>Compositio</i> <i>Cand.</i>	The <i>Matter</i> of <i>Dew.</i>	The <i>Compositio</i> of <i>Agresta,</i> (or <i>Ver-</i> juyce, <i>viz.</i> the <i>juyce</i> of unripe <i>Grapes.</i> )
<i>Confectio-</i> <i>Dubelleleph</i>	The <i>Matter</i> of <i>Sulphur.</i>	The <i>Compositio</i> of <i>Balau sium's,</i> or <i>Pomegranate flowers.</i>
	The <i>Matter</i> of <i>Ologan.</i>	

CHAP.

whatsoever doth resolve so far, as to separate contraries one from another, is imputed to the *Lungs*, such as are the *Alkali* in *Tia*. Last of all, Whatever prepares things, and renders them fit for encreasing or augmenting of transmutation, such as are the conjunctions of *Arcana'es*, is to be made use of even in the chiefest or first place. As for these things, seek the experience of them out of the transmutation of Nature; Nor do not (in the interim) tire or weary out your whole life time, with your pittiful and deplorable *Degrees*, nor in these cold, feeble descriptions of *Herbs*, which the unsavoury, and unprofitable Books are full of, for these things are not assistants and helpers, but are rather tyrannical and full of cruelty against the *Lungs*.

CHAP. V.

Moreover, this which follows will declare in what order or manner the seven aforesaid species or kinds, are found to be in the four Elements, viz. what is of the *Earth*, of the *Ayre*, of the *Water*, and finally, what is of the *Fire*; by the description of which, thou shalt judge of the manner of composing Receipts, and that on this wise.

Such things as are from the *Earth*, and are of an *Hot Nature*.

D	☉	♀	♁
The Brain.	The Heart.	The Reins.	The Liver.
The <i>Viridity</i> of Salt.	The <i>Essence</i> of <i>Bawm.</i>	The <i>Correction</i> of <i>Sives.</i>	The <i>Liquor</i> of <i>Brassatella.</i>
the <i>Liquor</i> of <i>Vitriol.</i>	The <i>Quintessence</i> of <i>Gold.</i>	The <i>Essence</i> of <i>Satyrion.</i>	Of <i>Manna.</i>
the <i>Liquor</i> of <i>Lunaria.</i>			Of <i>Zilo-aloes.</i>

h The

h The Spleen.      ♃ The Lungs.      ♂ The Gall.

The *Mysterie* of black *El-lebor.*  
Of *Valerian.*  
Of *Vervain.*

An *Extracti-on* from the *Lungs.*  
From *Vsnea.*

The *Quintessence* of *Cel-londine.*

Such things of the *Earth* as are of a *Cold Nature*.

Brain.	Heart.	Reins.	Liver.
<i>Essence</i> of <i>Geloen.</i>	The <i>Matter</i> of <i>Laudanū</i>	<i>Materia</i> <i>Sintorum.</i>	The <i>liquor</i> of <i>Sene.</i>
<i>Essence</i> of <i>Anthos.</i>	The <i>Matter</i> of <i>Pearls.</i>	alias, <i>Stin-corum</i>	<i>Q.</i> of <i>Blood.</i>
alias <i>An-thera.</i>	The <i>Matter</i> of <i>Saphyrs.</i>	The <i>matter</i> of <i>Lettice-seed.</i>	<i>Q.</i> of <i>Ga-mandrea.</i>
			<i>Q.</i> of <i>Cicho-rea.</i>

Spleen.	Lungs.	Gall.
<i>Compositio</i> <i>Cand.</i>	The <i>Matter</i> of <i>Dew.</i>	The <i>Compositio</i> of <i>Agresta,</i> (or <i>Ver-juyce,</i> viz. the <i>juyce</i> of <i>unripe Grapes.</i> )
<i>Confectio</i> <i>Dubelteteph</i>	The <i>Matter</i> of <i>Sulphur.</i>	The <i>Compositio</i> of <i>Balau sium's,</i> or <i>Pomegranate flowers.</i>
	The <i>Matter</i> of <i>Ologan.</i>	

CHAP.

## CHAP. VI.

Such things of the *Ayre*, as are of an *hot Nature*.

The *Brain*, *Heart*. *Reins*, *Liver*. *Spleen*, *Lungs*, *Gaul*:

*Nuba*. *Ilech*.  
*Cymona*. *Hallereon* *Thereniabin*.

Such things of the *Ayre*, as are of a *cold Nature*.

*Halcyon*, or  
the *king-fishes*. *Ilech Crudum*. *Arles Crudum*.

## CHAP. VII.

Such things of the *Water* as are of an *Hot Nature*.

The *Brain*. The *Heart*. *Reins*. *Liver*.

The *Oyl* of *Mercury*. *Aurum*  
Of the *D*. *Potabile*.  
The *Essence* of *silver*. *Liquor* of  
The *Essence* of the *sixth*, *the Sun*.  
that is, of *Venus*. *The Oyl* of  
*Saturn*. *The Q. E.*  
*Flos* of *Venus*.  
The *Essence* of the *sixth*, *The Q. E.*  
that is, of *Venus*. *Flos* of *Venus*.  
*The Mystery* of *Mercury*.  
*The Mystery* of *Antimonie*.

*Spleen*.

*Lungs*.

*Gaul*.

The *Magistry* of *Asphaltum*.  
*Rubedo* de *Nigro*,  
or the *Red* of the  
*black*.  
The *Flos* of *Jupiter*.  
The *Extraction*  
of *Tin*.  
*Talk Resolved*.  
*Crocus* of *Mars*.  
*Topazius* *eferto*  
(or the *Topaz* out  
of *Iron*).

Such

Such things of the *Water* as are of a *cold Nature*.

*Brain*.

*Heart*.

*Reins*.

*Liver*.

The *juyce* of  
the *Amethyst*.  
The *Liquor*  
of *Granat's*.  
The *composi-*  
*tion* of *Gems*.

Both *Mar-*  
*casies*.  
*White*  
*Talke*.

The *Tin-*  
*cture*.  
*Lapis* de  
*Physico*, or  
the *Philoso-*  
*phers Stone*.

The *spirit*  
of *Saturn*.  
The *Essence*  
of *Lead*.

The *Spleen*.

The *Lungs*.

The *Gaul*.

The *Mystery* of  
*Mercury* *coagu-*  
*lated*.

The *Flos* of *Crude*  
*Jupiter*.

*Ferrugo* de *Quin-*  
*to*, or the *rust* of the  
*fish*, viz.  $\text{♁}$ .

## CHAP. VIII.

Such things of the *Fire*, as are of an *Hot Nature*.

The *Brain*, *Heart*, *Reins*, *Liver*, *Spleen*, *Lungs*, *Gauls*.

*Nostoch*. *Calidum*, or hot *Nostoch*.

Such things of the *Fire*, as are of a *cold Nature*.

*Arcana's*, of *Christall*.  
*Magistry's* of *Beryll*.  
*Liquores Citroni*.

CHAP.

## CHAP. IX.

THE *Degrees*, and the species or kinds of the *Degrees* being known, then at length attempt the composition of Receipts, according to the prescription of the following Rule. Like as there are four Elements, so four sorts of Receipts are to be prepared; thus: *Viz.* Some kinds of Diseases there are which affect *terrene* remedies; other some desire *Aereal*; others require *Aquous*, or *Watery*; and others *Ignious*, or *Fiery*. First of all therefore, the sicknesses or distempers are to be taken notice of in the aforesaid seven Members, *viz.* Amongst, or to what Elements they have relation; for, thencefrom are the Simples to be taken with which you would prepare a compound, according to the reason and order both of the *degrees*, or species and kinds of them; therefore in Elementary sicknesses, (suppose in earthly ones) the Compound is not to be prepared higher than *its Degree*, but is to be left in that self-same *Degree*. The like is to be understood in *Aereals*, that nothing of the other Elements is to be thereto admixed. After the same manner are you to judge of the other Elements, as of the *Water* and *Fire*. But that you may accommodate and proportion the several sicknesses, to the several Elements, this is the Work, and this is the Labour: For from thence happens that common Error which oftentimes buds forth in the *Gout*, in Paralytical Diseases, and others of that kind, because of the preposterous and rash order of Healing, which unskilful men set upon; An example you have in the *Epilepsie*, the species or kinds of the *Epilepsie* are subjected to the Element of the *Water*; wherefore 'tis to be healed by those things which are called Minerals; and thus are you to judge of the rest.

CHAP.

## CHAP. X.

AS for the general Rules of the composition of Receipts, take them thus: All such Receipts as are to be prepared for Elemental Diseases, do consist of six things, whereof two are of the Planets, two of the Elements, and finally, two of the Narcoticks. Although they may be composed of but three, so as that but one of each may be taken; yet *these* are more infirm and weaker than those that are to be admitted and used to the order and reason of Healing. But to return to my former sayings, there are two (I say) which consist of the Planets on this account, because they unite, commend, and correct the Medicine: two of the Elements, that the *Degree* of the sickness may be overcome. And lastly, two of *Narcoticks*, for this reason, Because the four aforesaid parts are too weak to prevent the critical day, and to expel the Disease before the *Crisis*. Wherefore in this place of Compositions, you are chiefly to observe that you prevent the *Critical* day: such Receipts therefore as are thus prepared, are very fitly available in acute, very acute, and the most acute Diseases, the which Receipts thou must make use of on every hand.

## CHAP. XI.

LASTLY, as for the *Weights*, observe the following Rule. In the first place note the *Degree*, least that the *Degree* be vanquished or exceeded by the Medicine, and whether it agrees and squares with its proper *degree* on every part; but so order it, that these threefold species or kinds do not corrupt or hurt one another: Next to those things, dispose of, and frame your *Weight* by this Rule: First of all, such things as are of the *Planets*, reduce to four parts in the Receipt; such as are of the Elements



lements, to three parts; such as are of *Narcoticks*, to one part: And that my Advice may be the more clearly evinced, I will address my self to those compounds which are composed according to this manner of preparation, and that on this wise: Take the Essence of the *Planets*, the *Elementated Essence*, and finally, a pure *Narcotick*: Otherwise, if the *substances* are admitted into the *Weights*, the Receipt becomes depraved: For this composition is not to be made of the *multitude* of Grasse or Herbs (according to the prescription of the Catarractists, or blind Doctors) but rather of the *Naive Virtues*. Thus much for the Composition of Receipts in general; but as for the order and reason of composing and fitting the several Receipts, for the several Diseases, that shall be declared in the fifth Book.

## THE FIFTH

## B O O K E.

## CHAP. I.



First of all, in the description of Receipts, divide the Disease into four species or kinds, then refer or reduce these species into the four Elements; and that degree which offers it self, do thou take, and proceed by the following Rule. Moreover, if there should happen a transferring of the Disease from one degree unto another, take the same degree; for thus are healed the sicknesses of the first degree, which are of the *Earth*; of the second degree, which are of the *Ayre*; of the third, which are of the *Water*. And as for the

that which attaineth to the fourth degree, it must be healed by the *Tincture* only; otherwise there is nothing that can be profitably used in this place. Besides, although I have in the former Book prescribed, that a Receipt should be prepared with six parts, yet can it be done with three parts, or the former ones may be doubled, and so may be twelve in all: or it may be thus described: Take of those things which are of the *Planets*, four; those of the *Elements*, two; of *Narcoticks*, one; but so, that you may withall (according to the order of this Description) dispose of the *Weight* on this manner: Take of those things that are of the *Planets*, four drachms; of *Elementated things*, three drachms; of *Narcoticks*, one drachme. For thus stands the business, *viz.* in the *Weight*, and not the *Number* of Simples. Again, the force and virtue, and consequently, the effect of those things that are admitted into the description of this Receipt, hath its relation to the *Dose*, (or *Endowment*) and not to the *Weight*, nor to the *Receipt*: as for instance, In those things which are of the *Planets* thou must perceive that there is a greater energy or power, then in the *Elementated things*; but this is from the *Dose* or giftedness, & not from the *Weight* or *Receipt*: Wherefore the above-measure is to be observed. Last of all, In this place is requisite a greater knowledge of the Medicinal *Art*, *viz.* that you set not upon the way of healing before the time, but rather handle your affairs so discreetly, that where need is of purgation, there purge; where need is of healing, there heal; where of consolidation, there consolidate, on this manner as follows.

## CHAP. II.

AS for the composition of Receipts which are prescribed for *Laxatives*, there are two things needful which are to be ordered against the *Laxation*, the one

to comfort, the other to mitigate; and being thus ordered, this description of Receipt is void of all danger: First of all therefore, wee'l speak of that which belongs to comforting.

Take *Spices, Cinnamon, Cloves, Nutmegs*, and others of that kind: But for that which appertains to *Mitigation*, take *Anodynes*, and let them be the least in *Weight*; and by these two things are those other (how many soever they are that are in the Receipt) corrected: Nor is it in this place needful to observe this difference, *viz.* What purgeth *Choller*, or what purgeth *Phlegm*, but rather Experience is to be look't into, as to what is beneficial, according as is mentioned in the manner of healing: For the consideration of *Purging* is the greatest thing of all, which a skilful Physician ought to observe.

### CHAP. III.

**N**OW follows an Example in *Laxatives*: Those things which provoke to *Vomit*, are thus described: Take of *white Ellebor*, one drachm: *Cinnamon and Nutmegs*, of each half a drachm: the *Juyce of Thebaicum*, one scruple: This description shews both the *Weight* and the *Nature* of *Vomitives*, which do also purge by stool on this manner: Take of *Vomitives* one part, of *Comfortatives* as much; of *Thebaicum-Juyce*, a third part of the *Laxative simples*; then order and digest them according to the manner of confection, & administer them according to the proportion of their gistedness: Or do on this wise. Take of *Mithridate*, and *Rob de Ribes*, of each half a drachm; the *Juyce of Poppy*, one scruple: *Precipate* one drachm, make them into a form: Or on this wise. Take of *Catapuitia*, *Tythimal*, *Ellebor*, of each one scruple: of *Annise*, *Venuel*, *Crocus Martis*, and *Terra Sigillata*, of each 15. Granes: the *Juyce of Thebaicum*, of *Poppy*, and of *Henbane*, of each

seven

seven Grains, dispose them into a form: But if the *Vomitives* do not operate by stool, (alias, but if they operate by stool, and not as *Vomitives*) such as are *Rubarb*, *Colloquintida*, and others of that kind; take those which are the most efficacious *Laxatives*, and that consist in the *third Degree*; join them to *Comfortatives*, and to a sixteenth part of *Narcoticks*; on this wise. Take of *Scammony* one Drachme, *Species of Gems and Diamosciis*, of each half a Drachm, of *Opium* half a scruple; Mix them to a form. The like is to be judged of *Rubarb*, and the rest. Furthermore, if they reach to the *second Degree*, adde a twelfth part of *Narcoticks*, as 'tis customary to do in *Turbith*, and *Hermodactils*, and the rest of that kind: But if they are of the *first Degree*, then alter nothing, but so conjoin them with *Comfortatives*, so as advisedly to consider whether or no thou wouldst have them cold or hot; Prepare them with the *Comfortatives*, after this manner.

Take of *Diagridium*, *Agarick*, and *Sombred*, of each one scruple; of *Red Corrals* one Drachme; of *Opium* one Scruple: Or else thus. Take of *Vomitives* and *Laxatives* together, yet so as that their own weight may be preserved on both sides; and so double the Receipt, then mix it to a form.

### CHAP. IV.

**I**N *Cures*, (whether before or after Purgation) the Receipts are described according to the *Physica Part* and knowledge on this wise: First of all place each of them in the *first Degree*; If therefore the Disease be transmuted from the *first degree* into the *second*; from the *third* into the *fourth*, do accordingly. In the *jaundice*, Take of *Locust's* one Drachme, of *Centaury* 2 Drachmes of *Resbolæ*, alias, *Rebisolæ*, three Drachmes: Mix them according to the Prescription of Experience with the ad-

dition of Wine; then administer it by way of a Potion: Now, if by such a Receipt the Patient be not cured, then seek into the *second, third or fourth degree*, and according to the manner of my Prescription describe thou the Receipt.

Therefore, there are three things to be considered of, in the Composition of Receipts, *viz.* the Specifick of the *Planets*, as *Latusci*, that is, *Moufear*: Then the *Elementated* things of Nature, as *Centaury*, and finally, *Narcoticks* as *Resibolæ*, *Opium*. Moreover, although *Centaury* doth more fully operate then the *Elementated* things; yet notwithstanding experience requires this: But whereas the *weights* doth not agree with the Rule in the present Receipt; the cause of it is the now spoken of Experience, which composeth the Receipt from its own nature, and not from the Rules: So likewise in *Feavers*, Take of *Nettle* one *Drachme*, of *Crabs* half a *Drachme*: of the juyce of *Thebaicum* one *scruple*: But such as do follow the Rules, have the same Proportion with the former description, which consists of six Parts or more: But I would rather have Experience, then that bare painting of such mens writings as study Rules only.

#### CHAP. V.

**I**N the falling sickness, where the Receipt hath need of a Composition in the *third degree*; there a Compound hath no place, but a Simple onely is to be administered; as by the spirit of *Vitriol* and others of that kind. In the *first degree*, the Receipt is to be described according to the prescription of the *first degree*, according to this advise. In the *Palsy*, Comfortatives are to be administered by themselves, as *Aqua vite*, the *Essence* of *Lavender*, *Aurum Potabile*, the *Liquor* of *Gems*, and others of that kind: so in the *fourth degree* is the Rule to be observed. Moreover, if there happens a twofold need

or

or use of Medicine, *viz.* within the skin, and without it, as in the *Palsy*, then administer also duplicatly to the *Paralitick*, and *contracted*, *Inwardly*; according to the aforesaid manner; but *outwardly*, a Balsom, according to Experience, even as the manner of administration is. But those things which are made for a Balsom, take on this manner: First of all, take onely those things which are of the *Planets*, and do not look after either *Elementary* or *Narcotick* things: As in *Contractures* the highest Experiment is the *specificum* of *Serpentina*, then also the fatness which is extracted out of *Ebony*, men, *Turpentine*, *Oile of Nutt*, *Oile of Guaiacum*, and others of that kind. Now by this account there are innumerable things which follow Experience, and not the rules; For those kinds of Diseases are better to be healed by such things as are found out by long and daily use, then by Canonical Receipts.

#### CHAP. VI.

**I**N *Incar natives* both Experience and Rules are to be observed on this manner: Diligently and exactly inquire whatsoever is of the *Planets*, and withall in what *degree* it accords with the *Incar natives*; then the order of making the Composition, as the following Receipt in the Fractures of Bones doth demonstrate.

Take of *Comfrey*, *Aristolochia-Rotunda*, *Serpentina*: of each one pound. Moreover, although besides this, there are infinite ways mentioned for the healing the fractures of the Bones, yet notwithstanding; whatsoever is here adhibited, besides what hath been said, doth hinder and impend the present order of Healing: Nor do I judge it fit silently to pass over in this place, the various and many kinds of *Consolidaes*, as also the known things of the *Serpentina's*, and those that are unknown; & therefore they shall not be rehearsed by me, because they do

K 3

nothing

nothing at all impead the Weight, but are referred unto the same, according to the prescription and Rule, without respect of either Heat or Cold, which do corrupt and mar the description of the Receipt: But in *Wounds* observe the following way of composition. First of all, Collect into one whatever are of the *Planets* and *Wounds*, each according to Experience, thus: Whatsoever is of a *Crude Balsam*, bring to an Oile by extraction, and that too, in an equal Weight, without any addition, either of Heat or Cold, so that thou maist abide, or depend on *Specificks* alone: thus *Gums* must be dealt with all in *Emplasters*, or *Apostolick Vnguents*, and let them be, (*alias*, unless as far forth as they be) a sixth part with reference to the other species, and the rest, five parts be of species, & the body of these things hath four weights: But as to a *Vulnerary drink*, 'tis referred unto *Weights*, according to Experience, and that too, more intently, or more remissly, on this wise: Take of *Pyrola* two handfuls, *Pervinca Diapensia* ana. one handful; *Agri-monia*, one handful and a half: Now if any thing shall be more excellent, forsake others, and cleave to them. Lastly, although there are many things which are desired in this place concerning the Receipts for *Wounds*, yet without Experience, which is the Mother of Receipts, they cannot be comprehended in a Rule.

#### CHAP. VII.

IN the description of Receipts for *Aposithumes*, you must first of all observe, that those things which we have mentioned in the former Chapter amongst the Receipts for *Wounds*, are not to be here at all admitted: But besides those things which are of the *Planets*, the *Elementary* are also to be considered, that both of them may agree: Besides, the Receipts being so disposed, nothing of those things which putrefie, or do purge and cleanse

leanse in the place, or locally are to be added thereto: of which sort are *Maturatives*, and *Lukasives*; But the order and nature of this Receipt is thus, that *Gums*, *In-carnatives*, and finally such things as are of the *Planets* are to be digested into the under written weight, viz: there must be one part of *Gums*, of *Incar natives* threes and of those things that are *Planetary*, the other two thus. Take of the *Gums Edellium*, *Ammoniacum*, *Galbanum*, *Opoponax*, of each two Drachms: of *Franckincense*, *Myrrh*, *Mastich*, *Mummie*, *Aristolochia-rotunda*, *Aloes Epatica*, ana. half an Ounce: *Flos Aëris*, *Cinnaber*, *Ceruse*, *Camphire*, of each half an Ounce: All these bring into one body in *Litharge* build, or *Minium*, or only wax, with an admixtion of *Colophonis*: And after this manner digest or order the *Emplasters* of common *Ulcers*, and *Apostems*. Lastly, that the aforesaid things may have the form of an *Emplaster*; take both *wax* and *Turpentine*, and that according to experience.

#### CHAP. VIII.

IN *Æstiomēna's*, or *Cancorous Ulcers*, as the *Serpigo*, *Nelimitangere*, and others of that kind, there are three ways of Composing Receipts, to be observed: The first proceeds from the virtue of the *Planets*, and heals all *Ulcers* without the addition of any other thing. Such as is *Brassatella*.

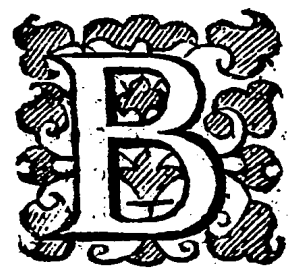
The second is, of those things which are prepared by Medicines that make an *Eschar*: The third is made out of the Medicaments of *Precipitate*. The Receipt for the making of an *Eschar*, is thus described: Take of the *Eschermaking Medicines*, one part: Of the *Water of Brassatella* four parts, use that same water. Another is thus: Take a sixteenth part of *Precipitates*, and mix it with the *Vnguent* or *Emplaster Apostolorum*, and administer it. Although these things stand thus, yet are they nothing else but a

Mercurial Statue (or Representation) of those things which Experience clearly shews, & is that, *viz.* Experience, which I would have you highly esteem of, that so you may perfectly know the proper and native force of every thing, and desist from your own present Experience, which is very barren and lean, yea none at all in comparison of him, who like the *Lacedimonian Apollo*, hath four Eares.

## THE SIXTH

## B O O K E

## CHAP. I.



**B**Vt in the description of the Doses, or Guistednesses; besides those things which we have treated in in the five former Books, as far as concerns the Complexions, and consequently the *Ares* it self, that universal thing, is to be known, which is to be approved of by the nature, *viz.* of that thing, the charge whereof the Physitian takes upon him; for this alone, as is even ocularly proved, ought to be considered in the doses or Guistednesses. First of all therefore, you are to observe, that every Guistedness, doth (according to its property and true *Ares*) consist either in hot or cold; where also you are to know in the preparing of Receipts, that, as with relation to the Dose, or Endowment, neither moist nor dry is to be considered: For, as in the beginning I have demonstrated that there are

are but two Complexions only: So also there are but two Guistednesses onely: For whosoever shall well know, the degree of heat or cold, he also shall not at all be ignorant, that to it, not onely the dry and moist thereof are joined, but also the dry-resolved, & the moist-coagulated.

Besides, thou must likewise know, that in hot and dry there is not at all either an *Arcanum* or *Aniadus*; For as much also as there is no Disease riseth up that requires onely one of these: The sum or chief thing is in hot and cold; for that *Diathefsis*, or disposition, bears rule either in hot or cold; & this is the alone Inclination of, or thing requisite unto, every Disease, *viz.* that onely either of the two be observed by the Physitian, be it either hot, or be it cold, but every degree is the *Dosis* of its Disease. Therefore also from the degree must the *guisted-property* be taken, the which may be understood by a Comparison of the fire, which hath but one onely degree, and yet that degree is abundantly sufficient of it self alone, to consume its contrary: and this now is according to heat.

In like sort, all Ice hath one degree, sufficient to make a member cold, and that is according to cold. In like manner, every Disease hath its degree, neither more nor less; even thus also is there a *guisted-property* against every Disease. After the same manner, *Pepper* and *Cassia* have their endowments related to *Pepperine* and *Cassian* Diseases, as I may so speak: But there's another Disease which requires its dose from the fire. *Sperniola*, and *Camphire*, have one degree, and the Diseases which relate to the *Persian* fire, do possess the same degree: Thence it comes to pass that *Sperniola* and *Camphire*, are the Doses of the same. Again, you are to know, that the things of nature are not so aliko graduated as Diseases are, as in relation to the Dose or Guistedness, but each thing hath its degree equal to its Disease: and this is the degree of Doses.

## C H A P. I I.

**M**oreover, because there's but one *degree* onely, nor is any thing (as well in heat as cold) of an higher Gradation then another; 'tis therefore assuredly, a chief thing to find out the *Dose Equality*: But in the things of Nature, and in Diseases, the *degree* of both of them is to be one and the same: Nor indeed is any Disease so bad, but the *degree* of the Medicine thereof is higher: For no Disease can be made (or chance to be) worse, unless it be in reference to the Nobility of Nature.

But now for contriving or administering the *Dose* in these Diseases, the power or abounding-quality is to be considered of on both sides: From hence therefore take the *dose*. The power or copiousness of the Disease will also abundantly shew thee the copiousness or plentifulness of the *Dose*. 'Tis therefore behoveful for a Physician to know what, and how much *Weight* the Disease is loaden withall; for so much *Weight* of Medicine doth the *dose* likewise require; and therefore you are to observe that the *Weight* is to be administered, and not the *degree*, for herein is placed the chief foundation or rule of finding out every *Dose*. This now must proceed from out of the number, and not out of the body of those things, therefore the first or chiefest thing is this, *viz.* that the *Ares* of the *Microcosm* cures it self, and not the administered Medicines: For as soon as ever the Disease shall be brought to equallity, it doth presently follow that Nature her self cures what is contrary unto her: Therefore you are to know, that every *Dose* is not to be used beyond that aforesaid number that is taken from the Disease: For there are 24. *Lots* contained in Nature her self, in which number the Medicine it self must likewise be taken, that so it may attain and reach to each Number: The same is to be taken out of the Anatomy of

of Nature: For (as I may so say) there are herein 24. Minutes of Diseases, so are there twenty four *Lots* in Medicines; and therefore by those twenty four Minutes, and so many *Lots*, must every Physician know how to administer his Medicines, that so he may bring in an equal Number (on both sides) into the *Microcosme*; this done, the virtue of Nature is such, as to cure the sick: Therefore 'tis worthy observation, how that it very often happens, that very many (though their Disease be dead or extinct) are nevertheless, as yet, much like to those that are sickly, and that for this reason, because the virtue or power of Nature it self, agrees not as 'twere, in a universal *Harmony*, and therefore cannot exhibit or perform the Office of a Physician: from the defect whereof, and not from the Disease it self, doth death befall.

## C H A P. I I I.

**B**ut (to speak on of the 24. Minutes) you are to note, that in these Minutes the highest or chiefest *Equality* as well of Nature, as of the Disease, doth consist: and here observe, that a complexionated Disease doth divide it self, and doth partly descend, and also partly ascend from one, even to twenty four: and that not because 'tis onely one Disease, but as many as be the Diseases, so many different Minutes be there; the faculty also, or power of Complexions, doth contrariwise ascend from the supreamest, even to the twenty fourth: [*alias*, doth descend from the supreamest, to the lowest.] Hence therefore is such, and so much ignorance risen in the Physician, that he can't know the Disease in its Minutes, save onely by the *Dose*: Neither do we intend, or is it our meaning that any Disease consisting in the third or fourth Minute, can advance or encrease it self; but rather, this alone must be understood, that there are twenty

twenty four Lots out of which the Dosis doth proceed: As for example, In the *Caducus*, or Falling-sickness, there are twenty four Minutes, the which do require even so many Lots; and yet notwithstanding, 'tis but one onely Disease, or species and kindes of that-same Disease, and therefore to find out the Dose, the Theoretical part, can't exhibit or afford it you, but yet Experience can: For the *Composed Dosis* doth proceed from Nature, as 'twere Hereditarily, and must therefore be preserved and administr'd according to nature; and that according to the Dose of Experience. But now, seeing that this same thing must be referred to experience, you must in the first place understand whether or no the *Anatomy* of that *Dose* doth well or truly agree with the *Anatomy* of the disease; whence it follows, that in this 24th. Number, each disease affects or requires its own proper *Dose*, & to ascend even to an *Equality*: but beware that thou dost not transcend or exceed this Number; for verily 'tis the office both of the nature of the *Microcosm*, and also of the external Elements, (when they have an agreement, or are harmonious in the body) to afford and cause Health: And that Conjunction is in like manner as *Cinnaber*, which is too too much graduated. Therefore in that kinde of Elementated exaltation, they afford, or give their own exaltations to the virtue of the *Microcosm*: And so the first Grane, [ *alias*, that which at first is but a Grane ] passeth into a scruple, a drachm, and Lot, and some Granes amount unto a pound, some also into a greater quantity, *viz.* Into a *Kist*, and other some also, into talents.

#### CHAP. IV.

**H**itherto we have spoken of the virtue of a thing, and of Nature; but now the case is altered, if there shall be either a putrefaction, or superfluitie, or *Sydenocha*,

*nocha*, the dose of which is to be thus administr'd: For such like *Sydenochas* must be prevented by *Laxatives*, and that on this wise, that every *Laxative* be accounted for *Resolutive*, and therefore must you take your dose from the *Resolution*, and not from the *Laxation*, or *Laxative* property: For if you shall take, or derive it from this, there will presently be such a change in a man, as can never be done by the other. Withal, 'tis expedient for ye who are Physicians, well to know or distinguish a *Resolution* presently, and at first sight, that so with your dose composed of this, ye may purge innocently, without any hurt; the which knowledge must be on this wise manifested, *viz.* Whatsoever resolveth it self into a *solid Water*, consists of ten Grains: But whatsoever resolves it self into a *perfect Resolution*, consists of six Grains onely. But if it abide together with the *Material Substance*, it contains onely three Grains. Moreover, that which in it self, before its resolution, passeth into *Putrefaction*, and from hence declines into a *solid Vegetable Substance*, challengeth to it self the fortieth Grain: But if it shall abide in *Putrefaction*, or else putrefie after the *Animal Resolution*, then it possesseth the Eighty third Grain: But that which abides in its Own Essence, and conserves inseparably in it self, the *Crude Substance* of both Sex is extended, and reacheth even to an Ounce: And if it descend of the *Matrix* of the *Aire*, it obtains the double of the number: But if from the *Matrix* of the *Water*, then it gets it self the treble of that Number: If of the *Fire*, then the dose doth now come to half the Weight. Wherefore observe here, such things as are needful for *Laxation*, *viz.* Some dissolved things that proceed from things coagulated, do even purge in half the dose. So likewise is it with solid, to solid things: But some things do loosen from the propriety of another *Resolution*, as *Manna* purgeth by a virtue which it resolves every dry thing by, and *Siler* doth the contrary. Now *Harmel*

loosens from a conjunction or affinity. Therefore 'tis to be noted from all these things, that a *Purgation* is nothing else then (as 'twere) a certain *Tincture*, but yet void of any shew of colour, the which resolves even *Minerals*, and dissolves even *Tartars*, like as *Anatomy* in its parts demonstrates the same: Whereas therefore 'tis a certain *Tincture*, we are necessarily constrained to consider of, and to heed *Resolution*, and what it is that must be resolved, or what assumes the *tincture of Resolution*, and what things of the *Resolutive Matter* do necessarily appear in the *Microcosm*.

#### CHAP. V.

**N**OW as to *Relolline* and *Cheronian* properties, they are to be understood thus: That which doth disorderly (by force) overcome the other part, according to the nature of the *Iliaster* thereof, must be onely a *Relolline Iliaster*, and therefore such a thing proceeds not from *Equallity*, but doth by force, get above *Equallity*. Nor doth this proceed from the nature or disposition of the *Microcosme*, but rather from the property of the *Ares*, from whence also the *Iliaster* is derived, which doth forcibly drive away the Disease, and that by the virtue of both Natures, the which you are to understand thus, *viz.* That here the *twelve Granes* are to be divided according to the *number of the Dose*. And now the *sixth Grane* is the beginning, or first; the other *six Granes* exhibit or resemble *equallity*: But now in the *Cheronians*, you must number from *One*, even to the *Sixth*; nor are you to proceed farther, forasmuch as the half part of this, *viz.* that part which is from *six*, even to *twelve*; for the *Cheronian* and *Relolline* property do assume or choose their *middle* in the *sixth number*, but yet each of them with their own proper *Iliaster*: Although such *Doses* may be brought above *equallity*, from the

the virtue of the *individual Iliaster*, the which is able (in like manner as a certain *Crocus*, or *Saffron*) to perfect its own operation.

#### CHAP. VI.

**M**OREOVER, as to what is requisite to be known concerning the *Doses of Arcanaes*, of *effayed* and *Essentiated* things; of *Specificks*, and other such like, 'tis on this wise. *viz.* The *Dose* must be taken out of the *aforesaid Granes*; and then 'tis convenient that there be added thereunto, an *Effayed*, and an *Essential*, an *Arcanum*, together with a *Specifick*, of an *equal* virtue and *Complexion*, and that on this wise, *viz.* that the virtues of the *Arcanaes*, be (as 'twere) heaped up above the *Equality of Diseases*: For although according to the variety of the *Species* or *Sorts*, there be a *peculiar* and proper *Dose* or *Guistenedness*; yet notwithstanding, the *Dose* is nothing of hindrance in that place. Therefore consider again what damage may ensue thereby; as for Example, if an *Arcanum* shall have been powerfully administered, and some detriment should happen to arise hence-from, either in the *Paroxysm* or *fit*, or in any other manner: or if a former old Disease should be stir'd up, or some other new Disease bud out, thou must not therefore presently ascribe it to the virtue or efficacy of the *Arcanum*, but rather consider well beforehand, the properties of that body in which such a like *Arcanum* is posited: for 'tis possible that in one Simple onely, composed by nature, there may lye hidden together both some excellent *Arcanum*: and also a most great *poysen*, and introducer of some new or else of an old Disease: Wherein observe, in things composed by nature, that the *Dose* be kept and observed after this manner, least that it should implant a new poison, or some deadly seed into the body, as is manifestly evident in



*Missele*, which cureth the seventh Species of the *Epilepsie*: But on the other hand it also induceth another disease, viz. the *Siphysa*, or Phantastick disease, &c. of the first Species, or kind. But if the *Dose* in the *Falling-sickness* shall have been in the *Arcanum*. The Physician is furthermore to consider, that that *Arcanum* doth not exhibit any *Dose*, but the body it self which brings the first kind of the *Siphysa* doth it, but even that very body it self is anticipated or prevented by the *Dose*: So likewise is it in the *Apoplethical* and *Lethargical*, when the liquor of *Colcothar* is taken according to the *Arcanum* of the *Dose*: and yet if the Microcosmical body shall not have been considered herein, then becomes it a most present poison of a new disease, viz. of *Tartar*: therefore in this Chapter we would have every *Physician* to be warned, that whatsoever kind of medicine he is about to administer, he often set this rule before his eyes, and observe it very diligently, and not step a nail bredth awry.

## CHAP. VII.

**B**Ut as concerning *Spagyricall Doses*, as in *Alcohols*, *Balsoms*, and other *Magnalia's* of that kind, take this rule: That their true use, and consequently their very foundation it self proceedeth from a *Tincture*, and is onely an *Ephalatheral*, or particular conjunction, the which you must consider of after this manner: That the *Anatomy* of the *microcosme* doth also consist in the very smallest drop of all. For every *Spagyricall degree* is a *Tincture* of its own virtue; and 'tis to be understood by every *Physician*, that in every drop (how many soever of them there be) so many entire *Anatomies* there be, both in the *Microcosme*, and in *Elementated things*. But that yet may know those kind of *Doses*, observe, that in the universal operation, there are onely three *Divisions* comprehended,

hended, viz. the *Elixir*, the *Essatum*, and the *Tincture*: the *Elixir's Dose* is in the sixth *minuete*, but the *Essatum's* is in the fourth *minuete* and half: But the *Tincture* it self consists or abides in the *Centre*. Hence likewise observe, that such like *Extractions* are to be judged of according to the body: For verily the body with its *Specifick* is an *Equal Ares*, and that same is the *Aniadus* in an *Equal operation*: Here also the *Dose* divides it self into *Karenaes*; but a *Karena* is the twenty fourth part of the smallest *Drop*, the which notwithstanding, cannot pass into a *Quaternion*, or Quarter part, unless it get some bigger body: But the *temperature* passeth out from that body, and exhibits its *Dose* according to *Diaphinity*, or transparency. But that you may both find and judge of these things exactly, consider their *colours*, forasmuch as the *colours* discovers the *Dose*: therefore in this are the *Karenae* to be sought for, and not in the *Quantity* of the visible substance, for the virtue is situated in the colour, and without it there can issue forth no virtue.

## CHAP. VIII.

**M**oreover, as touching Medicaments that are *fix*, either by Art or Nature, what the *Doses* are which must be heeded in them, observe: Whatsoever undergoes a *Reverberation*, nor transmutes its self in its form, is (as the ultimate matter of things) stretcht out even to the sixty eighth *Grane*. But if it changeth its form, it then ascendeth even unto the hundred and fourth, and so many *Granes* makes a *Dose*, but every *Dose* is *One Degree*, the which we do even abundantly shew at the very entrance of this Book: For as many *Granes* as are taken for a sufficient expulsion of a Disease, so many do likewise constitute and make *one Degree*. But in common calcined things, 'tis the hundred and thirty eighth drop, is a *Dose*: In *Ante-calcined things*, after their passing

the Pulmen of an *Adrianus*, the four and twentieth: In resolved fixt things, a scruple and halfe: In coagulated things, a Golden Crown of Rheine: In Alkalies, the yolk of an Egg is the weight: In transmuted things, four of our Countrey Beans: In Oiles, the Chaff without the grain: In Waters, the Shell of a Nut: In things reduced from their first matter, the *Thoruscula* of the Pine tree, or a drop of the Rosin thereof. In things transmuted from the first matter, the *Locusta*, or tender bud of the Poplar: In all Corrosives, the equal, or just breadth of its place: In Precipitates, the weight of the smallest piece of money: In Liquors of the Earth, the weight of the stalk whereon *Fadula* hangs: In Liquors of the Water, half a Pomegranat. In the Tereniabin of the Air, as it were the spirit of a certain breath: In Liquors of the Fire, Like the Frost-granes, or Hoare-frost: From the tree of the Sea, One Kist: From the Rosin of the Earth, a Kist and an half: From swimming creatures, an ounce and an half: Of Homunculi, the bigness of a Pilbird Nut. These are the Doses that proceed out of Fix things, and to be short, are the *Karvenas* of Drops, and contain their own body without damage: For this cause the Dose here is to be understood of Fix things.

CHAP. IX.

Those things which we have hitherto delivered concerning Doses, do not so very certainly comprehend all those things which haply were necessary for universal Medicine; yet notwithstanding, however the case stands, 'tis certain that the Centre, and consequently, the Root its self is contained therein. But furthermore, let every Physician diligently consider, that his knowledge, (which he ought studiously to employ, not for his own profit, but for the benefit of the sick) must proceed onely from the *Spagyricall Art*; but even in all his businesses he must act Ephallatherally.

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Albeit, all these things do require a well Experienced man, who (as the Proverb goes) hath not onely filled a sluggish and blind unprofitable Head, but hath filled even the eyes and mind, and doth not miade himself onely, but even all such with whom hee's conversant: For all these, both thy self and they make a Physician of thee: Forasmuch as the *Archens* and its *Taphenous*, and their whole off-spring, the *Iliaster*, and the rest, cannot be known by a rude and unskilful Physician; for whosoever will know such things, must of necessity be well, and very perfectly taught and instructed in the *Iliadus*, and all the *Anatomies*: For 'tis behoveful that a Physician do exercise his Office as well in the mind, as in the external parts: for the Hands, the Feet, the Eyes, and the Tongue do make a Physician. Moreover, 'tis needful that the whole *Ilech* be ruled or guided by the *Ares*: For believe me, in this is placed the faculty, the power, and finally, the whole virtue and efficacy of Medicine.

The Seventh

BOOK

CHAP. I.

But as for those things which we have (like a certain rude and unpolished matter) proposed and set down in the former Books, they shall be in this Book, and in the following Chapters, made more and more clear, and more open, and that after this wise. In the first place you must note, that for the bringing of the

forefaid Degree into a composition, every Receipt must be directed and brought to that pass, as to have virtues Equal with the Disease; from hence therefore you may observe, that in composing of Receipts, Simples alone by themselves are too too weak, and not sufficient enough; this being truly so, 'tis expedient that the Physician be so instructed, as exceedingly well to know, and that very readily, the reasons thereof, thus, viz. One and the same Arcanum is many times distributed into three hundred Herbs, more or less, all which if thou bringest into One, then at length it becomes a perfect, and consequently, an Entire Arcanum: Forasmuch as every perfect Medicament is an Arcanum, the which sort I teach in the Book of the Original of Diseases, and the Nature of things; and do moreover demonstrate it to you by this Example: Even as there are almost above two hundred kinds of Fevers, and yet 'tis but one and the same Fever throughout them all. From which you are to consider, that the cure itself thereof, is to be in like manner, distributed into so many kinds; for as often as there is a kind or species of a Disease, so often is there, on the contrary, a simple for it: From hence two kinds of Physicians do arise, one kind is of Natural, the other of Experimental Physicians. In this Book therefore, there is nothing so worthy of consideration as that alone, viz. That the virtue and efficacy of those things pass into an Arcanum, and that as often as there is a Disease, so often may there be an Arcanum, and that nothing at all be done in the several kinds and species, unless haply the Naturalist hath a most thorough-understanding what the acting, or prevalency on both sides, viz. of the Disease, and of the Simple, is.

Moreover, this is to be observed, that this manner of composition consisteth in the virtues onely, viz. that they be made perfect and entire; for Centaury drives away Feavers, and so in like manner doth the Albuginous Nectar, so likewise doth Harmel the lesser, and so do many more besides them: But yet verily in the well-composing a Receipt 'tis necessary that these virtues be brought into one, viz. that as many Simples as there are framed by Nature against Feavers, may all of them be converted and contracted into one Arcanum, and this then at length is an Arcanum against Feavers. Even thus also is it in other Diseases, even after the same manner are the degrees of diseases to be considered, thus: The Composition proceedeth out of the Doses, that is, out of the virtues. Besides, in the Palsy, Lavender is a most chief Magistery, and so likewise Bawm is one, but yet is lesser then that other. Moreover, it comes to pass in another case, and that even in the Palsy it self, that Bawm is better then Lavender, and is much more powerfully virtuous. Hence it often falls out, that one and the same simple may in one and the same disease, help one man, and not another: Sometimes also it may take away something from the disease, and yet not cure all the whole disease: For in the Palsy even Gold it self (if you administer it rightly) is a Medicine; so is Viticella, or white Briony, Betony, Masorea, and many others. For sometimes Betsy being taken is profitable, & sometimes not: sometimes if you use Castor, it helpeth; but use it at another time, and it will not profit at all: Sometimes Pepper availeth, when all the rest are defective. Oftentimes also, when Pepper is too weak, the Oile of Sulphur being administred, helpeth: Furthermore it happeneth sometimes, that Farnesses being made use of, are profitable, all the others being used in vain. You must therefore

fore know, that the *virtues* of *Arcanum* are chiefly of all to be sought after, as well in the *Palsy*, as in other diseases, and neither the *Heat*, or the *Cold*, but onely that *natural*, inbred property sprung from the *Iliaster*.

### CHAP. III.

**E**VEN thus also is it in the *Falling-sickness*, in which likewise there are not a few species or kinds of the three Principles, the which do exhibit even so many species against the *Falling-sickness*, one whereof is one while available, another is at another time. Likewise some of these are profitable to some persons, and are so far from profiting others, that being used, they bring damage: As for instance, those that are cured by *Viper*, or *Misselto*; some are cured by *Corrals*, others by *Cervilla*, (*viz.* the *Bone of the Stags Heart*) others by *Viviel*, and such like. Therefore we here deliver unto your understanding the principal foundations, upon which, whatsoever, of what is wholly-solid, you shall build thereon, will not easily tumble down; that is to say, You must above all things know that *Archus* of Nature very well, both in the *Microcosm*, and also without, that is the *Anatomy* of both, even as I do abundantly enough declare in the *Anatomy* of the world, and of Diseases; for hereout doth grow up, and proceed the true and solid instruction of every sound and perfect Physician, and to which he may safely trust, as to a certain Sacred Anchor; for oftentimes there are many things that are one while helpful and profitable to some Disease, and are another while altogether unprofitable and hurtful. The Composition therefore is to proceed thereoutof, and is to be made on this wise, that all those *severals* that appertain to the *Whole Disease*, together with all the kinds of the same, be on every side gathered into one *Arcanum*: This done, all the kinds of the disease

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are comprehended in that one *Compound*: For as we have seen before, how many kinds or species of diseases there are, so many *Simples* are there also: From whence it necessarily follows, That a Physician who would make a *Compound* of Natural things, must (by *Anatomy*) well know the species or kinds of diseases and things; for then at length he both is, and may deservedly be termed a *Physician*, and a begetter or inventor of *Experiments*, and that for the reason aforesaid, where we say, that there are two kinds of *Physicians*, *viz.* *Natural*, and *Experimental*. The *Natural* one knows how to turn his *Targes* and *Coat of Fence*, to the stroke of the *Dart*: But the *Experimentour* relies upon his own *Composition*, framed by that Rule himself hath prescribed, and is almost in all respects, like unto him who knows how to drink Wine, but can't tell how to prune or dress the *Vineyard*, and yet notwithstanding doth not evertheless drink as well as he that doth dress it very neatly. With this thing we will finish this third Chapter, and here say, that the onely and true *Bas*s or *Foundation* of the *Physicians* of both kinds, as well the *experienced*, as the *unexperienced*, doth necessarily consist of the twofold *Anatomy*, *viz.* Both of the *Diseases*, and likewise of *things*, and whatsoever is done without this, is so wicked and daring, that nothing can be more.

### CHAP. IV.

**B**UT to return to the matter in hand, thou must verily after the same way which we have spoken in before, note even here, *viz.* that in *Persica*, or *Arsmars*, is also a *Consolidative* virtue, and so in *Aristolochia*, & likewise in *Plansane*, and in many others, yea above four hundred: But yet notwithstanding, every one of these hath nevertheless in the mean time, a certain *proper* and *peculiar* energy and efficacy of curing, whereby sometimes

this Herb, sometimes that, doth heal more speedily, or more slowly, according as its Endowment is by nature: therefore tis here worthy noting, that look how many Diseases or Accidents (for so they call them) there are in Surgery it self, even so many species or kindes are there on the other hand: So in like manner is it as in reference to times and seasons, viz. One season delays the cure for a time: Another admits of help even presently, upon which account 'tis well worth your observation, that the true, and consequently the perfect cure of every wound, doth necessarily require either *four and twenty hours*, or even *three dayes*, or in most great wounds, *nine dayes*: But if that time, (viz. as much of each as we have mentioned) doth not suffice to the cure. What then must I say? Verily nothing else can be thence concluded, but that even the *Receipt it self* was not so well composed, as it ought to have been; for some things there are that hasten a cure in the space of onely one day and night: Some also there are that require even a whole months time, but other some there are that pass over a years time before they cure. All and every of which tis necessary that you bring together into One, if you would cure a wound according to each of the afore-prescribed Limits, for then it will most certainly so come to pass. In like manner are the same times to be regarded in Ulcers and Aposthumes.

Even such also is the state of *Laxatives*, in which whatsoever is to be compounded, (besides those which we have treated of very briefly in the former books) is to be understood on this wise, viz. That all the *Laxatives*, how many soever of them there be, are but even onely one *Laxative*, and do purge by the species, or kindes, and not in the least as related to the Complexions: the like is to be judged of in *Comfortatives*, and the others. Moreover, I suppose it fit to add hereunto (for 'tis worthy your highest observation) this also, viz. that there are

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some simples, which do, as to their virtues, most nearly touch and attain unto universality: out of which simples, put case *four* or *five*, all and every the virtue may be contracted and brought into one. But yet it doth not therefore follow, that 'tis thus in *all the Simples*: for as much as there are even amongst these, not a few abortive boughs, as I may so call them, which being they are of themselves of no profit at all, would, if made use of in the Receipts, make an ill-proportioned, and consequently a needless somewhat, as it were an Abortive, in them. Here therefore I do thus conclude with this opinion; viz. that it becomes him who would both be called, and truly be a perfect Physician) well to distinguish those more-principal and chief simples of nature from the unprofitable boughs, as I call them, of the same, lest that neglecting these things, or not well understanding them, he frames, as is wont to happen, a certain confused Chaos of Receipts.

#### CHAP. V.

FOR the sake of all these things, the *Iliadus* is placed in *Anatomy*; and even as *Colloquintida*, *Turbith*, *Hermodecitis*, *Lazuli*, *Theriacin*, &c. do in their operations separate themselves, even so the *Iliadus* doth in like manner, forasmuch as it coteineth both Anatomies, separate it self: therefore neither Choler, nor Phlegme, nor Blood, nor Melancholy are to be considered of for the sake of Purgation; for in purging the *Blood* onely, there are even above Forty things that present themselves to our observation, thus also is it in other things: 'tis therefore necessary, that the *Number* proceeds forth from *Anatomy*, and not from the *Humors*: and here also is to be known, that it is not so behoveful for a Physician to be learned herein, so as to know what he both would and ought to purge, but he is onely to consider and regard this,

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this, viz. that the *Laxative Anatomy* equalizeth it self with the *Anatomy of the Disease*, and plainly proceeds against it; from hence it follows, that that onely is to be Evacuated, which is contrary in *Anatomy*, and acteth as if it were an enemy. For the thing is not so successful in purging according to what seems good to the Physician, but according to what is pleasing to nature her self, as being one that will not follow the *Lesbian rule*: for, as the Proverb goes, a *Stone* is to be applied to the *Rule*, and not the *Rule* to the *Stone*: so therefore the Physician must so accommodate himself to that thing, and not attempt forcibly to expell any of the aforesaid humors, as *Choler* and *Phlegme*, &c. but set upon that onely which is contrary to nature, although all virtues are divided amongst themselves, and there is not one that is perfectly whole and entire in it self, like as we have spoken afore in *Consolidatives*; for one heals *Wounds*, another heals the *Rupture*, a third cures *Ulcers*, a fourth the *Serpigo*, and some cure *Syrons*: all which doth proceed out of a dispersed, and in some sort mangled property of nature, which is thus cut in pieces, so that it hath not in it self any entire virtue; for a true and perfect *Consolidation* ought not onely to cure *Ruptures* and *Wounds*, but also *Ulcers* and *Syrons*, and finally whatsoever is of that kind: But because the virtue is divided, one prevails in this case, another in that; therefore the Physician ought to be skillfull therein, that so he may again contract that dispersed virtue, here and there divided, into *One*. Nor is this so onely in the things rehearsed, but in all other virtues: Moreover he must perfectly adjoin to every *Element* its own *Anatomy*, after that manner in which its *Matrix* is formed and composed; from whence it is here to be observed, that the *Virtue* cures the whole kind of the *Disease*, in which a perfect *Anatomy* doth withall consist.

C H A P.

## C H A P. VI.

Even as therefore we have mentioned concerning *Anatomies*, viz. that they are necessary in the rule of *Composition*; even so furthermore the doctrine of the *Process* is to be noted: For seeing that man is a *Microcosme*, he may fitly be compared to the four *Anatomies*, of the which that *Anatomy* which is displeased, and treacherously seeks the entrapping of the rest, beareth *Rule*. This *Anatomy* therefore is the *Iliastes*, and that in this sense as follows: In *Minerals*, these *Anatomies* do consist of the four *Matrixes of the Elements*; therefore in *Confortatives*, that which amongst others is the smallest virtue of all, must be taken in the first; the fourth kind of *Thereniabin* in the second, *Cheiri* in the third, and *Saphirica Granata* in the fourth; all which, if they are composed into one, or if the whole virtue of every *Matrix* be joined together, then at length it becomes a medicine, even as the *Aniadus* requires: For when those four do come together, then it is a perfect *Anatomy* against that disease; and is then an *Aniadus*, like unto the *Balsom* of nature, and doth then both cure and conserve alike: for in the conclusion of all these things 'tis behoveful that the *Microcosme* be an entire *Ares*, the which cannot possibly be by any means accomplished, but by the said *Composition*; forasmuch as the *Liquor of Nature*, and its virtue that thou huntest after, consisteth herein.

## C H A P. VII.

But because the efficacies of the virtues are already demonstrated, thou shalt likewise observe, that nature hath also a kind of *appetite* and *desire*: for afore that it be made the whole *Ares* (alias, afore the whole *Ares*.

*Ares* be made) the *Archeus* bears in himself by his own *Ilech* some enmities against the *Microcosme*; and is on such wise to be understood, as a man in whose esteem one woman is base; but another is not so in the least, and yet there is in both of them one and the same thing: Now this is not within the Physicians consideration; for wheresoever the *Archeus* feigns a loathing, and hateth its own nature and proper work, therein the Physician (as being its servant) cannot bridle that *Archeical* abominating: therefore as touching the manner of Composition, 'tis necessary to know, that it oft-times happens, that the *Archeus* is willing to admit of the composing its *Anatomy* by one thing, but by no means by another: and that manner of Composition is to be known by the *Spagyricall Degrees*; for if the *Archeus* be but therein overcome, that is, in its own *Ilech*, then 'tis just as a man that is not pleased with a woman but when she's adorned with gay and fine coloured Apparel: For this is evidenced by Philosophy, that *Arcanae* are ordained for no other thing, but to use such an ornament and trimness to the *Archeus*; and therefore it oft-times doth not permit any power of operation even in *Arcanae*, unless it hath some defect in it selfe before. So then in these aforesaid instructions, the force and efficacy onely, both of the *Archeus*, and also of the *Arcanum*, is to be understood.

#### CHAP. VIII.

Moreover, that we may also speak something of the *Consolidative Anatomy*, by what means it is to be composed, and how all the virtues are therein, 'Tis to be noted, that here the whole *greater Antbos* is to be taken together, that is to say, That which is not brought forth out of one matrix onely, but out of four: the like  
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may be said also of *Tartar*; because they do separate themselves thereof, not so much the *Incar natives* of a fracture, as the *Consolidatives* of wounds, & finally a perfect *Consolidation* of other *ulcers* of what kind soever: But every one of them refer to their proper part, according to the distribution of the *Anatomy*. For every part cures that which lyes under its *Anatomy*: But, afore that the parts are separated, it is a general *Consolidative* for all *Chirurgical* diseases; for, in that one thing are the *four minerals* (alias *matrixes*) together: the which is to be observed with the highest diligence by all the studious of medicine. Of such a sort also is *cheiri*, which doth likewise proceed forth out of the *four Matrixes*, and contains in it self the *four Mysteries* of every *Master*. Whereupon, there are also above eight parts separated therefrom, and are to be made use of against so many kindes of diseases: And verily, these are those *magnalia's* of Nature which I may without any injury glory in; there are likewise yet more, besides these: Therefore 'tis not necessary, so often to tie the series or order of *Anatomy* to the afore-rehearsed Practise; for herein they are all comprised by themselves.

#### CHAP. IX.

But in a composition, all the *Incar natives* ought to proceed out of *Mercury*: So likewise all *Laxatives*, *Mundificatives*, *Conservatives*, & whatever belongs hereto; that the *Ares* may be conserved entire, in the condition of a *Balsam*. Moreover, whatsoever doth either comfort, or acuate and quicken or prolong, ought to be made out of *Sulphur*. Besides, whatever is to perform the office of either *incarnating*, or *corroding*, or *consolidating* that which is once open, 'tis necessary that it be made out of a *Mercurial-Salt*. Under these three therefore are comprehended the cures of all diseases: For every cure is compounded of these three, as (if) in the Eyes, 'tis necessary that it be this *Mercurial Salt*; Likewise in the loosning or opening by wounds, 'tis needful  
for

(for the conservation of the Balsam) that it be done by the mercury of a body. But whatsoever is besides these, is all done by the operation of Sulphur. But whosoever hath brought the *Anatomy* of these three into their proper *Ilech*, he hath such an *Arcanum*, that he hath not at all any need of any other medicine, so much needlesse is it for him, after that he hath once obtained this, to search into the *Theoretical*, or *Physical part* afterwards.

And albeit that this demonstration, such as it is, be haply somewhat obscure to those that do every where give out themselves by the name of Physicians, and therefore unprofitable to them in their reading it; Yet we value not that at all, nor will we vouchsafe them any other answer, but that they must hold us excused, by reason of their own unskilfulnesse. Therefore whatsoever we shall either write, or in any other manner deliver, hereafter, be it such or such as it is, We dedicate it to those they call *Artists*; whose very shoes (as the Proverb goes) the unlearned Medicinal Faculty is not worthy to wipe. But in the mean time, I do entreat the younger Students in Medicine, that they be not troubled at that obscure writing, nor be affrighted, nor despair because thereof; but let them rather studiously apply themselves to the search of *Spagyricall Arts*; Wherewith being instructed, they will abundantly perceive the reason, and withall the foundation of this our writing. Besides, let not any one here judge us, as if we pretended to our own power and strength onely, (*alias*, by the report of the men of our own family, and as if they were) without any help of complices, without any aid and assistance of others. For truly I do think, and I verily dare to affirm, that those that wrote against me the little book, entituled *Laudanum Sanctum*, neither understood themselves, nor those from whom they have received, in time, all they have. These men having railed against me with their feeble trifles) which I am so far from being vexed at, as that, in plain truth,

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I entertain it, according to the Proverb, with a Syracusan Laughter) do wisely think, that now both my little book, and likewise all the whole foundation of my medicine, is not onely overcome and rent apieces, but even thoroughly destroyed; and wickedly perswade themselves that now I am wholly suppressed, little dreaming in the mean time, that both themselves, and those by whom they are instructed, and on whom they chiefly lean, have been long ago subdued by me. Yet notwithstanding, this, amongst other things, is a principal Argument they use against me; viz. *This was the judgement of the Ancients; Thus the Ancient wrote.* Verily I do not onely, not magnifie the Authority of the Ancients, but do suppose, that even the thing it self should rather be well examined, and that also the writings themselves (as they are in themselves) should be exactly discussed. And thus, with this opinion and advice, we think expedient to answer both them and their hangers-on; and are verily perswaded, that not onely they, but also all their whole Endeavors, being they are of no moment, will like to snow (which so soon as it set, so soon it melted away) vanish away into nothing.

F I N I S.

The most material faults, correct as follows.

P Ag. 6. l. 25. for *cured*, read *cared for*: p. 40. l. 16. for *is* is, r. are: p. 52. l. 11. put [s] at *Medicinal*: l. 28. r. *Celestial*: p. 55. l. 11. dele *ns*: l. 15. r. *tail*. p. 59. l. 30. for *of the*, r. *by*: *ibid*, r. *imbiion*: p. 63. l. 8. set ) at *Nature*: p. 64. l. 7. r. *affect*: l. 25. set a (.) at *pass*. p. 68. l. 20. for *from the*, r. *after*: l. 24. r. *Bawm*, are helpful: l. 26. r. *cobobate it in*, &c. p. 70. l. 10. r. *exete*: l. 14. dele *of*: l. 21. dele *when*. p. 73. l. 26. r. *cobobate it all with rectified*) &c. p. 76. l. 11. for *as to*, r. *to*. p. 82. l. 7. r. *Minerals*. p. 89. l. 20. dele *of*: p. 112. l. 6. r. *Chimieca*: p. 125. l. 25. r. *Mummiated*: p. 130. l. 2. dele *or*: p. 145. l. 3. for [i] make [,] p. 154. l. 30. r. *twelve*, *departs*. p. 156. l. 5. for ( ) put (s). p. 132. r. *fourth Book*. &c. p. 137. *fourth*. p. 143. r. *ffib*. p. 147. r. *ffib*. p. 151. r. *fix*. b. p. 155. *fix*.



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