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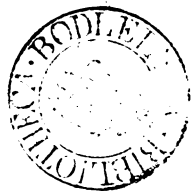


The  
Book of Quinte Essence  
or  
The fifth Being;

That is to say,

Man's Heaben.

A tretice in englich breuely drawe out of þe book of quintis  
essencijs in latyn, þat hermys þe prophete and  
kyng of Egipt, after þe flood of Noe,  
fadir of philosophris, hadde by  
reuelacioun of an aungil  
of god to him  
sende.



EDITED FROM THE SLOANE MS. 73, ABOUT 1460-70 A. D.

BY

FREDERICK J. FURNIVALL, M. A.

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OXFORD:

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.,

PRINTERS TO THE UNIVERSITY.



16

OXFORD:

BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.,  
PRINTERS TO THE UNIVERSITY.

THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom, for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of our sweet, bright, only child, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”<sup>\*</sup>—to whom were credited more works than he wrote. The tract appears to be a great fuss about Spirits of Wine; how to make it, and get more or

<sup>\*</sup> The Mirror of Alchimy, composed by the thrice-famous and learned Fryer, Roger Bachon, 1597.

less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreswar Atmaram. The Sloane MS. I judge to be about, but after, 1460 A. D.† The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,† and has been only collated for a few passages which require elucidation. The full stops and pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

† Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A. D., and the Harleian at about 1600.



# THE BOOK OF QUINTE ESSENCE

## OR THE FIFTH BEING ;

THAT IS TO SAY,

### MAN'S HEAVEN.

[Sloane MS. 73, fol. 10. Brit. Mus.]

#### BOOK I.

Uith þe myzt, wisdom, *and grace* of þe holy trynite, I write to  
30u a tretice in englich breuely drawe out of þe book of  
quintis *essencijs* in latyn, þat hermys þe prophete and kyng  
of Egipt, after þe flood of Noe, fadir of philosophris, hadde  
by reuelacioun of an aungil of god to him sende. þat þe  
wijsdom and þe science of þis book schulde not *perische*.  
but be kept and *preserued*, vnto þe eende of þe world, of alle  
holy men from al wickid peple and tyrauntis for greet *perilis*  
þat myzte falle þerof. For wipizne þis breue tretis, wip þe  
*grace* of god. I wole more determine of practif\* þan of theorik.  
3itt ben boþe nedeful / The firste and souereyneste priuete þat  
god, maker of kynde, ordeyned for mannys nede, how þat olde  
euangelik men, and feble in kynde, myzte be restorid, and haue  
aȝen her firste strenkþis of ȝongþe in þe same degree þat is in  
al kynde. *and* be mad hool *parfytly*, except þe strok of þe  
þundir blast, *and* violent brusuris, and oppresynge of to myche  
betynge / Also *perilous* fallyngis of hiȝ placis, to myche absty-  
nence, *and* opere yuel gouernaunce aȝens kynde. And also þe  
teerme þat is sett of god, þat noman may a-schape. as Iob seiþ in  
latyn / “Breues dies hominis sunt &c.” Forsoþe philosophris

[Fol. 10.]  
By the grace  
of God I  
translate you  
this Treatise  
revealed to  
Hermes by  
an angel after  
Noah's flood,  
that the  
knowledge of  
this book  
may be pre-  
served to the  
end of the  
world.

[\* practise,  
MS. Harl.]  
God's greatest  
secret for  
man's need is  
how to re-  
store old fe-  
ble men to  
the strength  
of their youth,

except in case  
of thunder-  
blast, and  
too much  
fasting,  
and the term  
set for all  
men.

[Nota.]

The purest substance of corruptible things is Quinte Essence or man's heaven.

[\* Fol. 106.]

Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called, 1. Burning Water; 2. the Soul in the spirit of Wine; 3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water,

nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility, [\* Fol. 11.] for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substauce of manye corruptible þingis elementid. *quinta essencia*. þat is to seie, mannys heuene, drawe þut by craft of mani. for whi. as *quinta essencia superior*. þat is, heuene of oure lord god, in reward of þe .iiij. elementis, is yncorruptible *and* vnchangeable / riȝt so \**quinta essencia superior inferior*. þat is to seie, mannys heuene, is incorruptible, in reward of þe .4. qualitees of mannys body, and so it is preued naturaly þat oure *quinta essencia*, þat is, mannes heuene, in it-silf<sup>1</sup> is incorruptible. and so it is not hoot and drie wiþ fier / ne coold and moist wiþ watir / ne hoot *and* moist with eyr. ne coold and drie wiþ erþe. but oure *quinta essencia* awayliþ to þe contrarie as heuene incorruptible / But vndirstonde þat oure *qui[n]ta essencia* is nouȝt so incorruptible as is heuene of oure lord god. but it is incorruptible in reward of composicioun maad of þe .4. elementis. *and* it hath .iiij. names by the philosophis. þat is to seie / *brennyng watir* / þe soule in þe spirit of wyn, *and* watir of lijf / But whanne ȝe wole concelle it. þanne schal ȝe clepe it oure *quinta essencia*. for þis name, *and* þe nature þerof, riȝt fewe philosophis wolde schewe / but sikurly þei biriede þe truþe with hem. and witliþ weel þat it is clepid *brennyng watir*. and it is no *brennyng watir*. forwhi. it is not moist ne coold as comoun watir. for it *brennep*, *and* so doip not comyn watir. ne it is nat hoot and moist as eir. for eir *corruppiþ* a þing a-noon, as it schewiþ weel by *generacioun* of flies, *and* areins, and siche *opere*. but sikirly þis is alwey incorruptible. if it be kept cloos fro flizt / Also it is not coold and drie as erþe. for souereynly it worchiþ *and* chaungliþ. And it is not hoot and drie as fier, as it schewiþ by experience. for hoot þingis it kelip. *and* hoot sickness it doip away / Also þat it ȝeueþ incorruptibilite, and kepiþ a þing fro corruptibilite \*and rotyng, it is preued þus / Forwhi. what pece of fleisch, fisch, or deed brid, be putt *þerinne*. it schal not corru[m]pe ne rote whilis it is *þerinne* / miche more þanne it wole kepe quyk fleisch of mannys body from al manere corruptibilite and rotyng / This is oure *quinta essencia*. þat is to seie, mannys heuene, þat god made to þe con-

<sup>1</sup> [MS. siff.]

seruacioun of þe .4. qualitees of mannys body. riȝt as he made his heuene to þe conseruacioun of al þe world / And wite ȝe for certeyn þat manye philosophoris and lechis þat ben now, knowe nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi ; god wole not þat þei knowe it. for her greet brennyng coueitise and vicious lyuyng / Forsoþe quinta essencia superior. þat is to seie, heuene of oure lord god bi him silf. / Aloone / ȝeueþ not conseruacioun in þe world, and wondirful influence. but by þe vertue af þe sunne. planetis, and opere sterris. riȝt so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne mineralle, fynyd, solhynng, incorruptible; and euene in qualite þat fier may not appeire, corruppe, ne distroie. and þis is verry gold of þe myn. of þe erþe. or of þe floodis gaderid / for gold of alkamy maad with corosyues distroieþ kynde. as aristotle and manye opere philosophoris prouen / and þerfore good gold naturel, and of þe myn of þe erþe, is clepid of philosophoris sol in latyn. for he is þe soune of oure heuene. lich as sol þe planet is in þe heuene aboue. for þis planete ȝeueþ to gold his influence, nature, colour, and a substaunce incorruptible. And oure quinta essencia, mannys heuene, is of þe nature \*and þe colour of heuene / And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt as sol þe planete makip heuene fair / and so þese two togidere ioyned schal ȝeue influence in us. and þe condiciouns of heuene and of heuenly sonne / in as miche as it is possible in deedly nature, conseruacioun and restoryng of nature lost, and renewyng of ȝongþe / And it schal ȝeue plenteuously heelp. and so it is preued by astronomy aboue. þat sterris þat haþ influence vpon þe heed and þe necke of man / as ben þe sterris of aries. taurus, and gemini, ȝeuen influence syngulerly vpon Gerapigra galieni / And þerfore it haþ a synguler strenkþe by þe ordynaunce of god to drawe away þe superflue humouris fro þe heed, þe necke, and þe brest, and not fro þe membris byneþe / And so I seie of spicis þat drawip humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influence of þe sterris of Capricorn. Aquarie and pisces, and riȝt so of opere, et cetera / Comounne ȝe not þis book of deuyne secretes to wickid men and auerous.

preserving his body as Heaven does the world. Many know it not now for their covetousness and vice.

But as God's Heaven is aided by sun and stars, so our Heaven, or Quinte Essence, is made fair by the sun mineral, or pure gold of the mine, not of alchemy.

[Nota.]

Good natural gold is called Sol, because Sol the planet gives gold its power, colour, &c.

Our Quinte Essence is the [\* Fol. 11b.] colour of heaven; gold makes it fair; and the two work in us (so far as is possible) renewal of youth, and give health plenteously.

As Aries, Taurus, and Gemini draw humours from the head and breast, and

[Nota.] not the limbs beneath, so those spices that do draw from these limbs get their power from Capricorn, &c.

Tell not these divine secrets to wicked men.

To make  
Quinte Es-  
sence.

Take the best  
wine, or any  
not sour;

distil it, and  
the 4 Ele-  
ments shall be  
left like dregs.  
Distil 7 times  
to get Burn-  
ing Water;

[\* Fol. 12.]

put this in a  
Distiller in a  
furnace, and  
let the vapour  
rise, condense,  
and be dis-  
tilled till it is  
turned into  
Quinte Es-  
sence, and  
parted from  
the 4 ele-  
ments.

[Nota.]

Distil it 1000  
times,  
and it shall be  
glorified and  
become a  
medicine in-  
corruptible as  
heaven.

After many  
days unstop  
your distiller,

and if there  
issues out a  
heaven-sweet  
savour, you  
[\* Fol. 12b.]  
have our  
Quinte Es-  
sence. If not,  
distil again  
till you have.

but kepe ze it in priuytee / Take þe beste wiyn þat ze may fynde, if ze be of power. and if ze be riȝt pore. þanne take corrupt wiyn, þat is, rotyn, of a watery humour. but not egre, þat is sour, for þe *quinte essencia* þerof is naturally incorruptible, þe which ze schal drawe out by sublymacion / And þanne schal þe leue in þe ground of þe vessel þe .4. elementis, as it were, rotun fecis of wiyn / But firste ze muste distille þis wiyn. 7. tymes. and þanne haue ze good brennyng water / Forsoþe, þis is þe watri mater \*fro which is drawe oure *quinta essencia* / Thanne muste ze do make in þe furneis of aischin, a distillatorie of glas al hool of oo. pece, wip an hoole a-boue in þe heed where þe watir schal be putt yn. and be take out / And þis is a wondirful instrument þat þat þing þat by vertues of fier ascendith and distillith wipinne þe vessel. per canales brachiales. þat is, by pipis lich to armys, be bore aȝen, and eftsoones ascendith, and eft descendip contynuely day and nyȝt til þe brennyng water heuenly be turned into *quintam essencia* / And so bi continuelle ascenciouns and discenciouns. þe *quinta essencia* is departid fro þe corruptible composicion of þe .4. elementis. For bifore þat þing þat is twies sublymed is more glorified, and is more sotil, and fer from. þe corrupcion of þe .4. elementis more separat þan whanne it ascendith but oony. and so vnto a þousand tymes. so þat by contynuel ascendyng. and descendyng by the which it is sublymed to so myche hiznes of glorificacion. it schal come þat it schal be a medicyn incorruptible almoost as heuene aboue, and of þe nature of heuene / And þerfore oure *quinta essencia* worpily is clepid mannys heuene / And aftir manye daies þat it hath be in þis sotil vessel of glas distillid / ze schulen opene þe hoole of þe vessel in þe heed þat was selid with þe seel of lute of wiȝsdom, maad of þe sotillest flour, and of white of eyren, and of moist papere, ymeyngid so þat no þing respire out / And whane ze opene þe hoole. if þe come out a passyng heuenly swete flauour þat alle men þat come yn naturely \*drawe þerto. þanne ze haue oure *quinta essencia* / and ellis sele þe vessel, and putte it to þe fier aȝen til ze haue it.

And anoþer maner worchinge of oure quinta essencia is þis / Take þe noblest and þe strengest brennyng watir þat 3e may haue distillid out of pure myzty wynn. and putte it into a glas clepid amphora, with a long necke / and close þe mouþ strongly wip wex ; And loke þat half or þe þridde part be fulle. and birie it al in hors dounge, *preparate* as it is seid hereafter / so þat þe necke of þe glas be turned downward, and þe botum be turned vpward. þat by vertu of þe hors dounge þe quinta essencia ascende vp to þe botum. And þe grosté of þe mater of þe watir descende downward to þe necke / And aftir manye daies, whanne 3e take it out, softly lift vp þe glas as it stonðith, and 3e schal se in pickenes and cleernesse a difference bitwene þe *quintam essenciam* sublymed, and þe grose mater þat is in þe necke / þe wondirful maistry of departyng of þat oon fro þat oþer is þis / Take a scharp poyntel, or a pricke of yren, and peerse into þe wex þat hongip in þe mouþ of þe glas azens þe erpe / and whanne 3e haue peersid al fully to þe watir. take out þe poyntel or þe pricke / And þat erþely watir wole first come out þat is in þe necke / and so til it be come out vnto þe departinge bitwixe it / and þe quinte essence, þat is, mannys heuene sublymed. and whane 3e se þat þis quint essence wole renne and melte aftir þat þis erþely watir be voydid. putte þanne swiftly 3oure fyngir to þe hoole, and turne vp þe glas, and þanne 3e haue þerinne oure quinte essence, \*and þe erþely watir wipoute aside. And þis is a passyng souereyn priuytee.

The þridde maner is þat 3e take a greet glas clepid amphora, and seele it weel. and birie it weel in þe wombe of an hors al togidere. and þe pureté of þe quinte essencie schal be sublymed aboue, and þe grosté schal abide byneþe in þe botme / take out softli þat þat fletip a-boue. and þat þat leueþ bihynde, putte it to þe fier.

The .iiij. maner is þis. take what vessel of glas þat 3e wole, or of erpe strongly glasid, and þer vpon a round foot of glas wip a leg. and seele þe vessel with his couertour, þat þe rod of þe foot of þe glas wipinne þe vessel honge in þe eyr. þat þat þing þat ascendith to þe couertour in þe maner of a pott boilynge

*The second way to make Quinte Essence.*

Put the strongest Burning Water into an 'amphora'; seal it up; bury it neck downwards in horse-dung, and the Quinte Essence will rise into the globe and the impurities settle in the neck. Take the glass out of the dung;

make a hole in the wax seal.

let out the impure earthy water.

and when the Quinte Essence would begin to run, turn the glass up, and keep [\* Fol. 13.] your Quinte Essence.

*The third way.*

Put your amphora into a horse's belly instead of the dung, and proceed as above.

*The fourth way.*

Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air, into which

the vapour  
may fall and  
condense.

*The fifth way.*

Distil your  
burning  
Water ten  
times.

*To make fire  
without fire,  
and Quinte  
Essence with-  
out cost or  
trouble.*

Put horse-  
dung into a  
vessel or pit  
lined with  
ashes, and  
place your  
vessel in it up  
to the middle.  
The cold top  
part will con-  
dense the va-  
pour caused  
[\* Fol. 13b.]  
by the heat of  
the dung.

Or, place your  
vessel in the  
sun's rays.

*How poor  
evangelic men  
may get the  
gracious in-  
fluence of  
gold.*

Borrow a Flo-  
rence florin of  
a rich friend,  
anneal[?heat]  
it on a plate  
of iron, and  
throw it into  
some burning  
Water, taking  
care to quench  
the fire quick-  
ly to prevent  
the Water  
wasting.  
Repeat this  
50 times

in fresh  
Water, and  
then mix all  
the Waters  
together.  
The Water  
draws out all

descende doun azen by þe foot of þe glas. and this instrument may 3e do make wipoute greet cost / The fifte maner is þat þe brennyng water be .10 tymes distillid in hors dounge continually digest.

The science of makynge of fier wipoute fier / wherby 3e may make oure quinte essence wipoute cost or traueile. and withoute occupacioun and lesynge of tyme / Take þe beste horse dounge þat may be had þat is weel digest, and putte it wipine a uessel, or ellis a pitt maad wip þe erþe anoyntid þoruout with past maad of aischin. And in þis vessel or pitt bete weel togidere þe dounge. And in þe myddil of þis dounge sette þe vessel of distillacioun vnto þe myddis or more / For it is nede þat al þe heed of þe vessel be in þe coold eir / þat. þat þing þat bi vertu of þe fier of þe dounge þat ascendith þerby be turned into watir \*by vertu of cooldnes of þe eir and falle doun azen and ascende vp azen. and þus 3e haue fier wipoute fier, and but wip litil traueile.

Also anoþer maner of fier. sette 3oure vessel forseid to þe strong reuerberacioun of þe sunne in somer tyme, and lete it stonde þere nyzt and day.

Here I wole teche 3ou how pore euangelik men may haue wipoute cost, and almoost for nouzt, þe gracious influence of gold, and þe maner of þe fixynge of it in oure heuene, þat is, oure quinta essencia. if 3e be pore. 3e schal preie a riche man þat is 3oure freend to leene 3ou a good floreyne of florence / and anele it vpon a plate of yren as yren is anelid. and haue beside 3ou a uessel of erþe glased, fillid ful of the beste brennyng watir þat 3e may fynde. and caste into þe watir þe floreyne anelid. and lōke þat 3e haue a sotilte and a sleiþe to quenche sodeynly þe fier, þat þe watir waaste not. and be weel war þat non yren touche þe watir. but aff[t]er caste into þe watir þe floreyne, and do so .l. tymes or more, for þe oftene þe bettere it is / And if 3e se þat þe watir waaste to myche, chaunge it þanne, and take newe, and do so ofte tymes. and whanne 3e haue do 3oure quencheour, putte alle þe watris togidere / And 3e schulen vndirstonde þat þe vertu of brennyng watir is sich þat naturely it drawip out of

gold alle þe *vertues and propirtees* of it, *and* it holdip incorruptibilete and an euene heete. \*þanne meynge þis brennynge watir þus giltid wiþ oure *quinte essence*. and vse it. but be war þat 3e quenche not þe floreyne in oure *quinte essence*. for þanne it were lost / And if it so be þat 3e haue not þis brennynge watir redy. þanne quenche 3oure floreyne in þe beste whizt wiyn þat may be had / For sikirly þe philosophore seip. þat wiyn hath also þe *propirtee* to restreyne in it þe influence and *vertues* of gold / And whanne 3e haue do 3oure werk. 3e schal wite þat þe floreyne is als good, *and* almoost of þe same weizte, as it was afore / þefore vse wiyn or brennynge watir giltid, so þat 3e may be hool, and wexe glad, and be 3ong. And þus 3e haue oure heuene, and þe sunne in him fixid, to þe conseruacioun of mannys nature and fixacioun of oure heuene. þat is, oure *quinte essence*.

The science how 3e schule gilde more myztily by brennynge watir or wiyn þan I tauzte 3ou tofore, wherby þe water or þe wiyn schal take to it myztily þe influence *and* þe *vertues* of fyne gold.

Take þe calx of fyn gold as it is declarid here-aftir in þis book. and putte it in a siluer spon, and anele it at þe fier. *and* þanne caste þe calx of the gold in þe brennynge watir. or in wiyn .i. tymes, as I tauzte 3ou tofore wiþ þe floreyne. and 3e schule haue 3oure *licour* by an hundrid part bettir gilt þan 3e had tofore wiþ þe floreyne / Forwhi. fier worchþ more strongly and *bettere* \*in sotil parties þan it doip in an hool plate / And also brennynge watir or wiyn drawþ out more myztily bi a þousand part þe *propirtees* of gold fro smale parties anelid þan it doip fro a picke plate / And 3e schal vnderstonde þat wiyn not aloonly holdip in it þe *propirtees* of gold. but myche more þe *propirtees* of alle liquibles if þei be quenched þerinne. and þat is a souereyn priuite. Forwhi, if 3e quenche saturne liquified in wiyn or in comoun watir .7. tymes. and aftirward in þat wiyn or watir 3e quenche mars manye tymes. þanne mars schal take algate þe neischede and þe softnes of saturne / And þe same schal venus do, *and* alle opere liquibles / or ellis. And 3e

the properties of the gold.

[\* Fol. 14.]

Mix the gilt Burning Water with Quinte Essence.

You may substitute for Burning Water best white wine, which also retains the powers of gold.

This gilt Water will make you well and young again. In it you have the Sun fixed in our Heaven.

How to gild Burning Water or Wine more thoroughly.

Heat calcined gold in a silver spoon and put it in Burning Water or wine 50 times, as with the florin before. Your liquor will be better gilt, as the fire and Water or

[\* Fol. 14b.]

wine work more powerfully on the grains of gold than on a plate.

Wine retains the properties of all liquibles quenched in it.

If Saturn (lead) liquefied be quenched in wine, and then Mars (iron) be quenched in it, Mars acquires the softness of Saturn.

Again,  
if you quench  
Mars in wine  
and put in it  
Saturn lique-  
fied, this will  
be made hard.

To make fire  
without coals,  
time, light, &c.

Mix equal  
parts of sub-  
[\* Fol. 15.]  
limated Mer-  
cury, Salt, and  
Sal Ammo-  
niac,  
grind them  
small, expose  
them to the  
air, and  
they'll turn  
into water,

a drop of  
which will eat  
thro' your  
hand, and  
make Venus  
(copper) or  
Jupiter (tin)  
like pearl.  
If it could be  
moderated it  
would cure  
the disease  
Hell-fire, and  
every corro-  
sive sickness.  
It is also  
called 'Sal  
Amarus.'

To calcine  
gold.

Cut gold into  
shavings; put  
it into a cru-  
cible with  
Mercury;  
heat it, and it  
will crumble  
[\* Fol. 15b.]  
into dust like  
flour.  
Heat it more  
till the mer-  
cury goes his  
way;

quenche mars in whijt wygn or in comoun watir manye tymes. and aftirward in þe same wygn or watir 3e caste saturne liquified ofte tymes. þanne wipoute doute 3e schal fynde þat þe saturne is maad ri3t hard / Therefore þe propirtees of alle liquibles may be brouzt into wygn or watir. but myche more my3tily into brennyng watir good and precious.

The science to make a fier. þat is wipoute cole. withoute lyme. wipoute li3t. worchinge azens al maner scharpnnes or accioun of visible fier. ri3t as worchþ þe fier of helle / And þis priuytee is so vertuous þat þe vertu þerof may not al be declarid. And þus it is maad. Take Mercurie þat is sublymed with vitriol, \*and comen salt. and sal armoniac .7. or .10. tymes sublymed / and meynge hem togidere by euene porcioun. and grynde it smal. and leye it abrood vpon a marbil stoon. and by ny3te sette it in a soft cleer eir, or ellis in a coold seler. and þere it wole turne into watir / And þanne gadere it togidere in to a strong vessel of glas, and kepe it / This water forsoþe is so strong. þat if a litil drope þerof falle vpon 3oure hond. anoon it wole perce it þoru3 out. and in þe same maner it wole do if it falle vpon a plate of venus or Iubiter into þis watir, it turneþ hem into lijknes of peerl. who so coude reparale and preparate kyndely þis fier, wipoute doute it wolde quenche anoon a brennyng sijknes clepid þe fier of helle. And also it wolde heele euery cor[os]if sijknesse. And manye philosophoris clepiþ þis þing in her bookis sal amarus. al þou3 þei teche not þe maistrie þerof / If it be so þat þis firy watir breke þe glas and renne out into þe aischen. þanne gadere alle togidere þat 3e fynde pastid in þe aischen / and leye it vpon a marbil stoon as afore. and it wole turne into watir. And þis is a greet priuytee.

The science to bryngne gold into calx / Take fyn gold and make it into smal lymayl. take a crusible wip a good quantitee of Mercurie, and sette it to a litil fier so þat it vapoure not, and putte þerinne þi lymail of gold, and stire it weel togidere / and aftirward \*wipinne a litil tyme 3e schal se al þe gold wipinne þe Mercurie turned into erþe as sotil as flour. þanne 3eue it a good fier þat þe Mercurie arise and go his wey, or ellis



and ze wole ze may distille and gadere it, puttynge þer-vpon a lembike / and in þe corusible ze schal fynde þe gold calcyned and reducid into erþe / And if ze wole not make lymayl of gold, þanne make þerof a sotil þinne plate, as ze kan, and putte wipinne þe Mercurie al warm. and ze schal haue zoure desier / And in þis same maner ze may worche wip siluir / Thanne take þe calx of þese two bodies, and bere hem openly wip zou. and þer schal noman knowe what þei ben / And if ze wole bere hem more priuily wipoute ony knowynge, þanne meynge hem wip pich melt, or wex, or ellis gumme. for þanne noman schal knowe it what it is. And whanne ze wole dissolue ony of þese calces by hem silf. putte eipir by him silf in a test, or ellis þe pich or þe wex in which þei ben ynne. and anoon schal come out verry gold and siluer as þei were tofore.

or distil it, and the gold powder will be in the crucible. A thin plate of gold will do instead of shavings. and Silver may be treated like gold. To carry these powders about, mix them with pitch, wax, or gum, melting the mass when you want the metal.

Now I wole teche zou þe maistrie of departynge of gold fro siluir whanne þei be meyngid togidere / Forsope ze woot weel þat þer be manye werkis in þe whiche gold and siluir be meyngid, as in giltynge of vessel and Iewellis / þerfore whanne ze wole drawe þe toon fro þat opir. putte al þat mixture into a strong watir maad of vitriol and of sal petre. and þe \*siluyr wole be dissolued, and not þe gold. þanne ze haue þat oon departid fro þe topir / And if ze wole dissolue þe gold to watir. putte þanne yn þe watir corosyue. Sal armoniac. and þat watir wipoute doute wole dissolue gold into watir.

*How to separate gold from silver when mixed with it.*

Put the mixture into a solution of vitriol and saltpetre, and [\* Fol. 16.] the silver will be dissolved. Corrosive water and sal ammoniac will dissolve the gold.

[Nota.]

The science to drawe out of fyn gold v<sup>ta</sup> essencia is þis / First ze schal reduce gold into calx as I tolde zou tofore / þanne take vynegre distillid, or ellis oold vryne depurid fro þe fecis. and putte it in a uessel glasil. and þe liquor schal be in þe heizpe of 4. ynchis, and þerinne caste þe calx of gold. and sette it to the strong sunne in somer tyme, þere to abide / and soone aftir ze schal se as it were a liquor of oyle. ascende vp fletynge aboue in maner of a skyn or of a reme. gadere þat away wip a sotil sponne or ellis a feþere. and putte it into a uessel of glas in þe which be putt watir tofore. and þus gadere it manye tymes in þe day into þe tyme þat þer ascende nomore / and aftir do vapoure away þe watir at þe fier. And þe v<sup>ta</sup> essencia af þe

*How to get out of gold its Quinte Essence.*

Put calcined gold into distilled vinegar or purified urine; set it in a hot sun; a film will soon rise; skim it off, collect all such in a glass vessel till no more rise. Evaporate the water left; the residuum

is the Quinte  
Essence of  
Gold.

[<sup>1</sup> then, MS.  
Harl.]

And if you fix  
this Quinte  
Essence in  
our heaven,  
it will restore  
man to the  
[\* Fol. 166.]  
strength of his  
youth.

Now I have  
[Nota.]  
told this most  
sovereign se-  
cret, which  
should not be  
shewed.

The Quinte  
Essence of  
gold is best to  
heal wounds.

*How to get  
the Quinte  
Essence out of  
Antimony.*

Put powdered  
antimony into  
distilled vine-  
gar; heat it  
till the vine-  
gar is red;  
take away the  
red vinegar,  
and put fresh;  
take that  
away when  
red. Put the  
red vinegar  
into a dis-  
tiller, and  
1000 drops of  
blessed wine  
shall come  
down the  
pipe; collect  
this; it is an  
incomparable  
treasure.

[Nota.]

[\* Fol. 17.]

It cures the  
pain of all  
wounds,

and when fer-  
mented it  
works great  
secrets.

gold wole abyde byneþe. And manye philosophoris clepiþ þis  
*quinta essencia* an oile incombustible, þat is a greet priuytee /  
And if 3e wole fixe þis *quinta essencia* in oure heuene, þat<sup>1</sup> it  
may wipoute doute restore azen to man þat nature þat is lost.  
and reduce him azen into þe vertu of þe strenkþe of zongþe. and  
also lenkþiþ his lijf into þe laste terme of lijf set of god // Now  
forsope I haue toold 3ou þe souereynest \*priuytee and restorynge  
of mannys kynde. and in part greet þing þat schulde not be  
schewid / Forwhi. þis oyle. þat is to seie *quinta essencia* of gold  
hath þe mooste swetnes and vertu to a-swage and putte awei þe  
ache of woundis. and for to heele woundis, oolde sooris, and  
manye wondirful yuelis / Also in þe same maner 3e may drawe  
out of siluir *quinte essencia* //

The science to drawe out of antymony, þat is, *mercasite*  
of leed, þe v<sup>ts</sup> *essencie*, is a souereyn maistrie and a priuytee  
of alle priuytees / Take þe myn of antymony aforeseid,  
and make þerof al so sotil a poudre as 3e kan / þanne  
take þe beste vynegre distillid, and putte þerinne þe poudre  
of antymonye, and lete it stonde in a glas vpon a litil fier  
into þe tyme þat þe vynegre be colourid reed. þanne take þat  
vynegre away, and kepe it clene, and putte azen þer-to of opere  
vynegre distillid, and lete it stonde vpon a soft fier til it be  
colourid reed. and so do ofte tymes. and whanne 3e haue gaderid  
al 3oure vynegre colourid. putte it þanne in a distillatorie. and  
first þe vynegre wole ascende. þanne after 3e schal se merueilis.  
for 3e schal se as it wore a þousand dropis of blessid wyn  
discende down in maner of reed dropis, as it were blood, by  
þe pipe of þe lymbike / þe which licour gadere togidere in a  
rotombe / and þanne 3e haue a þing þat al þe tresour of þe world  
may not be in comparisoun of worþines þerto / aristotle seiþ þat  
it is his lede in þe book of secretis. al þou3 he \*telle not þe name  
of þe antymonye aforeseid / Forsope þis doþt away ache of alle  
woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible  
and merueilous profitable / it nedit to be putrifid in a rotombe  
and seelid in fyne. and þanne it worþiþ greet priuytees / For-  
sope þe v<sup>ts</sup> *essencia* of þis antymony þat is reed, in þe which is

þe secreet of alle secretis, is swettere þan ony hony or sugre or ony opir þing.

The science in þe extraccioun of þe .5<sup>1</sup> essencie from blood, and fleisch, and eggis / To þou I seie þat in euery elementid þing þe .5. essencie remayneþ incorrupte, it schal be þanne þe moost þing of merueyle if I teche þou to drawe out þat fro mannys blood reserued of Barbouris whanne þei lete blood. also fro fleisch of alle brute beestis, and fro alle eggis, and opere suche þingis. for als myche as mannes blood is þe perfittist werk of kynde in us, as to þe encrees of þat þat is lost, it is certeyn þat nature þat .5 essence maad so perfizt þat wipoute ony opir greet preparacioun wipoute þe veynes, it berip forþ þat blood anon aftir into fleisch. and þis 5 essence is so ny3 kynde þat [it] is moost to haue<sup>2</sup> / Forwhy. in it is merueylous vertu of oure heuene sterred, and to þe cure of nature of man worchþ moost deuynd myraclis, as wipinne I schal teche þou / þerfore resceyue of Barbouris of 3ong sangueyn men, or colerik men, whanne þei be late blood, þe which vse good wyne. take þat blood aftir þat it hap reste, and cast away þe watir fro it, and braie it wip þe .10. part of comen salt preparate to medicyns of men. and putte it into a uessel of glas clepid amphora, þe which, sotely seele, and putte it wipinne þe \*wombe of an hors, preparate as tofore, and renewe þe fyne oony in þe wike, or more, and lete it putrifie til al þe blood be turned into watir / and it schal be doon at þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne putte it in a lembike and distille it at a good fier / what so euere may ascende, putte þat watir vpon þe fecis brayed, meyngeynge vpon a marbil stoon, putte it a3en, and aftir distille it a3en manye tymes rehersynge / And whanne 3e haue þis noble þing of blood, þerof þe 5. beynge drawe out / putte a3en þe watir in þe stillatorie of circulacioun til 3e brynge it to so myche swetnes and an heuently sauour. as 3e dide þe brennyng watir. and þis is þe 5 beynge of blood deuynd, and miraclis more þan man mai bileue but if he se it.

How to get  
its Quinte  
Essence from  
Man's Blood.

Man's blood  
is the perfect-  
est work of  
nature in us,  
and its Quinte  
Essence con-  
verts blood  
into flesh,

and works di-  
vine miracles  
of healing.  
Get from bar-  
bers the blood  
of young san-  
guine men ;  
let it stand ;  
pour off the  
serum : mix  
the blood with  
a tenth of  
prepared salt ;  
put it in an  
amphora ; seal  
that up ; put  
it in a horse's  
[\* Fol. 17b.]  
belly, renew-  
ing the dung  
weekly till all  
the blood  
turns into  
water ; distil  
that ; put the  
outcome on  
the pounded  
feces, and dis-  
til over again.

Heat the  
water in the  
distiller till it  
comes to a  
heavenly sa-  
uour. This  
Fifth Being  
works mira-  
cles hardly  
credible un-  
less seen.

<sup>1</sup> 5 for fifth, or quinte.

<sup>2</sup> MS. Harl. reads 'and this fite beinge so nighe kinde it is most to haue.'

To get the  
Quinte Es-  
sence out of  
capons, beasts,  
eggs, &c.

Grind some of  
them with a  
tenth part of  
prepared salt;  
put 'em into  
a horse's belly  
till they be-  
come water,  
and distil that  
till it's hea-  
ven-sweet.

To draw the  
Fifth Being  
out of each  
of the Four  
Elements, and  
to separate  
them.

[\* Fol. 18.]

Take any  
thing rotted  
and turned  
into water, as  
man's blood;  
put it in a  
glass distiller,  
and distil it  
over into an  
amphora.

When no  
more vapour  
rises, you have  
drawn out the  
water.

Put the other  
3 elements  
for 7 days  
into the same  
bath,

then into a  
coal fire, and  
the water  
shall rise as  
oil shining  
like gold,

the air re-  
maining at  
the bottom  
like oil of  
gold. Put  
these aside.

Now wole I teche you to drawe out þe .5 beynges from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicyn-able to ete for mān kynde / Grynde summe of þese þingis forseid, which þat 3e wil, as strongly as 3e can in a morter, wiþ þe 10 part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforesaid, and in þe stillatorie of circulacioun þe watir þat is distillid. putte it in azen til it be brouzt to þe swete heuently sauour and smel aforesaid /

The science to drawe out þe 5 beynges of euerych of þe .4 elementis and to schewe euerych of þe forseid þing bi hem silf, and þat is rizt merueylous / I wole not leue for a litil to schewe a greet secreet, how 3e may drawe out þe 5 beynges of ech of þe 4 elementis of al þe þing rehersed afore, and profitably schewe hem / And þe maner ys \*þis / take þat þing putrified and brouzt into watir. what so euere 3e wole, as I tauzte you tofore. and þat þing be mannes blood brouzt into watir, of þe which 3e wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrified, in a stillatorie of glas, and sette it wipizne a pott of watir, and 3eue vndirneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, rizt clene / And whanne no þing may more by þat fier ascende, for certeyn 3e haue of blood drawen out al oonly þe element of watir / Forwhi. fier of þat bath hath no strenkþe to sublyme eyr, or fier, or erþe. and so [take] þo þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meyngid, and so cloos þat no þing be distillid / aftir þe .vij. dayes take þe stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien. and þe watir schal ascende in foorme of oyle schynynge as gold / and aftirward þat no þing more schal ascende, 3e haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. and oon from anopir 3e schal departe in þe bath, puttyng yn azen wher al oonly þe cleer watir schal ascende / and þe eyr schal al oonly remayne in þe botum of þe vessel in lijknese of oyle of gold. þe which oyle þat is gold. þe which oyle

þat is ayr / putte it aside. þanne þer leueþ zitt fier wiþ erþe ; to departe fier from erþe. putte þe element of watir, þat is to seye .iiij lb of watir. vpon j lb af mater / and putte by .vij. daies to encorpere wel as tofore in þe bath of marien / Aftirward putte it to þe fier of flawme rizt strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony \*þing ascendip. and to 3ou schal remayne an erþe rizt blak in þe botum. þe which gadere togidere aside / þanne þe redeste watir 3e schal take. forwhy. þer be .ij. elementis. þat is to seie, þe element of watir and fier. þanne yn þe stillatorie, to þe fier of bap, cleer watir schal asende. and in þe botum schal remayne þe reed watir, þat is, þe element of fier. and so 3e haue now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note 3e weel þat þerfore þe element of watir is putt azen to drawe out from erþe fier and eyr, for þei wole not ascende. but þoru3 þe help of element of watir. brynge azen euerych into 5 beynge wiþ þe vessel of circulacioun as tofore / or ellis rectifie, makyng e oon ascende .7 tymes bi an oþir / but first 3e moste þe rizt blak erþe of oon hide\* nature, in þe furneys of glas mon\*, or ellis reuerberacioun, xxj. dayes calcyne / And for a cause I speke to 3ou nomore of this science. but ioie 3e, and thanke oure glorious lord god of þese þingis þat 3e haue had.

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marian bath for 7 days; then in hot flames; [\* Fol. 18b.] red water shall ascend and black earth fall. Put the red water into the distiller; pure water shall rise; red water, or fire, shall remain; so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and

[\* of vnkinde natur. Harl. 853.]  
[\* of glasse made. Harl. 853.]

thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

The science to fixe alle erþely þingis in nostra 5<sup>ta</sup> essencia, þat is to seie, oure heuene, þat by her influence þei may 3eue þerto þer propertees and her hid vertues / oure glorious god hap 3eue sich a uertu to oure quinta essencia. þat it may drawe out of euery matier of fruyzt / tree / rote / flour. herbe / fleisch, seed and spice / And euery medicynable þing. alle þe vertues, propirtees, and naturis, þe whiche god made in hem. and þat wipinne .iiij. houris.

Now I haue schewid 3ou a souereyn priuytee, how þat 3e may wiþ oure heuene drawe out euery 5 essencia from alle þingis aforeseid / þerfore alle necessarie þingis to euery syrup putte yn oure 5 essencia, and wipinne .iiij. houris þat watir schal be sich a sirup, vndirstonde wel, bettir by an hundrid part by cause of oure 5 essencia þan it \*schulde be wipoute it / And

Put therefore every thing necessary for any syrup into our Quinte Essence, and in 3 hours it shall be 100 times better than before. [\* Fol. 19.]

Whatever  
medicines are  
put into our  
Quinte Es-  
sence,

it increases  
their power a  
hundred fold.

so I seie of medicyns comfortatyues. digestyues. laxatyues. re-  
striktyues. and alle opere; forwhy. if ze putte seedis or flouris.  
fruyztis. leeuës. spicis. coold. hoot. sweet. sour. moist, do þei  
good or yuel, into oure 5 essence. forsoþe sich 5 essence ze  
schulen haue þefore. oure 5 essence is þe instrument of alle  
vertues of þing transmutable if þei be putt in it, encreessynge  
an hundrid foold her worchingis //

End of Part I.

Explicit pars prima tractatus quinte essence:

BOOK II.

Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold feble euangelik man to þe firste strenkþe of zongþe / Also to restore azen his nature þat is lost. and to lenkþe his lijf in greet gladnesse and perfizte heele vnto þe laste teerme of his lijf þat is sett of god / 3e schal take oure 5<sup>ta</sup> essencie aforeseid, þat is to seye, manny's heuene. and þerinne putte a litil quantite of 5 essencia of gold and of peerl. and þe oolde feble man schal vse þis deyn drynk at morn and at euen, ech tyme a walnote schelle fulle / and wipinne a fewe dayes he schal so hool þat he schal fele him silf of þe statt and þe strenkþe of xl zeer. and he schal haue greet ioie þat he is come to þe statt of zongþe. And whanne his zongþe is recouerid, and his nature restorid, and heelped had, it is nedeful þat litil and seelde he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5. essence of gold as I tauzþe 3ou tofore.

The secunde \*medicyn is to heele a man, and make hym lyue, þat is almost consumed in nature, and so ny3 deed þat he is forsake of lechis. but if it be þe laste teerme of his lijf sett of god. 3e schal 3eue him oure quinte essence of gold wip a litil quantite of watir of celendoynd 3[e]drawe, and meynge it wip þe opere þingis aforeseid / and anoon as þe sike hath resceyued it into his stomak, it zeueþ to þe herte influence of naturel heete and of lijf. and þanne 3e schal se him rise vp and speke, and wondirfully be comfortid and strenkþid þerby // þanne comforte him wip ministracioun of oure quinte essencie afore seid, and he schal be al hool / but if it be so þat god wole algatis þat he schal die / And I seie to 3ou truly, þat þis is þe hizeste maistrie þat may be in transmutacioun of kynde. for rizt fewe lechis now lyuyng knowe þis priuytee.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Essence with some of that 1<sup>me</sup>. Me. of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence, only that of Gold in good wine at dinner and supper.

2<sup>da</sup>. Me. [\* Fol. 196.]

To cure a man given up by his doctors.

Give him Quinte Essence of Gold withcelandine water,

and he shall rise up and speak. Then comfort him with our Quinte Essence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

3<sup>ia</sup>. Me.

To cure the Leprosy that is caused by rotten humours.

Use our Quinte Essence, with those of Gold and Pearl;

(or Burning Water, if you have no Quinte Essence.)

Wash the leper with strawberry or mulberry water; this

[\* Fol. 20.] is of great virtue,

but is much increased by our Quinte Essence.

4<sup>ta</sup>. Me.

To cure Palsy, which comes from viscus humours closing the passages of motive power.

Blessed be God, our Quinte Essence will restore the paralytic. Fix in it the Quinte Essence of euphorbium and the like; and, if God will, the palsied man shall be whole, if you make him a stew of ivy and sage.

Failing Quinte Essence, let him drink Burning Water

The pridde medicyn is to cure þe lepre þat is causid of corrupcioun and putrifaccioun of ony of þe principal humouris of man. but not þe lepre þat comeþ to man of kynde of þe fadir and of þe modir leprous. for it is callid morbus hereditus. ne þe lepre þat is sent af god by his plage. but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid. wip þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wipinne a fewe daies he schal be partily hool þerof. and if 3e haue non preparate redy oure 5 essence. þanne take in þe stide þerof fyn brennynge watir. but þat oper is bettere.

Also, drawe a water of þe fruyzt of strawbery or mulbery tree. whanne it is ripe, and waische þe lepre þerwip. þis watir is of so greet vertu. for a souereyn maistir took it a leprous \*womman. þat wip þe waischinge oonly of þis watir, withynne schort tyme was maad al hool / but sikirly þe vertu þerof is myche worth if it be meyndig with oure 5 essence, or ellis brennynge watir. and þanne it schal be no nede to vse in þis perilous cure venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsope alle philosophoris seyn þat þe palesye vniuersel comeþ of ha-boundaunce of viscus humouris closynge þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo þingis þat schal cure þis sjuknes be temperate, hoot, and moist, and a litil attractyue, and to þe synous confortatyue / Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralytike oure 5 essence aforeseid, þat souereynly to him confortyng. restoryng. and temperatly worchyng / þerfore fixe þerinne þe 5 essence of þo laxatyues þat purgen flewme and viscus humouris. as a litil of euporbie, or turbit, or sambucy. and þanne wipoute doute, if god wole, þe paralytik man schal be hool wip confortyng and restoryng of kynde. if 3e make him a stewe hoot and moist with herbis. þat is to seye. eerbe yue, and sauge, þat haue an heuently strenkþe to comforte þe joynctis, and þe senewis, and þe vertu motyue. and if 3e haue not redi preparate oure 5 essence, þanne take fyn brennyng watir til it



be redy, and lete þe pacient drynke þerof a litil in fyn wiyn. and also he schal waische al his body and his extremytees wip brennyng watir ofte tymes. and lete him vse þis a good while, and he schal be hool. /

in fine wine, and wash all over with burning water.

\* The .5. medicyn for a man þat is almost al consumed, and waastid in al his body, and riȝt leene, as þat man þat hath þe tisik and þe etik / Forsoþe þe verry cure to heele him is oure 5 essence / Forwhi. it comfortiþ þe feble nature. and þe nature þat is lost it restoriþ, and so restorid it preserueþ / And þerfore if ȝe wol restore þe fleisch of a leene mannys body almost consumed away. drawe þanne a watir of celidoyne, and take þerof a litil quantite, and meynge wip oure 5 essence if ȝe haue it redy, or brennyng watir in stide þerof. and ȝeue it him to driȝke, and wipinne fewe dayes he schal be wondirfully restorid and fat.

[\* Fol. 206.]  
5. Me.

To fatten lean and consumptive men.

Mix with our Quinte Essence

a little celandine water;

give it the patient, and he shall soon be wonderfully fat.

The .6. medicyn for passiouns of frenesie. foly. ymagynaciouns and noyous vexaciouns of deuelis, and also for þe goufe als weel hoot as coold. certeyn experience techiþ þat colerik men ȝeueþ to summe ymagynaciouns. and sangueyn men ben occupid aboute summe opere ymagynaciouns. and ȝitt flewmatik men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupid a þousand part wip mo þouȝtis. þan ben men of ony oper complexioun / Forwhi. þat humour of blak coler is so noyous þat if it a-bounde and a-sende vp to þe heed. it troublith alle þe myȝtis of þe brayn, engendrynge noyous ymagynaciouns, bryngyng yn horrible þouȝtis boþe wakyng and slepinge; and sicke maner of men ben born vnder þe constillacioun of saturne, the wickide planete / Forsoþe to sicke men deuelis wole gladly appere, and minister to hem\* her priuy temptaciouns wipinne þe cours of her þouȝtis, and pese men þus \*turmentid wip þe passiouns of malencoly comounly speke wip hem, stryue and dispute wip hem silf whanne þei be a-loone. þat ofte tymes opere folk may heere it / These maner of men þat ben þus turmentid, as weel by passioun of malencoly as of deuelis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe perfyȝt cure of alle pese is oure 5 essencie auri et

.6. Me.

To cure Frensy, Gout, and troubles from Devils.

Dark melancholy men are troubled more with anxieties than any others,

being born under Saturn, the wicked planet.

[\* MS. hom]

Devils gladly appear to them and tempt them,

[\* Fol. 21.]

so that they often fall into despair and kill themselves.

The cure is our Quinte  
2

Essence of  
Gold and  
Pearls, with a  
little senna or  
lapis lazuli.

Burning  
Water, with a  
purge, will  
also cure these  
diseases.

These medi-  
cines put  
away wicked  
thoughts, and  
bring in  
merry ones ;  
they dispel  
devils' tempt-  
ations and  
despair, and  
bring a man  
to reason.

Saturn is an  
enemy to all  
creatures,

and has power  
over foul

[\* Fol. 21b.]

solitary  
places, as  
*Vitas Patrum*  
says.

The Moon too  
is full of bane.

Jupiter and  
Sol, on the  
other hand,

make devils  
flee,

and betoken  
the joy of  
heaven,

as Saturn and  
the Moon do  
hell.

*perelarum*, or ellis brennynge watir in stide *perof*, in þe whiche  
3e fixe gold as it is aforeseid. wherinne be putt a litil of *señe* or  
watir of *funter*, or poudre of lapis lasuly, or ellis *medullam ebuli*,  
and vse it discreetly. forwhy. not al oonly oure *quinte essence*  
*auri et perelarum* heelith þese disesis. / but also brennynge  
watir in þe which gold is fixid, heelip hem, wip a litil of þo  
þingis þat purgen and casten out blak coler *superflue*, and helip  
þe splene.

Forsope þese medicyns puttij away wickid þouztis and an  
heuy herte malencolious, þei gladith and clense þe brayn and  
alle hise myztis, and brynge yn gladnes and merye þouztis.  
þei putte away also þe craft of þe feendis temptaciouns, and  
ymagynaciouns of dispeir þei distroie, and make a man to forzete  
almaner of yueles. and naturally bryngij him azen to resonable  
witt. and for as myche as saturne þe planete naturally ys coold  
and drye. and is enemye to al kynde / Forwhy, euery snow.  
euery hayl, euery tempest, and also þe humour of malencoly  
comeþ of *him*. and he haþ his influence vpon derk leed, and  
vpon derk \*placis vnder þe erf<sup>1</sup>, foule and stynkyng. and derke  
wodis, and vpon foule, horrible, solitarie placis, as it is preued in  
*vitas patrum*. þat is to seye, in lyues and colaciouns of fadris /  
And also þe moone, naturely coold and moist, haþ his influence  
vpon þe nyzt, and vpon myche moisture, and vpon þe placis  
whanne 4. weyes metij togidere. forsope in alle sicke placis þei  
wole a-bide and schewe hem to her foloweris / but forsope þo  
þingis þat ben of þe nature of Iubiter and of sol, goode planetis,  
arne displesynge to *him*, and contrarie, and naturally. deuelis fle  
awei fro hem. for þei haue greet abhominacioun of þer vertuous  
influence / þerfore it schewij weel þat þo þingis þat ben in þis  
world. summe þer ben þat bitokene þe glorious yoie of heuene.  
and summe þing þat figure þe derknesse of euerlastynge peynes  
of helle / Forsope þe sunne and iubiter, goode planetis, and  
gold, pure metal, and alle pure þingis þat gladen a man, figu-  
rynge by resoun þe ioie of heuene / and blak Saturne, and þe  
spotty moone, figure and bitokene þe condicioun of helle / and

<sup>1</sup> Erf = erpe.

sip þat deuelis be dampned, *and* ful of wreche of helle. þefore þei hate þe clenness *and* þe ioie of oure lord god *and* of hise seyntis / also þei haten þe sunne and his cleernes, and pure þingis þat maken a man glad. and naturaly it plesip hem to dwelle in derk, *and* in blak, horrible, stynkyng placis, in heuynesse, wreche, *and* malencoly, *and* in þo þingis þat pretende þe condicioun of helle / And sip oure 5. essence aforeseid is so heuently a þing, *and* by sotil craft \*brouzt to so myche swetnes. it is so souereyn a medicyn þat it may weel be lijkned to þe ioie of paradise. forwhi, it makip a man list, iocunde, glad, and merie, *and* puttip away heuynesse<sup>1</sup>, angre, malencoly, *and* wrappe, þe whiche þat deuelis loue / *et ideo nostra 5 essencia digne vocatur celum humanum* / Also if a man be traueylid wip a feend, and may not be delyuerid fro him. lete him drinke a litil quantite of oure 5 essence, wip 5 essence of gold *and* peerl, and wip an eerbe callid ypericon, i.[e.] fuga demonum, and þe seed þerof grounden *and* aftirward distillid, *and* þe watir þerof a litil quantite medlid wip þe opere 5<sup>tis</sup> essenciis. *and* anoon þe deuel wole fle away fro him *and* fro his hous.

Also for þe goute, hoot or cold, þe pacient schal drynke oure 5. essence wip a litil quantite at oonys of þe letuarie de succo rosarum. and lete him vse pis letuarie a litil at oonys ech opere day. til superflue humouris be purgid / but he schal vse euery day a litil of oure 5. essence with 5 essence of gold *and* peerle, *and* wipinne a fewe dayes þe pacient schal be hool. //

The .7. medicyn, for to heele ycche, *and* for to distrie lies<sup>2</sup> þat ben engendrid of corrupt humouris. take oure 5 essence bi him silf a-loone and vse to drynke þerof a litil quantite at oonys / and take also a litil quantite of Mer[curie?]. *and* mortifie it wip fastyng spotil, *and* medle it wip a good quantite

<sup>1</sup> houynesse MS.

<sup>2</sup> "A lous is a worme with many fete, & it commeth out of the filthi and onclene skynne, & oftentimes for faute of atendance they come out of the flesshe through the skynne or swet holes.

To withdryue them / The best is for to washe the oftentimes, and to chaunge oftentimes clene lynen."—*The noble tyfe and nature of man, Of bestes, serpentye, fowles, and fishes y<sup>e</sup> be moste knowen.* Capitulo. C. xix.

Devils hate the joy of God and the brightness of the sun; they delight in stinking places, and melancholy, and hell-like things.

But our Quinte Essence is heavenly,

[\* Fol. 22.] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called 'Man's Heaven.'

To deliver a man from a devil,—give him some of our Quinte Essence with that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

Take a little Quinte Essence and Rose-juice electuary, and use daily our Quinte Essence with that of Gold and Pearl.

.7. Me.

To cure the Itch and destroy Lice.

Drink Quinte Essence. Mix Mercury with spittle,

Stavesacre  
and Burning  
Water. Wash  
the body or  
head where  
the itch and  
lice are.  
[\* Fol. 22b.]

.8. Me.  
To cure Quar-  
tan Fever.

The Quartan  
arises from  
too much  
black cholera,

and lasts a  
year or more.

To cure it  
soon,  
drink our  
Quinte Es-  
sence;

if you have it  
not, put pith  
of white dwarf  
elder in Burn-  
ing Water,  
and take a  
walnut-shell  
full morning  
and evening.

Or, take what-  
ever purges  
black cholera,  
put it into  
Burning  
Water; make  
small pellets  
of it, and take  
one, and then  
two, gradu-  
ally.

[\* Fol. 23.]

It is said that  
a tooth from a  
live beast  
heals the  
Quartan, and  
the juice of  
Hen-bit or  
Chickweed  
put in a man's  
nostrils.

of poudre of stafi-sagre, *and* þanne put it *in* to a greet quantite of brennyng water, *and* þanne waische al his body, or ellis þe heed where þe icche *and* þe lies ben. *and* vse þis medicyn .2. or 3. *and* þe sijk \*man schal be hool.

The .8. medicyn for to cure the quarteyn and alle þe passiouns þat cometh of malencoly in mannys body and þe maistrise to purge malencoly. and 3e schal vndirstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat is corrupid *withynne* þe body, and for þis humour is erpely, coold, *and* drie, of þe nature of slowe saturne. þefore þe accesse of þis sijknes ben slowe, and it durith comounly yn a man a 3eer or more, and it puttith fro him gladnesse, *and* bryngith yn heynes more þan opere feueris do / If 3e wole heele þis sijknes in schort tyme, lete þe pacient vse to drynke oon 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt superflue humouris, *and* reducit nature to equalite, and bryngith yn gladnesse, *and* chasith a-wey heynes *and* malencolie. and if it so be þat 3e haue nouzt oure 5 essence / þanne take j lb of þe beste brennyng watir. and þerinne putte medullam ebuli. and namely, þe white, if 3e may haue it / of þis watir 3eue to þe pacient, morowe and euen, a walnot schelle ful at oonys. and he schal be al hool / or ellis þus. take what þing 3e wole þat purgith malencolye. and putte a litil þerof into brennyng watir. *and* vse þat laxatif maad into smale pelotis, wijsly reseceuyng rizt a litil at oonys, as oon litil pelot, and preue þerby how it worchith. þanne anoper tyme .ij. at oonys, if it be nede / so þat þe mater be a litil digestid and a litil egestid. for bettere it is to worche a litil *and* a litil at oonys, þan sodeynly greue þe nature. forwhi, two litil pelotis laxatif meyngid wiþ brennyng watir \*wole worche more myztily þan .8. pelotis wole do bi hem silf / Also philosophoris seyn þat a toop drawe out from a quyk beest, born vpon a man, delyuerith fro þe quarteyn / Also þei seyn þat if þe yuis of þe eerbe þat is callid morsus galline rubri be putt in hise nose-brillis whanne he bigynneth to suffre þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of god.

The medicyn to heele þe feuere contynuele; alle philosophoris seyn þat þe feuere contynuele is gendrid of putrifaccioun of blood and of corrupcioun of humouris in it / þerfore þe cure þerof is to purge blood. and to putte away þe corrupcioun of it, and þe humoris vneue to make euene, þe nature lost to restore, and so restorid to kepe / Forsoþe alle þese þingis worchep oure quinte essence. and þerfore it curiþ perfiztly þe feuere contynuele / and þouþ brennyng watir caste out fro blood watry humouris and corrupt. 3itt take it nouzt in þis cure / forwhi; þouþ brennyng watir be .7. tymes distillid, 3itt it is [not] fully depurid fro his brennyng heete, and þe .4. elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie. as ben þe 4. elementis / þerfore it heeliþ perfiztly þe contynuel feuere; namely wiþ commixtioun of þe 5 essence of gold and peerle / and if 3e wole strenkþe 3oure medicyn, þanne putte yn oure 5. essence a litil quantite of pulpa cassie fistule / or ellis þe ius of þe eerbe mercuriale. and if it so be þat opere humouris habounde to myche with blood. þanne take þo laxatyues þat kyndely wole \*purge hem, as comoun bookis of fisik declareþ.

9<sup>th</sup>. Me.  
To cure continual Fever.  
It arises from putrefaction of blood and corruption of humours.

Our Quinte Essence cures this, (tho' Burning Water does not.)

if mixed with Quinte Essence of Gold and Pearl,

and a little Cassia or Herb Mercury.

(\* Fol. 236.)

The 10. medicyn to cure þe feuere tercián, þe which is causid of putrifaccioun, or reed coler to myche haboundyng / to cure þees sijknes tak oure 5 essence, or ellis fyn brennyng watir. but þe firste is bettere. and putte þerinne a litil of rubarbe or of summe oþer laxatiue þat purgiþ reed coler. and a greet quantite of watir of endyue. and vse þis medicyn at morowe and euen. and þe pacient schal be hool wiþoute doute.

10. Me.  
To cure Tertian Fever.  
Take Quinte Essence, with Rhubarb and Endive water, morn and eve.

The 11. medicyn is for to heele þe feuere cotidian. þe which is causid of putrifaccioun of flewme to haboundyng / and siþ flewme is coold and moist. oure 5 essence. (and in his absence take good brennyng watir.) hap strenkþe and vertu to consume þe rotun watery inordinat and to myche coold humidite / þerfore take oure 5 essence or brennyng watir. and putte þerinne a litil of euforbij. turbit, or sambuci, or sum opir þing þat purgiþ flewme, and vse it morowe and eue, and þe pacient schal be hool.

11. Me.  
To cure Daily Fever.  
Take our

Quinte Essence, and a little Euphorbium, &c.

.12. Me.

*To cure Ague  
Fever and  
Lunacy.*This fever  
comes of cho-  
ler inflamed,

The .12. medicyn for to cure þe feuere agu, and þe lunatik man and womman / discreet maistris seyn. þat þe feuere agu. comounly is causid of a uyolent reed coler adust, and of blood adust, and of blak coler adust, and sumtyme of oon of pese adust, and sumtyme of two togidere. and sumtyme of .3. togidere / and þefore þe feuere agu is þe posityue degree. and in þe superlatyue degree, comparatif gree *and* superlatif gree / For þe feuere agu haþ comounly alienacioun of witt, *and* schewynge of þingis of fantasy / And 3e schal knowe weel whiche ben þe humouris adust þat causen þe feuere, be pese \*tokenes / Forwhi, if þe pacient seiþ þat he seiþ blak þingis. þanne blak coler, þat is, malencolie is adust / *and* if he se þingis of gold / reed coler is adust / if reed þingis, and schewynge of blood. þanne blood is adust / And if he seiþ þat he seiþ alle pese .iij. þingis. þanne alle þe humouris ben adust / For as myche as brennyng watir ascendij to þe heed. and gladly wole a man drynke / And siþ þat feuere agu. regneþ in þe regioun of þe heed / þe philosophoris counceilis þat þe pacient schal not resceyue it in þis sijknes / but it is nedeful þat he take oure 5 essence af gold and of peerl, meynging þe 6 part of 5 essence of watir of rose, violet, borage, and letuse / and þanne 3e schulen haue an heuenly medicyn to cure *perfiztly* þis sijknesse.

and is accom-  
panied by  
lightheaded-  
ness.

[\* Fol. 24.]

As the patient  
sees black,  
gold, or red  
things, so the  
different hu-  
mours are in-  
flamed.Burning  
Water should  
not be taken,but Quinte  
Essence of  
Gold and  
Pearl should,  
with that of  
Rose water,  
Violet, &c.*To cure or as-  
swage Frenzy  
and Madness.*Wrap the  
head and feet  
in, and smell  
at, Popilion  
(with Vinegar  
mixed), and  
Rue.

For to cure þe frenesy and woodnes, or ellis at þe leeste to swage it / take a greet quantite of popilion. and þe beste vynegre þat 3e may haue. and a good quantite of rewe domestik, weel brayed, and meyngid wiþ pese forseid þingis, and biclippe þe heed and þe feet of þe pacient *with* þis medicyn. and sum þerof putte to his nose-þrillis. þis medicyn anoon puttij away þe frenesy *and* þe schewynge of fantasies / it curij also wode men *and* lunatike men. and it restorij aþen witt and discrecioun. *and* makij al hool and weel at eese.

13<sup>ma</sup>. Me.*To cure  
Cramp.*Use our  
Quinte Es-  
sence or Burn-  
ing Water.

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtyng *and* þe febilnes of þe senewis, as it schewij sumtyme yn medicyns maad of elebore, þer is no þing þat puttij away þe

craumpe as doip oure 5 essence aforeseid, or ellis \* brennynge [ \* Fol. 24b.] watir in stede of it.

The .14. medicyn, to caste out venym fro mannys body / take oure 5 essence, and putte perine fleisch of a cok, neysch soden and sotilly brayed, note kirlnelis, fyn triacle, radisch, and garleek smal brayed, and opere pingis þat ben goode to caste out venym, as comoun bookis of fisik declariþ / And also, to comforte þe herte, putte yn oure forseid 5. essence, þe 5. essence of gold and of peerl. and he schal be delyuerid þerof and be hool.

14<sup>ms.</sup> Me.

To cast poi-  
son out of a  
man's body.

Take our  
Quinte Es-  
sence, with  
cock's flesh,  
nut-kernels,  
&c., and  
Quinte Es-  
sence of Gold  
and Pearls.

The .15. medicyn, to make a man þat is a coward, hardy and strong. and putte a-wey almaner of cowardise and drede / I seye 3ou forsoþe þat no þing may telle alle þe myraclis ver- tues þat god haþ maad in oure 5 essence. and not al oonly in him. but also in to his modir. þat is to seye, fyn brennynge watir ; for to cure þis sijknesse. take a litil quantite of oure 5 essence. and putte þerto double so myche of brennynge watir. and a litil quantite of þe iuys of eerbe pione and of saffron dis- tillid togidere. and a litil of 5 essence of gold and of peerl, and 3eue it him to drinke. and aftir sodeynly, as it were by myracle, þe coward man schal lese al maner drede and feyntnes of herte. and he schal recouere strenkþe þat ys lost by drede, and take to him hardynesse. and he schal dispise deef. he schal drede no perelis, and passyngly he schal be maad hardy. þis is trewe, for it haþ ofte tymes by oolde philosophoris [bene] preued / þerfore it were a greet wisdom þat cristen princis in batellis a3en heþene men hadde wiþ hem in tonnes brennynge watir þat þei myzt take to cuery fiztyng man half a rizt litil cuppe ful þerof to drynke in þe bigyunyng of þe batel. and þis priuyte owith to be hid from alle enemyes of þe chirche, and also \* princis and lordis ministringe þese pingis schulde not telle what it is.

15<sup>ms.</sup> Me.

To make a  
Coward bold  
and strong.

Give him our  
Quinte Es-  
sence with  
twice as much  
Burning  
Water, and a  
little Peony  
juice and saf-  
fron, and  
Quinte Es-  
sence of Gold  
and Pearl.  
The coward  
shall lose all  
faintness of  
heart,  
despise death,  
and dread no  
perils.

Therefore  
Christian  
Princes  
should have  
tuns of Burn-  
ing Water,  
and give every  
fighting man  
a cup before  
battle with  
[\* Fol. 25.]  
the heathen.

The .16. medicyn a3ens þe feure pestilenciale, and þe maistrie to cure it ; forsoþe holy scripture seiþ þat summe tymes oure lord god sendiþ pestilence to sle summe maner of peple, as it is seid deutronomium 28 in þis maner " Si

16<sup>ms.</sup> Me.

To cure Pes-  
tilential Fever  
(when not sent  
as a punish-  
ment by God).

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure;

but all other pestilences

from evil planets may be cured by our Quinte [Nota bene.] Essence with Aloes, Euphorbium, &c., [\* Fol. 25b.]

and a laxative Quinte Essence that will send the patient to stool once a day.

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his

audire nolueris<sup>1</sup> vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledicciones; iste maledictus eris in ciuitate &c." et infra. "ad-iungat tibi pestilenciam donec consumat te de terra, percuciat te dominus egestate, febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem, et infra "percuciat te dominus vlcere egipti et partem corporis per quam stercora egerantur. scabie quoque, et prurigine, ita ut curari nequeas, percuciat te dominus necessitate ac furore mentis" // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponysche synne // Also 3e schal vndirstonde þat men may die in .iij. maners. in oon maner by naturel deef in þe teerme þat is sett of god / In anopir maner bi violent deef. and also in þe .iij. maner occasionally wipinue þe teerme þat is sett of god. as þo men þat to myche replecioun, or to gret abstynence or by disperacioun, or ellis by necligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god and good gouernaunce may be curid partially wip oure 5. essence. and þerinne putte a litil of aloes epatik and euforbij, and a litil of ierapigra galieni and of 5 essence, of þe rote of lillie and also of gold and peerle, capilli veneris \*and ysope. for þese þingis ben nedeful to siche feueris and apostemes / it is nedeful also þat wip þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde. and þat þe pacient so myche reseceyue in a natural day þerof þat he may go weel oonys to sege. and so lete him vse þis laxatif .3. in þe woke; But he weel war þat he take wip oure quinta essencia but rizt a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat miȝte bifalle. and euery day take he by þe morowe an eye-schelle ful of good brennyng watir, and þe corrupt eyr schal not noye him, and also vse in þe dayes. two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir, and al þe hous of þe pacient schal be encensid

<sup>1</sup> MS. volueris.



strongly .iij in þe day wiþ frank-encense. mirre. *and* rosyn.  
 terbentyn *and* rewe. and þis is perfizt cure for þe feuere pesti-  
 lence / And þus 3e may wiþ þis 5 essencijs cure alle þese sijk-  
 nesses aforesaid, and manye opere, as it were by myracle, if 3e  
 worche disc[r]eetly as I haue toold 3ou tofore / Now here  
 I make an eende of þis tretis þat is clepid þe mooste *and* þe  
 souereyneste secrete of alle sécretis. and a passynge tresour  
 þat may nouzt fayle // O quantum malum foret, si hic  
 liber perueniret ad manus hominum mundanorum, ad noticiam  
 tyrannorum, et ad seruicium reproborum. quia sicut sancti per  
 hunc librum poterunt continuare opera vite christiani diucius  
 et vehemencius, ita et reprobi possent peruerso vsi diucius  
 perseuerare in malo. ego autem, quantum in me est, propter  
 solos sanctos librum hunc constituo, et ipsum custod[iæ] ihesu  
 Christi commendo nunc et in eternum // = //

house with  
frankincense,  
&c.

Here is an end  
of this most  
sovereign of  
all secrets.

What ills will  
befall if it gets  
into tyrants'  
and repro-  
bates' hands  
and prolongs  
their life in  
evil. I will  
keep it for  
holy men  
alone; and I  
commend it  
to Christ's  
keeping now  
and ever.

Explicit librum de maximis secretis essencie quinte &c.

## NOTES

### ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten fæces of wine' ??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged, to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If the original *liquibles* cannot be retained I should substitute the word *liquiables*, meaning those things which can

be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals &c. is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipped into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

## GLOSSARY.

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- Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Ague*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.
- Aischin, p. 4, l. 10, ashes.
- Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφι on both sides, and φέρω I carry.' *Dict. of Gr. and Rom. Ant.*
- Anele, p. 6, l. 26, &c., heat?
- Apostemes, p. 24, l. 24, imposthumes, boils.
- Appeire, p. 3, l. 12, impair, worsen.
- Arreins, p. 2, l. 25, spiders.
- 'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.
- Colaciouns, p. 18, l. 21, ?comments, homilies.
- Comounne, p. 3, l. 35, communicate.
- 'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.
- Deedly, p. 3, l. 24, liable to death, mortal.
- Departynge, p. 5, l. 14, parting, separating.
- Depurid, p. 9, l. 27, purified.
- Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument,' and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'
- 'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips*.
- Encorpere, p. 13, l. 4, ?mix.
- Euforbii, l. 21, l. 3 bot. 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd

- from the Name of his Physician *Euphorbus*.' *Phillips*.  
 Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips*.
- Funter, p. 18, l. 3. ?  
 Fyme, p. 10, l. 2 bot., mud, clay.
- Gerapigra galieni, p. 3, l. 29,  
*iera πικρα Γαληνου.*  
 Giltid, p. 7, l. 3, having the properties of gold communicated by it.
- Hide, p. 13, l. 18, ? for *hideus*; compare the Harleian reading 'unkinde.'
- Kynde, p. 1, l. 12, all creatures; l. 13, nature, tone;
- 'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultramarine* is made. . much us'd in Physick.' *Ph*.
- Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom, having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' *Phillips*.
- Liquibles, p. 7, l. 6 bot., melleable metals.
- Lymayl, p. 8, l. 6 bot., Fr. '*limaille* : f. File-dust, pinne-dust.' *Cotgrave*.
- Marien Bath, p. 12, l. 7 bot., Balneum Mariæ, a Chemist's bath. '*Bain de Marie*. Mariens bath; a cauldron, or kettle full of hot water.' *Cotgrave*.
- Medle, p. 19 last line, mix.
- Medulla, p. 18, l. 3, pith.
- Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed with; some call it a Fire-Stone.' *Phillips*.
- Mercuriale, mercurie, p. 21, 19, &c., 'Mercury. . among Chymists. . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit*. . Also the Name of a purging Herb of which there are two sorts, viz. *Good Harry* and *Dog's Mercury*.'
- Morsus Gallinæ, the Herb Henbit or Chick-weed. *Phillips*.
- Mortifie, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quick-silver, or any other Metal, is dissolved in an *acid Menstruum*.' *Phillips*.
- Neischede, p. 7, l. 2 bot., made nesh or soft.
- Oo, p. 4, one.
- Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' *Phillips*. Fr. '*Populeon*. Popillion, a Pompillion; an ointment made of blacke Poplar buds.' *Cot*.

- 'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' *Phillips*.
- Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Fæces* or Dregs; the Spirit, chief Force, or Virtue of any thing.'
- Reme, p. 9, l. 5 bot., A.-S. *reoma*, a strap, thong.
- Reparale, p. 8, l. 21, ?
- Restreyne, p. 7, l. 8, retain.
- Reward, p. 2, l. 4, 7, regard.
- Rotombe, p. 10, l. 3 bot., a chemist's vessel of some kind.
- Sambucus, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips*.
- Stafisagre, p. 20, l. 1, 'Staphisagria, the Herb Staves-acre, or Lice-bane.' *Phillips*.
- 'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips*.
- To, p. 1, l. 16, too.
- Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips*.
- Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'
- 'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Ph*.
- Woodnes, p. 22, l. 23, wildness, madness.
- Ypericon, p. 19, l. 16, 'Hypericon, *St. John's-Wort*, an excellent Herb for Wounds, and to provoke Urine.' *Ph*.