

MEDICINA MAGICA

TAMEN PHYSICA?

Magical, but Natural Physick.

OR

A Methodical Tractate of
Diastatical Physick.

Containing the general Cures of
all infirmities : And of the most radi-
cal, fixed, and malignant Diseases
belonging, not only to the Body of Man,
but to all other Animal and Dome-
stic creatures whatsoever, and
that by way of

TRANSPLANTATION.

With a Description of a most ex-
cellent Cordial out of Gold,
much to be estimated.

Published by *Samuel Boulton, Salop.*

Ars non habet inimicum nisi ignorantem.

London, Printed by *T. C. for N. Brook, at
the Angel in Cornhill, 1665*

To the Reader

I

Courteous Reader,

IT is an English Proverb, that Good Wine needs no bush; and the Latines say, Veritas non querit angulos: And it is my opinion, that Books that are true in their Theorick, and beneficial in their Practick, can want no buyers. The truth in this small Treatise I conceive undeniable, and the benefit inestimable. Truly I have locked it up fast for this ten years space in the most secret corners of my Closet, ever jealous lest any of the dearest of my acquaintance should have cast their eyes upon it, tending it as an unvaluable Jewel, that was too precious for the worlds acquaintance and publick Surveigh. The reason of my Publication now, I assure thee, is not for ostentation sake, nor the ambitious thought of vaine-glory or self-end: But God having lately visited me with, though a short, yet violent fit of sicknesse, considering upon my recovery that this was the greatest talent that I estimated amongst the treasures of this life, and having written a great part of it in loose papers in quarto, and some of that in Characterical figures, only for occultnesse sake, and the residue I had transcribed into several
pla-

To the Reader.

Places of a small Manuscript in octavo
with other matters (for the cause aforesaid
interposed and inserted; so that I am confident,
had I then died, it had been either utterly
lost, or by the confused and occult writing
never been digested into any methodical
order. This (I confesse) was the greatest
and most material cause that induced
me to this Publication. Ingeniously
confess it is not all from mine own Minerva
I was beholding for some part thereof (which
occasioned the whole) to a worthy Gentleman
of Kent, one Mr. M. B. a dear friend of
mine, who had some loose papers of an
unknown Mr. but by us supposed to proceed
from that late worthy and Reverend Chy-
mist Dr. Everard. If a friendly and cour-
teous acceptation hereof be perceived, it may
in a short time occasion an addition of some
more of the very depth of this Art to ensue
this Treatise. In the interim I shall bid
thee farewell with this advice, Lege frequen-
tenter, & relege diligenter; and so those
things that at first seem difficult and intri-
cate, will become facile and manifest.

London pridie
nonas Maij
1656.

Vale
S. BOULTON.



MEDICINA MAGICA

Tamen Physica.



Efore I come to treat of
the Practical part of this
Art, it is very requisite
something should be spoken
concerning the Theoretical
grounds thereof: and that for
divers causes.

First, it will be an occasion to clear
the Title of this Book, and manifestly
declare, that as it is really *Magica*, so
is it truly *quæritica*: though some obstre-
perous Ignorants, and other pragmati-
cal Opinionists, through the little know-
ledge in the Principles of true Philoso-
phy, and lesse judgement in the grounds
of occult Physick have, and still (I ques-
tion not) but will bend all the strength of
their wilful misty knowledge against the
truth

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BOULTON, SARRIS

truth hereof: inconsiderately crying out, *Away with it, it is Diabolical: Away with it, it is superstitious*: when as if these and the like *Ignoramus'es* will but with the eye of Modesty weigh the ensuing conclusions, they cannot in truth deny the original of this Art to be grounded of nothing but true (yet sublime) natural causes, and therefore all the effects and operations thereof to be tyed and depend upon no other but the same causes; requiring not so much of implicite faith from any party, in any of the Cures, as *Hippocrates* himself requires in a Patient, concerning a meer *Galenist* or any other though but an Empirical Professor. And that is, that the Patient ought to have a good conceit, both of the Physician and the Medicine, the which will greatly further the Cure, as he saith.

This is now an absolute binding of an implicite faith, and the force of imagination will work wonders, as is well understood of all those that know how rightly to use and make application thereof; but of this we shall have occasion to speak more hereafter.

Secondly, as the said Theoretical Con-

clusions

clusions will vindicate and cleare the Title of this Book from suspicion of Diabolical Magick, so in the next place it will open a fair and large gap to many rare and singular Experiments, which the true Sons of Art will in time bring to light, having no small taste but very great encouragement from these fundamental Principles: Indeed they are Pearls, and therefore ought not to be cast to swine, for truly the world is scarce worthy of them, (for next the Divine truth which concernes our salvation) there is no truth more inestimable, nor no secrets more sublime in all the Treasury of Nature. A taste of three of these unvaluable Experiments you shall finde in the conclusion ensuing, in very short but significant words.

Thirdly, as the aforesaid Theoretical conclusions will not onely clear the Title of this Book, but also open a gap to many singular secrets; so in the last place it will be the main guide and light of the practical part, by profound consideration whereof the Practice will appear very easie and manifest. I deny not but divers Authors have heretofore written of the same subject, and under

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+ soule, by which it works without the
 body? But to come neerer to our pur-
 pose, I must tell you that the soul must
 necessarily be wheresoever the vital spi-
 rit is found, for this spirit is the *medi-*
um or bond by which the soule is tyed to
 the body, or rather is the undivided
 companion thereof, and here it is never
 extended further then the soule it selfe,
 without which the spirit cannot subsist:
 then if a mans body work somthing with-
 out it selfe, surely it works as informed
 by the soul: And shall it not then work
 vitally, and produce vital actions? but
 how shall it produce them? without
 doubt in and by the vertue and power
 of the forme, which is the soule; but
 except I be deceived, there can nothing
 work in the power of another, and not
 be partaker of it; therefore the active
 beames that produce such effects without
 the body, must needs be partakers of the
 soule by which they work; and I think
 no man can be so senselesse to deny acti-
 ons extrinsecal, or without the body, to
 man, the most noble compound, and
 yet grant them to plants and stones: for
 from whence proceeds their vertues but
 from their specifick formes? or how
 came

came their vertues to be discovered but
 by their signatures? *Vide Oswaldum*
Crollium in lib. de signat. rerum: but that
 operations depend upon formes, it hath
 alwayes seemed true to the most Lear-
 ned. Some also are of opinion that the
 Seed doth beget the *Embrion* in the vertue
 of the Father, which it could not doe,
 were it not upholden and furnished with
 the presence of the fathers soule: But I
 hear some whisper this objection; that
 this opinion can no way be consonant
 to truth, because that then if the Father
 should dye as soon as he had begotten a
 child, his soule, being freed from the
 bonds of the body, goeth to his appoin-
 ted place; how then can it work in the
Embrion? But to him that judiciously
 contemplates this matter, it will appear
 no great difficulty whether it be said that
 the soul is not utterly & absolutely free
 so long as any vital spirit remains safe
 and unaltered, for there it sticks & abides
 as long, and until its subject be quite
 converted into another thing: And then
 because it wants organical instruments
 (as in an *Appoplexy* is very apparent)
 it cannot performe any sensible action;
 or else whether it may be said rather that
 the

soule is necessarily present at those operations by a certain presence, and yet not hindered but that in another place it may performe other works; for being that the soule doth by wonderful and strange meanes produce divers things in the body, and is after divers manners in divers places; why shall it not when it is free from the body doe the same things, or the like? for it wants not its instruments of its proper natural heat, which is onely fit to produce an effect. Now out of what hath been said the cause is evident, why about the graves of them that die a violent death, there appeare often *Spectra's*, and many times Apparitions are visible: for the spirit and natural moisture being not quite dissolved, the soule sticks and gives sometimes the exhalations impregnated with this spirit, the forme of a man, and sometimes in Church-yards the like are seen: And from the same reason a corps slain bleedeth at the touch or presence of the Murderer, for the sage and vital spirits, or both, must needs produce these effects. Now if the soule doe and can (without the body) act; (for the soule in its essence includes act) and therefore cannot

but

but act, it operates therefore according to the organs informed, or according to the manner of information, seeing it communicates a forme to the subject: and peradventure it may be esteemed more agreeable to naked and pure truth to call the soule not the forme, but the giver of forme. Hereupon it seems that *Plato* placed in man a threefold distinct forme, yet depending upon the common soule: It is true, that to these inferiour formes the name of soule is sometimes given, but how truly and properly, let them answer, who onely accustomed to speculation, have learned to separate the vital actions from the soule, which only proceed from it; but omitting all these difficulties, we will be content to use the common names, which will serve our occasions sufficiently.

Obj. But here some may take an occasion to make this Objection, That if the soule be and work without the body, or besides it, by informing the natural heat, and that proceeds without it, and is inherent in his beams, then those beams must needs be living creatures consisting of a soul & a body, and so consequently men; & this Objection may seem of some moment

Spectra's to

Spectra's to

ment to those who are but little perspicacious or be but *Infantula in natura*, as I may so term them. But no I answer, *Children in natural Thow*

Answ. First, that it is as absurd, for ought that I have said, to call the beames creatures, and so by consequent men, as to call the feet and hands men. Secondly, Every bare information do not make a man; for it is requisite that a reasonable soule doe informe an organical body, and that by meanes of operations; for if the soule informe an compound onely vegetable, or some other inferiour thing by another way us not known, it cannot therefore called a man; for the soul informs according to the merit of the matter, the *Platonists* hold: or more clearly informes according to the portion of vital spirits that is present; for every portion of this is not fit for operation. And hence it appeareth, that though the soule doe for some time inform a corp with a certain form (as we see in dead carcasses, the vegetative faculty doth after death for a time exercise his power which cannot be done without the soul

et that corps cannot be called a man; or being deprived of sense and reason, hath lost that dignity; but it is most certain, that the soul being present on-
according to the vegetable power, may work elsewhere: for when it was tyed the body according to all the wayes
it did perform many other operations: Why then when it is altogether free from these bonds, or least tyed with them, should it not work things proper to it selfe? there is no reason known to the contrary: It may therefore according to the will of the Creator enjoy pleasure, or be tormented with pain,
 although it be as yet tyed to the dead corps in the manner aforesaid, seeing that in the vegetative faculty it shall suffer nothing till it be again united to an organical body: But after what manner the soul doth suffer, when it is freed from the organical body, we shall leave to Divines, for it is most proper to leave such Theological discourses to them which it most appertains to, desiring only leave to dispute natural things naturally. But it is now full time we proceed to our second Conclusion, which we will state as followeth.

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CHAP. II. CONCLUS. II.

From every body floweth corporeal beames, which the Soule makes its presence, and distributeth them Energie and power of working; and these beames are not only corporeal, but also of diverse parts.

THe first part of this Conclusion will easily appear to them that consider the operations of natural things, and the impediment of those said operations for what reason can there be demonstrated, why bodies more solid then the nature of things doe require, work not so freely as bodies lesse compact? Is it not because the pores of those bodies being shut and more closely juncted, the corporeal beames cannot finde a duell egress. And now unlesse they were corporeal, no affection that is meerly corporeal

real could hinder them: And nothing but the change of the forme could destroy the faculties of things; but we see, that though the forme remain, the operations are hindered. Moreover, unlesse these beames were corporeal, their operations would proceed to any distance, and not be hindered by any bodies. If you answer, it is by an accident which things work at a distance; why in that accident must needs be in a subject, and must needs work by the vertue of that subject in which it is: for I take to be certain, that no accident, barely considered in it selfe, can have activity; and therefore except such beams be granted, nothing can work at distance by any means, therefore those accidents must be placed in corporeal beams, possessing all manner of vertues of that body from whence they proceed: But I would not any one should suppose I am maintainer of accidents, who could never as yet discern any thing in nature but substance; unlesse any man will be about to constitute the positions and manners of things something really distinct from the bodies; but here I take out of supposition, granting some-

something that peradventure
 would gladly ask at my hand. But
 sides what hath been said for our beams
 we may adde, that adventitious heat
 doth promote and adjuvate the opera-
 on of things; and how could it do this
 but by stirring up more plentiful beams
 to issue forth? for example sake we may
 perceive in Amber, how being heated
 by rubbing, attracts the chaff to it more
 forcibly, and many other the like things
 that will not operate so strongly with-
 out they be heated, which heat doth
 more plenteously exhale those corporeal
 beams, and addeth a dexterity to the
 operations: Moreover, solidity and
 closeness would not keep the power
 things unhurt, but that it hinders the
 dissipation and spending of the beams.
 Again, unless the beams were corporeal,
 they would pierce and work
 through the most compacted bodies, the
 contrary whereof experience manifestly
 testifies; though in truth some com-
 pounded bodies send out so thin & sub-
 tile beams, that may pierce through the
 the pores of all bodies. But to what
 end do we conceive Nature did ordain
 pores in bodies, but that they might

doors by which these beams might
 issue in and out: Also the senses could
 never perceive things sensible, but that
 there proceeds beams from the bodies
 affecting the senses, as appears in smel-
 ling, for odour perisheth with age, and
 that for no other cause then that the
 beams perish which conveyeth the odour
 through our nostrils; so from all bodies there
 issues subtil thin rayes, carrying with
 them the shapes of things, which is pos-
 sible to be perceptible to the eyes in a
 dark place by the help of a translu-
 cid annex glasse: Again, unless these
 beams were corporeal, let any man tell
 me how they could affect the senses;
 that I have rather wondred, how being
 mingled with so great a confusion in
 passing through the glasse, they can fev-
 erly explicate themselves. But let us
 proceed yet to another strong argument,
 and more agreeing to our purpose, to
 prove what we principally intend, name-
 ly, that such beams or rays do in a con-
 tinued motion issue out of the bodies of
 all wights; which we shall easily perform,
 if we consider the common natures of
 all wights; for every creature or wight,
 that it may live any space, must necessa-
 rily

Electricity

rily be nourished with food, neither can it live long without it, because the continual issuing out of the beames would otherwise too much alter the body from its natural disposition, and induce more vacuity and emptinesse then nature hath appointed for such a body: Now that which in food is dry, restoreth the solid parts of the body, that which is moist the humours; and why hath Nature need of this restauration? because every day, nay every moment, these corporeal beames doe plenteously issue out from the body, yea and from every part thereof; for if this were not so, then living creatures would grow to an enormous and monstrous greatnesse: And this is also the cause why creatures decay and fall to destruction, and are not so long lived as stones or trees, or some other of the more compact and more solid sort of bodies; for the vital spirits, and natural heat being in creatures free and more at liberty, operate more powerfully, and produce more plenteous exhalations; whence it comes to passe that they are propagated to the greatest distance, the soule all the while connecting together, lest they should be utterly

ly dissipated; for otherwise they could by no means hold the specifick vertue of the body, neither could they work, except the soule informed them; for in it lies the natural heat, as hereafter shall be shewed, which produceth a sufficient disposition to receive information from the soule. But here some may say, we have spoken all this while much, and many things concerning the soule, but have not declared what it is, or so much as given a bare definition thereof; therefore for their satisfaction, and to illuminate the ensuing Discourse, we will in the next Chapter speak something thereof before we proceed any further.

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CHAP. III. CONCLUS. III.

First what the Soul of man is : Next what the soules of beasts and other living creatures are. Lastly of the powers and properties which the Soul of man hath common with the souls of beasts and plants, which is onely proper and peculiar to our Discourse, and this ensuing Art.

AND first we will declare the opinions of *Galen, Plato, Aristotle*, with some other of the most Learned Philosophers of the Ancients; who speaking of Man, have often called him a Great Miracle; and so indeed truly contemplated, he will appear; especially in the particular contemplation of the Soul which is truly Man. But to return to our purpose; *Galen*, a great adorer and profound searcher of Nature, durst not

peremptorily determine what the reasonable soule was; yet for that which is commonly called the vegetative or nourishing, and the sensitive or sensual soule, he boldly affirmd it to be no other thing then either the natural and vital spirits, or the temperament: But as for the reasonable soule, he leaveth it in doubt whether it be of a corporeal nature, or some other which is not corporeal, and which subsisteth by it selfe, being separated from the body; neither doth he conclude any thing otherwise, but that it is either a shining substance and an Æthereal body, that is to say, of a more pure and celestial nature then any of the Elements; or else that it is of a nature that is not corporeal, but yet hath this body by which he meaneth the animal spirit) to be as a chariot to carry it. Thus much for *Galeus* opinion.

Next for *Plato*, who thus defines it; rather indeed *Alcinous* ex ipsius *Plato* sententia, *Ἐπεὶ γὰρ ἕνα τῶν ὄντων ἴσμεν τὴν ψυχὴν τὰς ἀπάντων τῶν ὄντων καὶ ἄβρωτον, &c. quæ omnia hoc sonant: cum cum singula anima discernamus, meriti omnium rerum principium banc appellamus, ut quicquid unquam occurreret ex cogna-*

tione quadam recognoscetes rebus conso-
nam illius essentiam adhiberemus, Ergo di-
co esse quadam intelligibilem substantiam
& indivisibilem, &c. Voluit igitur animam esse
essentiam quadam qua se moveret. Thus
much for Plato.

Next, Aristotle he comes, and he calls
the soul by a new Greek name *ψυχή* *id est*,
actus, which is as much as to say
a perpetual motion, and saith that it
proceedeth from a fifth nature and be-
ginning, which he calleth Heaven; yet he
delivereth not himself so plainly, that
man might judge his opinion, what he
thinketh of the reasonable soul in man,
whether it be mortal or immortal; ne-
verthelesse hee confesseth that there
is a great difference betweene the
power of the soule which we call
more specially by the name of spiri-
rit, and between the other twain, which
he calleth the nutritive and sensitive
powers: for he useth this word powers,
and affirmeth that these two first
proceed onely from the body, and are
bred there; and that the vegetative soul
and power is more in the seed and bud
then, then the sensitive. But as for the
third, he saith plainly, that it only com-

that is
it acts

cometh from without elsewhere, and that
onely this is divine. And thus for Ari-
stotle. For the rest of the Ancient Philo-
sophers, in brief, Pythagoras called the
soule *Harmoniam*. Hippocrates, *Spiri-
um tenuem per corpus omne dispersum*.
Possidonius, *Ideam*. Asclepiades, *Quin-
que sensuum exercitium sibi consonum*. He-
raclitus Ponticus, *Lucem*. Heraclitus
physicus, *Scintillam stellaris essentia*. Ze-
non, *Concretum corpori spiritum*. Demo-
critus, *Spiritum insertum atomis*. Crito-
n, *Spiritus*. Peripateticus, *constare eam ex
quinta essentia dixit*. Hypparchus, *ignem*.
Anaximenes, *Aerem*. Empedoc-
les, *Schylum*; with whom agrees
Pythagoras. Parmenides, *Ex terra & igne
inflatum quid*. Xenophontes, *Ex igne,
aere, & spiritu mistam speciem*. Philo-
sophus accorded with Pythagoras, calling it
μυσία: of which see more in Philo-
sophia naturalis Epitom. ex universis Physi-
Aristot. decerptum, Simone Brofferio Au-
thore, Lib. 7. de anima. The same Brof-
ferius in the beginning of the same said
Book defines the soule thus: *Ani-
ma est principium quo vivimus, sentimus atq;
vivemur*. This definition doth appear
to be taken from her proper passions of

a thin
spirit dis-
persed throo
the body

fire

It seems
a mixture
of fire, air,
& spirit

The mind
is the 1st
principale
of life
that thinks

of moves

living, perceiving, and moving. But there is another definition more essential, taken from the substance of the thing, that is, as Aristotle also hath it; *Animus est primus actus perfectior; corporis potentia vitam habentis*. Where by the word *actum*, intelligit *substantiam esse*. Also whereas he sayes, *Corporis potentia vitam habentis, intelligit omnia corporis munia ita dependere à forma, ut nisi per eam nihil facere possit*. Thus you see the opinions and definitions of the Wise and Ancient Philosophers, who by the light of nature only, ascribed great faculties and power to the soule, thinking highly thereof, though plainly they could not conclude any certainty, nor truly search into the depth thereof, not any mentioning the immortality thereof.
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 Let us therefore see whether we can produce a true and real definition thereof according to our promise in the Title of this Conclusion: Then take it thus. The soule of man is a spiritual, invisible, and immortal substance, endued with power to understand and will; but the power thereof is not of and from it self; therefore it must needs proceed from another cause, which is from power, wisdom

and understanding it selfe, and that is God. Yea, it *tota in toto corpore, & tota in singulis partibus*: And as the before cited *Broserius* hath it; *Estq; anima hominis eadem & vegetativa, ab officio vegetandi, & sensitiva ab officio sentiendi, & rationabilis ab officio rationandi*. And thus far for the soule of Man. Now let us proceed and clear the other part of this third Conclusion, and shew what the Soule of beasts and other living creatures is: And this point the Philosophers agree very well amongst themselves, and say that it is of the same matter that their bodies are compounded of. Whether it be derived and taken from the same, or whether it be the propriety of the matter; and therefore they understand it to be the vital spirit only wherein that giveth life unto them, which is of a corporal matter and substance; or else they conceive it to be the temperature or temperament of the whole body generally, which is the propriety of the matter; And so the soule in beasts shall be the life it self, of which the vital spirits, or the temperament, are the instruments thereof; which seemeth to accord with *Moses* saying, *Gen. 9. 4.* and
 Lev.

Lev. 17. 14. That the soule of the flesh is in the blood thereof (*id est*) the life. And although we see not with the eye how these vital spirits, or the temperament of all the parts of the body doe give unto it that life which it hath, yet we may judge, and have some knowledge thereof by things we see in Nature, which have some agreement and resemblance therewith: For we may well conceive how the flame of a Lamp is nourished by the oyl and wick: where we see two sorts of matter different one from another joynd both together. Besides, we may perceive how that by the means of this conjunction, & of the temperature and agreement that these two things have each with other, the flame being once kindled in them, is nourished & preserved by them. So likewise we perceive the vital spirit in the bodies of living creatures, as a thin flame engendred of the blood, by vertue of the heart, which distributeth it self throughout all the parts of the body, giving unto it vital heat, which quickeneth it, and endueth it with that vertue by which it hath motion & sense, and exerciseth all its actions so that every member doth its office: Now

we see well in this comparison the matter that is in the Lamp, and the temperature and agreement that is between the parts of it, and how the flame is fed and maintained after it is lighted; we may understand also from whence this flame is brought to the lamp, & how this matter is lighted, and that neither the matter, nor the agreement and temperature fed this flame of themselves, but that it is brought from elsewhere. In the same manner we may conceive of that which hath been spoken of the vital spirit, and of the blood whereof it is bred, and of the vertue and power of the heart in the generation of it. But here it may be said, that there is a great difference between the comparison of a Lamp and its flame, and between that which we have spoken of the generation of the vital spirit, because this flame, which we call the vital spirit, springeth of the self same matter by which it is nourished and preserved, and is kindled there. And therefore it is requisite that we should further know what is the cause of this, as also why the life and motion that are therein, are enflamed by this vital spirit, and not by any other means what-

whatsoever, whether it be the blood, or the flesh; And yet this spirit is as well of a corporal and bodily matter, as all the rest of which the body is compounded; so that it hath his original of the self-same Elements from whence that matter is derived, out of which it springeth. But of such Inquisitors I may likewise demand from whence the Heavens, the Sun, Moon, and Stars, have their motion, light, and properties? It is certain, they can yield me no other true cause, but that God hath created them of that nature, and that he hath so constituted them, and that he alwayes preserveth them by the divine vertue and power of his providence. And this shall suffice for the nature & matter of the sensitive & sensual soul, which we attribute to beasts. Now for the last part of this Conclusion, of the powers and properties that the soul of man hath common with the soule of beasts and plants, hath been, in short, but significant words declared above, where it was said of *Brosserius*, *Eadem est anima hominis & vegetativa ab officio vegetandi, & sensitiva ab officio sentiendi, &c.* So that here it is plaine that it hath the vegetative

ve quality, which is common with plants *ab officio vegetandi*: and also its sensitive power and quality *ab officio sentiendi*: And hereupon they that say every living creature hath but one soul, say well; but there are divers powers thereof in certaine creatures, in some more, in some lesse; therefore we call that of Plants by a more special name (Vegetative) because it hath no more but this bare office and vertue of vegetation, from whence proceeds the name. And albeit the soule of beasts hath the same vertue also, yet we call it not by the same name, but only sensitive, under which we comprehend also the vegetative soul that is in Plants, as a power and property thereof: So likewise, although the soul of man hath both these faculties together, yet we call it not either vegetative or sensitive, but onely reasonable, and that, as afore is said, *ab officio rationali*; under which we also doe comprehend the vegetative soule in Plants, and the sensitive soul of Beasts, which is sufficient for clearing this Conclusion: And this vegetative and sensitive power and properties will peculiarly fit

fit and serve our occasions in the ensuing discourse, and the manifestation of the whole Art we treat of.

CHAP. IV. CONCLUS. IV.

Every compound consisting of matter and forme, hath in it its own proper natural heat, which is derived and propagated (not from the Elements, but) from Heaven and the influence thereof.

FROM this Conclusion, it is apparent that nothing can subsist without some manner of heat; for heat is the bond whereby the forme is tyed to the matter, which lying hid in a viscous Mercurial moisture brought with it from Heaven, giveth increase and feeds to every body: It is also the instrument which the forme doth use to produce actions, and it is the immediate cause of the aforesaid beams, spoken of in Conclusion

on the second; which beams it never forsaketh, but accompanieth in their motions perpetually. Now this said heat, if it decrease, the body tends to destruction, the beams being fewer and weaker; and though the forme be not united to the matter, but by a certaine manner of heat, which is so required, is proper to all things, that it yet varies in every species of things, yet it hath in every species some latitude; so that you shall scarce finde amongst the individuals that which is altogether one and the same thing, because the heat is sometimes more, and sometimes lesse, which may be the cause of the variety of operations, not onely of things of the same species, but even in the same individual it is often changed, till at last by corruption it ends in that which is altogether another latitude; for the matter being not sufficiently tenacious, holds not this heat fast enough, but lets it (being volatil) wander abroad, which, according to the impressions of Heaven, applies it selfe variously to the matter, whence depends the whole variety and change of sublunary things. But now it is time to come to the body of man,

Man, the proper subject of this Discourse, and ensuing Art.

And in the first place, it shall not be amisse to explain our selves, what we here mean by heat; to which end, let us consider the concordance and mutual relation which the heart of man hath with the Heavens: For as the *Primum mobile*, or first motion of the whole world beginneth by the Heavens, of which all the other motions that are in nature doe depend; so the heart is that member in the body of man which first receiveth life and motion, and which is the well-spring and fountain thereof whereupon it is said to be *Primum vivens* & *ultimum moriens*, and is continually in motion, without any intermission or ceasing: And therefore some Authors are of opinion, that the *Pericardium* which is called the little closet of the heart, is of such a capacity, that it is severed from the same on every side as much as is requisite, that its motion might not any wise be impeded. And some think that there is some water within this vessel, or some moisture like a dew to the intent it should water the heart, that it should not consume or dry it self

first life
Heat
Death

by its perpetual moving. Now the heart is the root and fountain of natural heat, dispersing abroad by the Arteries over the whole body, and admitteth the life to every part thereof: or although the instrumentes of respiration serve the voice, yet they were principally created for the hearts sake, that the natural heat which is in it might be refreshed, increased and fed by them; and for this cause the Divine Providence hath made the lungs to be as it were the shop of respiration, to the end that the aire without be sent even to the heart, or the reasons aforesaid; for the aire that is to be brought to the heart, is first prepared in the lungs, to the end it might moderate the heat of the heart and spirits, and that it should not enter either too hot, or too cold, or in too great abundance, whereby it might be amplified, or quite choaked up.

Aristotle, and his followers, make heat the cause of the hearts pulsifick motion; others will have the soul, and others the vegetative faculty; but I incline to *Aristotles* opinion; for the soul works by its faculties, and these by heat; so that heat is the immediate cause of this

shop for Lungs

this motion, and the soules instrument yet not such an instrument as worketh nothing, but by the force of the principal Agent; for the heat worketh by its own natural force, though it be directed and regulated by the soule; the heat then of the heart rarifying the blood into vapours, which require more room and dilates the heart; but by dispelling some of these vapours into the Arteries, and receiving also some cold air by the lungs, the heart is contracted and this is called *Systole*, the other *Diastole*. And as heat is the efficient cause to also it is the end of this motion; and therefore doth heat move the heart, that it by this motion might impart heat to the body: But I understand not heat here for a bare quality, but that which is called *calidum innatum*; the heart being, as appeares, the fountain of heat whose action is the first, and the most common of all the actions in the body; for without the action of heat there can be no nutrition, motion, sensation, nor understanding, as it works by the faculties.

And because in this Treatise we have often shall have occasion to speak of

the vital spirit, we will now declare what we mean in this Art thereby: And whether after the manner of the *Galenists* and Physitians, we mean that which the schools call by that name, or some other thing of another nature: Truly, we suppose not the common and received opinion of spirits, animal, vital, and natural, to be disconsonant to truth; yet being not so material for our purposes, we meddle not with them; and therefore here we speak of another manner of spirit. Here some may object, and ask, what new spirit then is this brought into Physick, or by what Authority was it introduced? Surely for answer, I am not so supercilious, as to affirm it done by my Authority, I am different, let it not be brought in at all, I onely desire that I may be spared the use of that name, whereby to express natural heat and radical moisture both together; and my reason is, because they are never actually separated: and so I call them spirits, because of all corporal things, they come neerest the nature of a spirit, both in original and power: And I call it also vital, because by mediation of it, life flowes, and is

propagated into the body; and therefore here I thought it convenient to declare that wheresoever in this Treatise you finde the name of vital spirit, understand it there as it is before nominate. Now this aforesaid spirit flourisheth in the aforementioned beames; and the spirit also floweth from the body, and this cannot be denied by any wise man for if it flowed not from the body, the body would last for ever; and consequently the things that have most power to fix this spirit, have most power to prolong the life of man; for it is volatile, and every moment some part a portion of it goeth forth; and certainly it is most likely, that it goeth out with the parts of the body resolved into beames; for to what end should it lead the beams going out, and insinuate it into bodies indisposed? there can be no reason given, nay it seemes utterly impossible: And that the beams have a disposition to hold it; for that it goeth out with them, it is plain, because perfumes, as is aforesaid, retain the disposition of the body from whence they go out; and by this reason I take it, that dogs, and other creatures of prey, in the

hunting, when they have lost the scent the footing on the ground, peradventure by other creatures, in treading in, crossing the same footsteps, doe then hold up their noses in the air, searching after these beames, to recover the lost scent, these beames flowing and reflowing to and from the wight, as Atomes in the Sun; nay, if this spirit were not here, the beams could not do as they do, nor work in the power of the soule; for it this spirit is an instrument: And therefore the body of men shall work at no distance at all, or to that distance, whatsoever it be, this spirit must needs reach and proceed, and by vertue of a more potent soule, in the very beginning and principium of life, the body of man (as of all wights) is ordained to natural actions, as other natural bodies are, by the seminary vertues which are the forms. This spirit then accompanies the beams, disperseth their actions which are propagated; and when they grow faint, as rivers from their heads, they are supplied by and from the body. And this shall be sufficient for to terminate this Fourth Conclusion.

CHAP. V. CONCLUS. V.

That the Excrements of the bodies living creatures retain a portion the vital spirit; and therefore cannot deny them life, and the life is of the same species that the life of the creature is of, and propagated from the same soule.

THis Conclusion will manifestly appear, if we consider that these excrements, having lurked long in the body, they imbibe this spirit, and so conjoyn it to themselves, intercepting beames issuing from the noblest part of the body, yea, having gotten at the some digestion, they are made like bodies in which they were concocted and therefore doe greedily attract beames with the spirits, and the spirits do more willingly insinuate themse-

to them, then into any body not partaker of the same. And this may be convinced by common experience; for you may easily perceive, that the too much flowing of any excrement, brings and begets grievous Symptomes, weakness, and in the end death it selfe, and that not so much by expelling the nourishment, as by exhausting the spirits; otherwise in them that have the Dropsie, how could the too much flowing of water out at the Orifice of the part infected cause death, but that the water being impregnated with these spirits, carries more of them with it then the body can bear in so short time? and so all inward abscesses, when great store of purulent matter hath filled the breast, by the negligence or ignorance of the chirurgeon the matter flow all at once, and is, for the same reason, followed with death, or dangerous debilities and symptoms; for unlesse the body be everywhere (according to the proportion requisite) stored with these spirits, it cannot long subsist: And this spirit, as being as the body consists in his due symmetry, is nourished from heaven by the radiation of the ayre, and by the vital

tal spirit of the aliment; therefore all things that proceed from the bodies of men men or beasts, after what manner soever, whether naturally, or by force of diseases are impregnated with the same vital spirit that the body hath and therefore because they are like the bodies whence they came, then those things that never were in the body, they quickly imprint the qualities drawn from the body, upon another like body, which ought to occasion great care, that neither excrements, matter, corruption, or any of those things which came from infected persons, be left unburied, for the great mischief that may come by them either naturally, or by Art, if they should happen to come into the hands of skillful, but indisposed persons: And hereupon a wise man will be cautious of conversing and coming too near sick and infected persons; the rather, if he feel himselfe disposed to the like disease; for a body so disposed, doth more vehemently attract to himselfe those beams, and is sooner changed; and also so bodies between whom there is a similitude in complexion, and an affinity in nature, doe sooner sympathize one

with another, as Brothers, Sisters, and Cousins, doe sooner take diseases one from another, because of their radical likenesse inherent in their bodies, by which likenesse the infected beams are drawn, and the body more speedily changed: And though the burning of dead carcases, after the ancient accustomed manner, be not now in use, or permitted; yet great care ought to be had and taken, that all dead carcases be speedily and very deep buried, and that, if conveniently, in moist places, and farre remote from the feeding of cattell; for, from shallow and superficial graves, ariseth often unspeakable mischiefs: And, I suppose, this hath been one of the greatest naturall causes why the Plague hath so furiously raged in London, and many great Cities in times past: For I fear, they to whom the care and charge of burial was committed, were then, as they are still, too negligent and carelesse. Truly the funeral fires of the Ancients (in this regard) was much to be commended; but another custome having now prevailed, it were but little to our purpose any further to make mention thereof: onely I con-

Plague

conceive it fit to advertise Magistrates of populous places to be very careful in a matter of so great concernment. It is also more observable, that Witches, and those that deale with diabolical Arts, cannot prejudice any thing at all without the parts of dead bodies, and the excrements of him whom they desire to mischief: Of which, read *Wyerus de prestigiis Dæmonum*, and *Cardanus de subtilitate*. And as the Magistrate ought to take good care of burials; so every man, especially if he have enemies, would advise to have a great care of his excrement. But to returne to our Conclusion, which affirmeth these excrements to live also: which at first sight appears a little harsh, yet to him that well contemplates the matter, it is far from being unreasonable, that it is impossible it should be otherwise: Nay what if it be said that the haire and nailes doe live a certain life propagated from the soule? It may be answered that is, because they are as certain parts of the body; but if I say, when they are separated from the body, they live with the same soule they did before, this would be thought more strange: Well

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As I will onely say of the life of the excrements, that unlesse they lived with the same life that the wights doe in a certain manner, certainly they would want the vital spirit, of which, we have spoken of before. Moreover, who can deny that the nailes and haire have life, that hath observed in them the augmentive or assimilative faculty? at least who can deny it unto them. So long as they remain fastened unto the body, though they want sense, as the bones, and some other parts of the organical body doth? Now if they live while they are joyned to the body, though sense be wanting; they shall live likewise, being separated from the body, so long as they are hairs and nails, keeping the same forme they had before, and until they be converted into another species: witnesse the accidents, or substantial moods, which abiding still the same, depend upon the same fountain from whence they flowed; and no man can deny, but that the very forme or figure flowed from the soule, draweth thence its life, which is propagated by the presence of the soule, by mediation of the vital spirit: And a man

Witches

man also may thus argue for any excrement. All excrements in the body, by means of some manner of digestion, have changed the form they had before the digestion, and put on another; as may be known by their operations and faculties, which are altogether changed as for example: The excrements of a dog heal the diseases appertaining to the palat and throat, which flesh and bones his natural food and nourishment, in their own substance before their conversion, by what manner of way soever you prepare them, cannot doe; nay though they have been stinking and corrupt; which comes nearest to the nature and condition of excrements: And further, this curative faculty from whence & by which they effect this healing, they obtained no where else but from the soule of the dog; and therefore being introduced and brought in by that, it wholly depends of the soul, and consequently cannot be void of vitality or liveliness, which seems obscure and unperceptible to such as are ignorant of the Centers of things; which will be more expedient to a Philosopher to search after, then to suffer himselfe

transported with the spirit of condensation, which is nothing profitable to any ingenious Art. And thus we will close our fifth Conclusion.

CHAP. VI. CONCLUS. VI.

Between the body and the spirits there is a certain concatenation of spirits or beams, though they be never so far at distance: The like is also betwixt the blood and other parts of the body, though separated from the body at any distance.

If we confirm and demonstrate this Conclusion, the greatest difficulty in this Art is cleared: For herein lies the very quintessence of all our Secrets; the which being established, there is laid a foundation whereupon all the precepts of this Art are built: And indeed, what already hath been propounded, abide sure and unshaken, the ensuing diffi-

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difficulty will not much trouble us.

But here it may be enquired of us what concatenation here we intend?

For answer, when we affirme a concatenation of spirits or beames between the body and the excrements thereof, we understand thereby a perpetual flux of beames, proceeding after a peculiar manner from the body, and terminated as in a body, after a sort of kindred and like unto it; as also very procall flowing from the excrements to the body: That there are such reciprocal Emanations, is easily shewed; for the flux of beames being granted, and the impregnation of excrements by the vital spirit, for the reasons before mentioned, it must necessarily follow that both the beames, that is, both of the body and the excrements, are as not differing in nature and quality; so terminated upon one another, by the aforesaid means rather than by any other: yea, if the forme both of the body and excrement depend upon the same soule, as aforesaid is proved, it will not be absurd to call the excrements (until they have utterly lost the forme they have got in the body) either a part of that body, or some-

something subordinate to the body; and therefore the vital spirit being affected in the excrements, is also affected in the body, which cannot be performed without such a concatenation. But here this general note is to be observed, namely, that the excrements of any part are peculiarly allyed, and tyed to that part whose excrements they are; and that the beames that flow interchangeably from these, doe by a peculiar love embrace those that flow from the excrements of the part whose it is & *via veritatis*; for out of that part it hath drawn more plenteous spirits, and therefore hath greater affinity with it, which may be proved by experience: for if thou put exulcerating materials prepared artificially into the ordure of the prodex, it will be affected with extreme paine: it is not therefore to be doubted, but that the excrements are by reciprocal beames concatenated with the body, especially with those parts out of which they first proceeded: And upon this concatenation depends all magnetical Physick, which being well considered, there will be no great obscurity in the practical part; it further concluded, that the far-

farthest distance doth not break this concatenation, which is so true, as it is that the vertue of the soule extends it selfe most largely, so that it is scarce contained in the place; for this concatenation depending upon the soul, must needs be extended according to the vertue of the soul, besides the other reason of this extension, where it was said, that there do most plentiful spirits flow from the bodies, because of the great plenty of vital spirits which appeare, in regard they need so great store of aliment, to the end, that what was spent in propagating beams, may, by the conduct of the dispensing spirit, be renewed in the body, the fountain of them. There is therefore no small store of these beames, because being thin, subtle, and easily dissipated, they need such store of food to the continual reparation of them. They extend themselves likewise very far, and work diversly (without perceiving or knowing of it) and diversly are we affected in the hurting of them, being full ignorant of the cause of our diseases: And therefore in all sicknesses, the same spirit is to be rectified, comforted, and multiplied; and so

may

may all diseases be easily cured, which we propound especially for Physicians to note and consider. And now there is no man will deny, but that what we have said of the excrements, doth also agree to the parts separated from the body, as also to the blood; for there is the same reason in all, unless peradventure in the blood it appeares more evident, because it is called in holy Scripture the seat of the soule or life, as having the greatest store of vital spirits, and hurting most easily by the much flux of it. Amongst all other things that concern this concatenation, that famous sympathetic unguent, commonly called the *Weapon-salve*, and also the Sympathetical water, doth by manifest experience clearly prove it; in despite of the vain and obstreperous Divines, that proclame it diabolical and superstitious, whom both many others, and especially the learned *Helmuntius* hath put to everlasting silence. Nor did the wrangling *Libanius*, though he proudly railing after his manner, write any better against this, then he did of and for the *Philosophical Stone*; how ignorantly and audaciously he carried himselfe in both,

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to the infinite prejudice of the Hermetical Commonwealth, none know well as they, that have learned the true knowledge of things from the thing themselves; but of this enough.

Now of the parts of the body separated, he that doubteth may read in the same *Helmuntius* a strange story; I will give you his words. A certain man of *Bruxels* (saith he) being at *Bologna*, died in a fray lose his nose; and going to *Tasliacora*, a Chyrurgeon living there, to consult how to have a new nose; and fearing the cutting a piece out of his own arm, he hired a Porter for a good summe of money to have one cut out of his arm; which being done, and the cure performed, the man of *Bruxels* returned home: About a moneth after, he felt his nose suddenly grow cold, and within a few dayes after rotted, and fell quite off: About this he, with many others, wondering at the strange chance, enquiring of the cause, it was found, that just at the same instant that the nose grew cold, the Porter of *Bologna* died; the truth whereof as *Helmont* writes, many at *Bruxels* will testify. Thus far he. The like story

have heard from a Doctor of Physick, a friend of mine, who protested deeply he was an eye-witnesse thereof. Is not all our Doctrine here then confirmed clear as the light? was not that insidious nose as animated at first, so still informed with the soule of the Porter? neither had it any thing from that man whose nose it was now made, but nourishment; the power of assimilation which it had from its own proper form, it took not from the soule of him, but from the soule of the Porter, of whom it was yet truly a part, and who dying, the nose became immediately a dead nose, and began to tend to corruption. But who doth not see here most evidently our concatenation? Our Assertion therefore is concluded true by undoubted experience; from whence, as from a plenteous Spring, divers faire rivulets doe flow. Hence arose that glorious miracle of Nature, whereby man may in an instant open his mind to his friend, though they be ten thousand miles distant, by meanes of a little blood, spirit, and flesh, a secret no wayes to be divulged to the multitude: Hence arose that lamp of life, which at

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any distance shews by its light the disposition of the body; and its voluntary going out, the death of the body, whence it was taken: Hence also proceeded that salt of blood, by its colour shewing the same thing that the lamp did by its light: And hence also arose all natural philtres by meanes whereof the affections are moved, and after a certain manner tyed, meerly and truly natural. But of this enough.

CHAP. VII. CONCLUS. VII.

This vitality, or liveliness, lasts until the Excrements, Blood, or separated parts be changed into another thing of a divers species.

All things which have their originall from the Elements, after they are come to their perfection, do straight way goe back again to the principle from whence they took their beginning

For it is established by the Providence that what is begun by motion, shall never be partaker of state or rest: Yet doth not the thing immediately cease to be in that species wherein it is, until another forme be introduced into the matter, which also brings with it new moods, and new operations. I speak not here of subordinate forms, which are known to be common to any species; the change whereof is not alwayes required in natural changes or corruptions: Of the absence, or presence of formes, we can no way judge; but by the moods and faculties of the subject; we say therefore, that vitality doth so long last in the excrements, blood, and separated parts, as they are not changed into other things of a divers species; which being clear of it selfe, and by that which is abovesaid, needs no proof: yet this is to be noted, First, that things have more vertue and energy in their state, then in their declination; and the neerer they are to their absolute change, the lesse they work. Secondly, that every change of the substance doth not change the formes in things, whereof only the superfluities are taken away,

leaving the essences (that I may so say) which lurk in a sufficient matter, well disposed and digested, and are full of the vital spirits of things; there the form is not only changed, but also more free then it was, and worketh more powerfully.

Moreover, we see that some corruption is necessary to the furtherance of some operations; though this kind of corruption, if we will give it the true name, is rather to be called fermentation, for that by it the spirits are stirred up, and made more able to shew their powers: But [*est modus in rebus sunt certi designique fines, Quos ultra citraque nequit consistere virtus.*] There is a mean in things, and certain bounds, beyond which truth cannot consist; therefore we must proceed very warily, while we labour to stir up the spirits; for while we digest them, and labour to make them more spiritual, we may utterly put the spirit to flight, which I have seen often happen in this Art, and in Alchymy. And then men, when they have erred through their own ignorance, they blame and calumniate the Art, making the saying true, *Arts ymo habet inimicum nisi ignorantem.*

He is not opposed to the art unless he is ignorant

CHAP. VIII. CONCLUS. VIII.

One part of the body being affected, or ill-disposed by hurting the Spirits, all the other parts doe suffer with it.

I Conceive this is a common and received opinion, by all Physicians allowed and confessed to be true; and therefore needs little proof: so that we shall onely say thus much of it, That the cause of this compassion flowes neither from the body, nor from the particular form of the part, nor from the likenesse (unlesse likenesse be so far forth considered which flowes from the same or the like proportion of the spirit) but from the vital spirit, which goeth through the whole body, and is resident in every part thereof: For a disease terminatively is not of the body, but of the spirit; for there is no disease

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of the body, howsoever it comes, which happens not by the weaknes of this spirit; neither can any distemper of the body last long where this spirit (by which all evils of the body are amended) flourisheth & is strong. This spirit is that nature whereof Physicians ought to be helpers, and upon which ground the Universal Medicine is built: And unhappy are those Physicians, and unhappily speed, who either neglecting or wronging this spirit, destroy all things by their violence, while they think to cure diseases, and which by opening a veine exhaust this spirit, and by purging the body from hurtful humours by rank poysons (which kill this spirit) thrust with those humours the soule many times out of the body. And there are they, that by their villany and ignorance, have dimmed the glory of Physick, which being given over to vain, contentious and unprofitable disputes, have erred from the simplicity of nature; which though they be honoured of the giddy-headed multitude, because of their rich cloathing, and popular applause; yet by the sons of Art (which by great labour, with prying into the Centers of things, have

Doctors always did thus & see

have found that nothing is to be attempted against natures will) they are esteemed no better then as the excrements of Physick. and so to be cast into the vault of perpetual infamy; but *stultorum plena sunt omnia.* But we turning to our purpose, say, that not only the other parts suffer with the parts diseased; but that if any disease, of what part soever, doe last long, the whole body will be at length affected; else how could death follow upon a particular disease? The vital spirit is but one continue through the whole body, and propagated through every part of it, that if it be hurt in one part thereof, it is hurt in the whole, as it followes.

These are all full of foolishness or all fools

CHAP

CHAP. IX. CONCLUS. IX.

If the vital spirit be fortified in any one part, it is fortified by that very action in the whole body.

THat which in the foregoing Chapter we said of diseases, we say here of Cures; for there is the like reason of both; and this Conclusion put for no other purpose, then to shew *ceteris paribus*, that there is no odds whether thou apply the medicine to the part affected, or to another, provided by the medicaments thy intent be to fortify the vital spirit: For if this spirit be fortified in any one part, the whole is fortified; because being of a fiery and heavenly nature, that strengthening is quickly found in the whole latitude thereof; for it is impossible that so subtle, active, spiritual, clear, and æthereal a thing, should suffer any thing in any

part

part, which it shall not very speedily suffer in the whole: The experiment whereof we see in outward poisons, which infecting the neereſt spirits, straightwayes, unlesse the spirit be fortified, infecteth the whole spirit in the body; for it is impossible, that by the sting of a Scorpion in the foot, the substance of the venome should (as some dream) come to the heart; but because one part of the spirit being powerfully infected, the infection of the whole must needs speedily follow: So by the inflammation of any part, immediately follows a Feaver, though the part inflamed be never so far from the heart. And as of Diseases, so we may conclude of Remedies: But that remedies applyed to the part affected, doe more good, and more speedily help, it is long of frequent egression of spirits in that part, the cause whereof look for in the following Conclusion. It is very necessary therefore that thou choose a part fit for thy purpose; for except thou do so, thou wilt be deceived & ashamed; for thou shalt not work everywhere alike: And therefore ponder well the following Conclusion.

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CHAP. X. CONCLUS. X.

Where the Spirit is more bare or naked, there it is soonest affected.

THis Conclusion being most necessary for Practice, is of it selfe manifested, and followeth upon the Premisses for doubtless: the more intimately any Agent is joyned with the Patient, the operation is more speedy and better; for what can hinder action, but undue approximation? which impediment we here must study to avoid, seeking the vital spirit in his nakednesse, that he may be the sooner affected by a due and convenient application, and may the more speedily be freed from things hurtful and extraneous, and so quickly change and rectifie the whole body slip into disemper: For, if where it is most naked, it be then freed from extraneous things, because it is not so fettered and clogged

clogged with evils, then certainly there if one know the right subject) and use the right instruments, may it be made sooner to free the whole body from distempers: For, being fortified in one place, will straitway be fortified throughout: For, as a disease is never truly cured, but when the whole spirit is affected with a sickly disposition (for till then it but some spark in *fieri*, in the making or breeding) which disposition, at the beginning, affected but one part, and that affection not hindered, corrupted the whole; so must we also Philosophize concerning the recovery of health. But here are two things requisite; First, that thou cease not the application, until the disease be fully cured: For, if thou leave off before that time, the part that is yet infected (if the infection be strong) will again infect and corrupt the parts thou hadst made whole, and so leave thee to begin the same labour. Secondly, that one part answer another; for he that will happily cure diseases, must begin at the root: And if the root of the disease be in the head, then cure the vital spirit proper to the head; if in the stomach, to the stomach,

to the stomach, &c. For although the vital spirit considered in it self, have no heterogeneal parts, but be every where, and whole, like the light, like it self; yet as it is in the body, it is varied according to the parts of the body by certain adjuncts which are very considerable: And therefore the rays or beames proceeding from the head, do in that disposition contain the spirit, as the head doth, as by the things already said may be gathered: The naked spirit therefore, affected with the dispositions of the head (if the root of this disease be in the head) is to be taken and remedies applyed to that. But before we proceed to other things, it will not be amiss to confirm the truth of this Conclusion by experience. There is no man doubts but that in the blood the spirit is most naked; therefore the Physicians know that the naked spirit in blood is sooner infected with poyson then the spirit of any other part; for venome being put into a vein, doth sooner dissolve and loosen the whole frame of the body, then twice so much taken in meat and drink inwardly; yea, although it be taken fasting, and without

any *vehiculum*, which confirms the truth of our Conclusion. I shall speak a little more hereof, lest evil should ensue by those who are wickedly and maliciously inclined; only give thee this caution, that God is the revenger of all secret and wilfull beneficiators.

CHAP XI. CONCLUS. XI.

In the Excrements, Blood, &c. the Spirit is not so deeply drowned, as in the body; and therefore in them it is sooner affected.

UPON this Conclusion the whole Art is grounded; and this being false, all fails; therefore remember well what hath been said: For he that well understands this Conclusion, will find no difficulty in the whole Art; therefore it had need to be confirmed with some reasons; whereof the first is this: The spirit is not so deeply drowned in

the excrements, blood, and separated parts, as it is in the body, because in them it ranges abroad, as more at liberty, in that it doth not so much intend organical operations; for these organical operations doe violently snatch the spirit inward, that being congregated, it may work more powerfully in *secessu*. But all organical operation being far from the excrements, blood, &c. there is no need that the spirit should drown it selfe so far, and so inwardly. Moreover the beames comming from the body in excrements, blood out of the veines and parts separated, stick about the superficies, surface, and outside, and are not allured and drawn internally, because that, as tending to destruction, the spirits addresse themselves, and make some stay in the superficies, where also the beams joyn themselves to their fellow-beams, and there rest, until at last the excrements, blood, &c. becoming clean another thing, are apt, either to receive those beams and the spirit that accompanies them, or to retain them when they have received them. Again, the spirits are more naked in these, especially in the blood, because when

when it was in the body, it had the spirits more naked, and scarce tyed to the body, as appeares evidently in blood. But some may ask how this reason agrees to parts cut off? for what privilege have they above other parts of the same kind? I answer: It is to be considered that now the door is opened, by which a more free egress is granted to the spirits, which now having broken their fetters, begin to wander abroad more at liberty: Again, some may object, that if this were true, then by applying things to a wound, we may cure internal diseases? To satisfie this, we must consider three things: First, that in every wound there is not only *solutio continui*, but also in the part wounded is an exotick and strange quality introduced, by meanes whereof the vital spirit is hurt. Secondly, those things that are applyed to the wound, have no power to change the vital spirit, labouring of another evil disposition; yea, the Physicians expectation is frustrated, if one thing doe performe one desired operation, and therefore they are content with the cure of the wound. Thirdly, if a thing good for another disease

disease, whereof the Patient peradventure is sick, should be applied to the wound, it might perhaps hurt this more then it would help that; now reason persuades that we should first succour that which more urgeth. From these things the answer to the objection is manifest; for the spirit then labouring of a double distemper, Art commandeth first to cure that which most urgeth therefore we principally attend the wound, lest Sideration should follow or somewhat else bringing assured destruction; and for the same reason we apply not unto it things good for the other disease; yet I will adde this, that it is manifest by experience, that many men by wounds have been freed from great diseases, and so that they never relapsed; namely, when the part affected being wounded, the things proper for the disease could also performe the cure of the wound: As if the head labouring of a Chronical disease, should be wounded, and the wound could be cured by *Betony* and *Sage*, there is no doubt but the spirit now naked, being cherished and refreshed with these remedies, would perfectly heal both the head and

Linking

and the whole body. Here also is to be noted, that they who dig the body with Cauteries, and keep the wound open a long time for the purulent matter to run, are ill advised that they do not apply unto the wound remedies proper for that disease for which they made the issues; for this being done, the Patients would without doubt in short time feele great ease, if the wound were made upon the part principally affected; especially if all the other things were accordingly done diastically, and the matter that issues out were also used as Art commandeth. By this meanes it is certain, and found by experience, that the Gout in the hands, and feet, and other parts, may most happily and easily be cured. But returning again to the excrementes & blood, &c. we say that this art useth these rather, and with better success then the whole body that is hurt; because the vital spirit being free and naked, easily receiveth and taketh impressions, especially from things agreeing with it. Therefore the Inventors of this art mingled such things, though taken from other bodies with their medicines, as in the common weapon-salve is to

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be

be seen, where they mingle with the ointment the flesh, blood, and fat of men, for no other cause then that being imbrued with these medicines and qualities of medicaments, they may the more easily help the hurt spirits: [This flesh, blood, and fat, is comprehended in the word *Mummy*] for by their likenesse

According to *Crollius*.

they doe easily draw the spirit; and being drawn, doe change it according to the quality acquired: But it is not alwayes necessary that the Medicine be mingled with those things that are taken from the body; for we see that the sympathetical water alone, and simple without any mixtion, will cure all wounds by the meanes of the blood of the wounds. But especial care must be taken, that you make choice of those things which do cure, not by qualities, but by their whole substances (as they use to speak) that is, by the signatures of their Celestial influences, or else ordained to such effects by the secondary reasons of the soule; otherwise you may easily misse the mark; for that multitude dispensed from their influence, because it passeth the like spirit doth much advance the effects; and

without

without this, hardly any good is to be expected.

CHAP. XII. CONCLUS. XII.

The mixture of the spirits causeth love and compassion; from that compassion love takes its original.

This Conclusion little or nothing availes to the curing of diseases, being rather directed to induce diseases, and procure love: It is also the foundation of all implantations; or where commixtion and compassion is, if that which is found, draw unto it selfe that which hurteth another, without question that from which the hurtful thing was drawn, will be helped and cured with the losse and prejudice of that thing that so attracteth and draweth it. And this Conclusion needs no long proof, neither will I make many

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words

Cure by Urine

words about it, because of the dangers that may probably arise from hence; for from this fountain floweth the transplantation of diseases from one man to another, and from the dead to the living: It may also doe harm, it giving cause to too much exorbitant lust, and the means to fulfill it. Now if this Conclusion were fully and publickly known, (which God forbid) fathers could not be safe from their daughters, nor any man from any woman, nor woman from any man, nor brothers from sisters, nor sisters from brothers; for the world would be turned upside downe with philtre s; and therefore I will say no more in this place; for to them that are curious and diligent searchers of nature, that which hath been, and shall be said hereafter, is enough. But before we come to handle the precepts of this Art, let us for an Epilogue to these Conclusions, and for the better understanding of what follows, advance one more Proposition, and that is this: The vital spirit is more powerfully drawn out of the whole body by those things that have the signature of the whole body, or have a sulphur like the sulphur of man-

body

body: But from a part for a particular operation, those things doe more vehemently draw: And when it is drawne, sooner communicates the spirit to another, which hath the evident signature of the part. This I say, to the end that by thine own industry thou mayst finde Magnets for every particular operation, by means of this general rule. This therefore I think good to tell thee; of all things proceeding from the body, the blood and the sweat are most stuffed with vital spirits: Of the seed, I will say nothing, because without great incivility it cannot be had: But of one thing take especial heed, that as soon as they proceed from their bodies, they be committed to their proper Magnet; for as the common Loadstone is fortified, and, at it were, fed with iron, so are these Magnets, which apprehend and keep the vital spirits, until they commit the care of them to another thing; for if you will strive to keep them without their proper and due Magnet, two inconveniences will follow: First, they cannot endure any considerable time in their estate, because every moment they lose somewhat of the spirit. Second-

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ly,

ly, without a Magnet they do not work so mightily, because for the most part the Magnets doe much conduce to transplantation and communication, as we know by perfect experience; for in philtres thou wilt doe little or no good without a Magnet, except perhaps somewhat may be done by meanes of fermentation of the blood and feed, and then either is to other in stead of a Magnet. But in other things, though happily thou mayst finde a vertue; yet thou wilt never finde so powerful operations, as in thy work thou use Magnets: Choose them then convenient, and apply them the right way, and thou shalt perform wonders: But of this *sapienti*. And now of more sublime things, having put an end to our Conclusions.

through to the end

CHAP

CHAP. XIII.

Of the things necessary for a Physician before he undertake this part of Magnetick Cures.

There are many things necessary for him that intends to undertake upon him the practice of this Art, and to do good by it. First, he must know diseases; for how else can he cure them? It is true, the ignorance of the disease is not here so dangerous as in common Physick, because we here use external Medicines, and alwayes comforting; and there internal, and for the most part not void of poysonous qualities; but though it be not dangerous to the Patient, yet it may be a shame to the Physitian. He then that is well seen in the knowledge of diseases, let him next seek the part first and principally affected; for if this be unknown, he shall never doe any thing

thing to the purpose. He must also have absolute knowledge of Simples, and know as well the internal as external signature of things, whereby th simples are signed, as well to the parts of the body, as to the diseases; for we use none but signed things to this Art: But signature being double, to wit, External and Internal, we will use those Simples that are externally signed, as being best known to us, except Experience, which is alwayes to be obeyed, be to the contrary. He that knoweth the nature of Simples, cannot be ignorant of the time fit for the sowing and gathering of them: But this Science cannot be thought sufficient without Astrology; our Physician must therefore be skilled in the Planetary diseases and Plants, that so he may oppose those with these; yet so, that to diseases (whether strong or remisse) he be sure to oppose a Plant of a superior degree: In a word, he must well understand the secretest natures of men and simples. I deny not, but one day this Art may be manifested, and very easie; but as yet it is in its cradle, and lies lurking in the secret deske of some men; and therefore he that will attempt

attempt it, must of necessity, from the aforesaid Conclusion draw some particulars; yet I would advise all men by the way, that in the *interim* they would minister inwardly such things as are comforting, proper for the disease, that so the cure may be safelier, sooner, and more pleasantly done; yea, if peradventure sometime in some diseases there must more violent things be given (which we must ever avoid as much as we can) yet this comfort we have from this Art, that by it nature is strengthened and kept from being overthrown by violent things; which consider how much it imports. Moreover, I would perswade, that until safer purgations be found in this Art, thou wouldst be content to use these following, or the like, as the disease requireth; for these doe not much travail the vital spirits, and work without nauseousnesse and gripings: Hitherto I have kept them secret.

CHAP.

CHAP. XIV.

Of Purgers and Purgings.

IN as much as the vital spirit being fortified, can by its own power free the body from noxious humours, it may be doubted whether in cures done by this Art, Purgation be to be premised: But for the further and speedier dispatch, we will admit to begin with Purgation; for the oppressed spirit is relieved, and is made fitter, being helped by our Medicine, to doe the other things; and when it is free, it is more easily changed and reduced into its former estate; for there are some of the Philosophers, which before they give a Dosis of the great Elixar, first think that the cure may be more easie to free the body by purgation; how much rather then in this Art? Now whether it be best to doe it by the common and ordinary

mary wayes, or by *Diastick*, it may be doubted: Well, first it is to be considered, that there are very few Simples violently purging, that doe not hurt the vital spirit by their great proportion of venosity. Secondly; there is not yet found any medicine purging magnetically (except some ointments commonly known) which utterly wants all venomous qualities; and therefore I would have them quite forborne, because they may be cause of more mischief, then if they were given inwardly: But unguents or oyls may be commodiously used, if the disease lurk in the stomach, intestines, meseraicks. I will give an example of one that doth gently loose the belly: Take *Aloes hepatick*, ℞ ʒ. *Myrrhe* ℥ ʒ. pour halfe a pound of the gall of a Bull upon them, and draw off the oyle in a retort, which thou maist use *per se*, or in forme of an unguent, anointing the stomach, and all about the navel therewith; and afterwards, covering it with a sponge, wet in the oyle, or oyntment, and thou shalt have a benigne and harmlesse purgation, that works without all nauseousnesse or gripings. There is much speech of an herb

herb in the West-part of Ireland, called by the Natives *Mackenbuy*; and from men of credit I have heard it reported that if any man carry this herb about him, it purgeth him strongly enough without any gripings: But that it doth not this by way of corroborating the spirit, it appears in that, if one carry it too long about him, it breeds a dangerous flux. There are that ascribe the same power to *Petum*, or *Tobacco*, if it be tied to the flank: So the milky juyce of *Tythemale*, mixt with salt, and put into the new excrements of the belly, doth violently loosen, but not without pain; yet these things must be warily used, neither is it safe to apply any medicine that purgeth vehemently, to the vital spirit nakedly, either by excrement, blood, or any other means.

We will therefore prescribe some things to be taken inwardly, which are benigne, and agreeable to nature, till better may be found out. The first shall be the Specificall Purger of *Paracelsus*, which is good almost for every disease, whether the operation be according to *Crollius*, *Hartmannus*, or *Tenzelius*: Also you may use *Mercurius vite*; if for a vomit,

nit, precipitate the powder by common water; if by siege onely, then precipitate it by oyle of *Tartar*, and after precipitation, wash it well: If afterwards it be sprinkled with oyle of common salt, and so left in digestion three or four daies, and then once or twice washed, it purgeth gently and univervally, which is an high secret in the Dropsie: Moreover, if common φ *vite* be well ground with common decrepitated salt, and again washed, and this work be thrice repeated, it leaves much of his violence: Also our *Specificum purgans* of our own invention, is of no small moment; for it drawes the humours sweetly out of the whole body, and opens obstructions. *Angelus Sala* his *Chrystallum lune*, freeth the body benignly from all waterish humors, & wonderfully helpeth the Dropsie: Our φ *caelestis* of all Minerals most benignly purgeth the belly, it is fit for every one; it opens obstructions, and freeth the head from humours, it strengthens the stomack; neither are there any symptomes to be feared, as there is in all other φ als. The preparation is thus: Take of common φ precipitated white, dulcified with often washing,

washing, and dried as much as you will, of oyle of vitriol as much as will make a paste of it, and put them in a glasse, and set it in the Sun for 14. daies; then take it out, and dry it, and sprinkle it with oyle of Tartar, as before; then take it and dry it again, doing as before the third time; then wash it to a pleasant tartnesse, dry it and keep it for thy use: The dose is from 6. graines to 15, according to the age, disease, and habitude of the body. It purgeth onely by sicge; neither is there fear of salivation, though necessity force thee to use it often.

The glasse of Antimony, purging only by stoole, is a most noble remedy in all melancholy diseases and affects of the head; neither is it far from a speciall Purger, and therefore may be safely used in every disease that requireth evacuation: It is made of the powder of *vitrum Antimonii*, made by it selfe, by irroration of the oyle of Vitriol, even almost as our ☿ *Celestis* was made in this manner.

℞ *Vitrum Antimonium* ℥ i. of oyle of Vitriol as much, mingle them well in a glasse-morter, and dry them by the fire,

fire; this doe seven times, each time drying them well; at last, the powder being dry, have in a readinesse a spirit of wine made thus: ℞ *Mastick* ℥ i. very good spirit of wine ℔ i. digest them together four dayes; then decant the spirit of wine, and macerate the prepared powder of *Antimony* in it for three days; then put altogether in an earthen pot; make it hot, and kindle the spirit of wine, ever stirring it with a *spatula*, till the flame cease, and dry well the powder that remains. The dose is from four graines to six. But now I will shew thee the best preparation of *Stybiu* that ever was; it is an universal medicine, curing all diseases; and if any thing can stand in stead of *Aurum potable*, this may, though it be somewhat weaker: I have written it in dark words, lest the unworthy should meet with it: It is made of *Hungarian Stybium* by the multiplied fire of nature, calcined into most white powder. Take heed of the fume, which will be much; but if by this calcination thou dost not finde the weight increased, thou hast erred; therefore put it into the fire again, until it increase in weight; then is the

calcination done. Take of this powder
 ℞ i. of the spirit of the highest vegetable
 ℞ i. mix them, and digest them twenty
 dayes, or a moneth; then decant the
 liquor: The dose is from ℥ii to ℥iii,
 and so to ℥s: A profound secret in all
 diseases. If thou hast a mind to make
 use of the powder remaining, then calcine
 it as before; the calcination is soon
 done, and the powder will be encreased
 in power and weight; so hast thou a
 perpetual mineral of health. I have said
 much to thee, if thou understand me;
 neither dare I speak more clearly; use
 it to the benefit of the poor: If thou
 understand the sense rather than the
 words, I have shewn thee the way to
 greater matters. Further thou mayst
 use our mineral *Panchymagogen* in all
 Obstructions, Dropfies, and the like affections:
 It is made of ℥ vitæ, vitrum
Antimonii prepared as before, *ana ℥ii*:
 ℥ celestis ℥iii : Let them be well mingled,
 and then with the spirit of common
 salt saturate with gold, let there be
 made a paste, which dry, and sprinkle
 again with the spirit of salt; doe thus
 thrice: at last infuse this powder in
 the spirit of wine, digesting it three or
 four

four dayes; then heat it so that the spirit
 may take fire, and stir it with a *spatula*
 till the flame cease; then dry the
 matter and poure on it spirit of wine,
 and doe as before three times; then dry
 the powder, and keep it: The dose is
 from six graines to ten, as seems good.
 In some diseases this may be mixed with
 the *resina Scammonii*, so will it neatly
 purge all the humours of the body:
 These are taken out of the family of
 Minerals, then which there can be no
 better given; out of the vegetative family
 many things may be taken: The
 chiefest I use, follow. I cannot too much
 commend the *Resina Scammonii*, whether
 it be taken by it selfe, or with *Tartar*
vitriolated, or *Chrystalline* in a convenient
 dose, or whether you adde unto
 it *Antimony* purging downwards; but
 then you must use lesse *Chrystal* of
Tartar; as for example: In an intermitting
 Tertian Feaver, the body being indifferently
 disposed to Purgation, give the
resina Scammonii 12. graines; of the
 glasse of *Antimony* purging downwards
 2 or 3 graines; of *Chrystal* of *Tartar*
 6 grains, thou shalt certainly cure all
 Feavers: But this medicine must be given

ven before the Paroxym, that Nature
 and the Physick may work together:
 If need be, let it be repeated; besides,
 thou mayst varie the dose according to
 thine own judgment: This doth like-
 wise cure continual burning-feavers, if
 it be given the first and second day while
 the Patient is yet strong; thou mayst,
 if thou wilt, afterwards use some Di-
 aphoretical, especially of those that pro-
 cure sweat, not by colliquation, but
 confortation, as the aforesaid prepara-
 tion of *Antimony*. Out of what hath
 been said, thou mayst learn to make a
Panchym. gogon, if thou know how to
 vary the *dosis* of the ingredient accord-
 ing to the variety of the humours:
 Thou mayst also use the extract of black
Hellebore for all melancholick diseases
 made by white wine, especially in the
 suppression of the *Menstrua's*, and all
 diseases arising from thence: And thou
 mayst adde to these the *rosen* of *Scammone-
 ny*; so shalt thou both hasten the opera-
 tion, and take away the nauseousness
 which often proceedeth from the *Hellebore*:
 That which is by *Rulandu*. called the
 golden spirit of life, is good for many
 diseases: It is made with a strong spirit

of wine, drawn from the Trochisques of
Albendale, or the tincture: The dose of
 the tincted liquor is from ℥ssm 1. to ℥i:
 Thou mayst also in all diseases of the
 Liver or Meteraicks use with good suc-
 cess our extract of *Rubarb*: It is made with
 the water of *Cichory*, whereunto is added
 the oyle rectified from his salt, together
 with the salt thereof, all digested till
 they be united: It is given in water di-
 stilled from the extract, or in *Cichory*-
 water, from the quantity of ℥2 to ℥1:
 Steep some *Rubarb* in *Cinnamon-water*,
 which presse forth, and still in a glasse
 limbeck *in balneo*, till the slegm be drawn
 off; the substance remaining like honey,
 keep close stopped, good for Cramp,
 Gout, or Melancholy, *Par.* 159.

Also our spirit of health helpeth ma-
 ny diseases, especially in diseases of the
 Spleen, Hypochondriack passion, and all
 melancholy diseases, windiness, as
 well of the stomach as intestines, and
 in the diseases of the Mother, which I
 have used with great successe; it is thus
 made: Take of the strongest spirit of
 wine ℥1. *Senna Elect.* ℥2. Black *Helle-
 bore* prepared according to *Hartman* ℥6.
Oleum anisi & *feniculi ana* a few drops.

Bruise the *Senna* and the *Hellebore*, & macerate them in the spirit of wine, putting often upon them the said oyles for 14. daies space; then take them out and presse them, and put as much of the new species as thou didst at first; digest them and presse them againe and againe; put new as at first, doing all things as before: After the last expression keep the spirit for thy use: The dose is from $\zeta\beta$ to $\zeta\alpha$. I have likewise used *Caryoslinum* chymically prepared very happily: The chymical oyl of *Aniseed* taken in broth or in wine three or four drops at a time, at the most, healeth the same diseases: The Extract may also be used made thus; infuse the seeds bruised 24 houres in the spirit of wine; let it stand as long in *balneo*, then presse it forth, and distil it in a glasse, the residue keep for use against the *Epilepsie*, *Spasm*, yea *Madness*; *Park. cap. de Aniso.* The chymical oyle of *Rosemary* is commended for many griefes; but one drop or two at once: Also an oyle made by insolation thus; & the flowers, and put them in a strong glasse well stopped, and digest them in hot *hirsedung* 14. dayes; which then take out, and unstop it, and lay a fine cloth

cloth over the mouth, which put in another strong glasse, and an oyle will distil, which is a most soveraign balmie for benumbed joynts, consumption, tiffick, the whites, pestilence, jaundice, dim eyes, obstructions, wind, hypochondriack passion, indigestion, &c. *Park. 77.* *Lavender* also is commended for many griefes: Make therefore according to the former directions, either an extract or oyle: It is good for *Apoplexy*, *Epilepsie*, *Sopor*, *Convulsions*, *Palsies*, *Syncopes*; and strengthens the stomach, opens the liver and spleen, provoketh the menstrua's, good against the *Collick*; but the oyle must be sparingly used, because of its fierce piercing spirits.

For *Vomits*, I use the common ones, necessity forcing; but I prefer that *aqua benedicta Rulandi*, described by *Hartman* in his *Chymica Praxi*: It is made of *Antimony* and *Vitriol ana*, and twice or thrice as much of *Sal Niter* into *Crocus metallorum*, which being exquisitely sweetned, is given by infusion \mathfrak{D} r, or somewhat more, as the sickness requires in $\zeta\beta$ of whitewine. The *Vomitorium Conradinum Crollii* is not to be despised. The coagulated *Asari* described by *Hart-*

man in the diseases of the stomach and meseraicks, when there is need of vomiting, is very good: The cold Purgers or *Angelus Sala*, in continual and burning Feavers, is an excellent remedy: & *vice* both vomiting and purging in rebellious diseases, is excellent whilest the party is strong: Also the extract of white *Hellebore* given in a convenient dose, cures all paines in the head that arise from the stomach or the lower parts. And so much for Purging.

CHAP. XV.

Of Phlebotomy.

First understand, that whatsoever Medicine may be used in other Physick, may also be used here. And as for *Phlebotomy*, first to them that contemplate the depths of Nature, and behold the inmost causes of things, it may seem too fre-

frequent *Phlebotomy* came into use amongst Physicians: Especially if the opinion of them be true, that say blood doth not putrifie, which is true both in reason and experience: For blood corrupted, ceaseth to be blood, and degenerateth into unnatural humors, which are to be purged, not by letting of blood, but by sweat or purgation, as the matter requireth. But perhaps they will say they doe it to coole the body; yet it is scarcely agreeable to reason, that blood should be a cause of a feverish or preternatural heat; unlesse peradventure the spirits that have their seat in the blood, be stirred up by fermentation, which is seldome done; neither lasteth it, except choler be joynd therewith; which being purged away, the motion and heat are presently quieted and allayed: or it may be, because sometimes too much blood grieveth the body, and so begeth Feavers: But to that I answer, that such are not to be cured by *Phlebotomy*, because a Physician must ever follow nature, and never stray from her lawes: And Nature hath shewed another way, that doth not trouble the body like *Phlebotomy*, and that is, to want nourishment.

†
 nourishment; for whiles the body is not nourished, the blood is consumed, if it be not repaired by Aliment; therefore take away Aliment for the time, and nature will consume the blood, without either troubling the humours or the body; and therefore sage Hippocrates prescribed slender dyets. But if thou say the body cannot now be nourished because of the malignant humours that infect the blood, thou sayest nothing; for why dost not thou throw them out by purgation? It may be thou wilt say, there appears no concoction; yet Hippocrates purgeth the turgid and swelling humours. But who seeth not how much adoe may be made about the concoction of humours in Feavers? What if I affirm, with Paracelsus, that there can be no Feavers at all without fermentation of the humours, which is as it were the very top of concoction: Do I not speak reason? For what else but fermentation could breed such a heat, and stir up such troubles in his body? Cholera, if it be an humour, yet it cannot grow hot, but either by external fire, or fermentation. Some prattle that putrefaction can stir up heat, but this is a trifle: Let them
 tell

tell me how putrefaction, which is a certain corruption, can cause heat; and whether this effect agreeth to all putrefaction? They dare not say so, for sense would convince them; for it agreeth onely to moist things when they putrefie, and yet not by reason of putrefaction; neither is that the adæquate cause, but Fermentation causeth heat: For look how much it putrefieth, so much the heat decreaseth, as it is plainly seen in all moist things putrifying; and the reason is, because look how much corruption prevaileth, by so much fermentation is extinguished: But let us hear these mens definition of putrefaction; it is (say they) the corruption of proper and natural heat in every moist thing by a strange heat, as of the ambient; or according to Galen, it is change of the whole substance of the body, putrifying to corruption by external heat. The first supposeth that the proper heat of a thing can be dissipated by an external heat: But then let them tell me how heat, as heat, can work upon heat; what if it doe not first dissipate natural heat, but consume radical moisture? For the property of heat is not to work upon
 hea.

heat, but upon moisture its passive quality: Now if it work upon moisture, it dryeth; but drying hinders putrefaction. Again, if it first work upon moisture, proportionally with the moist it consumeth that which is hot, or heat it self; therefore there is so much heat lost, as the moisture left requireth: And so it seemeth that external heat is not the cause of putrefaction. Look upon other things that putrifie; doth not heat by drying hinder putrefaction? and doth not natural cold sometimes advance it, yea, and surely it ought to cause it, if it consist in the corruption of heat, and that in moisture; for what can destroy heat in a moist body, where there is nothing but moisture left, except but cold? Moreover it seemes that putrefaction cannot proceed from the corruption of proper heat: For if this were so, then the more the proper heat should decrease, the more the putrefaction prevaileth, and so would be perfected when the heat were driven clean away: But who seeth not the contrary, that putrefaction ceaseth when heat is clean gone? do not those things that have the least portion of this heat, last longest without putrefaction? But that

that we may come to that heat that takes its original from putrefaction (as these men would have it) of which is now all the controversie, let any man tell me how external heat can stir up a greater and more intense heat? How doe dung-hills putrifie (I speak after their manner) in the winter-time, and have more heat then either the proper heat declining, or the ambient can stir up? Nay, they putrifie sooner in the Winter then in the Summer, if they be laid in great heaps: And whence is that great inflammation in Feavers? not from the internal heat, saith *Galen*, but from a strange adventitious heat; but whence it comes, or what it brings into the putrid matter, neither he nor any else can tell. But from the definition it is cleare, that putrefaction cannot be the cause of heat, because it destroyeth heat, and is introduced from an external heat: That which is putrid is onely then the subject of the heat, which presently passeth away according to the intention or disposition of the matter: neither lasteth it longer then the cause is present; and how these things agree to Feavers, let them look. Now as to *Galens* definition, I won-

wonder why he so unadvisedly and ridiculously made the body putrifying to be the subject of putrefaction? whether in the bringing in of all putrefaction there a putrifying body necessarily pre- required? And therefore that which is once sound, is for ever free from putrefaction. But external heat is by him called the cause of putrefaction; and therefore it shall be the cause of heat in that that putrifieth: But putrefaction it self cannot be called the cause of heat, yet I would fain have some of them tell me how moist things can putrifie without fermentation going before? & where shall the putrefaction of humours a length stay but in corruption? And therefore that which is truly putrified is not the same that it was before putrefaction finished, but is changed into another thing of an inferior order, because of the heat that is gone: And so choler putrefied is not now choler, but another thing colder then choler; and therefore cannot cause a Tertian, which depends of choler, as appears by the excrements. Besides, putrefaction is alwaies accompanied with stinkings (by which I doe not understand that odour

which

which is to us unpleasant; but that which agreeth not with things in their proper state) but who ever saw stinking choler avoyded in Feavers, except it were mixed with some things that did truly putrifie? whereas the faeces of the belly, though they had an odious smell before, yet being putrified, they have a most pleasant odour, as experience testifieth; and therefore the putrefaction of humours is not the cause of Feavers, but fermentation; which being the height of concoction, doth alway (other things requisite being present) invite to purgation. In summe, I would fain ask those supercilious Masters one thing, what concoction they expect in a putrid humour? Can Nature bring a thing back from corruption? Can it ever be in better state then now it is, if it be putrified? Is it not natures work to perfect the word begun, unless her intention be led aside, or be hindered? The truth is, these men are too subtle to see the simplicity of nature. But now, how if all the strife be about the name? and how if Fermentation be by them called putrefaction? I will not stand upon this, if so be they confesse that

Phlebotomy
 that concoction in Feavers need not be expected; and that by timely purgation they provide for the life of the Patient, which is often lost by needlesse letting of blood: But of Feavers more in another place.

To returne to Phlebotomy, whence we have long digressed, against which some do further urge, that considering the whole latitude of nature, they find no medicine that drawes blood; whence they infer, that if blood-letting had been necessary, provident nature would have ordained somewhat to that purpose, who labours rather to keep the chariot of life with the body: Moreover, they ask how any man dares be so bold to draw blood from a cacochymick body, seeing themselves grant truly that blood is the bridle of the humours; they will say that nature being disburthened, will the speedier rise up against the humours; but foolishly: as if one should take away a souldiers weapons, and then bid him to set upon the Enemy, promising him by this meanes the Victory, would you not think him mad? How much lesse is he, that robbing nature of her Armes, bids her
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make head against the enemy? yea, but many have amended upon letting blood. I deny it not; but that was not the cause of the recovery, but natural heat, or the vital spirit stirred up by motion, set upon, and conquered the disease; which heat by any other motion, might have been better stirred up, especially by Purgation at the beginning, when there was strength; by which means there is not only induced a motion exciting the spirit, but also the cause of the disease being partly taken away, the part is much relieved. Thus you see the madnesse of them that are so forward upon every occasion, time, and age, to let blood; whereupon, how many dangers follow, I appeal to Experience. And this is the true cause why Feavers are so seldome cured.

But is Phlebotomy wholly to be condemned? Is it not in some causes lawfull for a Physitian that follows nature, seeing that she in some cases (as by bleeding at the nose, &c.) expels blood that is troublesome? Yes, it is at sometimes, and upon some occasions needful; but the conditions ought to be observed,
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that are fetcht out of the cabinet of nature. First, that it be never done but in a sanguine body not too much filled with preternatural humours. Secondly, that it be done whilst the strength is constant, under which condition is comprehended the age, sex, time of the disease and year, which when they weaken forbid Phlebotomy: Thirdly, that it never be done successively, that is, two dayes together, let *Avicen* say what he will; for a double motion is too great, and operates too violently, especially in Feavers, and troubles nature very much. Fourthly, in particular irruptions, either in their making or already made, you may doe it more freely. Fifthly, in diversion, if the disease require it. Sixthly, In Feavers, when nature shewes the way by bleeding at the nose, or at other passages, provided if she doe not evacuate enough of her own accord. Seventhly, if the natural flux of women be stayed, it is permitted (until nature can by fit medicines be brought to her course) for the avoyding of diseases; but there must great care be taken to open the passages; for nature knows better how to go-

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governe her selfe then we doe. And in these cases, and upon these conditions, it is permitted; but except in a case where a particular irruption urgeth, as sometime in a Pleurisie and a Squinancy, I would alwayes prefer Fasting before Phlebotomy; yet before this, if the indication command, I would free the body from the humours; for so nature would naturkly be eased: I would Physici ns would follow nature, and leave off one to swear himselfe a slave to *Galen*, another to *Avicen*, a third to *Paracelsus*: These men were great, but when they strove to defend their owne Opinions, they often erred. So much, &c.

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CHAP.

CHAP. XVI.

Of Canteries.

Canteries are used of many, that either know not, or consider not why they use them: And this manner of evacuation of all now in use is least natural, especially when it is used by way of preservation; for it weakeneth the member, it opens a way for the vital spirit to goe out; it alters the whole body by wasting the natural heat; so that almost all that use it, are either of short life, or else growing fat, and disabled for the duties of life, and fall sooner then they should into old age: For whereas nature thought good at first to make so many Emunctuories for the body of man, these men by making more, stir her up too much: Hath not God given medicines to purge the nocent humours by natural Emunctuories?

and

and we to make others for our selves, is this to follow nature, or to go quite contrary to her? They will say they do it to evacuate humors, which else would cause a disease: And have not we other means in imitation of nature to doe it? But if they be once evacuated, they will come againe, they will indeed, if thou know not how to fortifie nature: They are fooles, that intending to cure a disease, are constrained to make it far worse: For my part I never saw any one by this meanes soundly cured; I have seen many weakened. But are these Fontenella, as they call them, utterly to be condemned? Surely if the humour be impact in a member not extremely weakened, peradventure I would admit them; likewise to intercept a humour comming to a weak part until the part be fortified: Also in aversion thou maist use them for a time, but warily; but it is better altogether to forbear them. If thou wilt follow the trivial wayes, then doe it not in a weak body, nor in a child, except for a short time, nor in a weak member, nor in a body extremely cachochymical: But if thou doe use

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them,

them, then handle the purulent matter that comes from them according to the precepts of this Art, and apply to the wound those things that are especially proper to the disease, and then thou mayst doe wonders: The same is to be understood of blood drawn by Phlebotomy, by which thou mayst doe great matters, as shall be said in the Chapter of Blood.

CHAP. XVII.

Of Comfortative Medicines.

IT is a goodly thing to proceed to a work with consent of all nature; and to that end we have first and briefly spoken of the best and most famous evacuations: now of Cordials the which are inwardly to betaken, it being impossible, but that the disease should be cured if the vital spirit be duly fortified as well within as without: we will there-
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fore lay down some most secret and universal things: And first the true *Bezoar* is to be admired, which without any preparation yields a singular cordial, comforting the heart and principall members; yet experience shewes us that it is much better when it is reduced to a Magistery; the *dosis* is from 4. grains to a ℥. The same judgement is to be given to the natural white *Balsome of Peru*, of which *Monardus* hath discoursed at large, whom thou mayst safely follow: The not vulgar preparation of *Coral* and *Pearl* we will hereafter speak of, in the *interim* take some compounds. And the first shall be a *Diatherion*, commonly called by the Inventors name (*Gascoynes powder*) which secret he sold to the Bishop of *Worcester* for 300 l. I will give it freely. ℞ the toes of Sea-crabs boyled; beat them to powder, which must be done the ☉ and ☽ being in *Cancer*: Of this powder take ℥i. of the Magistery of *Coral* and *Pearl* ana ℥ii. of the true *Bezoar* ℥i. make rolls with the jelly of vipers skins, or if thou wilt, of the flesh of the whole vipers, which is as good; and being dried, let them be made up again, and dried with the same

same jelly, the oftner you doe it, the better: The use of it is to beat it into powder, and to give from ℥i. to ℥ii. almost in any disease repeating it often: In poyson thou maist give from ℥i to ℥ii. But if thou knowest how to calcyne the Crabs clawes, Coral, Pearl, and Bezoar with the fire of nature, it would be an admirable *Alexiterium* indeed, and far more precious then any gold: The second Cordial shall be our precious *Diarrhodon*. R of pale rose-leaves as much as thou wilt, bruiſe them well in a mortar until they be in an even mass; and to every ounce thereof put of the extract of Cinnamon made by Rose-water, and of the extract of Cloves and Mace made by the same water ana ℥i of the extract of Musk and Amber made together, so that the Amber be three times as much as the Musk ℥ii. (This extract is made by meanes of a very strong spirit of wine drawne off in a gentle *balneo* to the consistence of oyle) Of the salt of Coral and Pearl ana ℥iiii. of *Aqua magnanimitatis* ℥ss: of the burning spirit of Roses ℥i ss: let them all be well mingled and insolated in a glasse vessel, and stopped all the rest of the

Care of
Poison

the Summer; about the end of *September* put them in *balneo* for a moneth; then separate the *faeces*, and thou hast a Kingly Medicine: The *dosis* is from ℥ss to ℥i. It doth miraculously strengthen all the bowels, defends the health, strengthens the seminal powers, and brings them to a fruitful disposition. But to proceed from the flowers of *Caltha hortensis* (marigolds and the darkish red clove-gilly-flowers, there is made a special Cordial, especially if you add the third part of the Extract of Saffron; let them be all drawn by a spirit of wine Cariophilate, according to Art. *Paracelsus* his great Confortative good against most diseases of the body, is so ind described by *Crollius*, with a long relation of the vertues. The preparation of Queen *Eliz* rectified Amber is this, *viz.* R of the best Ambergreese ℥i. elected Musk not sophisticated ℥i. of the whitest Sugar ℥ss. pulverize them according to Art, imbibe them with the burning spirit of Roses, and grinde them together till they be in a reasonable soft past, Put them in a close vessel to digest in the sun till it be dry, then imbibe them as before and dry it, the oftner the better and stron-

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stronger will the Medicine be; the *dosis* the quantity of a great Pease in distilled water of *Satyrium* impregnated with his own salt; it comforts all the inward parts, it moistens the body by encreasing the radical moisture; it encreaseth the power of generation, and cureth them that are barren of either Sex: The spirit of Soot is of great force a^o rightly prepared; the manner how is extant in *Hartman*, where he speakes of Confortatives in his *Chymica Iatrica*, about the beginning: And though the power of these be not so great as to deserve the name of universal Medicines, yet experience shewes their power to be very great, and that they are always used with good successe. But to enrich this new Art with an unvaluable Treasure, we will teach the calcination or dissolution of Herbs, Stones, Minerals, and Mettals, wherein every thing may according to his own nature become an universal Medicine, and being exalted, work according to its subject; so that they shall equal the true *Aurum Potabile*, which appears springs from the same root. And here Reader know, that our words are not otherwise to be interpreted,

ted, then out of the Books of genuine Philosophers; but not like *Quercitan*, who though otherwise a great Schollar, speaking of *Iberiacæ* in his *Pharmacopœia dogmaticorum restituta*, calls the spirit of wine the fire of nature, and the salt of the Earth, the salt and sulphur of nature; as if nature did use the spirit of wine to the generation of all things, and plaid the Chymick in the salt of the Earth. I doe not deny but the whole Earth, and principally the salt, is the receiver of the sulphure and Mercury of nature, yet hath it no more then is sufficient for it selfe; and as soon as it hath it, it immediately giveth it to another: We have nothing to doe then with the salt of the Earth, the spirit of Wine, or any vulgarly known salts and spirits whatsoever. It is far another matter, which the blind, that are hindered with many operations, cannot see: Now how this calcination worketh miracles, I will tell thee: When here at *London* I did labour about the calcination of Coral in a naked fire, in a strong reverberation foure dayes and nights, and could by no meanes get them to be red, I

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gave it to the Glasse-makers to keep it a time in their fire; and when they had tryed it foure dayes in their fire, found it onely a little yellow on the outside, having in taste a little saltish sweetnesse: Whiles I was troubled at this, comes to London the most learned and ingenious Sir Hen. Mer. and complaining to him of my Coral, he told me that in 8. houres space he had calcined 8 3s of Coral into a reddish colour, which putting the spirit of wine to, yeilded a yellowish tincture, whereas mine yeilded no tincture at all; which when I heard, I told him the secret was better then Aurum Potabile: And thenceforward I gave my selfe to natural calcination, trying the severall Families of things and learned to multiply the fire by art; whereas before I had only known (and that not long) the calcination of natural gold; so by trying many things, Experience taught one thing after another. If therefore thou know nature, I will shew thee her naked, as I have often, to my great content and happinesse, seen her; yet I dare not be so irreligious towards her, as to prostitute her to the view of the ignorant and unworthy,

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an offence never to be expiated: But to the studious and lovers of truth, I will shew a spectacle, that shall not like *Di-* transforme men into Harts, but into Angels: Two things onely must be supposed, as foreknown, viz. the Philosophers fire of nature, and water of life, which though to many unknown, yet to the punctual followers of nature, will demonstrate themselves out of the context. Then to understand this natural and abbreviated calcination, two instruments are necessary for us, if we mean to gain time. The first is a great pair of bellows; if thou know the fire, thou canst not, except thou be very stupid, but understand the bellows by which thou maiest extremely increase the fire: The second is a collatory vessel, artificially composed of *Asbestum*, *alias* called *Pili Salamandrae*, vel *Pili Diaboli*, which is easie to be procured: But though this be also unknown; yet in many things thou mayest operate without it; but in that second preparation of the salts of Herbs, by which the Species doth manifest it selfe in a glasse after calcination of the Plant, it cannot be wanted, as also in the whole
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Asbestos

preparation and calcination of gold it must be used, if any good end be desired. And now we will descend to the practice, beginning with Plants; and because they are prepared all after one manner, one Example will be sufficient. Thus then may be composed a truly noble & most excellent Cordial of Roses, *viz.* Take Roses gathered in their Balsamick time, either bruised or unbruised it matters not; put them in the colatory vessel, the orifice well closed as with *Heres* we seal; then hang them three months in a digesting fire, take heed thou spoil not the materials with too much fire. After the third moneth bury it in the belly of a great horse for six months space; after digest it againe till the gross and impure substance be separated from the pure; so hast thou a royal cordial indeed, whose vertue yet if thou please, thou mayst augment thus: Take a good quantity of Roses, dry them at our fire, at length increase the fire till they be calcined to pure white ashes; then with water extract the salt, evaporate the water, then put the salt in a colatory vessel, whose mouth must be surely sealed up; let it remain three moneths, as thou

thou didst the above mentioned Roses themselves (then bury it in dung, which must be new every fortnight or 3 weeks at the furthest) for the space of six moneths; then take it out, and put it again to the fire of digestion, till the species begin to appeare; which will assuredly follow, if thou know how in the calcination and evaporation to keep both the volatil and fixed spirit; without which, nothing can be expected concerning the *Idea*; and mix a sufficient quantity of this with the other *chysis* of Roses; so shalt thou have a more excellent Cordial, exceeding good for all hot diseases, and to restore the radical moisture. And thus mayst thou make the true *chysis* of all Herbs, every Extract working according to the nature and true intention of that herb from which it was taken; yea, their vertues be by the above specified fire of nature and freedome from their *Faces* wonderfully multiplyed and enabled; neither can they be purged from their impurities, but by our fire.

Next we will come to middle Minerals and stones, which all yield their extracts after

after one and the same manner; let Coral be the example: Then R as much Coral as thou pleasest, sprinkle it on a calcinatory vessel to the thicknesse of a straw, put it to our fire, and stir it up with our bellows as much as thou canst, and so multiply the fire till thou see the colour changed; but look that the surface be equal, the calcination will be the sooner effected, and so suddenly beyond expectation; thus doe 3 or 4 times, for so it will sooner let fall his tincture into the wine; which when it hath done, and that it doth give no more, repeat the calcination as above, and with a new spirit draw off the tincture, or with the same till it be extremely red; then mix all the spirit of wine wherewith thou hast drawn the tincture together, and draw them to the consistence of oyle: And thus mayest thou draw the tinctures from stones, middle minerals, and salts, infinitely increasing their strengths: And Pearls thus calcined will truly cure an Hectick Feaver. Now we will proceed to Mettals, and propound for Example the true *Aurum Potabile*, so much magnified amongst the Philosophers; to effectuate which, we must begin also with

with calcination by our fire, as before expressed; then briefly thus: R of *Mercury* made menstrual by calcination, and subtilly prepared by sublimation, that it may become sharp & piercing, 12 ζ s. of *Solis* refined by frequent fulmination, and drawn into thin plates one ζ . upon which in a glasse vessel pour some of the *Mercury*, about the fourth or fifth part; set this glasse shut up close that nothing fall in or out of it when it is stirred or inclined in a lukewarm heat in the first degree of heat, and let it stand for 15. or 20 dayes; during which time, a part of the *Sol* will be dissolved into the *Mercury*, by reason of the internal fire and corrodng acrimony thereof; then pour off that menstrual, and keep it, and pour on again another part of the same, doing as is said before, and let that stand 8 or 10 dayes, and thus doe till the *Sol* be all dissolved into the Mercurial water; which after the commixtion and resolution of the *Sol* into it, the *Mercury* (which before) was menstrual, now is of another temper, and is called *lac virginium*, *Aqua vita*, &c. and by many more names amongst the Philosophers: Now put all this *lac virginium* in the glasse

glasse with the aforesaid degree of heat, for 8 or 10 dayes, and then will appear a black superficial substance, partly emergent above, and partly subsident: The which (the water, or *lac virgineum* being first poured off) must be collected so oft as it appeareth, and is to be kept for the next work, which is Coagulation: And this black substance is called *Caput Corvi*, *sulphur Auri, sed crudum & nondum fixum*.

Now to proceed to this Coagulation: Put this *sulphur Solis* into a vial glasse close stopped, and set in the first degree of heat for 8 dayes, till it be almost exsiccated with the humidity of *lac virginis* that was left inherent in it; and then open the glasse, and pour thereon as much of the *lac* as is the weight of the *Caput Corvi*, and mix it well, and let it stand one or two dayes, till they both be coagulated in one, and become almost dry: And do thus till all the *lac* be drunk up, which will be about the space of 90 daes more or less, as the matter is of activity. Now then the matter being thus coagulated, it must goe on with the second degree of heat for one moneths space, and then there will appear

peare *Cauda pavonis*, that is, a variety of colours, and at length it will turne to a white colour, called *corpus album, sulphur album, terra Philosophorum, &c.*

Now from this coagulation you must proceed to fermentation thus. Take as much of purified and laminated *Sol* as answers to the third part of the aforesaid *coagulum album, alias corpus album*, and of Menstrual Mercury foure parts of the weight of the *Sol*; Amalgamize them, and put them in the viol on a lukewarm heat for 15 dayes, till the *Sol* by the *Mercury* be reduced into a subtile *calx*; then amalgame in a marble mortar all the aforesaid *corpus album* with the *calx Solis*, and menstrual *Mercury*, and then put altogether in the viol, and set it for a moneth in an heat of the 3d. degree, and let it so continue a good space, till it become an hard white heavy masse, and from thence to an yellow colour, and from thence to an orange, and after incline to a reddish colour; from which masse, if by the spirit of wine thou extract the tincture according to Art, thou mayest perform admirable cures in all desperate diseases: I will yet shew another more brief way

to the lovers of Art, which take thus: Put foliated gold into a vessel well sealed with *Hermes* seale; put it into our fire till it be calcined to ashes; then sublime it into flores, having his *caput mortuum*, or black *terra damnata* in the bottome; then let that which is sublimed be with the same degree of fire united to the same *caput mortuum*, that it may be revived by it; so that all may be reduced into an oyle which is called *Oleum Solis*; The dose hereof is 2, or 3 grains: And out of this Mercury of *Sol* thou maiest also by the spirit of wine extract an high redness, which will contain the cure of all diseases curable in nature, which is a true *Aurum potable*, and much to be estimated: And by the same way thou mayest make any other mettall potable. I ingeniously confesse I have spoken more plainly of this subject then ever any hitherto; and if thou understand not what hath been said, then thou art utterly ignorant of nature and her operations; and therefore I advise thee to study and contemplate her better before thou meddle with these secrets: *Oswaldus Crollius* in his *Basilica chymica*, under the title of his *Cordialia*, describes a way,

way, but yet imperfect, as he confesseth, of extracting this quintessence, or making of an *Aurum potable*; which I deny not but may give an Artist some light in the aforementioned way: And first he dissolves refined *Sol* in *Aqua Regis*, and then precipitates the *Sol* by a wary and soft instillation of good oyle of *Tartar*, made by resolution from a marble in a cold cellar; or for want thereof, he takes the salt of *Tartar* dissolved in *Aqua nubes*, by which he makes his precipitation; then he dulcifies the powder precipitated 4 or 5 times, and dries in *Balneo Mariae*, or in a stone very carefully, in respect of the danger thereof: Then he takes some 20 *Mensura's* or thereabouts of urine of a sound man that useth to drink wine altogether, or for the most part, and puts it into a glasse Alembick, and evaporates 19 of these measures in *Balneo*: The one measure that remaines, he distills in sand; at last increasing the fire strongly, then it sublimes a little; the salt that remains in the bottome, he takes away, and rectifies the spirit in *Balneo*, and so proceeds to a tedious distillation, and coagulates his spirit of urine with the spirit of

wine, and then useth the spirit of salt, and pours it on the *calx solis*, and goes on to a laborious work, as in his said Book more may at large be seen: A true Philosopher out of these things compared and well conspelled, cannot chuse but find a ready path to sublime and arcane Secrets: Concerning the *Laudanum's*, it is not much material here to be spoken of; many descriptions are extant everywhere. In *Tenzelius* there is an expresse form of *Laudanum opiatum*, and in *Crollius*: And in *Hartman* of that which is not opiate. A true Physician knowes how to vary the proportion of things to his own intent and the nature of the disease. And doubtless he that knowes how to effectuate the work of calcination by the fire of Nature, may performe excellent matters. And thus far for Cordials and Confortative Medicines.

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CHAP. XVIII.

Of those Medicines that ought to be chosen in this Art.

NOW we have declared our mindes sufficiently of those things that are helps unto this Art; we will proceed further, and demonstrate what Medicines are to be chosen therein, that we may the better understand the matter of our Physick: And here take diligent notice, that those things are principally to be chosen that beare the signature of the disease, and of the part principally affected: For the knowledge whereof, I would advertise thee to be conversant with *Crollius*, and diligently to peruse his Book *de signaturis internis rerum, vel de signaturis plantarum humanamembra similitudine representantium*: In the meantime surely, if thou knowest the Specificals (though the signatures doe not appear)

pear) yet there needs no doubting of them, for they have either such an external signature, as we do not perceive lying hid perhaps in their motion, number, &c. or an external one unknown unto thee because thou art ignorant of the *Anatomy* of them.

If thou therefore know any specificalls, contrary to any diseases, apply them diligently, according to this Art to those diseases whereto they are proper; in the manner as shall be taught.

Those that help by any known quality, are not so much worth as to be taken into this Art, for the matter of our Medicines, unless it be when they have asagacity (Mark well what I say) for these things ought to be precious to thee; for then if any external quality hurt the body or the spirit most violently, thou must use these sagacious plants endued with a contrary quality, which have more spirits. And those herbs and plants we call sagacious, which know how to avoid their enemies and embrace their friends; as for example, the Olive tree is a friend to the *Vine*, and the oake is an enemy to the Olive; likewise the Colewort is the Vines Enemy: of which see

Levinus

Levinus Lemnius de occultis nature miraculis, Lib. 40. Cap. 10. and also Bapt. Porta in his Magia nature, lib. 10. Cap. 90. de Sympathia & Antipathia. Now these sagacious herbs and plants have a signature against diseases which have some property contrary to them: so the *Salix* or *Willow* is signed to a dry Hestick, for it hath the power to grow apace, and though torn or cut from the trunk; if yet it be pricked into the ground, it dyes not, but growes presently into a tree and gets roots of his own: Likewise the Oak dyes not of a long time, and therefore that is to be used when and where diurnitie of time is required: and so of all other: now you see that such herbs are to be chosen, as have in them the signature both of the member and the disease; but because it is somewhat difficult to find one that hath both the signatures, thou mayst take two of a divers species and so it will operate the same effects, if thou be cunning in the application. This one also more I shall advertise thee of, as the greatest secret in this Art, namely that the medicines taken from mens bodies, if they be rightly used will perform the greatest

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matters. Therefore search with the most diligence what parts or excrements of the body, conduce to the disease; for thou must have a due composition thereof, if thou mean to effect any good therewith: Take Example by the weapon salve, by meanes whereof wonders are performed in Chirurgery. If thou canst imitate the composition thereof, and canst mix together such, or the like ingredients, fitting other affects, thou wilt admire the wonderful operations thereof. And because I would not have thee ignorant thereof, I will give it thee here even in *Oswaldus Crollius* own words in his *Basilica Chymica* under the name of his *unguentum Sympatheticum seu stellatum Paracelsi* and under the Title of *vulneraria*.

R Adipis verris a- }
prugni, Ursini, ana } lotones oct. i. e. 4 ℥s.
Quo seniore animalia, eo melior adeps; ta-
men non ultra septennium:

Vriusq; animalis adeps prius in vino ru-
bro per dimidiam horam lento igne bulliat;
postea effundatur sup. r. aquam frigidam &
cochleari colligatur pinguedo innatans;
quicquid fundum petit, abijciatur; postea R
Lumbricorum ex vino vel aqua lotorum sex-
tarios

tarios duos; nam in affectibus nervorum
magnum usum habent; torresiant in olla
tecta in fornace pistoris; cavendum tamen
ne adurantur; postea terantur in pulverem.

R hujus pulveris
Cerebri aprugni siccati,
Citriini, Sandali odoriferi, } ana ℥ 3.
Mummie Communis E-
gyptiorum, Hamatidis

Demum accipe usne e Cranio hominis
olenta morte perempti abrase, Luna
scente & in bona domo existente, Veneris si
feri possit, non Martis aut Saturni, ad bon-
dus avellanarum duarum circiter, hoc est
℥ 3. Ex omnibus tritis & invicem mixtis
cum adipe aprugni & ursi secundum
fiat unguentum in vitro clauso vel pyxide
diligenter ad suos usus reservandum: Paretur
unguentum sole in Libra existente, hoc est in
Autumno.

The use of this famous Sympathetical
unguent followeth, with the effects and
virtues.

By this salve are cured all wounds, by
whatsoever weapon they are made; ei-
ther by blowes, thrusts, falls, if the wea-
pon may be but had that made the
thrust, or struck the blow, though the
partie wounded be many thousand
miles

miles distant, so it be a curable wound in nature, and that none of the three principall members be hurt, nor the nerves nor Arteries, neither being duely applied will suffer or permit any noxious symptomes to abound, because it is conglutinative, suppurative and renovative; then take the use of it thus.

Annoynt the weapon with the which the partie was wounded, once a day, if the wound be great, or necessity compels; otherwise but once in 2 dayes, and lap it up with a clean cloth, and in a warm clean place, but not too hot; keep it so lapped, take heed no dust fall on it or cold winds blowe on it, for it will much offend the party, though never so far distant. And this is sufficient to stop the mouthes of those Calumniators that contemn and despise this famous diastaticall unguent, injuriously saying it must be but a small wound or hurt; and then nature it selfe by but only wrapping it from the aire will in a short time effect the cure. But to such I make answer, that whatsoever wound is in nature curable by the hands of any expert Chirurgeon, the same may be done by this famous salve (except before excepted)

d) But better to clear these scandalous speeches; and to stop the mouthes of these ignorant, but malicious detractors. Let them in the smallest wound, make this experiment. viz. after they have artificially dressed the knife, sword, rapier or instrument whatsoever, that made the said wound, let them a little after wipe clean away the said unguent, and instead thereof applye some Corrosive to the weapon, as *aqua fortis*, Arseniack powder, spirit of Vitrioll, or the like, and then let them tell me how the patient fares, though never so far from them, and let them mark then what pain is procured to the patient thereby, and what symptomes follow if speedily carefull remedy be not suddenly used; & and this I hope is sufficient to stop the defamatory tongues of illiterate inveterate Zoillans who carp at all things that are out of the reach of their shallow capacities. But to returne to our unguent. Now before you annoynt the weapon & wrap it up, you are to consider whether the wound was made by the point only; for then you need to annoint no more then the point, or so far as it entered into the flesh, neither

ther need you here to stich up the lips of the wound, but only to bind it up with a fair linnen cloth first either dipped in the Patients Urine or in warm wine: and that day that one annoints the said weapon, let him abstain from Venery. Also observe that as soone as the weapon is annointed, the bleeding will cease of its own accord, bleed it never so fast before. In the fractures and ruptures of the bones you must adde somewhat of the powder of Comphry the great or of the herb Osteocolla, or of the roots of black Hellebore. Next if thou having the weapon thus annointed, desire to know whether the Patient be about to dye or to recover of the said wound, then hold the weapon so annointed, over hot coales so long till thou canst but only suffer thy hand to touch it, and then sprinkle the fine powder of red Sanders and the bloodstone upon it, and if it sweat or shew drops of blood, then the patient is in great danger; otherwise not.

Also if thou canst not come to the weapon that hurt the party, then take a Willow-stick and open the wound gently and put the stick into it till it bleed a little

little, and after the blood is dried, not either by the sun or fire, for those exale the spirits, but of its owne accord, then dresse this stick as the weapon, or put into the box where the unguent is, leaving it there till it be fully cured.

If the wound be deep or great, then every day in the morning you must cleanse and lap it up with a fresh fair linnen cloth, using no other extraneous oyle or unguent: But to every new wound you must observe to use a new willow stick: To cure the tooth-ach herewith, Take a penknife or other instrument and scarifie the gums till they bleed, and then dresse the knife with the unguent and presently the pain shall be gone.

Also if a nayle be run into the foot of man or horse, first pull it out, and then annoint it as above, and it shall instantly heale it without suppuratiⁿ. And thus we may cure all living creatures that have flesh and bones. For further satisfaction to all the opposers of this our *Hepliotrick* or *Traumatick unguent* I referre them to the learned notes of *Hartman*, upon *Basilica Chymica Crollij* under the title of his *vulneraria* afore said. But it is now time to return to our purpose

pose; onely this digression I thought good to insert here that the true and diligent enquirers after natures secrets may be encouraged to goe on chearfully, till they have attained their desired ends.

CHAP. XIX.

Of the time as well of gathering as the application of these medicines in generall.

AND for this purpose we shall suppose the influential elections of the heavens not to be here *impertinent*; for indeed herbs and plants do not at all times possesse the same virtues; but sometimes more, sometimes lesse. But the most profitable, and best for our use are those having signatures; and which are then gathered, when the signature is most apparent, and the moone in the signe that governs the member signed, especially the planet that is lord of the

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plant, being in his essential dignities, and beholding the moone favourably. And let the moone and the Lord of the plant be both free, the Moone having then dominion of the plant, or *Jupiter* in the sixth house, and take heed the Moone be not joynd to any ill planets that are retrograde. And here note that those things that have their signatures in their roots must be gathered in *Autumne*. But if they have the signature of the disease they must be gathered when the planet lord of the disease is weak, & in a cadent house, & the lord of the planet fortified. The medicines taken from men, receive as soone as they come from the body, and keep them in vessells well shut till the time you mean to use them; but yet if thou canst fit the Moone and the planet that is lord of the part, if thou intend it for a particular operation, do. But for a general, make *Libra* fortunately ascending, and *Jupiter* in the sixth house if thou canst, or at least let him have a friendly respect to the sixth; but especiall heed must be taken whether they be excrements or blood or ought else, that they be not corrupted before thou use them;
yet

yet mistake me not as though I should dislike fermentation, which in this Art is most necessary, the which some call corruption though falsly. But if at any time thou wilt use *Mummy* in this Art, take it if possible from a body living, or next to life, or else it will not do so much good as the warme blood, and how ever annoint the *Mummy* with the warme blood, and set it to dry in the shade, but be sure it doth not corrupt before the drying; to avoid which, cut it in little square pieces like dice, for so it will sooner dry: If thou canst not have it from a living or warme body, then it must be often annoynted with warme blood, or steeped in it, and left there for a time and curiously dried, & so it will be fortified with the spirits drawne from the blood. And if at any time thou intend to work by fermentation, as soone as the blood, excrements or the like are out of the body, put them up in a close vessel well shut, and mix with them such things as are to be mixed, if any addition be required; as in some experiments there are, and then set them to digest in a gentle heat, not passing the heat of the body from whence

they

they came; note also you must not use the same vessels always, but sometimes glasse, sometimes things taken from living creatures. As for example sake. If thou wouldst digest ones excrements for to stay the flux, the streight gut, or gut of the fundament of an hog is the most convenient vessel. If thou wouldst stay vomiting, then the stomach of a swine is best to digest in, &c. But where thou intendest Implantation, then in all putrefactions to this purpose, glasse vessels are the best, though I would use an eggshell in some cases; as in digesting blood by it selfe, or mixt with sweat. Now if thou require the time of application, generally take it thus: All Application of these remedies, be it in Implantation, or a simple apposition of things convenient, ought to be done the Moon in a signe convenient, and fortunâte, and *Jupiter* in the sixth house, as aforesaid, and the Lord of the Plant or Herb exalted above the Lord of the disease; yet if all these things concur not exactly, neither forsake or procrastinate the cure; but so fit things, that when the residue agree, thou mayest begin anew; for if there be a due application of things, though

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the

the Stars doe not exactly accord, the cure though prolonged, yet the effect will not be altogether frustrate; for note this well, that if thou observe the time and the progresse of the work in the cure, and so set upon the disease afresh, applying new instruments of health, thou canst not but effect thy desires: for in this lies the wisdom of a Physician. But because we have spoken concerning the gathering of these plants in their most vertuals time (*viz.*) when the Planer that is Lord of the Plant is in his essential dignities. It is meet briefly to run over the 7 Planets, and demonstrate some particular Herbs that each Planet doth govern, or is Lord over; and what diseases they also have dominion over. And first for Saturn, he is Lord over Angelica, Box, Bythwind, Bearefoot, Clotbur, Ceterach, Cummin, Dragon, Fumitory, Ferne, Hoistaile, Hemlock, Hellebor, Mosse, Mandrake, Nightshade, Poppy, Spinach, Shepherds purse, Sage, Tutfan, Wolfbane, Parsnip, and many more the like. The Plants and Trees are Cypress, Hemp, Savine, Yew, Willow or Sallow, Polipody, Sene, Rue, Pinetree, Tama-

risk,

risk. The diseases peculiar to his Government are Quartane Agues, Teeth, Leprosies, all melancholy distempers, Consumptions, Palsies, black Jaundice, Dropsies, Gouts, Apoplexies, *Appetitus Caninus*, &c

Secondly, *Jupiter* he is Lord over these Herbs, Plants, Trees, and Drugs following; namely, Strawberry, Bettony, Centory, Organy, wild Marjoram, Rhubarb, Borrage, Bugloss, Selfheal, Piony, Daffie, Saffron, Clove-gillyflower, Cloves, Mace, Nutmeg, Sugar, Balsome herb, Mastix, Wheat, and Violets. Cherry-tree, Birch, Mulberry, Oake, Olive, Almond, Ash tree, Pear-tree, Hazel, Beech, Barberry, Coral, Mulberry Gooseberry, &c. The diseases that he reignes over, are infirmities of the Liver, inflammation of the Lungs, palpitation of the Heart, Cramps, pain and ach in the Back-bone, diseases in the Arteries, Veines and Ribs, Plurisies, Squinancies, Windiness, Blood putrified, and all Feavers proceeding from the abundance thereof, &c.

Thirdly, *Mars* lordeth over all caustick, corrosive, and penetrating herbs and plants; such as the Nettle, all Thistles, Restharrow, Brambles, Pettyspurge, Dayons, Scammony, Garlick, Mustard-

K 2

feed,

seed, Pepper, Ginger, Leeks, Red Sanders, Radish, Artesmart, Tamarinds, Castoreum Assarum, Carduus Benedictus, Cantharides: All pricking trees, as Thorn, Chesnut, and many more, &c. The Diseases Tertian and pestilential burning Feavers, Plague, Megrims, Ringwormes, burning Blisters, Phrenesies, yellow Jaundies, bloody Flux, Fistula's, all wounds and diseases in the Genitories, the stone in the Reins and Bladder, small Pox, all hurts by Iron, Shingles, all cholerick diseases, with many other, &c. as Tettors, Wounds, Carbuncles.

Fourthly, *Sol* rules the following Plants and Trees: The Lawrel, Pomcitron, the Vine, Marigold, Rosa Solis, Rosemary, Hypericon, Amber, Musk, Cinnamon, Spikenard, Celandine, Eyebright, Aloes lignum, Balme, and all flowers of good odour inclining to a yellow colour, Enula Campana, Barly, Flos Solis. Of Trees, the Orange, Limmon, Myrrhe, Frankincense, the Cedar, Palm, Lawrel, and many other, &c. The Diseases are rotten Feavers, Cramps, infirmities of the Eyes, pimples and heat in the face, diseases of the brain, mouth,

stinking

stinking breaths, Catarrhes and Rheums, Syncopa's, Tympanies, with many other the like, &c.

Fifthly *Venus*, and she predominates over those herbs that have white flowers, and of a sweet favour; as the Lillies, white and yellow, Satyrion, Maidenhaire, or Capill. Veneris, the white and yellow Daffodil, the Myrtle, Ladies Mantle, Sanicle, Vervin, Thime, Coriander. Trees: The sweet Apple, the white Rose, the Fig, the Sycamore, Turpentine, Walnut, Almonds, Apricocks, Plums, Raisins, &c. The Diseases are all such as belong to the Matrix; and to the members of Generation; and to the Reins, Belly, Back, French Pox; or any that springs from lust, as Priapism, Impotency, Hernia's, Diabetes, &c.

Sixthly, *Mercury*; and he triumphs over all such that bear their seed in the Husk or Gods; as Beans, the Nut, Elder, Adders tongue, Dragonwort, Anniseeds, Cubebs, twopenny gras, Lungwort, Marjoram: Of Drugs, as Theriaca, Hiera, Diambra, &c. The Diseases are Vertigoes, Lethargies, Madnes, Pitsick, imperfection by stammering in the tongue, phantastick imaginations,

K 3

all

all the defects of Memory, dry Coughs, Hoarsnesse, Dumbnesse, all diseases of the Tongue, snuffling in the nose, &c. with an infinite of the like.

Lastly, Lady *Luna* her Domination is over Belly-akes, Collicks, Menstrua's, Dropsies, Sciatica, Worms in children, Convulsion-fits, Falling-sicknesse, Measles, Kings Evil, Apostumes, &c. And for her Plants and Herbs, they are Cabbage, Colworts, Melons, Gourds, Pumpions, Lettuce, Rape, Endive, Mulhrooms, and all herbs which have shading and spreading leaves; and such as delight in watry places. And this will suffice to a reasonable Artist by the nature of these Plants, &c. and diseases afore specified, to find out many more of the same kind by considering the natures thereof; and so by the similitude to use, and apply them to his own use and benefit.

CHAP.

CHAP. XX.

Of the meanes whereby this Art applyeth the Medicine to procure health.

There are many wayes and meanes whereby this Art applyeth Medicaments to the naked spirit; but for Methods sake we will contract them into two in general: The one we will nominate, and call *Transplantation*; the other naked Application. Now Transplantation is when by meanes of the diseased Mummy, we put the disease into a Plant, or into another living creature, and so procure the Patients recovery; for when the plant or creature hath drawn to it selfe the evil complexion that troubled the spirit vital; then the spirit is thereby freed, and made fit, and enabled to exercise his due functions: But the creature or herb into which
the

the disease is planted, languisheth, and at the length, unlesse it be cured, dyeth: And now here this caution is to be diligently observed, that we strive not in vaine for to transplant the disease into another creature which hath too strong a spirit; for the vitat spirit being sometimes very strong, resists vehemently, and then all the preparation doth no good. But into Plants never strive to transplant the disease, unlesse it be in some property contrary to the disease; especially take heed lest it have any occult quality contrary to the nature of man, or might by its too much violence (after it hath attracted the disease and as it were digested it) attract more then it should: For by transplantation, not only the evil, but the good is sometimes attracted, and communicated to another: And from hence it is manifest, that they that transplant hair into a Willow to make it grow, and leave it there longer then they should, doe weaken the head, and dim the sight; for the Willow drawes the spirit out of the head too violently: And from hence it appears that a true Artist may obtain to himselfe a surpassing strength
out

out of an horse, or bull, or the like strong creatures, if he know the right and ingenious use of this Transplantation. To proceed, this Transplantation is two-fold, Immediate, or Mediate: The Immediate is that which is done to any living creature by Mummial things; for so the thing whereunto it is applyed, appropriates unto it self, and converts into his own nature the good or evil quality of the Mummy; and either freeth the spirit from such a quality, if it be evil; or appropriates to it selfe the spirit, if it be hurt by no evil quality, and fortifies it selfe by this spirit, by meanes whereof it can bring in the qualities and temper of the body into the thing whereunto it is applyed: And that thing, by meanes of these qualities, unites the spirit into it; and by that, and in the vertue of it, can work many admirable things: And lest you should here be deceived by the word *Mummy*, understand that it is whatsoever is impregnated with the vital spirit, and can exhibit it nakedly: Others have called the vital spirit it selfe Mummy; but I conceive it not so distinct. Next, Mediate transplan-
tation

ration is that which is done by immediate transplantation; as if any quality be transplanted into an herb convenient, and that herb given to an animal; then the quality, or the Spirit transplanted into that herb, will be transplanted into the Animal to whom it is given: And by these meanes wonders may be performed: But take heed of abusing this profound knowledge by acting evilly: And here also note, that due putrefaction doth excellently prepare the aforesaid Mummy; so that any quality may be introduced into Animals; and experience finds, that blood doth best admit of such putrefaction.

Now the other part of this Art, called Naked Application, is nothing else but the applying those things to the Mummy which can either correct the evil quality, or can draw the vital spirit off it; by which last meanes also immediate transplantation may be done as in some amatories it is manifest: And in this Application especial regard must be had; First, that nothing endued with any venomous quality
be

be applyed to the Mummy; for then the spirit being and living in the Mummy, and being prejudiced by that meanes, doth easily communicate its hurt to the whole: But if thou follow the former method concerning Signatures, thou canst not easily erre.

Secondly, Take heed lest by evil dyet in the time of Application, thou destroy not the whole work.

CHAP

CHAP. XXI.

Of Transplantation, and of the divers manner by which it is effected.

There are six manners of Transplantations; viz.

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| 1. Infemination. | } | { | 4. Irroration. |
| 2. Implantation. | | | 5. Inescation. |
| 3. Imposition. | | | 6. Approximation. |

1. *Infemination* is when a Magnet impregnated with Mummy, is mingled with fat Earth, wherein the seeds of Herbs agreeing to the disease are sowed; for the earth being sifted and mixed with the Mummy, and put in an earthen pot, and the seeds sowed therein, and watered with the washings of the diseased member, or of the whole body, if it be all affected; so in time convenient

ent all the disease shall be transplanted into those seeds, provided, as is said above, the said seeds be agreeable and proper to the disease: If time and occasion require it, they are to be watered every day with the said washings of the part, or the whole, as above is directed. This being done, watch when the seeds begin to sprout; and when it is time, transplant them into the like earth, and so thou shalt perceive, as the herb increaseth, the disease will decrease. Some use when the herbs are at their maturity, to pull them up, and either hang them to dry in the smoke, or throw them into a running River: Now if it shall happen that the Mummy wherewith the Magnet is impregnated be not diseased and infected, then the Plant will be impregnated with the vital spirit of him whose Mummy it was, wherewith strange secrets may be accomplished: But be thou sure to elect herbs fit for thy purpose; for every one is not fit for all occasions, each having his peculiar gift; for otherwise worketh the spirit joyned to *Vervain*, then to *Carduus* or *Angelica*, &c.

Implantation is in a manner almost effected

effected as Infemination, but that here the herbs are to be taken with their Rootes, or the root alone and implanted in the like earth and so prepared and watred, now here it is best if the rootes have no other water but the washings aforespoken of; so they will be as it were constrained to attract and appropriate the Mummie with the greater violence, which also you may observe in infemination provided the condition of the herbs require not otherwise, but in all let experience be thy guide, for *experientia Magistra Artium*. Yet one thing in both these waies is to be noted that if the herbs, plants, or Rootes dye, having attracted some ill quality before the disease be fully cured, then another of the same kind must be implanted in the same or rather the like earth.

3. Imposition is thus. Take the Mummie of the diseased member, or the excrements, or both, and be sure to take as many as thou canst get, and put them in a tree or an herbe, betwixt the barke and the wood, or else put them into an hole made with a piercer, and stop it with a pin of the same wood, and put upon

upon it clammy earth: or if thou put it betwixt the bark and the wood, cover the place with the bark and with earth as is done in inoculation, and leave the Mummie there, and thou shalt quickly perceive the effect. But yet understand that some diseases are sooner cured by infemination, as the fixed by one, the volatile by the other. And these waies are not burthensome to nature. Also this imposition may effectually be used in preservation against some diseases & in every imposition this is to be noted, that where thou desirest a durable effect thou make use of long lived trees, and where a speedy effect, use them that grow apace, but remember the caution before mentioned in those that are of celerous growth (*i.*) that as soon thou hast thy desire, to take out all thou puttest in, lest too much attraction of the spirits hurt the patient.

4. Irroration this is done, that by it transplantation may be perfected: so that every day thou shalt water fit and convenient herbs, or a tree, untill the disease be cured with the urine, sweat, order, or the washings of the member, or whole body as occasion requires, either severally or all mixed together, which is

best #

best; and this I would rather use as an help to the other, then alone. And here observe assoone as irrigation is performed, that thou cover all the earth so irrigated with new earth, lest the Aire doe dissipate the Mummial vertue before the plant attract and receive it.

5. Inescation is, when we give the *Mummie* to creatures for food; for then the vitall heat of the creature unites the *Mummie* to it self, and corrects it, appropriating to it self the evill quality by which the spirit was diseased, and so restores health to the body from whence the *Mummie* was extracted. But if the patient be not fully cured when the creature is infected and killed; then you must give another beast a portion of the like *Mummie*, and reiterate the operation till the party be whole. And in this case blood rightly putrified, or to speak more properly, fermented, is especially to be used: and yet there is no doubt but the same cures may be done with the *Mummie*, extracted by the Magnet. Some have used to give the blood, being warme from the vein, with good successe to a dog or a swine, which though it happen they be not infected with the
disease

disease (because the spirit is therein too fast locked up and fettered) yet it is confirmed by experience that it hath much adjuvated and furthered the cure. And by this operation naturall Philtres are performed, and yet I know that love may be procured by meere application: But I dare deliver no more of naturall Philtres; for though to men of upright conversations they may work honest and lawfull effects, yet evill disposed persons may convert them to abusive uses.

6. But by Approximation, transplantation is effected, which is performed, if to the sick person such things be applied which can attract the vitall spirits and active beames, & having so attracted them, can unite them to themselves, and correct them; and this is done either by application of plants, and their parts, or of beasts, birds or the like. As if you should lay a Cowcumber by an Infant that hath a feaver when it is asleep, the Cowcumber will wither and the child will be cured; so some use to applye young whelps to the feet of children, sick in their Cradle; so doves cloven in the midst, and applied hot to the soles of the
L. feet,

feet, doe by attraction rectifie the preternatural heat diffused through all the body, and remove all pains, being after the same manner applyed to several parts. Soe the fundament of an hen plucked bare, and applyed to the biting of a viper, freeth the body from the venome, and the hen swells (and if not cured) dyeth sooner then if she had been bit by the Viper. All which things are done by no other means then *Magnetisme*. Moreover experience tells that some diseases infect by approximation; for the spirit insinuating it self into the body communicates an evill disposition to its brother spirit. And we may easily perceive how love is begotten by approximation, especially between them who by sweat communicate their spirits, and lying in the same bed by a long Circulation as it were of spirits lead almost the same life. But that this doth not alwaies happen, is long of the reasonable soule which commands the affections as superiour to them: yet this hinder not our *Art*; but here I forget an objection of some validity; for it may be said, If diseases may be so cured by approximation, how then happens it that

that

that he that gives the infection to another is not cured himselfe? for answer, first it is to be considered what, & what manner of diseases they be that are most communicated to men by infection; neither would I say that every disease may by transplantation be communicated to every beast; I desire here but to search what diseases of themselves and their owne nature are fitted for it. And such diseases are of three kinds; the first consists in a subtile preternaturall heat, not venemous, which when it can quickly and suddenly insinuate it self into bodies, in the least moment of time it will alter the body, and adds unto it an evill complexion. And these properties are here ascribed unto heate in respect of the subject in which it lies hid; yet this carrying the heat of the vitall spirit, because of the sudden alteration, is not strongly freed.

The second kind consists indeed in preternaturall heat; but such an one that lies occult in subtile venemous breathes; and this kind worketh more soon and more vehemently, as in the effluence.

The third kind doth not consist in a

meer quality, nor in the meere fluctuating humours nor lurketh in any part peculiarly, but changeth all the habit of the body and subverteth all the operations, or at least disposeth them otherwise then mans nature requires. And this kind doth infect by sending forth an halitus, or vapour altogether infected, and in no part sound, which though more grosse then the two former, yet hath an insinuating power upon a neer approximation; and doth in some measure of time (though not suddenly) overthrow the temperature of the body, and of this kind is the *Leprosie* and *French Pox*. Now having layed this ground, I say that in the two first kindes why the body infecting another is not thereby released it self, this is the cause. The infection suddenly communicated doth in an instant change the body that receives it, and being wholly infected it cannot correct another, but rather hurts it. And therefore wee see where many are sick of the *Plague* in one house hardly one escapes; for the disease is strengthened by being circulated from one to another, whereas if there be but one infected, there is more hope of recovery.

recovery. And therefore that care and custome is much to be commended, that allots a severall house to every particular person infected. But it is contrary to what is said in *Feavers*; for it hath been observed that if one be infected by another, the infector is often and presently freed, and so it goes successively through the house till it comes to the last, who seldom escapes and very hardly. And this confirms our doctrine very much. And it happens thus, when the weakest body falls sick first. As to the third kind, the reason why the body infecting is not alwaies cured (besides what hath been said) is this, because those confirmed diseases have so changed the whole habit of the body, that it is very difficult, nay almost impossible to restore it; but in the beginning, that some (though impiouly) have been freed from these diseases, as is known by experience and the confession of divers that have transplanted them, as in the *French Pox*, by lying with many women. But these are detestable waies, yet they strengthen and make good our Art:

C H A P. XXII.

Next of the means by which naked application is performed.

NAked application is two ways performed; either by imposition or application. Imposition is when some thing agreeing to thine owne intention either in quality or signature, is put in the Excrements, blood &c. or contrarily when they themselves are put into some agreeable Composition, and there left to remaine till thy desire be accomplished. And such composition ought to be made in a fit vessel, of which something hath been formerly delivered. But if the Mummiall things bee to be kept in some convenient composition, then earthen vessels will serve thy turn. If the matter be liquid, then let them be mingled; if otherwise, it is sufficient if but struck in; now application strictly taken, is when liquid things signed, are outwardly

wardly applied to the body or to the part affected, or when the cure is intended to be done by physical appensions or by wearing things about one. And these are called *Zenextons, Amulets, or Sigilla's*, of which vide *Baptist Porta in Magia naturali*, lib. 4. and *Oswaldus Crollius* in his *Basilica Chymica* under the title of *Pestilentiale*; of these there is no want amongst the common Authors and professors of Physick, which are extant in a copious manner, though they being altogether or for the most part ignorant of the causes, do ascribe unto them I know not what, first and second qualities, never seeking further into the true reasons thereof. Also the time of gathering of herbs and plants for this application is necessary to be observed; or if thou gather herbs, rootes or plants for Amulets, experience tells us that certaine rules can hardly bee set downe; only this I will adde that if thou gather herbs for the diseases or paines of the head, thou must not gather them as thou dost herbs for the lower parts, but contrary, as thou dost *Asarum* for a purgative; but much of this must bee learned by experience. Note

also if any one would cure wounds by magnetisme and that by apposition, it will be in vaine, unlesse he first suffer the Magnetick herbs to putrifie in the ground: for that means frees the virtue, & makes the operation powerfull. And looke that in no operations thou use dry herbs, if thou canst procure green ones; but if necessity doe constrain thee to use dry; then remember to macerate them in their own water before thou use them. And also observe further that it is not alwaies necessary to make application to the part affected; but sometimes neer it, especially if the part be pained by consent, or by contagion of another part; for example if the stomach be the cause of the pain in the head or send any noisome fumes or vapours up unto it, then let the medicine called the Amulet be hung about the neck; but if the stomach be of it self diseased, then its best to make naked application, next now we will proceed to the Magnet that is to be used in this Art.

C H A P.

C H A P. XXIII.

Of the Magnet in this Art; the description of four, whereof two have hitherto been unknown to the world.

THis is the profoundest secret in this Art, and of greatest use; for many things that seeme impossible in nature are easily by this accomplished. I need not a præambular recommendation thereof; for he that knowes any thing in this Art, must needs acknowledge that not onely we, but nature her selfe works magnetically in the greatest part of her sublime operations: though we be so cœciliated that we perceive her not. But to our purpose, know then that I am not ignorant, that there may be divers magnets; all tending to one and the same end. I will set down first two principall ones, then adde a third most consonant to reason: and lastly a 4th found out by my owne experience. *Tentzelus*
out

out of some of Paracelsus words hath made one not to be contemned. He took the ordure of a sound man, and dried it in a shady place; for so it lost the stench and excrementitious moisture; a portion of the spirit aforesaid he kept, which he by a word apt & significant enough calls sulphur; which being dried he kept for his use. And this matter or the preparation thereof cannot be denied; for a magnet so prepared doth copiously attract the spirits; neither will we enviously deterre any one from the practice thereof because it is not of our invention. For the second, it is nothing else but dried mans flesh; the which was a long time preserved & concealed closely by Doctor Flood, which as he said, being applied to the region of the heart, would so violently attract that it could not long be endured; but it must be taken from the body of a man that dyes a violent death; and if it be possible, while he is warm. But this being something difficult to obtain, I will for the third shew you a better, and to be had with no such cruelty. Take then the blood of a sound man or men, as much as thou canst get. It is not material whether

whether you take it, all at one time or at many; permit this blood to congeal, then pour off the water swimming aloft, and keep it; and when it is coagulated, dry it in the shade, and then irrigate and moisten it with the same water poured off it, and so dry it, doing so till the dry blood hath drunk up all the water, and then being dry, keep it for thy use. For the Fourth, which in a manner doth comprehend the whole body of man, Take therefore a great quantity of mans Ordure, but of a sound man, and with the urine of the same man bring it to the consistence of a Pultice; add to it as much sweat as thou canst get, taken from sound bodies with linnen cloths or a sponge; put them altogether in a clean place in the shade till they be dry; then adde as much fresh blood to them, and incorporate them altogether, and set them to dry again; and if any water swim on the top, decant it, and keep it in a vessel very well shut; and when the aforesaid materials are dry, imbibe them again with this decanted water, and so dry it; and repeat this so often, till the mass have drunk up all the water. This Magnet thus prepared, keep

keep in a vessel very well closed up for thy use: And thus hast thou a Magnet of great effect, being the Epitome or *Compendium* of mans body.

CHAP. XXIV.

The use of the Magnet in this Art.

BEfore we come to the use of the Magnet, you must understand that though the beames before spoken of doe alwayes flow from the body, yet there are some parts out of which they flow more copiously: And, in a word, they are the Emunctories, by which the body is as it were cleansed, and the spirit accompanying those superfluities (because those parts are naturally more porous and spongy) wandreth out more freely, finding a larger egress: Therefore for the use of the Magnet, apply it to the Emunctory of the place grieved, and procuring the Patient to sweat, which

which is best done by some diaphoretick Cordial fitting the disease) leave there the Magnet till it be impregnated with the vital spirit; then remove it and immediately use it, according to the precepts given in the Chapter of Transplantation; but be sure to doe it speedily, for feare the spirit be dissipated by some external and more powerful cause; for then Transplantation will be in vain attempted.

And if the Patient be not cured at the first, doe it againe, and so thou shalt have thy desired effect; and mark well that Chapter of Transplantation; for very strange and incredible secrets may thereby be brought to passe. Let not then ignorance reproach this Art; for if what hath been before delivered, be well and rightly understood, many rare experiments will easily be attained. And this shall be sufficient for the use of the Magnet.

CHAP.

CHAP. XXV.

Of the meanes whereby cures may be done in this Art without a Magnet.

INdeed sometimes strange and admirable matters are in this Art performed, not onely with the Magnet; but many times they are with better success accomplished without it then with it; and that is when the thing it selfe that carries the spirit nakedly is applyed to another thing disposed to receive it; but this must be strictly regulated according to the precepts aforegiven; and for the most part here is required fermentation, that by meanes thereof the spirit being freed and loosed from its bonds, may more easily insinuate it selfe: And by these meanes, for the most part, particular

lar diseases are more happily cured, because the active beames doe more partake of the part whence they proceed. And experience confirms it, that the blood, because it is the seat and chariot of the vital spirit, if it be rightly, and according to Art used and applyed, cures the greatest, and almost all diseases of the body; and so by the excrements of the belly are all the diseases of the Intestines cured: And so by the urine those of the bladder and reines, and sometimes other diseases, because of the affinity it hath with the veines, liver, and stomach; so by the spittle that is coughed up may the diseases of the Lungs be cured; and by sweat the parts from whence it is taken may be helped: And so by the nails the diseases of the hands and feet; by the hair the diseases of the parts from whence it is taken; and finally by the blood all the diseases of the body as aforesaid. Note, that if all the things which belong to any part, be taken together, they will be the sooner and easier performed: We will therefore run over them all severally, but briefly, yet so that we shall not condemn the joyning of two or more of them together; but

but rather perswading so to doe, as being most beneficial, if the rules of Art be kept, followed, and observed.

CHAP. XXVI.

And first of the Ordure or the Excrements of the back door.

BY these Excrements, we said a little before, are cured all the diseases of the Intestines; the body also may be purged, or brought into a flux; diseases of the fundament are both cured and procured, and many other things, which Experience will manifest. And when they are applyed, they cure old Ulcers, Carcinomata, Fistula's, &c. yea, which is concealed as a great secret, they may supply the place of *Unguentum Sympatheticum* without any great preparation; but you must understand they must be chosen from a sound man, and a strong body, lest the preparation hurt them that are weaker:

weaker: And by these *faces* mixt with wholesome herbs, much good may be done by Transplantation; and truly this may be some cause (together with the fresh Airs salubrity) why Country people are of a sounder constitution, and live longer then Citizens; for the Citizens permit and suffer their Excrements to putrefie in leists, or cast them into unwholsome places; but the other Countrymen committing them to the earth, most commonly amongst wholesome herbs, and so by means of an occult Transplantation, lead their lives more free from diseases: And before we have given a caveat to take heed of the excrements of diseased persons; but now we doe here more particularly advise, that you be very careful not to vent your Excrements in places where diseased people doe theirs; for much mischief may proceed thereby; and likewise to avoid the smell also; nay I have known one get the flux by going to the same stoole where a party had newly been that had that disease: Al- so take heed that you doe not your Excrements upon herbs that are malign

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nant, exulcerating, or violently purging; for hence many times, the cause being unknown, proceeds a dangerous dysentery, which, until those herbs be quite putrefied, will hardly yield to any Medicine: Finally, it is not safe to leave these Excrements in any place where thine enemies can come to them; for if he know but very common things (the which I dare not name for feare of instructing evil people) he may much prejudice thee, much more if he be an Artift; therefore be cautious, and wisely prevent these things, if thou respect thy health and safety. Thus much shall serve for the Excrements of the back door

CHAP.

CHAP. XXVI.

Of the Urine.

Urine is an Excrement of the second Concoction, done in the Liver, or rather in the Veines, from whence by the emulgent veins it is sent to the reins, yet mixt with blood, out of which by the Uriners it is as it were percolated and strained, and so sent to the bladder, where also it abideth a while, and then is by its passage cast out: Hence it appears that the urine hath a great communion with most part of the body; for it hath great affinity with the Liver, Reines, and Bladder; for by these parts it passeth, and thereupon Physicians judge by the urine of the diseases of these parts; and moreover it hath no obscure consent with the whole body, having been once joyned with the blood; therefore the Hectick Feaver, a grievous disease of the whole body, is no way

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better

better cured then by the urine.

So whatsoever diseases are usual in this Art, may all be cured by the urine, though the better if there be other preparations particular.

Now as in the Chapter of the Ordure, so here it shall not be impertinent to adde some Cautions : And first take heed you use not to let your children pisse in the fire; for it is a constant received opinion amongst Nurses, that by such meanes they get the Nephretick disease, or the stone and gravel. Secondly, that they doe not pisse upon sharp and venomous herbs, or such as by their occult quality doe violently proveke urine; for from hence proceeds the exulceration of the Reines and Bladder; neither would I willingly make water in a chamberpot where any man infected with any loathsome disease of those parts had made his water in before, or suffer my urine to ferment with his; for to a weak body much hurt may come thereby, and to the sick as much good, nay health, if there be any specificall added against the disease: therefore more safe by the urine of some beast fitting the disease may the cure

cure be effected, with the addition of fermentation, which ought to be done in the bladder of a beast of that kinde, adding those things that have both the signature of the disease and the member. And so much for Urine.

CHAP. XXVIII.

Of Sweat and insensible Transpiration.

Sweat is not onely an Excrement of the third Concoction, but it may also be as it were taken for the melting away of the whole body; for no otherwise doth the body tend to destruction then by resolution, caused either by natural or adventitious heat; for except every part should lose something of his substance and greatnesse, the bodies of living creatures would grow infinitely; for by continual nourishment there is alwayes some thing added unto them; nay if this resolution were not, creatures would not desire nourishment at

all: Sweat therefore, and that which Physicians call insensible Transpiration, is not onely excrementitious, but carries with it the resolved particles of the body: Hence it comes, that in Magnetick or Diastatiak Physick, the sweat becomes of very great use; for by it marveitous wonders are performed, while diseases are as well caused as cured, passions both of the mind and body are changed and procured: By these a wise Physician may doe much good, and a poysoning witch may act much evil, and cause madnesse, anger, and overthrow all the goods of the mind, nay even cause death it selfe to ensue. This is that Devil, or familiar spirit, by which they are thought to have done wonders: Hence it is, as appears by their own confessions, that without this and the like excrements they could never hurt the bodies of any, nay the devil himselfe cannot constrain nature, who, if he doth wonders, he doth them onely by the application of actives to passives, and no otherwise; for though these poor silly deluded wretches (defiled with superstition, feigne many things, and mix much folly and lyes with

with the truth, through the devils delusions, which was also done by the Ancients, from whom they took their traditions, holding this opinion, that a Deity being present, their imaginations would operate more violently, and so all nature conspiring, the effect might be produced) yet whatsoever they did, they did it naturally. For, as abovesaid, the Devil could not constrain nature; so I here say he cannot operate *supra naturam*, *sed in natura*; and no mervail if his works appear admirable to us, that in respect of him know nothing, who hath had the full knowledge and contemplation of Nature and her operations for this 5000. yeares and odde; besides his Angelical knowledge, the which he still retaines, so that by this natural knowledge it is easie for him, or his schollars that he instructs, to move the passions of the mind, to alter the habit of the body, and to infer diseases, seeing we in this Art with that small spark of knowledge can operate beyond expectation, even to admiration it selfe: But it is time to returne to our purpose. Well then, I say that by this insensible Transpiration, fixed in

in a body, or a subject fitting, all diseases of the body may be cured, whether they be radically fixed, as the Leprosie, Gout, French Pox; or meerly volatil, as Scabs, Morpew, and Scurf, and the like superficial and cutaneal diseases of the outmost parts; and truly without this sweat we can doe but little good in this Art: By this the He-stick may be cured, the body may be long preserved strong and able; the passions of the mind may be stirred up, and as much good may hereby be done: So to prevent mischief, take these Cautions: It is not unknown that almost all infection flowes from this insensible Transpiration; for it being impregnated with much spirit, and holding it fast (according to the disposition thereof) it works violently; and therefore beware that we partake not of the sweat or exhalations of an unsound body, nor that we lie not in the sheets so impregnated, nor put on the clothes, stockings, gloves, or the like, of such unsound persons, but especially that we be not bed-fellowes with them: And here we may conjecture, nay be fully assured, that it is very wholesome in the Sum-

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mer time to sleep, and lie upon sweet and wholesome herbs, as Rosemary, washed Sage, Thyme, Betony, Balme, &c. and to make beds for sick folks of such herbs that are good for them, according to their severall infirmities; for from thence may by the body be exhaled excellent Contortatives: It is also good for weak bodies to use the company and garments of strong and able persons; for from thence flow such spirits as will fortifie weak nature: But in no case let us permit our garments to be worne by diseased persons; and that we cast not our cloaths impregnated with our sweat, into stinking and unwholsome places, nor let them come into the hands of evil disposed people; for there is much (though invisible) matter occultly hid in them, of which *Paracelsus*, though obscurely, makes frequent mention of. And this shall serve our turn for insensible Transpiration.

CHAP.

C H A P. XXIX.

Of the Haires.

Oft of almost most parts of the body haires proceed and grow; and they are made, not onely of that dry and viscous excrements of the third Concoction, growing in the pores, which by addition of new matter grow in length, as some falsly imagine; but they take not the least part of their matter from the resolved parts, as appears by this experiment in this Diastatick Art. If thou wouldst encrease hair by meanes of a Willow tree, if thou suffer the medicine to continue longer then it ought, thou wilt bring a weaknesse upon the part from whence the hair was taken, which can be by no other means but because of the violence of the Medicine, the parts being resolved further then Nature can permit, are injured: adde to confirm this truth, that haires are known to grow long after death, when

when as there is no Concoction; and therefore they must needs proceed from the body resolved, which resolutions are added to the haires by the vital spirit, which is still there remaining; for by any other meanes this addition cannot be; whence also our Assertion of the remaining spirit is confirmed; and hence appears how great agreement haires have with the body; and hereupon we use them as instruments in this Art: It is well known to many what strange things were effected by the Ancient *Magi* by the meanes of hair; why may not the like now be done? Report hath told us how Love hath been procured by meanes of hair burned in a candle Astrologically made; which though I question not but it was mixed with a deale of superfluous and superstitious fopperies, yet I that ever was accustomed to reduce such operations within the confines and possibility of natural causes, do absolutely conclude that those superstitious were nothing but diabolical delusions, and nothing pertinent nor prevalent to the production of the effects: Likewise we have known many diseases (otherwise incurable)

able) cured by haire, especially being taken from the parts affected, being duly putrefied, and mixed with things designed, and so implanted into Plants; so if the haire be taken from the principal E-munctories, no doubt, being well prepared, they will cure all, or most diseases: Then for advice, I would have you to be more careful, and not so carelessly to scatter your haire up and downe, which may doe much wrong, nor yet to burne them; for Experience will shew you that burning of them doth much impede the growth; but bury them in some wholesome ground if they be any quantity, adding to them things good to strengthen the head, which will much conduce to your health.

CHAP.

CHAP. XXX.

*Of the paring of the Nails
and Teeth.*

THe Nails as well as the Hairs have their matter from the Excrements of the third Concoction, separated from the nourishment proper to the bones and the more solid parts, and therefore they obtain the hardnesse we see, and they grow not but in their uttermost extremities; for the body doth not very plentifully exhale such matter as proceeds not but from the most compactest parts thereof: The Ancients have used the paring of the nails against some most rebellious diseases, because it is undeniable but that fixed diseases lie and lurk in the most fixed parts of the body; and therefore wise Antiquity used these, as we may also prescribe against Quartane Agues, Leprosies, Gout in the feet and hands, &c. and the like diseases;

diseases ; but we have altered the manner of their proceeding ; for they hang about Beasts or Fishes, and so let them goe alive, which seemes too raw to have any Transplantation effected ; therefore we advise, that some Specificks may be added, and that Fermentation may be used, the sooner and more effectually to make good our operations : And for the Teeth, you may also use as you doe the parings ; but they rather seem to have in them a prevention of cure ; for they are produced and made of a most solid strong substance, as we may see by them that have been long buried, whose teeth are sounder then any other bones ; and therefore they issue out but few spirits, and hardly multiplyable by Art ; yet because they last long sound, and alwayes send out some, though some small portion of the spirit, they are fit for durable effects, which require no great quantity of spirits. And here we will leave off concerning the nails and teeth, and proceed to the Spittle and Excrements of the Nose.

CHAP.

CHAP. XXXI.

Of the Spittle and the Excrements of the Nose.

SOME there are that make a threefold Spittle ; for either it falls, say they by distillation, from the head to the palate, or else is brought by coughing up from the Lungs ; or lastly, by nauſeousness from the stomach, and so spit out at the mouth ; but indeed that which is vomited up, deserves not the name of spittle ; and that which comes from the Lungs, hath even the same original as that of the head ; for by distillation it slides from thence upon the lungs ; and being digested there a while, is at last spit out. I am not ignorant also, that sometimes from the lungs proceed blood and purulent matter, and these must be referred to the Chapter of Blood and Matter : But here we speak of Spittle, which is the crudest

dest part of the meat and drink which Nature cannot concoct into good and convenient nourishment, sent first from the stomach to the head by vapors, and then distilling again from the head to the inferiour parts, and so sent out by the mouth, and called spittle: Also sometimes comes a waterish and undigested matter, which is sowerish, and immediately proceeds from the stomach to the mouth, which containeth some parts of corrupted nutriment, which some will have to be a species, and of the kinds of spittle. All these, because they have made some stay in the body, do according to the former doctrine, carry some of the vital spirit with them; and therefore we may use them in some light diseases, according to the portion of the spirit they hold: And so of the Excrements of the Nose the same may be said: But alwayes be mindful that thou use them to the diseases of the part whence they come: And of this I advertise thee, that there is nothing that proceeds from the body more weaker than these, or that holds lesse spirit, which partly proceedeth from the little stay that they have made in the body.

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partly from the few places they have gone through, and partly from the indigestion; yet take some heed of them, if they be newly avoided, and the diseases be in those places (as of the other Excrements you were advised:) But more especially take heed of the coming from Epilepticks, and of the froth of a mad dog, or of one bitten by a mad dog; for here by violence of the disease the humours are thrust out infected: But by a due use thereof, according to this Art thou mayest overcome that contumacious and deplorable disease. And this may suffice for the spittle and Excrements of the Nose.

CHAP. XXXII.

Of Blood and putrefied matter.

OMitting these many disputes concerning Blood, which makes not our purpose; as of the original Circulation, &c. and the like, so far forth as

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doth concerne this Art, I say that blood is the principal chariot of the Spirit: And if the spirit, as is said, be the bond by which the soul is tyed to the body, then where the spirit most resideth, there shall the soule most powerfully work: The blood then, if it so plentifully possesseth the spirits, and communicates them to the body, is certainly the fittest instrument to cure diseases, and to effectuate all the other operations that appertain to this Art; for in the blood the spirit is free, and not bound up, as elsewhere; therefore in the blood the spirit is soonest affected, because there it is naked; yet we must not immediately conclude that it may be taken and used straight as it comes from the body without any fermentation or putrefaction; for they are useful, and of great concernment: But this take heed that thou corrupt not the blood with too much fermentation; for so the spirit will be driven away, and nothing will be effectual that is therewith attempted: And that you may not be deceived in Fermentation, meditate well this secret: Let the blood, with the most excellent parcels of the body,

more spoken of, be joyned in a due proportion, & put into a natural vessel, well closed, and left or put under an hen to hatch in her broody time, and thou shalt have a Magnet, performing by a true Artift many miraculous secrets, nay even the coagulated masse will not differ much from the best of *Paracelsus Homunculo's*; yea, the oyle or liquor swimming about it, being mixed with the proper sweat, changed and metamorphoseth the mind of man, even, as may say, by the very touch.

Many more most rare and profound operations may be by blood performed, which are better concealed, then to the ignorant, wilful, and malicious world divulged. Follow Nature, and diligently mark her operations, and be acquainted with her footsteps, and some things will be facile unto thee. In the *interim* take these ensuing Cautions. After the blood is drawn, thou must be very carefull how thou usest it; for suddenly there may both good or hurt be done thereby: Some have thought it convenient to put it in the ground, which I will also allow, so it be done in a clean place and mixt with wholesome herbs; for if

it should be buried in an unwholsome and infectious place, it may prejudice the body, from whence it came: Some will give it to dogs or whelps which I dislike not; for it may perhaps transplant the disease, and cure it wholly, or at least help the Physician: But it would be far better it were given warme, but best of all being putrefied in a close vessel with a temperate heat: And indeed here I can hardly passe by the villainy of some Empricks, who with execrable boldnesse dare presume to give blood, yea the menstrual blood for a Philtre, not considering the ensuing mischiefes issuing from thence; for blood though never so pure, is an enemy to the stomach, and before it will be digested, is corrupted and turned into putrefactive matter; and then it must needs be extremely offensive and dangerous. Besides, here lieth not that loving force and vertue which they seek after; for there must be another manner of preparation before thou canst come to that; for it must be loosed, that the spirit may work more freely to incline the mind; and that because of the will ruling; so that there is a great force requisite, and

the conspiring together of many causes, which they that are ignorant of can never attain the truth; and so for want of true natural knowledge, and sound judgement, caluminate and vituperates the Art. And albeit the blood, of all other things in the body, contains the loofest and freest spirits; yet being digested (experience hath taught us) it is more available, and operates more mightily in every respect: But here I doe foresee an Objection. It may be said, if the power of love lie in the blood; then how happens it that ravenous beasts that doe so greedily drink blood, and so well digest it, are not brought to be in love with those things that they eat, the same reason being of the individual and the species? I answer: First, in particular operations of the whole *species* to the *individuum*, or of one *individuum* to another, there is not the same reason. Secondly, they eat unprepared blood, which is not so powerful to change nature; but it is most certain, that by blood duely fermented and prepared, any *individuum* may be reconciled to another; as this dog to that hare; this cat to that mouse;

this Lyon to that lamb, &c. Thirdly, the beast being filled with the commotion of an angry spirit, and retaining alwayes the nature thereof, doth rather incite ravenous beasts into rage, and whet them on to the destruction of others. And hence take this general observation, that it is altogether impossible and repugnant to the law of nature, by any preparation whatsoever, to procure love by meanes of blood that is violently shed: It is more likely by far to cause hatred; and therefore the Ancients in their Reconciliations never drank the blood of one anothers forehead-vein before perfect and undoubted amity appeared: And here note, that the salt of blood, if it be dissolved in the *Menstruum* of the world, and Philosophically handled, it is the most excellent medicine in the world. And as for matter, or putrefaction, which is nothing else but blood corrupted without the veines, if it be handled with rottenesse, you may distill on, as of blood aforesaid, saving that it hath lost much of his spirits (which are in the found blood) by its putrefaction; yet by meanes of it, ulcers and old sores may

may be cured with the Sympathetical unguent or water. Some will anoint the inside of a nutshell with Balsome, and then put the purulent or sanious matter into it, and so hang it up in the dry aire, and so cure ulcers. And here is to be noted, that this matter may be diversly considered, according as it is found in the body; for either it simply ariseth from blood by means of putrefaction, corrupting without the veines, as aforesaid; or else it ariseth from some venenous quality of some soule disease, as in the French Pox; or else it is infected with some simple diseased quality, as in the *Phthisis*; and from these (*experientia teste*) much prejudice may arise. But if thou intend by the Sympathetical water or unguent to cure any such ulcers, the extraneous qualities shew that there must be some *Alexipharmacum*, or Specificks added agreeing to the disease; for you must remember the qualities must be taken away before the ulcers can be cured: Of such things that are cast up by vomit we need not speak much; for we may think of them, as of other Excrements,

crements, using also the same Cautions; but if the Vomit proceed from Nature, and not procured by Physick, it will be more convenient for our purpose; yet if it be by Physick, it is not altogether unprofitable: But regard must be had to the quality of the vomitory Medicine; which if it be not contrary to the disease, must be corrected, and things signed added to it. And thus we have briefly, yet sufficiently handled the Theoretical and Practical Principles of this Art.

C H A P.

C H A P. XXXIII.

Now because we have heretofore spoken of the necessary use of Signatures in this Art; I hold it here very convenient briefly to adde something of signed Herbs and Plants, the more to illustrate the same: And we will begin then first with the Head.

FOR the diseases of the which, we ^{Head.} finde that Poppy doth something represent the head; and thereupon we use the decoction thereof for many infirmities of the same.

Also Walnuts have the whole signature thereof.

Also the Sea-onyon called *Scilla*, the which is much commended in all Epilepsies.

The Moss of Trees represent the Haires.
haire

haire, whose decoction is effectual in the falling of the hair.

Maidenhaire likewise is much commended for making thick, fair, and curled locks.

So the Herb *Thapsia* is applauded much by *Avicenna* in the disease *Alopecia*.

Ears. Next for the Eares; who is so stupid that doth not perceive the shells of Oysters to be their signature, and much by *Crolius* used against deafness?

Likewise *Arsarabaccha*, or Folefoot, the flowers whereof conserved, and so eaten, much availe the hearing and memory.

Eyes. To the eyes is signed the Marigold, which helps the dimness.

So *Agrimony*, or wild Tansy, whose name is so called from helping the disease of the Eye called *Argema*; the nature of which disease is such, that if it be in the black of the eye it appeareth white, but being in the white of the eye sheweth red. Also *Anemone* or *Celandine*, also *Scabious*, both good, and signed for the eyes.

Nose. So *Mentastrium Aquaticum*, whose leaf somewhat shapeth out the forme of the nose,

nose, the extract whereof is exceeding good for the smelling lost or decayed.

Likewise *Sedum minus*, or Prick-madam, being signed to the Gums, is very effectual in the Scurvy. **Gums:**

The receptacle of the seed of Henbane, being the signature of the Teeth; therefore the oyle, or the juice expressed, or the decoction of the root with Arsmart boiled in vinegar, and being hot, to wash the teeth and gums, doth help the tooth-ach. **Teeth.**

The Pine nut doth very well counterfeit the representation of the teeth called *incisores*; and thereupon we use the decoction of Pine-leaves or branches in vinegar, to assuage the paine of the Teeth.

The herb *Vvularia*, or Horstong; also the herb *Cervicaria*, both good for Gargarisms. **Throat.**

Who is ignorant of the herb *Liverwort*, how nature hath signed it for the Liver-infirmities? **Liver.**

Also the Mushrome of the Oak or Beech-tree, the powder whereof sprinkled upon blood violently issuing at the nose or wounds, doth even after a miraculous manner stanch it.

The

Heart.

The Quince, Myrablane, Pomecitron, Limmons, Orenge, all good and cordial, and signed to the heart.

Lungs.

To whom is Lungwort, called *Pulmonaria*, unknown for his signature? the decoction whereof is much available in all the impediments that doe in any wise appertain to the Lungs.

Paps.

Also for the evil affects of the breasts of women, the *Specula* (or eyes as I may term them) in the taile of a Peacock, as they give an exact signature and resemblance thereof; so physically used, prepared, and administred in drink, hath great vertue to heal the impediments thereof.

Spleen.

So the herb *Scolopendrium*, which the Apothecaries call *Ceterach*: And Hart-tongue, and Lupines, all very good for the diseases of the Spleen.

Stomach.

Gallingale, Ginger, and the leaves of Cyclamen, effectual.

Intestines

Callamus aromaticus, and *Cassia fistula*, of profitable use.

Bladder.

The herb *Alkekengi*, called Wintercherries, signed to the Bladder, and of excellent vertue against the stone in the Bladder.

Also the bushy Tree called *Staphylo-*
dendros,

dendros, which beareth cods like round bladders: So *Solanum* and *Collutea*, all effectual against the diseases of the bladder.

Likewise Aron, or Cuccowpintle, The Ge- which some doe conceive to be the true nitals. *Satirion of Paracelsus.*

Also all the kinds of Dragon-wort, as *Dracunculus major*, the great Dragon-wort or Serpentine: So *Dracunculus minor*, lesse Dragon-wort, or speckled Aron; *Dracunculus palustris* water, or Marsh-dragon; *Dracunculus hortensis*, Tarragon, or biting Dragon-wort. Moreover Beanés, which by their flatu-ous quality are very provocative, and inciting lust, and therefore condemned and the use forbidden by *Pythagoras* to his followers: Also the meal of Beans being made a Pultice, and applyed, is good for the inflation of the Genitals.

So the Acorne hath the signature of the *Preputium*.

All Bulbous Roots, but especially Gandergoose or Dogstones: So *Satirion*, and that kind thereof called *Tra-*
gorchis: So *Satirion Erythronium*: So the Leek, all inciting and provoking lust.

Testicles.

Ari-

- Matrix.** *Aristolochia rotunda*: So Mace including the Nutmeg, as the womb includeth the Embryon:
Savine hath the signature of the veins of the Matrix, and therefore dissolves the tartarous humour thereof.
- Reins.** Purslane is properly signed to the Reins, and their peculiar diseases.
- Backbone** *Filix femina*, or the female Fern, agreeeth with the signature of *Spina dors*, which manifestly representeth the effigies thereof.
- Bones.** That gravelly stone called *Ossiana*, seu *lapis sabulosus*, found about *Spira* and *Darmstad*, doth wonderfully operate in the conglutination of broken bones by his magnetick signature.
- Nerves & Veins.** Plantane hath the whole signature of the veins and nerves of the hands and feet: Also Savine is signed to the Veines.
- Pores of the skin.** Hypericon, or *St. Johns wort*, with its perforated leaves, is good for obstructions and evil sweats of the Pores.
- Hands.** *Palma Christi*, and the Fig-leaves are signed thereto, and are available against the articular impediments. And this shall suffice for a taste of the signatures and signed herbs to the aforementioned particular parts of the body. We

We will yet for some further satisfaction adde the signatures of the diseases, and demonstrate what herbs are signed to some peculiar diseases.

CHAP. XXXIV.

And first of the Apoplexy.

THE Lilly of the Valley, whose Apoplexy Flowers doe hang like drops, is of great use in this disease: So the Carphage stone, being of a halfe-moon forme, is herein commended.

As the Chrysal, Flint, *lapis Citrinus* and *Judaicus*, *Lincis*, and all which drive out the stone, are Magically signed. Stone.

So Saxifrage Roots, and *Calculus Microcosmi*, *Lithospermon*: *Lachryma Jobbeæ*: *fructus Alkekengi* & *Ononidis*; and many more things that have their magnetick signatures.

Lunaria, which *Carrichter* affirmed Cancers, that he cured all the Cancers of the Breasts

Collick. Breasts thereby. And *Ros Solis*, &c.
Convolvulus, or withwind and An-
 guilla, &c.

Dysentery *Acorus Aquaticus*, having a yellow
 root, and digged up in *May*, is a most
 singular Amulet, being appensed on the
 region of the belly; for it hath both
 the colour and signature of the Excre-
 ments.

Erisipila's *Oxylapathum*, the seed whereof is
 most efficacious, being decocted and
 drunk.

Also the Cholehotar of Vitriol
 strongly calcined and dissolved in Plan-
 tane water, and outwardly applied.

Epilepsie. *Viscus Quercinus*: and Piony seeds.
Paracelsus commends a sparrow in the
 Falling Sicknesse, &c.

Excref- Agarick, and such Excreffences of
 scences. trees, which grow upon the boughs and
 leafs above the natural order, doe heale
 these turbercula's.

Exanthemato. Rapeseed and Lentils are very effe-
 ctuall, and signed both for the small
 Pox.

Ficus ani. The herb *Scrofularia*, either the deco-
 ction used, or hanged for an Amu-
 let about the orifice of the stomach, is
 excellent in this disease,

Jnn

Juncus Aquaticus hath its signature; ^{Fistula's.}
 and therefore the salt thereof artificially
 extracted, and given inwardly and ap-
 plied outwardly, is a sure remedy.

In Ruptures and Hernia's you will
 finde very prevalent the Root of Aron, ^{Hernia's.}
 and Oak-apples gathered in *May*, and ^{and Ruptures.}
 hanged in glasses in the Sun till they
 convert to a liquor, and so anoint the
 Hernia's. And it is observable, that all
 creatures that extend & contract them-
 selves, are Magically signed for these
 impediments: as the Tortoise, whose
 calcined powder doth much availe;
 also the *Proboscis*, or Inouit, Ele-
 phant.

Red Sanders boiled in Tent, or Hipstick Flux of
 red wine, doth stay them mightily: So ^{Blood.}
 the root of Tormentil: Also the Hæ-
 matite Cornelian Coral, if any of them
 be held in the hand.

Especially calcined Vitriol of a blood
 colour, wonderfully stayeth blood out
 of the breast or head, &c.

The downy substance of woolly herbs ^{Hemorro-}
 and plants doe by an occult sympa- ^{ids.}
 thy stay Hemorrhoids, or Pyles so cal-
 led.

O

The

Dropfic.

192

Medicina Magica,

The Bryony root hath the signature of this: The Extract whereof doth draw forth the water; so doth *Radix Michæaca*.

Yellow Jaundice.

Saffron, and Celandine, and *radix Cucurme*, many other the like, &c.

Leprosie.

The flesh of Vipers prepared, doth much conduce to this disease.

The Strawberry hath the signature of this infirmity; and therefore the distilled water thereof doth make pale a red, pimples and leprous face; whereupon *Raymund Lully in libro de quinta essentia* doth highly commend the use of Strawberries steeped in spirit of Wine.

Plurific.

Cardus Benedictus by his pricking leaves sheweth his signature to this disease; so doth *Hippoglossum* or Horse-tongue; and so doth *Consolida Regalis*, wilde Cummin, conduce properly hereto.

Phantasmas.

Hypericon, or *St. Johns Wort*, is mighty prevalent in obrunding Phantasms, the name denoting the verue *επις εμβρας, (i.e.) super imagines & spectra dominum habens*. Likewise the Latines call it *fuga demonum*. Also *Antirrhinum* hath potency, &c.

Arch-

tamen Physica.

193

Archangel, which bruised and put upon the disease of the loose skin at the root of the nails, presently cures.

A Toad is signed hereto, and a Lizard extracts the Eschar of the Carbuncle: And so is the Tubers, or Mushrooms of an Oak, either new, or powdered, and put upon, doth operate effectually, &c.

The herb *Scorfularia*, or dead nettle, Kings evil is properly hereto signed: and the Fig, which swelleth like it.

The Mulberry, whose juyce, and Squinae also the leaves, and the juyce of them, is very efficacious for gargarization in this impediment, &c.

The Snail is signed hereto, and efficacious herein, &c.

} The Herb Arsmart is hereto signed. Stripes black and

The *Medulla* in the concavity of a goose-quill, dried and pounded, and given in wine, extremely driveth forth the urine retained. blue. Urine retained.

Also the soule of an herring, as the vulgar call it, powdered and given, hath the same effect.

O 2

Dra-

Poyson
& venom.

Dracunculus minor, or speckled A-
ron, which by an occult and sympa-
thetical quality in nature doth appear
out of the Earth as soon as any serpent
begins to creep abroad; for till that ap-
pearth above the ground, no Adder,
Snake venomous, or Serpent will be
seen, premonishing us as it were to be-
ware of them. *Bistorta* is also effectual
for the biting of vipers or serpents. And
all such Plants that have the speckles
or marks like to the skin of adders, &c.
are found to be signed by nature against
their poysons and venoms.

Wounds.

Hydropiper being signed naturally, as
by the bloody spots is demonstrated that
appear upon the leaves, which cures new
wounds, &c.

And also *Hypericon* being perfora-
ted as it were with a needle, is profitable
to all the external and internal imper-
fections of the skin.

And so *Millefolium*, and *Betony*, and
all perforated Plants, have their signa-
tures and prevailing potencies in
wounds.

He that desireth further instruction in
these signatures, and more ample use
thereof,

hereof, must acquaint himselfe with
Paracelsus, or at leastwise with *Oswal-
dus Crollius* in the latter end of his *Ba-
siliica Chymica*, as afore, is advised where
he may receive more ample satisfacti-
on and judicious instruction. And this
shall suffice for the present concerning
this Art.

*Ne nimium Boltone precor, precor, Artis
amicæ;*

*Quod prius est dictum sit dictum sat sa-
pienti.*

*Nam jam summa procul villarum fulmi-
na fumant,*

*Majoreſq; cadunt altis de montibus um-
bræ.*

*Vive, vale Lector; siquid ſcis rectius Ar-
tis*

*Candidus. imperti: ſi non, his utere me-
cum.*

FINIS.

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