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XVI F

Here beginneth the Booke of King Solomon.

called

The Key of Knowledge.

The Table of [illegible] Booke:

[illegible] Chap: 13.

What [illegible] and [illegible] ought to be said before you worke: 1
Of the [illegible] 2
Of your [illegible] with a [illegible] thereunto belonging. 3
Of [illegible] and how they ought to be made. 4
Of the [illegible] 5
For Things [illegible] 6
For to be [illegible] 7
For Love how they ought to be prepared. 8
For to make a woman [illegible] 9.
Of Experiments of [illegible] and [illegible] 10.
Of Experiments of [illegible] and [illegible] 11
For to faigne a Thing to be true which indeed is false. 12.
Of extraordinary Experiments and how they are prepared. 13.

MVSEVM
BRITAN
NICVM

Ozaisons to bee said when you conjure.

Lord Iheſus Christ the loving Sonne of God, which doſt illuminate the hearts of all men in the World. lighten the darkenis of my heart and kindle the fyer of thy moſt holy loue in mee. Giue mee true faith, perfect charity and Vertue whereby I may learne to fear and loue Thee and keepe thy Commandem^ts in all things. that when the last day shall come the Angells of God may peaceably take mee, and deliuer mee from the power of the Deuill, that I may injoy euerlasting rest amidst the Company of the holy Saints and sit on thy right. Graunt this thou Sonne of the liuing God for thy holy Namis sake Amen.

A Confession. to bee said before thou worke.

I confes to the Lord God the father of Heauen and Earth and to the good and most benigne Iheſu Christ iogether with the Holy Ghoſt before thy holy Angells, and before the true Majesty of thy Croſs that I was conceiued in sinn and from my Baptisme continued therin. I confes furthermore that I haue sinned in Pride, in Anger, in Gluttony and in whatsoeuer many frailty may sinn I haue sinned. Therfore I pray you all the Saints in whose sight all thise things I haue confeſsed that you wittnes with mee in the day of Judgment against the Diuell and so I being cleane and confeſsed of all my sinnis. Let mee appeare before thee O most High righteous and graunt thy grace to mee by thyne ineffable Clemency that I may see and know all the Spirits which I would haue, and accomplish my will and desire. Amen.

Lord God Allmighty Father which didst make all things, which Knowest all things, for nothing is hid, ne impoſsible to Thee. Giue mee grace to know and understand the Vertue of all Priuitie^s which are hidd by thy most holy mercy and pitty, by that thyne ineffable worshipfull and fearfull name Hyach, by the which all the

world shall tremble, and by whose feare all Creatures doe obey. Graunt mee allso that the Secrets of the Secrets of all the Spyrits may bee opened before mee, gently obeying mee. and my commandm^t thorough the most holy Adonay. whose Kingdome endureth for euer Amen.

Nota: When these are done let the Conjurer arise and putt both his hands layde after the fashion of a Crosse vppon the Pentacle and lett one of his Companions allwaies hold the Booke open before him, and lett him looke into the Ayer into the 4 partes of the World. Afterwards looking vppon the Booke lett him say as followeth.

Lord my God bee thou to mee a Cover or Defence against the face of all evill Spirits. Afterwards lett him turne himselfe first to the East, next into the South, then into the West, and North, and in every parte say. Beholde the Signes and Names of that Conquero^r by whom you are daily feared and feare. Obey mee therefor^e by this^e most Secrets of all other.

Straight way after lett him begin to conjure those Spirits as that Arte doth commaund which thin hee hath in hands, which done they will appeare quickly, if not then call them as followeth, and know that if they were bound in Iron they will come or send a Messenger.

I conjure you, (such Spirits naming them) By the Father, the Sonne and the Holy Ghost and by him which shall come to judge the world both the quick and the dead by fyer. And by the Nativity By the Nativity and Baptisme, by the Death and Rising againe of Christ, By the comming of the Holy Ghost our Comforter, by holy Mary the Mother of our Lord Jhesus Christ. By her Virginity, By the Guifts of the Holy Ghost by the Nativity of St John Baptist. I conjure^e you by the 24 Seniors.

by the 9 Orders and Degrees of Angells, Arch Angells, Thrones Dominations, Principates, Potestates, Cherubin and Seraphin by all the vertues of the heauens, by the 4 Beasts of God having eies both behind and before, And by the 12 Apostles. I conjure you allso by all Martyrs St Stephen and all the rest, By all holy Hermytes, Abbotes Monkes, by all Confess^rs as St Silvester and all the rest and by all the holy Prophets, by all holy Virgines and Widdowes and by all Saints whose Solemnity is celebrated before the sight of Christ throughout all the world by whose deserts and prayers the divine Majesty bee our aides & help in all our workes, and by all things which agree together in kynde. I conjure you by God that was borne of the Virgin Mary which suffered of the Jewes which was hanged on the Crosse, which was dead and buried which shall come againe to judge both the quick and the dead by fyer. I conjure you Spirits by all the Patriarches, Prophets Apostles Evangilists, Martyrs, Confessors, Virgines and widdowes and by Jerusalem the holy City of God, and by Heauen and Earth and all that therein is, and by all other vertues and by the Elements of the World and by St Peter Apostle of Rome and by the Crowne of Thorne that was worne on Gods head, and by the Garments for the which the Jewes cast lotts and by all things that can bee said or thought of our most mighty Creator and by the holy Trinity and by all the holy Court and Company of heauen and by him that in the beginning made all things of nought, and by him that for the health of mankinde came downe into the Earth and was borne of the Virgin Mary and suffered under Pontius Pilate was crucifide, dead and buryed and descended into Hell, the 3^d day hee arose againe from death and ascended into Heauen and sitteth on the right hand of God, from whence hee shall come to judge both the quick and the dead and the world by fyer. And by the Holy Ghost the Comforter which did

proceede from the Father and the Sonne in likenes of a Doue when Christ was baptized in the Floud of Jordan and came vppon him and his Apostles, the Ghospell of God with diuers Tongues and by the 3 Godheads and the Vnity to bee worshipped, and by the Company of those Saints which cease neither day nor night but still cry with a loud voice saying. holy, holy, holy, art thou Lord God of Sabaoth, heauen and Earth are full of the Majesty of thy glory: Osanna in the highest. Blessed is hee that commeth in the name of the Lord. Osanna in the highest. And by the 100. and 44. Company of Martyrs wch speaking to the world suffered most greiuous Martyrdome. I conjure you Spirits by the Thunder, Shining of fyer and Lightning of God. By the 7 Goulden Candlesticks shining before the Altar of God, and by all Miracles wch been done by Saints & Angells and by all the Precepts wch are instituted for Christian faith. and by all the Company of Saints which follow the Steps of the vnde=filed Lambe, and by all the Saints wch God chose vnto him before the foundation of the world was laid, and by their merits which please God right will. I conjure you Spirits in what place of the world soeuer yee bee, by the Annunciation of Christ, by the Baptisme of Christ by the Circumcision of Christ, by the Transfiguration of Christ vppon the Mount Tabor; by the ✠ of Christ by the passion of Christ, and by his voice saying. hely, hely lamazabathany by the death of Christ, by his hands which were pearced through with nailes, by his wounds and bloud, by the Body of Christ, by the Sepulcher of Christ and by the bread which hee brake and gaue to his Disciples saying. This is my body of the new Testament which shall bee shed for many in forgiuenes of sinnes. And by his glorious Ascension. And by all wonderfull workes of God. I conjure you Spirits by the Vertues of all hearbs, Stones and Grasse and by all things wch meetly obey the Commandement of God. Also I conjure you Spirits by these ineffable names of God. Asahac, Radre=matas, Falcas, Anbonas, Anborac, Bera, Bolem, Yaelem, Ladodoc, Acathel Coplice, Pham Sanca, Harucara, Adonay, Barucaca, Oboi, Eniagro, Iesu God. God which madest heauen and Earth allso which sittest vppon Cherubyn, and Seraphyn, and by the wonderfull name Tetragramaton, which is Euan, Iothe and by the holy and ineffable name Ane Rethon Graunt to all these Spirits to obey my will and my Commandements. I conjure you Spirits in what place of the world soeuer you bee that you tarry noe longer in the Ayer nor in the Earth nor any other place. but that you appeare here immediately before vs to doe our will and pleasure. And I command you that straightway you come before vs to fullfill that whatsoeuer wee shall command you.

This done they will come doubtles, but if perthaure they doe not, lett the Mr highten his voice and say. Behold here bee the signes and names the Secret of all Secrets who dare bee soe bould as to gainesay them and resist the Names of the mighty Conqueror who ruleth the whole world. Come therefore here before vs whersoeuer you bee and see this most secret of all Secrets come and receiue the most pleasant smell of sweet Odours and gently to make vs answer. If then they appeare shew them the pentacles, but if they will not. Lett the Mr (beating the ayer about him on every side) hush with his voyce and his Companions praying. Lett him say with a cleare voice.

Behold I conjure you. I call you, I exorcize you by the mighty greate and strong Name. Hel: I conjure you and command you by wonderfull Berlayne, holy greate and just that you tarry not but come without any noyse and without any deformity. I conjure you and with power command you by him which speaketh and itt is holy. and by all his Names. In the

name of Adonay, Aloe, Alnon, Sabaoth, Soday, Aces
I command you by this booke and by all the powers thereof that
you come to Vs not deformed, but in a very faire Shape. Wee
conjure you with power by the Name Yr & Cr which Adam
heard and spake. Or by the name Gyn which Noe heard and
spoke with the eight family after the Cloud. And by the name
Y et N: et X which Abraham heard and knew Allmighty
God. And by the Name Joth wch Jacob heard of the Angell
speaking with him and was deliuered from the hands of his brother
Esau. And by the Name Hely, Ane, hoye wch Moyses heard
in the hill of God Horeb and obtained to speake with God as
heare God himselfe speake in a Flame of Cyer And by the name
Elaye which Moyses named and all the dust of the Earth was
stricken and knats were made amongst the men, the Oxen and Catle
of the Ægyptians which did destroy them and their corne. And
by the Name Arphicerie which Moyses named and sent all
kind of Cliers into Ægypt, to destroy their fruite. And in the Name
Phaicon wch Moses named and there was made darkenes 3 daies and
3 Nights in Ægypt, and all were almost dead for feare. And by
the name Arymon and in the name Arymon which Moses
named att Midnight and ~~the red sea was diuided~~ all the first borne
in Egypt died. And by the name Gemaron and in the name
Gemaron which Moyses named and the red sea was diuided and
hee deliuered the Children of Israel out of Captiuity And by
the Name Symagogion which Elias named and the heauen
did giue rayne and the Earth brought forth fruite And by the
name Athanatos which Jeremias named before the
Captiuity of Jerusalem. And by the Name α et ω which
Daniel named and by that destroyed Bel and slew the Dragon
And by the Name Emanuel which the 3 Children Sydrac
Mydrac & Abednago sung in the hot Oven of Cier and were
not hurte. By these Names and by all other Names of the

Allmighty only and true God by whom you were throwne downe
out of the high Throne into the place of Bannishment. Wee
conjure you and commaund you by him wch speaketh and it is
done, to whom all Creatures doe obey, And by the Angelicall Potes-
-tates of Heauen And by the great Prouidence of Allmighty God
and by the Seale of King Solomon wch hee receiued of that Allmighty
Come therefore presently before Vs to fullfill our desire. I conjure
you by that most holy Name Joth Hebay which are written in
hebrewe Letters, and by the holy Name Prymennaton wch
Moyses named and the bottome of hell swallowed vpp Dathon
and Abyran, Vnles you doe as wee command you Wee curse
you by the vertue of that same name Premennaton euen into the
bottome of Hell and Wee will send you to the furthest parte there-
-of if you will rebell against Vs and withstand these our holy words.
Soe bee yt, Soe bee yt, Soe bee yt. Amen.

If ao yett they doe not appeare Lett the Conjurer make the Signe of the
✝ vppon hie forehead and say.

Againe I conjure you you Spirits in what place soeuer
you bee that you come to see the consecrated Signes and Names
of the most mighty Triumpher and Wee charge you by his Vnity to
obey Vs. And by him Wee will compell you against your will for
all things bee true which haue proceeded out of this worke. And
there shall proceede fier wch shall burne you continually And they
bee the words by which all the world doth tremble. Stones are rowled
back, the water doth not flowe and the fier burne.

Then if they were tyed with chaines of Iron they will straightwaies
come or ells send their Messengers. If they doe not, then lett the Mr arise
strongly and comfort hie fellowes and turning himselfe into the 4 parts of
the World Lett him beate the Ayer. afterwards lett him kneele towards the
Caste and hie fellowes with him and say with an humble voyce.

Where bee you Spirits wch were once Angells of the 9 Orders Come and see the heauenly Signes and the ineffable Names of our Creator. and the Names of the Angells whose followes you were once. Wee conjure you againe and againe and com=maund you by the triumphant mighty and strong Name of God Hel. which is wonderfull glorifyed and vertuous and terrible Wee conjure you and commaund you that without any delay and without all deformity you come and appeare before vs. &

If yet they bee disobedient and will not come then lett the M reforme all his Circles and make a Cros in the Ayer with the aforesaid Knife and makeing a hissing in the 4 partes of the World. Lett him kneele towards the North and say.

Againe. In the name of Adonay Aloyn, Sabaoth Saday which is Lord God high God and Allmighty King. Wee beseech thee that wee may bring to passe our desire And that Wee may prosper vppon all the workes of our hands. And the Lord in this hower and in all the rest, bee in our Mouth and our Heart

Afterward lett him arise stretching his armes as though hee would embrace the Ayer saying.

Againe. Wee conjure you and exorcise you by these Letters herein expressed by whose vertue and power fier is extinguished and all things are made in remembrance of them and they call truly vppon their Creator and praise him wch according to the Truth are (vz) Doriton, Adryeon, Biraretro, Gyariton Gyamerion Celamia Cheamagi Rechnaya. Eapmegia. Aderyan, Malchia Mana, Gana, Roachia Laba, Cosia, Boalia, Dorenia Canco, Galgala, Bache, Baya, Amanua, Cathia, Bachnaya, Geredia, Nyera, Penthohahia Arathana, Redosta, Calchia, Semeforab, Anare, Necon. Joosar. By the vertue of these Wee exorcise and conjure you and by the most blessed God and his Impery and everlasting glory. And by the holy Name of the holy faith Adonay, Eloe (which is to say) Lord God of Sabaoth.

Furthermore Wee conjure you and Wee bind you by the Seale of the Sun, the Moone and the Stars, And know that vnlss you come without any deformity you shall haue noe rest by day nor by night whersoeuer you bee And you shall bee condemned into the flame of fier and of Sulphur Wee will burne you and your figures for euer and euer Allso that you departe not till you bee licensed. Furthermore Wee conjure you by this name Bel and in this name Ja, Ja, Ja, which is God. And in this name (Vau, Vau, (Vau, wch is I am that I am) Finally Wee conjure you by all the diuine power of God that you presently come before vs in comely wise.

When this is done you shall see them come and their Lords as greate men are wont and when they shall see the M they will obey him in all poynts.

Afterward when thou hast done all thou wilt, command every one to returne peaceably into his place and say: Peace bee betweene you and mee, After this lett the Conjurer say St Johns Ghospell and the 12 Articles of the Creede, and goe out of the Circle And lett them wash their faces with holy water.

Obserue here that noe Spirit dare tarry away. And if some chance to tarry Write their Names in Paper and cover itt with earth and kindle a new fier and putt brymstone vppon itt and say as followeth

I conjure the fier by him of whom all the world is susteyned that thou burne these Spirits after that sorte that they may feele itt perpetually. Then cast the paper into the fier and say. Cursed & blasphemed bee you for euer and lett there bee noe rest to you any hower any day or any night because you haue not obeyed the words which were spoken of the mighty maker of all things. which names are these. Ametcheton, Jo, Ahac, Pater, Semaphoras, Alleluja, Aleph, Beth, Gymel, Daleth, He Sayn, Cleth, Teth, Jod, Caph.

Lamed, Mem, Samech, Am, Pe, Tsade, Coph, Jin Tau. Wee curse you and deprive you of all your power and strength by the vertue of these names sending you to bee burned euerlastingly in fyer and brimstone world without end.

Which done they will come ~~and~~ then write their names againe and make a Fumigation over them and they shall bee delivered. And aske what thou wilt and thou shalt obtaine itt. And then licence them ac before ic said. In thic othe thou maist consecrate a Booke or any other thing that thou wilt:

Here followeth how and after what sorte PENTACLES must bee made: wherein all the Science of the Key of Knowledge dependeth. Cap: 4.

These Pentacles must bee made on the day of ☿ and in hic ho: ☽ being in an aery Signe and in the encrease. To make these thou must haue an house or chamber where there dwelleth noe body but thy selfe. Thic house or chamber thou shalt perfume ac shall bee appointed in the Chap: of perfumes) And sprinckle itt with such Water ac shall bee prescribed in that Chapter. Looke allso that the weather bee faire and the Ayer cleare and that thou haue sufficient Virgin Parchm^t Thic being in readinec begin to write thy Pentacle in the aboue named hower in a very faire colour being conjured ac shall bee said in the Chap of Penn and Inke. And with that same penn being adjured make an end of your writeing that same hower. Lett the rest bee finished when itt may. Afterward take a fine cloth of silke ac shall bee shewed in their Chapiter, wherein you shall hold the Pentacles. You must allso haue an earthen pann full of coals and Frankincense of the male kind. mingled with the wood olives consecrated ac shall bee said in the Chap: of Perfumes) Bee thou allso cleane ac shall bee said in that Chap:) Furthermore you must haue a Knife ready in Gooses bloud wch was

made on the day of ☿ in the increase of ☽ whereupon haue binn said 3 Masses with their Ghospells, and smoaked with the aforesaid perfumes with which knife you must ysop (ac appeareth in the Cap: of Ysop and Water) All thic being ready drawe a Circle with thic knife before the pott of earth and over thic pott and the Circle holds the Pentacles, & perfume them. And say devoutly these Psalmes following: Domine Deus meus in Te speravi. Cœli enarrant. Dominus illuminatio mea. Deus, Deus meus respice in me: Beati quorum remissæ sunt Iniquitates, Miserere mei Deus. Afferte Domino, Deus judicium tuum. Ecce nunc benedicite Domin. Deus in Nomine tuo. which said, say thic praier following.

O most holy Adonay and most mighty wch art α et ω wch madest all things with greate wisedome, which didst chuse Abraham to bee thy first faithfull servant and didst multiply his Name aboue the starrs of heauen. wch allso didst appeare to Moyses thy servant like a Flame of Fire in the midst of the bush and didst reveale thy holy Name. Elicaserephe vnto him which madest the people goe ouer sea dry footed, wch gauest to Solomon King Davids some wisedome and knowledge aboue all other men and didst vouchsafe to reveale these present Pentacles vnto hym I humbly beseech thee that in thy Vertue they may bee consecrated & prepared as they ought to bee. Lett them obtaine the Vertue which they ought by the most holy Adonay whose Kingdome endureth world without end. Amen. Say thic 3 daies continuing, After cause 3 Masses to bee said over the Pentacles: 2 whereof being of the holy Ghost. and the 3^d of o Lady, which done. Lay them vpp in silke ac before ic said.

Here followeth the way to worke, wch is the chiefest Chapiter of all. Cap: 5.

Before you begin your Worke you must haue a Knife made ac ic before said wherewith the handle of the Sprinckle must bee cut. After this

you must observe that you haue a day, and hower meete for yo worke Also the Pentacles must bee made as is aforesaid, and in the middest of them lett there bee made the Majesty of God with his Aungells even as hee shall in the last day judge the World, and about his Majesty write his wonderfull Names, and the Names of his Aungells. Lett the rest of the Pentacles bee ordered as is appointed in the former chapter. And whensoeu thou entendest to worke haue these Pentacles about Thee. In this Chapter all this Science dependeth. Furthermore if you will understand the Chapt that followeth as concerning the Operation of Images, in that thou shalt perceiue both the Beginning and End of this Science. And by that thou shalt bring thy matter allwaies to good effect.

Here followeth how Experiments for things that are stolne ought to bee wrought: Cap: 6.

Experiments to find out Theft either as prepared by Conjuring of Spirits, or by writing figures and Letters, or by some other meanes. In every such Experim^t requisite itt is that you haue the day & hower fitt for such Experiments wch are appointed before in the Chapter of Daies and howers. The day and hower being ready doe as your Experiment appointeth you but first say this Prayer following.

Alahac, Falie, Anbonas, Vntibolem, Ladadoc, hel, Plamny Barucaca, Adonay Eloe, Emagro, Barach, Simamel, Mel, Cadathera, Huguna, Matheam, David, Dama, Boel, Hemon, Segen, Temas. O mercifull father Thesu God which madest heauen and Earth which didst make the 24. Beasts which cry continually. holy, holy, holy, art thou Lord God of Sabaoth, Lord God which puttest Adam in paradise, to keepe the Tree of Life Thou Lord art Hee which dost mervailous things O Lord God by thy holy Citty Jerusalem; & by thy wonderfull name Tetragrammaton which is. Euan, Ioth, Vau, giue mee power vertue and strength to bring this Experiment to passe.

I beseech Thee Allmighty father and Lord which didst create all things of nought, which gauest vnto men their Names, and to Stones and hearbs their vertue and power. I beseech Thee O holy Father for thy only somes sake our Lord Thesus Christ, wch liueth and raigneth world without end that thou wilt graunt mee to knowe the vertue of this Experiment. Soe bee itt. Amen.

Afterwards perfume the place wth such Perfumes as shall bee appointed in that Chapter. Sprinckle itt allso wth Water, and if itt bee necessary to make a Circle Lett such an one bee made as is appointed as touching the same. If any other Ceremonies bee required in this Experiment doe them. When all these bee finished say thy Conjuration wch thy Arte doth teach thee and in the end thereof say. Pater noster, Rerax Terson Syletin. I adjure you by this holy name, Ioth, he, Vau, wch is written with 12 Letters that by this present Exorcisor Wee may see the Truth. Ia, Ia, Ia, ya, yah, Cause these Spirits to shew vs our desire I conjure you aforenamed Spirits by all that is aforesaid and by him, to whom all Creatures doe obey that immediately you shew vs the thing that Wee require, or ells him that tooke itt away. If to doe this Experiment itt bee requisite to write Letters and Figures, they are to bee written as is prescribed in the second Booke. Note that by whatsoever meanes Experiments for theft are made or done, requisite itt is that there bee other Experiments besides this as is aboue said.

How Experiments to bee invisible must bee prepared. Cap: 7.

If thou wilt haue an Experiment to bee Invisible, if itt bee requisite to write thy Experiment. Then write itt all in Virgin Parchm^t and with Penn and Inke as shall bee appointed in the Chapter of Penn and Inke, If furthermore a Conjuration bee required. Then before your Conjuration say privily as followeth.

Stabbon Asen, Gabellum, Saneney, Noty, Enobal, Labonerem

Balametem, Balnon, Tygumel. Millegaly June-
-neis Hearma Hamorache, Yesa, Seya, Senoy, Henen
Barucatha Acararas, Taracub, Bucarat Caramj.
by the mercy wch you beare towards mankinde make mee to bee invi-
-sible. Afterward make yo Invocations, and if you must
make a Circle, make such an one as is appointed in the Chapter
of makeing a Circle. If you must write any Figures and Letters
write such as are prescribed in the Chapter as touching Carecters
notes or Figures. If you must write with any Blood, vse such
as is allso hereafter appointed. When this is prepared if you must
vse any Conjuration in the end of itt say as followeth.
O Thou Penerason the Mr of Invisibility with thy Ministers
Themos Marath, Moragrie Bries, Cliomeclis Ligemenes
Abden, Priubusit Tenganden Tebdyn, Berit Ecbacra
Chrysiamur, Olithel. I conjure thee Penerason and these
thy Ministers by Him through whom all things in the world doe
tremble and quake. by Heauen and Earth by Cherubyn and
Seraphyn by him that worked such a Myracle vppon the Virgin
Mary that this my Experiment may bee brought to passe and
that I may bee invisible in what hower or tyme soeuer I will.
Allso I conjure you Ministers by Stubbaten Naheharen Asey
Elmugit, Gabellio, Semene that you come and bring to
passe this my worke. Thus doeing thou shalt have thy purpose
if thou wilt worke any other waies ever see that all things bee in
readines requisite and say vppon thy Experiment this former
Conjuration. But first say privily the verse Stalbon Mecharum
Asen, and likewise to the End.

How and by what meanes Experiments of
Loue ought to bee wrought aswell in getting
her whom thou desirest as in touching her
in her Sleepe or talking wth Her. Cap: 8m.

If thou wilt prepare any such Experiment requisite itt is to haue
regard to the Day and hower. And if your experiment must bee wrought
by waxe or any such like thing. For waxe. Lett your Image bee made
of such Waxe as is hereafter appointed. And when your Waxe is ready
say as followeth. Venus. Ester. Astropolyn Asino Mercurius
Jupiter Saturnus Sene, Sus vne, Neusa, Recle, Sether
Teres, Terse Beret, Teser, Crest, Erces Nilopolas, Atrop
Atoro, Lino, Porata, Lepotarmon, Sompolocar, Peraloto-
-ries, noto, Solpiar, Raytroploson, Yoson, Omas, Samo
Moas, Saom Mosa, Maso Yrsicas, Draco, Draontius
Ara, Arel, Atrax, Belcar, Aray, Muenec, Jemar,
Camna, Beri, Enna, Agama, Rima, Beberuna Sinra
Saem, Myny, Genycal, Okalioth, Dicurcals Cogaoth Thajr
Tempter, Thon, Dreamer. I conjure you all Ministers of Loue
by him which can destroy you and make you againe, and by all his
Names which doe daily bind you that you consecrate this waxe
as itt ought to bee. And by the Name of the most holy father almighty
Adonay whose Kingdome lasteth for euer and euer world without
End, that thou make this waxe to haue the effect which I desire
it to haue, and by the holy father Adonay, and by his feare wch
shall exhort you to bring my will to pass. When this is done
make thine Image of Waxe as itt ought to bee made. If so bee
thou must write any thing vppon thine Image write itt with a Needle
or a Penn as in their places are appointed. If furthermore itt bee
required that thou perfume thy Image, perfume itt with such perfumes
as are expressed in their Chapters, yett if itt bee needfull allso of any other
thing to bee done vppon itt or Conjuration, then lett the Conjuration bee
done according to the Experiment, which once said Lett there bee
made perfumes as are appointed and hold thy Image over the perfumes
and say as followeth.
O thou Orient King Egye wch raigneth and ruleth in the East
and thou Paymon most mighty King wch hast dominion over

the West, And thou great King Amaymon wch raignest in the South And thou triumphant King Egyn which hast rule over the North. I most heartily call vppon you by him wch only spake and itt was done which with his words made all things, and by his holy Names whereat all the World doth tremble and is written in 12 Letters wch are Ioth, eth, he, Vau, And by the 9 heavens and their powers and by the Names and Signes of our Creator that thou consecrate and confirme this present Image soe as itt ought by that holy Names sake Adonay, whose Kingdome hath noe End. Which done thou must repeate the Conjuration of thy Experiment and if thou obtaine thy purpose itt is well. But if not. Putt thy Image vnder thy bedds head, and in a short time thou shalt see her whom thou desirest, come to accomplish thy desire.

Here followeth an other way whereby itt is brought to passe that shee shall dreame of thee. Cap: 9.

This Experiment is ineffable and seemeth allmost a wonder For this. Before thou begin thy Conjuration looke into the Ayer being in thy chamber, and say with an humble hearte as followeth.
Agla, Ioth, eth, He, Vau. Ia, Ia Ia, Va, Va, Va, Ya, Ya Ly Elyce, Ysi, Agay, Neon Ioagat. O Lord holy father which didst make all things and knowest the heartes of all Persons. I beseech thee by thy most holy aboue named Names, that Thou illuminate the hearte and mynde of N. that shee may loue mee as I doe her, and that shee may bee allwaies ready to doe my will & pleasure. And furthermore giue strength and power to this Experiment that by thee (O Father) and by those Spirits and the vertue of these words all things may bee brought to a good end.
Afterwards doe thy Arte with all things requisite in the Chapters to the same, and itt shall have good effect.

vt in Piccatrice.

Of Experimts of Favor & Friendship Cap: 10m.

If in this Experiment thou must write wth any thing, thou shalt write wth such as are appointed in the Chapters of Penn and Inke. Afterward lett itt bee perfumed wth such perfumes as are hereafter appointed allso, and sprinckle itt with the Water as is appointed in that Chapter. If furthermore itt bee required to write any Signes, Letters or Figures or any other Names Lett them bee written as is said hereafter, as concerning how Letters ought to bee written and putt itt in a cloath of Silke being such an one as hereafter shall bee prescribed, and then say as followeth.
O most holy Adonay which art Allmighty most gentle wch art also α et ω I beseech thee of thyne infinite Mercy, and pitty whereof thou aboundest, wch didst say, aske & itt shall bee giuen thee. I aske of thee therefore by thy Allmighty power, that this Experiment may bee consecrated and giue vnto itt by thy holy vertue, that power wch I desire (wch done) lay itt a night and a day vnto the Altar cloth. Afterward if thou wouldst haue the favor of any man hold these Letters in thy hand and hee shall deny thee nothing. Whatsoever Letters you write or whatsoever Conjuration you say to obtaine favor In the End thereof ever say or write these verses following.
Sater Arepo Tenet, Rotas, Ioth, Eth, He, Vau, Yach Ya, Ia, Ia, Ia, Anereneton. you holy Names fullfill my desire Gasper Balthasar, Melchior, Abraham, Isaac, Iacob Mysach, Abednago, Marke, Mathew, Luke, John, Geon Ayson, Tigris, Euphrates. Bee yee all present to help mee that I may obtaine grace and favor att whose hands soeuer I shall aske itt by our Lord Jhesus Christ wch liveth and raigneth with the father and the holy Ghost, world without end. Amen.

How Experimts for hatred are prepared that any may bee made deadly Enemies. Cap: 11.

Experiments of hatred are done divers waies, if thou wilt worke by any

Image or any such like thing, Make your Image and perfume itt wth such perfumes as are prescribed, And if soe bee any thing must bee written uppon the Image write itt wth a Needle as shall bee hereafter appointed in the Chapter concerning a Needle. Afterwards say ac followeth uppon the Image. Arator, Lapidator, temptator, sommator, subversor, agnator, siccator sudator, Combustor, Pungitor, Ductor, Comestor, Devorator Seductor. I doe beseech you Ministers of hatred, and Destroyers of Friendship I beseech you I say that this present Image may bee soe consecrated that itt may engender hatred betwixt whomsoever I would Which done, Lay the Image in the Sensa all night and then worke wth itt in the hower fitt for that purpose. If thou must worke otherwise ac by Letters or other meanes, then in the end thereof Write these above said Names, Arator Lapidator, Temptator. &c. Also if thou wouldst make Discord betweene two that loue well then say before them (all things being ready) Where ic thic Sower of Discord wth the rest of the above written names. I conjure you and will you by him wch made you and by him wth ordained you to thic Office in wth allso you rejoyce I pray you and desire you that thic may bee prepared that they which cate or touch this may utterly bee set att Variance. Afterwards giue itt unto them att your hower appointed hereafter. If thou wilt worke by any other meanes write the aforesaid Names. Arator, Lapidator temptator &c, and itt shall bee.

An Experiment to faine a Thing to bee wch indeed is false whereby many men bee deceiued as in playing or in showing any other thing. Cap: 12

For such an Experiment once being found you must write itt in paper ac shall bee hereafter appointed. Allso you must write with bloud as shall bee likewise declared with what bloud, and what Penn, If itt bee required that you should worke thic by writing, Letters or Names, worke as

your Chapters appoint you. Thic done say wth a lowly voyce ac followeth. Abac, Abdac, Istac, Castac, Adach, Castas, Cabac, Lusor, Triumphator, Derisor, Incantator bee you here ~~att~~ present att my worke and confirme itt soe as I desire and make itt soe appeare that they that see itt bee depriued of their sight and may see false things instead of true. Come yee therefore to consecrate and inchant itt by Jhesus of Nazareth wch hath enjoynd you to that Office Which done you may worke. The aforenamed names Abac, Abdac &c are to bee written in the end of your Worke, and if you worke any other way ever observe that those words bee said in the End.

Here followeth a way to bring to passe any extraordinary Experiment: Cap: 13

When thou wilt bring to passe any thing: Write thy Experimt in pap and penn ac hereafter ic said if itt bee for good. howsoever itt bee done say thic Prayer following. And if you must write any thing Write itt in the end thereof.

I God which hast made all things by thy holy Name wch is written in seauenty Letters and every Letter betokeneth one of thy holy Names wch are written. Lacsos, h, h, h, The, Ripan, Iba, Abgis, Lus Baff. Petas, hapa, Job Joazacam, Orezeym, Cororator. Graunt I pray thee that this present Experiment may bee fully brought to passe according to my desire. Allso lett thic Ghospell following bee written or said over itt.

In those daies Jesus was ledd into the Willdernes of the Spirit to bee tempted of the Diuell. and after hee had fasted 40 daies hee was an hungred and the Deuill the Temptor comming unto him said. If thou bee the some of God Commaund that these stones may bee made bread. Jhesus answering sayd. Ytt is written. That man liveth not only with breade but with every word wch commeth out of the Mouth of God. Then the Devill ledd Luke. 4.

him into the holy Citty and sett him vppon the Pinacle of the Church and said vnto him. If thou bee the Sonne of God Cast downe thyselfe headlong. For itt is written ~~Thou shalt not tempt the~~ That hee hath giuen his Angells Commandement over thee, and they shall take thee vp in their hands, least thou shouldst bee hurt. Jhesus said vnto him againe. It is written thou shalt not tempt the Lord thy God. Againe the Divill tooke him vpp into a very high hill, and showed him all the Kingdomes of the world and their glory and said. All this will I giue thee if thou wilt fall downe before mee and worship mee. Then Jhesus said Avoide Sathan for itt is written That thou shalt worship the Lord thy God and him only shalt thou serue. Then the Divill left him and his Angells came and ministred vnto him.

Which done thou shalt worke according to thy howers. In other Experiments wth are rather evill then good write or ells say this verse following. Nasua, Nouda, San, Cysa, Haspasan, Canica, Coures, Busil, Nifron, Cyrabnos, Nostracal, Ynctaryn, Arbon, Arfusa, which are Sowers of all Evill come and help mee that by you my worke may bee consecrated and obtaine that vertue which itt ought by the holy Adonay, by whose feare you are compelled to obey Vs. Afterwards perfume the Letters or verse and sprinkle them wth water.

Finally take heed least those whom thou callest deceine thee which to avoid, behave thyselfe as this Booke prescribeth.

Explicit.

Thus endeth the first Booke of the Key of Knowledge of Solomon

Here beginneth the Second Booke of the Key of Knowledge of Solomon.

A Table of Chapters wch are conteyned in this Second Booke

1 In what hower Experiments ought to bee wrought
2 How the Conjurer must behaue himselfe.
3 How his fellowes must behaue them.
4 Of Fasting and Watch.
5 Of Bathes and how they must bee made.
6 Of Apparrell and all thereto belonging
7 Of the Knife belonging to the Arte.
8 How the Circle must bee made and how you must enter into itt
9 Of Water and Ysop how they are made.
10 Of Fyer, and Light.
11 Of Penn and Inke.
12 Of the Bloud of a Batt
13 Of Virgin Parchment
14 How you must worke with waxe.
15 Of a Needle wherewith you must worke.
16 Of Odours and sweete Perfumes.
17 Of Cloth wherein you must lay vpp your Instrumts
18 Of the worke of Images.
19 Of the howers to worke in.
20 Of the Colours of the Planets.

Here followeth in what hower Experiments ought to bee done.

Cap. 1m

If you haue any Arte ready prepared to speake wth Spirits you must worke itt the first hower of Mercury and his day in the morning. And thus may you finish all Artes. Note that the time bee pleasant the Ayer faire and cleare when thou workest.

Nota.
- The faire and beautifull Spirite are in the North: 1.
- The fiery Spirits remaine in the East 2
- They wth are created of the Water remaine in ye West 3.
- They wth came of the Wind are in the South. 4

Note allso that if thou hast once brought to passe one Experim thou mayest worke the same againe without observing of the hower or any other Solempnity.

Here followeth how the Conjurer ought to behaue himselfe.

Cap: 2:

First lett him write itt wholly in one peice of paper: after lett him marke what things are requisite to that purpose. Lett him choose a place meete for that purpose. and lett him haue a Bath ready as shall bee appointed in the Chapter of Baths. and lett him say this pray following.

O Lord Jhesus Christ which hast made mee most wretched sinner to thyne owne likenes. vouchsafe I beseech thee to blesse and sanctify this water that itt may bee mundified to the health of my Body, and my Soule. O Allmighty and ineffable Father wch dydst graunt vnto John Baptist to baptize thyne only begotten sonne Jhesus Christ. graunt I beseech Thee that this water may bee my Baptisme that I may bee cleansed from all my sinnes which I haue confessed through our Lord Jhesus Christ world wthout end. Amen.

When this is done. Lett him wash all his body, and putt on a white Linnen Cloth, and abstaine att the least 3 daies from all Fylthines and

vnhonest talke and every day say this that followeth. Videlzt. In the Morning about the third hower, Againe about the Nynth hower, againe about the evening about the Fourth hower, and allso when thou goest to bedd. And thus doe 3 daies space.

Abra, Asac, Asach, Radrimilas, Filac, Anebenas, Bira Bontes, Acazal, Zophite, Phanti, Harucacha, Adonay, Emagro Abraxio, Achedit, Barachi, Melycanat, Amystra, Hugyma, Machia, Dama Dama, Prachil, Heil Hemon, Segem, Gomas, Jesu, God. graunt mee that I may endeavr that thing wch I goe about. And by thee O holy Adonay I may bring them to pas by our Lord Jhesus Christ wch liveth and raigneth world without end Amen. Lett this bee done 3 daies together if itt may bee, the Ayer being very cleare, and att yo day you may safely worke:

How his Fellowes must behaue themselues.

Cap: 3:

In Experiments where Circles bee made itt is requisite that the Conjurer have fellowes wth him whom hee must instruct in all things, when they are sufficiently taught Lett the Mar and they altogether enter into the Chamber, and lett those his Companions putt off their vesture, and lett the Mr powre water vppon their heads, saying bee you renewed & baptized and cleansed from all your sinnes. In the name of the Father and of the Sonne and of the holy Ghost. And the power of the most highest come downe vppon you.

This done. Lett them putt on their Cloathing againe. All this must bee done 3 daies before any worke begin. After this Lett there bee made a new Bath, and lett them say for 3 daies space the aforesaid Prayer and lett them follow the Mar in all things.

Of Fasting and watch. Cap: 4:

If you bee willing to worke. Itt is required that yo abstaine from all things vnlawfull as from swearing. Gluttony, and all other vnlawfull

naughty Deeds, wch is required for the space of Nyne daies before thy working. And lett every one say for that space this Prayer following.

O Lord God Allmighty bee mercifull vnto mee wch am not worthy to lift vp mine eyes vnto Thee my sinnes are soe greate. But thou O God art mercifull which for one word didst lead the Thiefe with thee into Paradise, haue mercy vppon mee O Lord, and forgiue mee all my sinnes graunt mee (most gentle Father) that I may bring to pass my desire by the most holy Triumphator wch art blessed world without End. Amen.

The three daies before thou begin thy worke thou and thy fellowes, say daily the Confession wch is expressed in the Beginning of the First booke and the second Chapter.

Of Bathes. how they must bee made. Cap: 5

Thou must goe to a Well or River, and before thou goe to itt say these Psalmes following. Dominus. Illuminatio mea. Dixit insipiens in corde suo. Dixi. Custodiam. Salvum me fac. Cantemus Dño. Confitemini Dño quoniam bonus. Quicunq vult salvus esse. Which said. Goe into itt and say. I exorcise thee water by him which sett thee in thy place, that thou driue out of mee all vncleanes through our Lord Jhesus Christ. Afterward lett him wash himselfe and say. Marbalia, Gegeon, Calia, Jesse Pharia, Gech, Acich Gedich, Jail Dayl, Musayl Joyl Tranchil Pusil, Godif, Agnet, Trisif, Sabaoth, Adonay Agla, Enel, Tetragrammaton, Cedro Agne, Cero, Stimulaton Prenanaton. And when hee is washed lett him goe out of the water And sprinckle himselfe with the water hereafter appointed saying. Asperges me Domine. &c. After putt on thy Cloathings and in putting itt on say the 7 Psalmes. and that wch followeth and Cum inuocarem, exaudivit. Confitebor tibi Domine quoniam dilexi. In exitu Israel de Aegypto. Domine probasti mee. And this Prayer wch followeth.

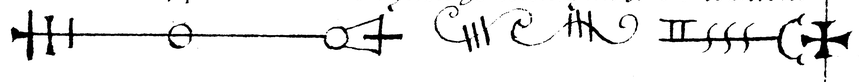
O most holy Adonay and most mighty Hel. I desire you by the most mighty and strong Name of our Lord El. I worship thee. I glorifie thee and blesse thee. I call vppon thee that this Bathe may bee Salvation vnto mee and that I may haue my desire, by thee O most holy Adonay wch liveth and raigneth world without end Amen.

The blessing of the Salt. Cap: 6m

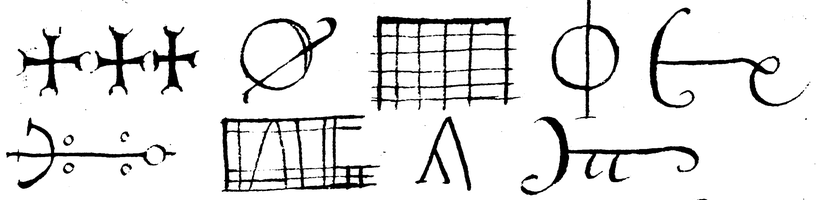
Afterward take salt and blesse itt after this sorte. I blesse thee in the name of the Father, the Sonn and the Holy Ghost. Amen. The blessing of God the Allmighty father bee vppon thee and all goodnes enter into thee wherefore I blesse thee and sanctify thee that thou help att this present. And thus done say. Benedicite omnia opera Dñi. Domino. Afterwards take the sweete Odours consecrated, and throwe them into the Bathe, holding them in thy hands and goe againe into the Bath and wash thee, and being in the Bath say Amane, Mameto, Inzaron, Poltibon, Amagno, Lameton Caron, Sutron, Gardon, Non, Mameraon, Tameraton Fabron, Sanon, Nazmon, Stilon, Funeon. This said say this Psalme. Benedicite omnia opera Domnini. and wash thee saying. In the name of the Father and of the Sonne and of the holy Ghost Amen. Which done goe out of the Bath and putt on cleane Lynnen clothing as shall bee said of cloathing And lett his fellowe doe after the same sorte.

Here followeth of Apparrell and Shoes Cap: 7.

Itt is necessary that the Conjurer putt on lynnen cloath whereoppon the Pentacles must bee sowed with such a Needle as shall be appointed hereafter in the same Chapter. They must allso haue hosyn above their owne vppon wch these Figures following must bee written.



They must have Shoes allso vppon the wch these same Figures must bee written with such Penn and Inke as shall bee prescribed in their Chapters. Their shoes must bee of white Leather. Allso lett the Mar have a garland vppon his head of virgin Parchment about the which shall bee written in Capitall Letters these 4 Names AGAA. AGAV, AGLATHA, AGLAOTH, with Inke and penn as shall hereafter in their Chapters bee declared. Allso each of his Companions must have a Crowne or Garland in whose Compas these Figures following must bee written.



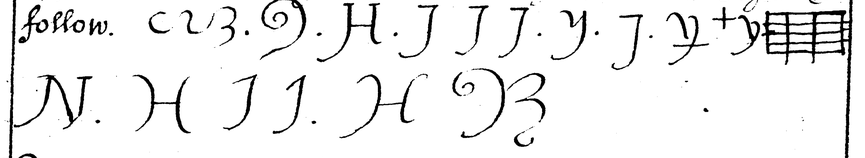
And before they putt on this Apparrell Lett them say these Psalmes following. Domine Deus noster. Dne quis habitabit, Dne exaudi Orationem meam, Cum tribularer, Domine non est exaltatum cor meum. supra flumina, Nisi Dominus, Laudate Dominum omnes gentes, Deus miseriatur nostris. These being said Lett him perfume all his apparrell and sprinckle them with water, Then lett the Mar putt on his Apparrell saying. Antor, Anator, et Anabis, Theodomas, Janitor, By the deserts of the holy Angells I will putt on the vesture of health that I may bring to pass my desire by thee O holy Adonay whose kingdome hath noe end. The Shoes and Vestiments must bee of Lynnen if you cann gett such as the Priest weareth itt is best.

Here followeth of the Knife required in this Arte, and how itt must bee made.

Cap: 5.

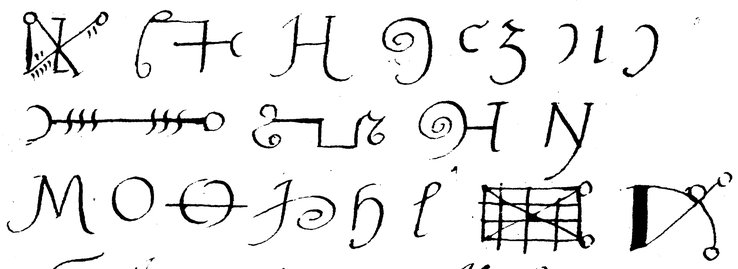
A Knife is required in this Arte, therefore cause itt to bee made.

with an handle of Iron wch is pure, and lett itt bee tempered in goose bloud in the day of ☿ in the increase of the Moone. After itt bee finished cause 10 Masses to bee said over itt and write vppon the handle thereof with the needle aforesaid these Signes wch follow.

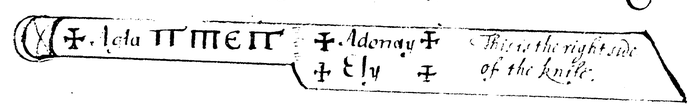


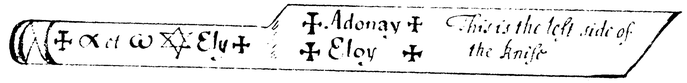
Then perfume itt as hereafter is appointed. And Note that the Circle bee made wth such a knife, this done lay itt vpp in silken Cloaths vntill thou wilt worke, and cutt nothing wth this knife but only all things belonging to this Arte.

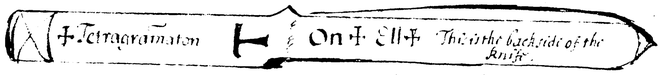
All other Instrumte of Iron whatsoever they bee. Lett them bee made on the day and hower of ☿ and write vppon them these signes following.

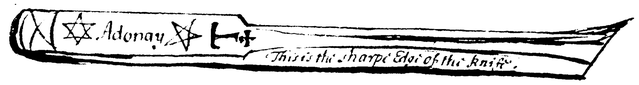


The Forme & shape of the Knife wth words & Chrers

1 

2 

3 

4 

Allso see to the Swords wherewithall you will worke that they bee cleane and write vppon them as followeth. Lamec, Theah Aniles, Theophilos. Def Beth, Ladomay, El Iah, Emanuel, Saday, Emnanal, sum qui sum, Agla, α et ω Write this with the Inke aforesaid and smoake them with the Odours and say this Conjuration.

I conjure thee by the Names Abraham Abraho, Tetragram=maton (which is to say) Aglane that thou hurt mee not in worke. I conjure thee by pure Stimulaton, and by these vnspeake=able Names of Allmighty God (wch are) Egyrion, Osystron, Enona, Aula, by Asyn, and by Manalo, Emanuel, Sabaoth Adonay, primus, novissimus, vnigenitus, via, vita, Manus, homo, primogenitus, finis, sapientia, virtus, α Caput, Verbum, gloria, splendor, Lux, Sol Imago, Mors Janua, Petra, Lapis, Angulus, sponsus, pastor, propheta sacerdos, Athanatos, ysyon, Pantacraton, Iesus, Halleluja, by these Names and all other names I conjure you that you have no power to hurt mee: wch done Lett him keepe as before is said.

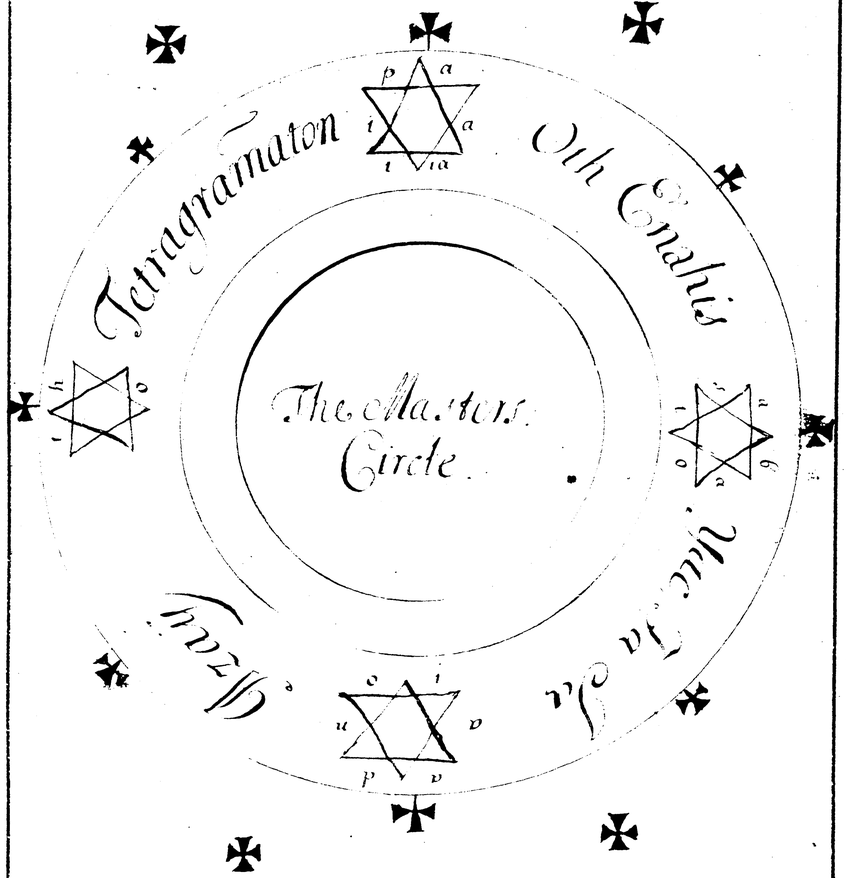
Besides this there must bee made an other knife in the day and hower of ☿ tempered with the juyce of Pimpernell, and the blouds of a goose vppon the which you shall cause 3 Masses to bee said. Allso you must perfume itt, and sprinckle itt with water as is aforesaid with wch Knife, all things necessary must bee cutt. Note allso that before any of these things bee consecrated that they bee Virgines, that is such as were never vsed in worke or labour.

Here followeth how Circles must bee made and how you must enter into them. Cap: 9.

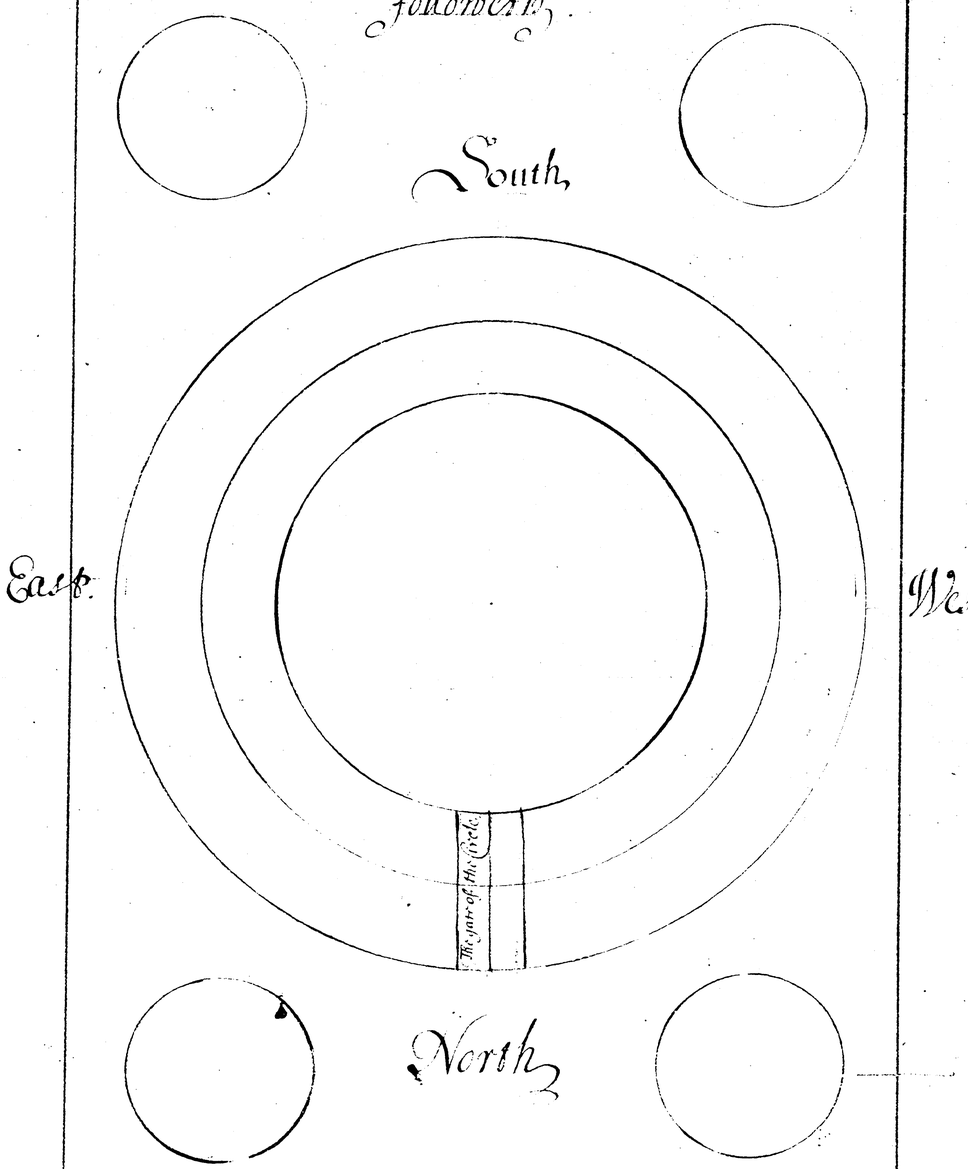
Your Circles must bee made with the aforenamed Knife Wherefore when you will worke, stick the knife in the midst of the place and measure 9 foote on both sides from the knife. But remember to leave a space open whereby you may goe in and out. A foote behind the Circle make an other Circle. betwixt the 2 greater Circles make the Pentacles wth the Names of ye Creator as in the next Leafe shall bee shewed. In the Circumference of the greater Circle make Crosses Allso a foote behind this latter Circle make a Quadrangle. In the Topp of every Corner make a Circle, one to sett the Potte of Coales in, and in an other lett there stick a Sword a foote space from the Pott. All wch being done. Lett the Mas bring in his Companions by the Gate of the Circle, and lett one of his Fellowes standing towards the East have Penn and Inck in his hand and each of the other a naked Sword. Lett them take heede they move not the Pott. Things being thus ordered. Lett the Mas goe forth to kindle the Fier and cast therein the Perfumes and light him a greate Candle exorcized as shall bee said hereafter, wch hee shall putt in a Fanthorne. And then lett him shutt the Gate of the Circle. After this lett him perfume himselfe and his Fellowes and the place with water All which done, the Master standing in the midst of the Circle his Knife being stuck att his Feete lett him beginn his Conjurations towards the East.

The manner to make Circles shall bee showed on the other side of this same Leafe.

How to make thy Circle with his Pentacle hereafter followeth.



The right way to make thy Circle hereafter followeth.



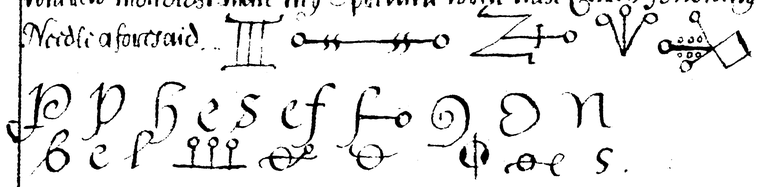
Here followeth of Water and Ysope. Cap:10:

The Water wch is mencoed soe often must bee exorcized after this sorte. Vppon the day of ☿ and his hower Take a Censor wch exorcised Perfumes and Salt, and fill the Pott full of cleare Water and first hallowe the Salt saying, Sabaoth, Messias, Tetragramaton, Emanuel, Cedron, fortis, Janua, Turris fortitudinis vouchsafe to sanctifie this salt, Which said throw itt into the Water and say over itt the 7 Psalmes, and this Praier following.

Thou art my God and my rest, Thou art my true, and right way help most holy Father even as I trust in thee. O God which art the God of Abraham, the God of Isaac, and the God of Jacob. I beseech thee O Lord Allmighty by the Invocations and Deserts of thy Saints, vouchsafe to bless and sanctify this Water that vppon whom soeuer itt bee cast, hee may receiue health both of body and soule. Amen.

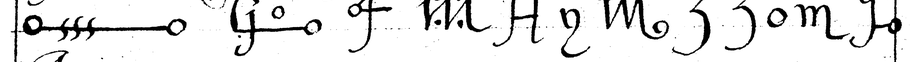
Here followeth of Ysope. Cap:11:

The Water being ready make a Sprinckle of Vervyn, Valerian Fennel, Sage, Marjerum and Basyl, and lett all bee putt on a hasell wand, and knew that in the Day of ☿ in the Morning in the increase of the Moone itt must bee cutt att one cutt with the above named Knife and in that hower Lett the hearbes bee gathered wch being made cause 3 Masses to bee said over them, wch done, say the Ghospell of St John over them. Afterward vppon the hasyll wand wherewth thou didst make thy Sprinckle write these Caracters following wth the Needle aforesaid.



Here followeth of Fyer and Lighte. Cap.12

Thy Light to worke by must bee made vppon ☿ and his hower, Thy Candle must bee made in this sorte. Take silken thread made and spunn of a virgin, whereof make the weeke, and with that make a Candle of Wax wch came out of a new hyue wch is called Virgin Waxe. Lett the Candle contein halfe a pound of Waxe and write vppon itt with the Needle aforesaid these Caracters following.



Afterwards say these Psalmes following. Benedicite omnia opera; Benedic anima mea Dominum, Laudate Dnum omnes gentes. Te Deum laudamus. And this wch followeth.

O Lord God giue mee vertue that only I may trust in thee. In the name of the Father, the Sonn and the holy Ghoste Amen.

I exorcise thee Waxe by him which speaketh and itt is done that thou driue all terror from vs Amen. Which done sprinckle itt with water ③ perfume itt and light itt and say over itt I exorcise thee Fier In the name of the Father, the Sonn and the holy Ghost, and by the first name of our Lord God On and by the second word, when hee sayd. Let there bee made Light by this Name. You, Adonay Salua Gla, Manemente that thou light the Spirits which will appeare here. Amen.

Then take a Lanthorne wherein this Candle must bee putt and write about itt these Names following. Tetragramaton, Sabaoth, Adonay Tetel, Lademas And light the Candle and putt itt in itt and read by the Light thereof.

Here followeth of Penn & Inke. Cap:13.

Take a Gandard alive and pull out a Fether out of the Wing and say. Arbon, Narbon, Nason, Tamaray, Lyonar, Armynar, Bludamar driue out of this quill all Deceipt that Truth only may abide in itt. Then make a Penn thereof with the consecrated Knife, and perfume itt, and then lay itt vpp as is aforesaid.

Of Inke Cap: 13.

Take a Box or howse in whith you must putt your Liquo and about the same Vessell write with the Needle this following. Toth Teth, Eth, Vau, Anosbias, Ja, Ja, Ja, Anereneton, Anabona, Sabaoth then putt into it now Inke and say as followith.

I exorcise thee Inke by the name of Anaton and by the power Stimulaton, and by his name that can dor all things that thou bee my helper in this my worke.

Of the Bloud of a Batt, how you must worke by itt. Cap: 14.

Take a live Batt and exorcise him after this sorte. Camac, Lamath, Omac, Cachac Marbac, Glyac, Jamachar Valmath. Jadjure thee Batt by the Father, the Sonne, and the holy ghoste, and by all the wordes that are spoken of him that thou serue vs. O Thou Angell Adonay, Eloyt, and thou Angell Adonel bee you my aide and help that I may accomplish my desire. Afterwards take a Needle and prick him vnder the right wing and take his bloud and say.

O Allmighty Adonay, Araton, Ossul, Heloy, Heloe, Helion, Essercon, Sadon, Deus, Deus infinitus, Jhesus Christus. bee my helper that this bloud may have power in this my doings.

Here followeth of Virgin paper or Parchment called Membrana Cap: 15.

Take a peece of Parchment of the Breast or the Navell of any Beasts skinn which is called Membrana. Lett itt bee consecrated after this fashion. But first smoake itt with your perfumes and in smoaking itt say. Domine Deus noster, Domine exaudi, Deus meus respice, Domine quis habitabit. Quam dilecti. Afterwards say this conjuration following twice.

Malec, Jydomos Theochitas. O God Allmighty Father wch madest all things with thy greate wisdome which didst cause Abraham to bee thy first elect persone whose seede thou multipliedst as the Starrs, which didst appeare to Moyses in the middest of the bush like a flame fier and revealedst thy holy name vnto him which is Eyphy, and Esser, Asserephe, which gavest to Solomon above all other Creatures. I humbly beseeche thy Majesty that through thy vertue and power this may bee consecrated as itt ought to bee, by thee, O Allmighty Adonay whose Kingdome lasteth for ever. Amen.

Afterwards sprinckle itt with water and reade 3 Masses to bee said over itt.

How you must worke with Waxe. Cap: 16:

In many Artes, Waxe, and Earth are vsed whereof Images are made. If you must vse waxe, see that itt bee virgin Waxe, and that itt be not corrupt. Virgin waxe is made of Bees whith never conceaved. And itt is sould att the Apothecaries, when thou wilt worke with itt say over itt.

I will exorcise Adonyon, Meryon, 29 Asmetali, Cosimas Alionis, Concimas, Oriados, Almay, Caphay, Equant, vernant Othios Lyonides, Trophylidos. Bee you present to help mee for you I call vppon in my worke which I begine by you and shall bee ended through you. This done, say this Psalme following.

Dne non est exaltatum. Dne quis habitabit? Dne exaudi, Dne Deus noster, Quam dilecta, Exurgat Deus, Deus Deorum, Deus in Nomine tuo, Deus judicium, Ecce quam bonum. In exitu Israel, In convertendo, Deus Deus meus, Deus meus respice, Beati quorum, Miserere mei Deus, De profundis, Domine probasti. After this reade 3 Masses to bee said over this waxe, then smoake itt with the perfumes saying. I conjure and warne thee Waxe by the Allmighty father which madest all things of nothing that thou by thy holy name givest strength vnto this Waxe that itt may bee sanctified, wch livest and raignest world without end. Amen.

Here followeth a Needle wherewith thou must worke. Cap: 17.m

Itt is needfull in some Experiment to have a Needle or such like Wherefore thou shalt cause a Needle to bee made of Style or Iron in the day and hower of ♃ which shall not bee finished untill the next day and hower of ♀ which finished take itt in some privy place and say over itt. I conjure thee Needle by the Father, the Sonn and the holy Ghost, and by all Conjurations which can bee made, And by all vertue of Stones, hearbs, and words and by him which in the last day shall come to judge the quick and the dead and all the world by Cier that thou through the same Creator receive vertue and strength, and that I may allwaies use thy ayde and help whensoever I will. Afterwards say these Psalmes over itt. Domine quid multiplicasti, Dne Deus meus in Te speravi. Confitebor tibi Dne in toto corde meo. In Dno confido, Conserva me Dne Diligam Te, Cæli enarrant, Dns regit me, Expectans expectavi, Quemadmodum desiderat, Deus repulisti nos. Which being said Cause to bee said 3 Masses over itt to bee said, and perfume itt and sprinckle itt with the exorcized Water, and then lay itt vpp, say vppon itt as followeth.

Baruchata, Lamec, Dalmone, Madaldac, Gedodia, Marco Badalna, Geoderia, Conolaria, Mararya, Geordia, Lalia, Migia Amolsiam, Bonefariam, Amedain, Camedon, Cedorion Oubyon, Myson, Artion, Efraton, Geon, Gesson, Besso, Agla, Gly Aglatha, Aglathot, Agladian, Merionis, Most gentle and good Angells, bee you keepers of this Instrument that itt may help mee and that I may bring all things to passe.

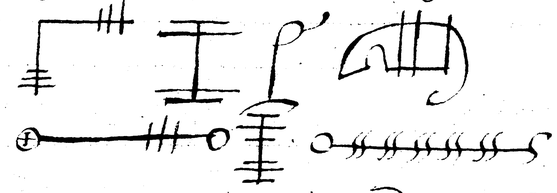
Here followeth of Odours and Perfumes how they ought to bee made. Cap: 18

In the workes of this Arte divers Odours are required. Odours are made with Franckincense, Incense, with the wood of Aloes with Myrrh or any other thing that have a sweete smell, vppon wth before they come to the Fier you must say.

O God which art the God of Abraham, the God of Isaac, and the God of Jacob blesse I beseech thee these things here present that their strength and power may bee amplified and driue from vs all Phantasies through Jhesus Christ our Lord Amen.

Here followeth the Chapter wherein is declared what Cloath you must vse to putt in your things necessary for your Experiment. Cap. 19:

When all things bee consecrated and thou hast occasion to worke. Take a cleane linnen cloath or rather of Silke. In this cloth write these Chrers which followe with the aforesaid Penn and Inke.



And write these Names following. Adonay, Anostias Anerenetō Agla, Athanatos, Agios, Amor Ananator, Anilis, Theodomos Agne, Jeton, Cedron, Lamec, Cefol, faras, cos, Tetragramaton, Then sprinckle itt and perfume itt, Which done Lett these Psalmes bee said over itt. Dne, Deus noster, Te, decet hymnus Deus, Benedicite omnia opera. Laudate Dnum de Cælis. Ecce quam bonū. After this Lett 9 Masses bee said over itt, and therein putt all thy Instruments.

Of the worke of Images. Cap: 20.

Lett none mervaile att this Chapter, for in itt briefly is contained all the Knowledge of this Booke. Itt is impossible to bring any Experim to passe except All the Chapters of this booke bee joyned together.

Wherefore Lett them dilligently peruse this present Booke. &c.

Of the howers to worke in Cap: 21:

Whosoever desireth to know any Experiment and bring itt to passe hee ought to consider the howres and the daies meete for that purpose. Chuse thee therefore the day of ☿ in the Increase of the Moone, and cause all thy Instruments to bee wrought and made in that same day And soe likewise the next day of ☿ untill all bee prepared requisite for your Arte. Then all things being in readines, worke againe the due howers, and then begiun to worke when thou wilt.

When all things needfull are prepared and laid vpp in the Cloath aboue said. Make 9 Masses bee said over itt which being done thou maiest safely worke without feare. Neither shalt thou need to observe any Solempnity after in thy Experiments. But looke when thou hast finished thy worke that thou lay vpp all things in thy Cloath aforesaid.

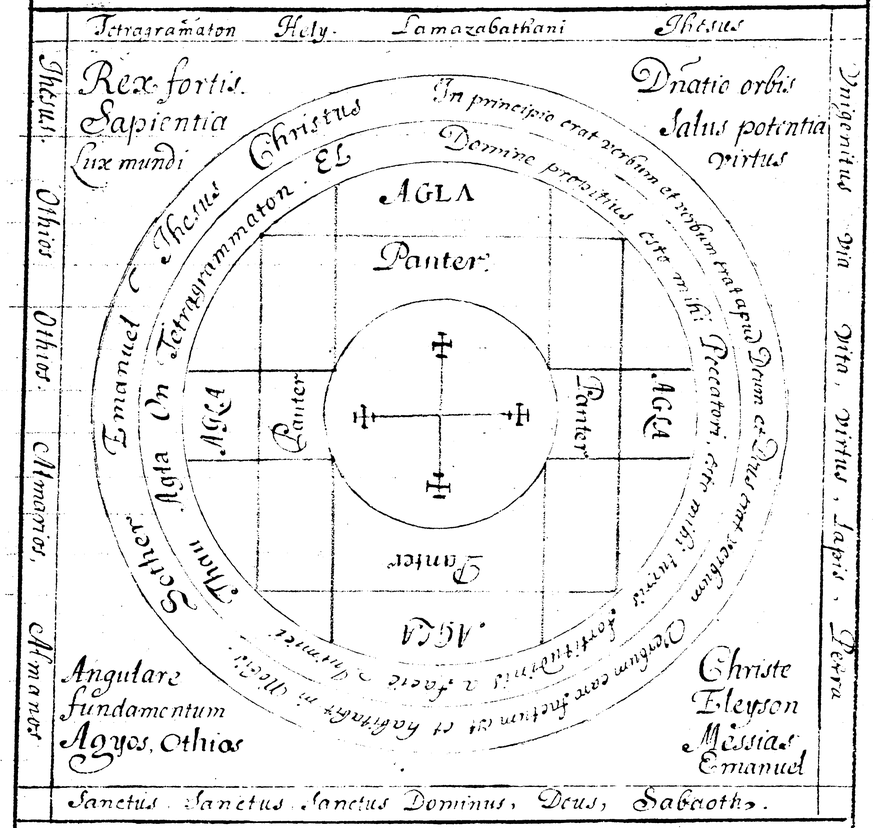
Here followeth of the Colours of the Planetts. Cap: 22.

Of Saturne. black and is made of the haires of a goate buried Of ♃ is greene and is made of a Noble greene. Of ♂ is of Vermilion or of Saffron. Of ♀ is of Azure or of any colour like to violett. Of ☉ is of Saffron or of greene. Of ☿ is of the yolkes of Eggs. Of ☽ is of White lead.

The manner and way how to make the Pentacle shall bee shewed on the others side next following.

Here followeth the manner how to make the Pentacle.

Caput vltimum est præcipuum. §.



(Baconis ars experimentalis)

TEAC

Here endeth the Booke of SOLOMON the wise, called the KEY of KNOWLEDGE.

A worthy Specimen of the great Catastrophe that hangs over the world, Revealed by the Holy Ghost, and set forth in a very short and true Narration

To the devout and faithfull Reader, the Author wisheth all Safety, Peace & Comfort in Xt Jesus. Amen.

When I was enjoyned by Almighty God, to ~~[illegible]~~ [illegible] those things ~~to publick view~~ which ~~[illegible]~~ [illegible] out of his great bounty and abundant grace had communicated to me; I thought it my duty (seeing the Mysteries of the most high ~~[illegible]~~ are great, and his Endearments heavenly & marvellous) to have a speciall Care, lest through my default or negligence, the same ~~[illegible]~~ should be offered to the handling or view of Proud, Gnoedulous, Ungratefull, Envious, Unchast and Malignant Persons. But nevertheless to them that are Worthy, ~~[illegible]~~ [illegible], Devout, humble, modest, sincere men, famous for their Xtian Charity, and to those, to whom the Words of life and divine Truth ~~[illegible]~~ [illegible] or may be a comfort; and sometimes (out of the singular Providence and Command of God) to some others of another stamp: To those I say, to shew these things by the Ey, to commemorate ym ~~[illegible]~~ briefly, and deliver the short Abbreviature to be diligently considered, and that moved written or ~~[illegible]~~ ~~[illegible]~~ in our own hand writing, authentique and the first Copy: to do this: We have expressly ~~[illegible]~~ found out of the very first beginning of our Calling and Function, both consistent with this our gift, and do know, it will be acceptable to ye Divine Majesty. In the mean ~~[illegible]~~ while ye until ye Time appointed shall come

a great part of those things, which most [illegible], most manifestly, most fully and powerfully, we have received from God and in secret (as it were under a seal of predestinated silence) shall be published and made known to the world, to his honour, Praise and Glory, who is God, the Son of God, and King of Kings, and who shall be the most Righteous Judge of Lord the Quick and the Dead.

1 But if any Man shall endeavour to take from us by force or cunning, or strive either ~~[illegible]~~ hereafter to snatch out of our hands, these so good and so Precious Monuments: Or if any one shall not blush out of a rash and proud Censure to Condemn these Missorys (wholly unknown unto him) Or if any one shall dare to affirm, that we are most subtle Impostours, and therefore that these things are forged by us, and that we for that Reason are to be thought Pernicious Citizens in a Xtian Commonwealth.

4 Or if any one through his own great suspition would perswade others, that we are Bards, too Credulous or mad, drawn or driven into Errour by any crafty Evill Genius, yt had been sporting with us for many years. Or if any one as it were out of the divine Scriptures shall go about to alledge, yt in this Age and State

of the World all Revelation is at an End, and that nothing is now
Revealed from above, and yt it is not given to men truly to Prophesie:
To all those and Everyone of them, and to many Others (Whosoever
they bee) Our like Adversaries; this Late Revelation Would have
bee from above, falls out so grossly, and contradicts so strongly
and so powerfully resists and opposes as well their Councells and Sta
tagems as their Actions, Endeavours, & Institutions: That when and
wherefore this last Action shall be publickly Recalled: And rectified
Moreover his last Action shall be publickly Recalled: And rectified
yours &c. Dat. 10th an Inarticulate Declaration, yt Innocentius is the Truth
the Wisdom, & the power of God. And then shall all the Devout
the Zealous Sons of the Catholick Church confess that the
Heavenly and excellent entray
Spirit of our Redeemer & Comforter & with infinit overflowing
into
marrow of their Loves, now like mere strangers & Enemies of Christ's Seal
mood &c
& most sincere, most sweet and the greatest Comfort, to
plentifully pour the spirit of Prayer. For wherefore I my dear and
truly Christian, & Learned Brethren for ye holy Charity, our
Brethren
Catholick, unique (in Gods good Time) be enriched with the
Riches & Treasures of this Glorious Age, and may be crowned & blessed with
very great Comfort, And besides that, in those our Times so
dangerous
very great Combat, And besides that, in those our Times so
dangerous
Heresies, & Apostacies, a Reading, and an accurate, serious and
diligent
Heresies, & Apostacies, a Reading, and an accurate, serious and
diligent
Recollected & Enlightned Consideration, may be very Useful & Advantagious
to the Glory of God, & the Salvation of many Souls, I doe (as I am
by my particular Duty bound) Humbly offer to your Holiness
Wisdom, & Piety, this Discourse of the Revelations, which
God hath been pleased to make to me, & to many others, of
which you have been pleased to receive some publick Copys, & particular Advices
as occasion & time served from time to time, & which I am
now faithfully to write down, for the various Contents of the
Confessions & Depositions of Mr.

But however I have written chiefly those particular Causes
or Reasons as I was able to get of those manifest Reasons
of his Holiness Action in that Demand to receive the Nuncio
into the most secret Secrets & Consultations of Councils, & more
to be done, & still much Labour to be undertaken
of new Faults & Imperfections of the Times more & more to be
Revelations in Italy as well as to the great Affairs Countries.

Anno 1684 From the Time, when the most Reverend L. Ld. Apostolick Embassador
ye Ignatius of Nonsett [illegible] from his most Gracious
Majesty Caesar [illegible] and [illegible]
[illegible]

and our Spiritual Actions, or the Revelations made by us, Things 23
opi. You even then Judgments & Censures were abundantly passed on us
being absent, neither heard nor known. And because out of many other
written Testimonies, there is yet left me the fragment of an Epistle
which was sent from Prague to Polony an year before, I thought it
necessary here to design that same fragment of an Epistle, before the
you Letter for Letter, and after that, briefly to speak of those other things
which are chiefly necessary.

The most Reverend Ld Barbastadow, Bishop of into
within this few days, intended to go home, hath an earnest desire, before
his Departure to see H.M.P. as likewise with Resolution, Declaration of the
Bulhohick Kings in the cause of Valtorius, who also is sadly to be gone homeward
agreat mind
to speak with the same before. Auriliomede
N. Apost. there were Diverse Discourses & Stories spread concerning
and various opinions & Censures past upon him. Amongst which it was
blamed, because not looking after those, who have
and power of discerning, he had made no scruple to
favour of his own accord (through some Magick Characters & Seals
their own form of words) contrary to the Confession of the Church that
apparition of blessed Spirits (which you may be sure
contrary
else) for strange that
enchanted by Magick arts to obedience. But Good Spirits was not meet to be
to be raised by this means: And the appearation of good Angels
happens only to those that live as it were
as to those things, or should thereby evade any danger of his soul, had by advice
kept from this man, and would not admit the same
Bulkad sent him back to Rurtzio. This also was taken Notice of in Germany
seeing he had a wife & consequently was now with the Cares of this life
& worldly affairs; it could scarce be possible now to come into any Way
in the Company of good Angels, which never use to appear to any but such
holy ones
Hermits. Those Critical Conjectures and many stories
mentioned and observed
as by other Persons that were with him
Heresies
that
what follows D.D. mentioned in the first Relations to the Pope Recorded &
N. seeing now by no means
at length it came to a Banquett

For they think y^t a Beginning of Treaty could better have ben taken with the Emperour from ~~another~~ some other Business. But I am of that mind that they had rather have our Philosophers Stone then see Visions of Angells. Which things yet I thought good to be thoroughly weighed by Y.M.D. that the aforesaid D.D. at his coming may be forewarned concerning these things. For, as the Proverb is, Darts foreseen do not strike so home: Since especially it is way certain that these things ~~are about~~ would come to ~~[illegible]~~, the Bravado of ye Apothecary by the Testimony of D.D. They furthermore affirm with one consent that the same man was hired instead of a Doctor or Physick. Kurtzio then in [illegible] in the Hall, for the summ of 40 Thousand sterling: so that so much way stored to him [illegible] for it. Concerning which when I am asked (which is often) I can neither prove nor confute it. For I know nothing of him. And moreover a Spanish Orator, very [illegible] enquired of me, whom he would come hither. Kurtzio being aware of [illegible], gave him his Character, That he was a man excellent in the knowledge & science of many things. Furthermore both his wife & the whole family do well. Nor do they doubting of his return make any question but that he is gone into Hungary. They would send none of the Letters which they had, because they every day expect his return. &c.

Yet let this ~~[illegible]~~ suffice for that Letter.

1585 Jany. Then [illegible] came back from Polonia* to Prague after 2 years, he who had wrote this Epistle, was with me, and when I ask him about ~~that~~ the Letter, he did not only confirm ye Contents of it, but related also many other things which were heard and entertained in the mean time, by those who were [illegible] they affirmed) [illegible] of such a one. [illegible] was very much troubled in minde that so great men should be so voluntarily blind, so absurdly erroneous, so unworthily [illegible] so manifest, [illegible], most [illegible] gift of [illegible] God. But perceiving [illegible] were not good Catholicks, [illegible]

*Tommy Cap: [illegible] Romish [illegible]

In April following, we were sent [illegible] to Stephen King of Poland [illegible] these things which were [illegible]. And [illegible] we [illegible]. And again being warned from God to us & [illegible]. Afterwards we returned to Prague, to wit, in ~~[illegible]~~ July 88. After a few [illegible] a certain great man, who in ye Name of the most Reverend Ar. Nuncio [illegible] he should go to his most [illegible] petitions, [illegible] Reverend ~~Protectors~~ Fatherhood: he said that he would [illegible]

Friendship & Acquaintance with me, and that he had so long & so much heard of our Praises, that he had a great desire to have & enjoy some good ~~[illegible]~~ conference with me.

Many times after, for the space of 8 Months, that same Great Magnificent man did inculcate to me the same Petition of that most Reverend Ld N. Apost. But I as often answered him that it was not out of any proud haughtiness of mind, that I deferred & procrastinated my address to him, or out of any suspicion of any danger might incurr to me from that so Reverend a Person. (Although y^t same Great man knew what ill Magnificd news was related to me, how that forces were made ready against me, and snares laid for me by that Reverend Person) I added moreover I know of very great Controversies of more hold betwixt our Princes by Reason of which, unless I had the generall consent of all ~~our Prin-ces~~ of them, my going would not be faultless ~~[illegible]~~, or at least free from a suspicion of being faulty. For these and such other like weighty Causes, I told him I deferred, but did not yet utterly deny to go to him.

At length after ye 20th day of March last, that same most Reverend D. G. Malasp. so eagerly, so urgently, and as it were with an Apostolick Command, more gentle [illegible] somewhat more [illegible] words being here and there intermixt, so vehemently urged the sign of his Petition, by the same Magnificus, his perpetuall Orator in this business, and again after 4 Years by Francis Puccius (and that he had been acquainted with us a few days before, at one of our own domesticks) Professing that he indeed had rather come to us at our house, then trouble us to come to him; but that he was so hindred ~~[illegible]~~ with business that fell out in his sudden departure, that he did heartily [illegible] to ~~have~~ prevail with us that we would vouchsafe to ~~grant~~ do him this ~~[illegible]~~ kindness. Then after many [illegible] betwixt E.K. and I concerning this so ~~humanity~~, [illegible] so large, so urgent, so constant Petition (so now neither [illegible] we should go [illegible] complaint against our inhumanity unless now at length we should go) we at last concluded on the Wednesday Night before Palm-sunday last, after this manner: To wit, that on the next morning (y^t is Thursday) ~~about~~

1586 Mar. 27. about 7 a Clock we would visit his most Reverend Fatherhood, & about 6 a Clock in ye morning, one before Fr. P. who might signifie to his most Reverend Fatherhood our intent. Which when his most Reverend Lordship had heard by Fr. P. at the hour above written; he presently took Care that his own Chariot should be made ready and sent to us.

That we might at last know w^t he had to do w^t us, lest he should think us proud, inhumane, unskilfull or fearfull

Which charol of his not us making towards him in another: But however
we wont not into it. Where we was now come into the Presence of
the Embassador
Nuncius himself, we found the Legate of the most Illustrious Duke
of Florence, coming back from him. But he courteously saluting us, and
giving us the hand, brought us into his Bed-Chamber: Where, four Chairs
being placed he sat down, & sat me by him. & by me
Salisbury
then he unto
Those few Words.

" Who is unprofitable in how great trouble and danger of the present state of
" Religion is now much every day thoughts increaseth: Insomuch more
" than Religion were not sufficiently confirmed by Y^r Promise, I should be at a stand whether
" not my doubt confirmed by Y^r Promise. I should be at a stand whether
" Religion is not wholly blotted out & extinguished. And it is come to that pass, if
" as long as the Catholick Church is in no Corporation, or Union of this Ring
" of Earth there be, both the Bishop of Rome cannot be thought whose ye
" it is to be counted that no Remedy or Counsell can be thought upon
" please to put to your hand in this Case, whereby is both more safety
" than now I could mention of the Catholick Church's wasted & desolations
" illumination & confusion, from the Seed Regent of the Romish See. But after
" whose diligent inquisition was made concerning them it was found that neither
" to all those Confessions here above recited, but publick. That those Reforma-
" tions are contrived to see. His own Realm, and Cæsars sacred Majesty used
" & Union of Christian Religion: Which how little they have helped, the iniquity
" most manifest, every where appeareth, & the Malignant host of Rebellion
" (as if they were) stirred up Dignities for the Lady sufficiently declared.
" You under the harvest of Soldiers & Seminaries is not so fruitfull as
" might be hoped. Therefore if you, My Masters, to whom, by the singular favour
" of Angels present & future, and God himself novus is Mysteries, have received
" say your self in can think of any Remedy for this our common Evill, I entreat
" you, if you would by over it to me, and truly I will hearken to it with all
" willingness and attention

Hitherto the most Rev^d & V. Racing ended his speech, did ought it desirous to
hear somethings from us: & first something to him to this purpose.
If it have indeed pleased Y^r Holiness to call so solitariness that it
offended great Violence: it forced to betake her self to solitariness that it
have it in our Power to give any Counsell or profitable as Y^r Holiness any Rem-
edy grievous & great Evills, although it it hurtfull we, & the whole Sea
have impressions, the instruction. and Sentences immediately from
God himself. Jesus Commands, whether with the Angels, we have many times

obeyed you, seeing we have not as yet received any express charge from
Y^r or admonition from Angels concerning the Cause now proposed to me:
And seeing (otherwise) it is not our Bishops, nor Synod to my Authority or
Gift: I rather think fit to hold my tongue then give my private opinion
in a matter of so great Moment. for we confess of many many Secret
great Mysteries & Counsells are revealed to us by Y^r, the most faithful Envoy
fourth part of which all the wit of men, could not find out, in so many ages
Those for: Yet Y^r governs us & as it were with a Cords of silence so Heavenly
& hath tempered us with such an equability of alternate Joy, that we are
neither rash in crabbing out wch is revealed to us, nor passed up in a Sleep Joy
Knowledge of so great Mysteries; yea for the most part we lead a monastery
life, and most unwillingly shew such manifest tokens of our incomparable
inward Joy. Wherefore If Almighty Y^r shall hereafter be pleased to give us
any counsell, or bestow it us any holy, whereby we to overcome these so great dif-
ficulties, We shall most ready to signifie it to them, to whom Y^r Counsells or
assistance is to be communicated. And indeed although some months ago, I had
more leisure then I now have to see your Right Reverend
Paternity: Yet never before had I the prompt & resolute mind to see you as
I had this day.
And so having finished a few other circumstances of my duty, and making a solemn
& protestation
protestation of my fidelity towards our Lady, & most invincible Queen of England
I made an end of speaking.
His most Reverend Fatherhood replied, & how was very well satisfied with my
speech, and that he was glad that we at last were pleased to come to him, & have
such great conference with him. Which words for some such like window he used
Spoke: E. K. Cooper modestly Candidly, gravely & eloquently, but somewhat more
publickly to unfold his opinion.
When there is sought a Counsell or a Remedy, how Reformations may be brought into
the whole Church: This indeed seems to me to be very good & necessary. That they
Who are Pastours set over ye Christian flock, should both in faith & works excell
all others. But it is manifest y^t those are defective of ye true faith, since they
are so empty of good works. Their Life is so odious to ye People & destructive
to their own Examples, y^t by their own ill Living in ye Church of God, they make
& promote ye utter Ruines. Then they are also to blame Churches by themself
Elaborate Long & frequent sermons. And for this Reason due & faith & [illegible]
Authority is not given to the Clergy: To these people think it as Cowl full for y^e
as for those to give good words, and live ill, and are Infected & Because they
consider y^t this is every where continually done by their Pastours Chiefs & Masters.

And both ye Prelates & ye People are so notoriously bad, yt in this Age
~~strong~~ lively faith & Charity scarce find ye Church of God their Adversary.
We found Religion there, and can be amongst us? We Time Worship of God
Let therefore, the Doctors, Pastors & Prelates amend ye Labor. Let them
both in Word & Life teach & live Christ. For by this means, very suddenly, unless
I am mistaken, there will follow a great & conspicuous Reformation of
Christian Religion: (Which being ye most Rev^d & W^ll replyed: Those things
indeed are very well spoken by you, and do rightly consist wth Christian and
Apostolick discipline. I thank you. But I will visit you at yor owne house, where
I hope we may more largely discourse concerning those things. And so we
rose from our Chairs: and it length having discharged the necessary Ceremonies
of our Civility & Humanity for our parts, we took our Leaves, & returned home.
Words not those courteous & modest Speeches? Were not they full of Gravity,
Charity & Humility & Modesty? By which he did piously & prudently
he might surely have made a more ready way to perform greater Services, to ye
Church Catholick, had I say there been nothing of deceit in him. But ye
those things are true wch ye Secretary of a great King, a few days ago) did not only
affirm, but solemnly swear ~~he had~~ from ye Mouth of ye same Nuncius Apostolic
Apr. 15. 26. Geo. ye 2d. Geo. 2d. Che being ye last y^t he conferred wth ye same Nun: Apost: before his departure) Yt is
most evident yt he did not only give yt Answer to my friend & his Oration, but yt
there also wore then lay Poison of Asps under his Lips, and yt a most inhumane
Tyrannie in his heart was provided. Eyes certain Divine Providence. Even then
when he used such familiar & kind words. For yt Secretary swore yt he was so
furiously wont at ye Short Oration of Edward Roly concerning faith and good
works, above mentioned, yt had it not been for some respects, he would have
caused ye s^d Edward to have been thrown out at ye Windows. If these things be
true wch ye Secretary, who also would be esteemed a Catholick, swore to our Trusty
Puccius, W^t can we hope for from any ye rabble of ye Nuncius Apost. Or such like men? if it
were a Custom by any Decree of ye Catholick Church, or by any right or custom of
ye Kingdom of Bohemia, or by any Example of holy Roman Priests, to be so tyrannous
against strangers, Forreigners, & ye Commons of ye Strangers by reason of diff
course so friendly and kind brought & as it were forc'd upon us?
W^t would they do (if they were not sended) if we were guilty of any fault, would
it never go ill with us, who strive to inflict us with so grievous a death or Rather
to find out so barbarous a kind of manslaughter of us, who are truly Catholick
and live as it were Monks of Gods, who innovate nothing in ye Church of God either
by our Words or Writings, of which No Crime in ye world can be objected upon us.
But Contrary, we onely pacified ye Ocalean, wch hath since touched him to ye Quick.

And besides ye same most Reverend C^d is said to have added (Wilson
the same Secretary) on our ~~behalf~~ Comes. Yt shall never, shall
We soever either hear any one else hath said or decreed to do against us
That Almighty God maker of Heaven & Earth, who is our God our Master &
our Leader, ye same God ~~will~~ our Protector & Redeemer, in our Innocence
we hitherto, we have, and hereafter shall exhibit both to him & our
most Holy Mother ye Church, wth all faithfull & sincere Obedience and
Reverence. That We have so learnt ye Christ ~~and~~ that
eternally proceeding from ye ~~Father~~ ye Son ~~and~~ ye Holy Ghost doth supply
so teacheth & so hath taught us, ~~who~~ and ~~is~~ hath assisted us with his most ~~powerfull~~ free
Testimony. Of wch History, we have already ye Chronicles & special
causes, & Occasions principally to be took Notice of ~~Wherefore~~ which
we have already mentioned it one, and ~~that~~ because it is
evident from ye Consideration of ye Time & Event, yt it may as well
manifest as follows) Whether & other, seem to contain within ye Letters
ye whole fundamentall Occasion of ye Revolution. For which & Intervening
Causes, we shall now subjoyne, follow, in ye first day of our saluting
(ye most Reverend Person) and through ye various Forms, which he used
in threatening us at ye Departure. W^ch to mention as briefly as can be
I think will be enough to a Wise & Pious Reader

Ye Wednesday & Friday last before Easter. On ye 2nd & fourth Day of the last past instant April (when Ed. Roly by a strict fast for some days, & an inbent Devotion of mind had made himself ready to ease his conscience of ye burden of sins, wherewith it was oppress, and to wash away yt filth wch was contracted on his Soul) he betook himself to a certain Jesuit Priest, Professor & Reader of Divinity, and one of ye was indowed wth ye Gift of examining ye Confessions of Penitents in Sacrament; That by his clear Confession, humble Contrition, & wth sober Satisfaction imposed by ye Priest, & interceded by himself; he might enjoy a safe Sacrament of Repentance. And yt so afterwards (according to ye right of ye Catholick Church, he might be made Partaker of ye great Mistery & heavenly Table. But for ye Priest all unexpected. But After yt E. R. had brought forth all those things, & had told them to ye Priest, wch he had decreed to bring forth: The Priest strictly questioned him about this thing, & yt with diligence necessary for me to mention, nor would be pleasant for you to hear. The Priest he went farther, and did much strive to make E. R. confess himself guilty of some very great Crimes, which hitherto he had concealed. E. R. denied any such thing, and denies it again: and plainly demonstrated, yt ye Priest (ye last year, he had largely, accurately, sincerely, & fully laid open yt Crimes and great Misdemeanors of his forepast life; to whether certain Jesuits of Oratory. And yt then indeed he was cleansed & absolved from

and for ever ~~to be~~ exempted from ye Pardon of ye Church & ye most just Punishment (otherwise) to be inflicted on him: And ye Wound, infection, or Danger may had been in him in his Conscience (he having diligently weighed all ye circumstances of his case) he did now seriously, sincerely and carefully confess it to his Present Spiritual Father. W^ch needs many Words? It came at length to this: He objected to E K as a Friend or Brother in wickedness, that we had profest, as well to ye aforesaid Nuns Angels, as to others, amongst whom, even ye Curate of Evesham

* The most famous Cabalist of ye Romanists

Converses

Converses Diocese of Spain; that we have often ~~Communed~~ with Good Angels

* Cabala

ye Cabala: that it knew, applied ye Principles, & often received many Revelations from ye Angels & that

E K, yt we have & still have great Consolation from divine & Angelick Revelations. But he considered, if it was neither probable nor likely, yt we had any Business with Good Angels; but yt ye Devil often transformed himself into an Angell of Light, and yt hence happily we might be deceived. E K replied, that it was plain too us by many solid Arguments & those out of ye Sacred Scriptures yt we have, had & have to do with true Angels of Light & Truth: ~~&~~ omitting many other of his Arguments, I have ~~time~~ thought fit to mention this one. By the Authority of ye Holy Gh. Every Spirit yt confesseth Jesus X^t to have come in ye Flesh, is from God: And every Spirit yt informs or teaches us, do confess yt Jesus X^t came in ye Flesh. Therefore, All the Spirits, yt inform or teach us are from God. That ye other Proposition is true, we are ready, solemnly to swear & affirm till our Death: and this very large Volumes of Revelations shall testifie. Therefore, They are not Angels of Darkness: Nor is ye Judgment of Father Solis, or ye Inquisition at any time probably to ground it. Consider. At ye mention of St Thomas, ye Priest quickly took Exception to it, saying yt we would be pragmatic to give up our Journies out of our own hands to be examined & judged, by ye most Reverend Apostle: Nuns, the Doctor of ye Gentiles, and himself, the 3^d man. Replied E K. Since by you neither can judge of, nor it becomes you to pronounce sentence of such Revelations. For since all your Authority is only in ye Church militant, and ye Revelations are not made by any member of ye Church militant, but by those that are shining and holy Lights in ye Church triumphant; They therefore do not come within your reach. For St Paul authorized us of 1 Corinth. Chapt. 14 to which we shall submit our Judgment. Said E K to him: Indeed it may be, yt ye Apostles may well judge Angells. Said E K to him: Indeed it may be, yt ye Apostles may well judge Angells. Said E K to him: Indeed it may be, yt ye Devills are assisting X^t when he judges, shall pass here sentence also, yt ye Devills are and hereafter shall be justly condemned by us. But I neither think you good Father, an Apostle X^t—both either yt, are any Assistes, or any Apostles like ourselves: now was ye Judgment mentioned in ye place by Paul. Besides may with Angells stand between ye Judgment, not good Angels: But our Angels sick Sauvagnet was also invited, neither was he pressed to be present to your Journies Tarascon Marseilles Aix &c. by your Father to your parliament Provence Nostradamus Nazareth &c. by your Father rebuttle pleadings & Warrant of St Paul.

1 Cor. Cap. 4

But we who are Subject to ye Ecclesiastical Authority, neither teach, nor write, neither believe, nor ever will believe any Doctrine contrary or repugnant to ye Catholick, Apostolick, or Orthodox Religion: But all those things we receive, very much tend to ye Praise, Honour, & glory of God. They always exhort us, you, and us daily, to an amendment of our lives, and to practice Daily peace & Charity towards our Neighbours. It is true, indeed, that they contain very many wonderfull Mysteries & Secrets, which are revealed only to us, and not to others. Our documents are private, and Informations in ye School of Heaven. And we are very Cautious to make mention of ye, unless warrant by ye command or warranted by divine prescriptions. Besides those books said E K are not in my hands, but are kept in ye safety of a Doctor of Divinity my friend. Hee hearing yt, by a cunning fraud & Stratagem strove to corrupt & pervert as it were those Books out of my hands. E K professed his impiety, and resolutely refused to follow out so wicked advice. At length, E K ~~was so fervent~~ zeal was so fervent ~~Zeal of mind~~ yt he proposed to ye priest this way of Agreement, and this Equity of ye Truth. Let your Fathership & I (shall die) go into some convenient and secret Place, and there let each of us offer our own Prayers, call upon God Almighty, Maker of heaven and Earth: humbly and ardently beseeching him yt his holy Angells who are our Counsellours so good, and from yt Fire from heaven might confirm and Testify your Fidelity: but yt if, they are bad & Angels of Darkness, Fire from heaven might instantly consume and take me out of ye face of ye Earth. He refused to try this Option, as Cowardish: he would not, he said, attempt yt. At length ye Curate Father having hereto himself to go other ways, asked us, How we lived & since we had no Maintenance from England. To whom he answered, greatly hated, & most severely charged E K by Vertue of his Pastoral Authority, yt he would discover ye Truth of this Question to him. E K answered, Although I well know yt this pertains not to ye office & of ye Fidelity Vst, because I would obey your Fathership as ye Minister of Almighty God and because, in ye Name you to singularly & earnestly required & entreated from me; Behold. By Going to & fro, & by praising every thing truly & Sufficiently hitherto we are sustained for ye Food & Cloathing, by ye goodness of God. Using sharpness words afterwards being past, exhorted this Father & E K. as well concerning this answer of E K as other things, past on ye Wednesday afternoon this next on Good Friday following; They gave each of ye one to another enough to do. Finally ye Priest would by no means assent yt benefit of Absolution on E K. But, saith he, ye Reason of ye Revelations is to be examined by ye ordinary Authority than mine, nor can I prescribe my Office to others on your ye Remission of ye Sins.

Nevertheless, s^d E.K. you may cleanse me from the filth of those sins
wch I have piously, devoutly, and humbly confest to you: But he would not
so much as obtain y^t favour. E.K. therefore perceived it was Time for him
to be gone. How Irreligiously (y^t I may not say worse yet) E.K was then
dealt w^th, ye Catholick Church in its good Time shall truly Judge. And
how necessary it was, y^t those things wch E.K. twice at his return from ye Priest
told me (to wit, some of those things only, wch did not belong to his Sacramentall
Confession, but yet were undecently and very unlawfully asked and spoken of
by ye Priest) should be written down so briefly & truly, a more diligent consi-
deration of ye ensuing History will demonstrate: All good men surely in those
our days, ~~and~~ & y^m y^t are truly Catholick, will be sorry y^t so great a scandall was raised
in ye Catholick Church, in these most deplorable times of X^tian Religion; and y^t too
by one, from whom ye fruit of true Pure[illegible] & ye greatest Charity (to wit, Remis-
sion of sins & Peace of Conscience) ought to have proceeded. True X^tians will
be sorry y^t Vinegar & gall was drank, [illegible] when there was expected
ye Oyl of Gladness through y^e [illegible] of ye Lamb, who taketh away ye sins of
ye world. Very many devout men & Peacemakers will be sorry y^t ye Society
[illegible] ye latter part of y^e [illegible]
have at length and especially in almost [illegible] Now [illegible]
[illegible] ~~[illegible]~~ [illegible] terrible
[illegible] will be sorry y^t a Christian
[illegible] to Dis[illegible]. The [illegible] will be sorry y^t [illegible], but by
wounded [illegible] of [illegible]
[illegible] would not
[illegible] of so many new wounds
Luc: x. [illegible]
[illegible] members of his inward
man, y^t are most [illegible]
[illegible] as it were spiritually
[illegible] to have spoken,
[illegible] Revelation [illegible]. A very brief
[illegible] so great [illegible] of ye Divine [illegible] I shall thank you, O pious
Explication of y^e [illegible] wth help
[illegible] After y^e [illegible]
y^e [illegible] ye Divine Revelation [illegible]
[illegible] Dissensions, Triall Experiments, & Cavills, of wch it
[illegible] ye Weakness of Confes-
is not necessary yet [illegible] at dinner wth a Friend of
[illegible] On Tuesday in Easter week E.K. sitting at dinner wth a Friend of
his a Citizen of Prague, was [illegible] by a spirituall Voice, to rise, and pre-
sently betake himself to ye his [illegible] having his Friend [illegible]
at whose Table [illegible] companion & future Witness, & finding for
2 other [illegible] Bishops [illegible] quietly, and truly, to call

to mind all those things wch were moved, strove about, and confer'd between
him & his spirituall Father, y^t ye certain summe, and some of the same
words wch both spake (if it be possible), might be [redacted] ~~laid~~ given to those
Witnesses. Lest at any time [redacted] there should be false rumours spread
concerning them, or erroneous Relations or conjectures past upon them.
*At last it was agreed upon by ye consent of both Persons that as far,
as might bee ye Truth of those words should bee attested.
Presently laying the meat out of there hands, dinner being but half done,
E.K. rose from Table, without saying any thing, and with him his friend, to y^e
admiration of all who were present. They go out of the house; & make
towards the Jesuits Colledge. As they went along, a spirituall Voice warns
E.K. telling him (~~[illegible]~~ unless you take care) Ossa & Puccius will deceive you, and frustrate
all your endeavours. Presently therefore E.K. told all those things to his
Friend. When they were now come to ye Colledge, and E.K. had enquired
of the Porter, concerning some Fathers, as also his spirituall Father the Jesuite,
whether they were in the Colledge, the Porter said they was. But lo, When E.K.
and his Friend, a little way of, ~~[illegible]~~ farther ~~and the other man his Friend~~, had just entred ye Colledge,
Ossa & Pucci meet him; Who curiously enquired of him the cause of his coming.
I have, saith he, some business wth some Fathers here, amongst wch ye Father my
Confessionor. They desired nothing less y^n then y^t E.K should then go to y^m
(For so afterwards, ye night following, Fr. Pucci openly confessed) Wherefore
suddenly they used their utmost art & industry to prevent his address. For they
pretended y^t they would take Care, & Ossa said he would send his man, to find
out ye Fathers, and bring them to his * (w^ch * he had inhabited for
some days,) But in ye mean time they desired E.K y^t together with them
in their School he would hear a Elegant & compleat Oration of a certain
student. E.K remembring his spirituall admonition, both took notice of
their cunning, & almost despaired of finding out or coming to those
Fathers, wch he desired. But when the declamation was ended: E.K
enquired strictly concerning ye those Fathers; and it was told him they
were not at home, nor could they be found. How much E.K. was then troubled ~~them~~ it can scarce be exprest
was ~~E.K.~~, y^t he had not performed ye divine command, nor made use of
the forewarned admonition, and y^t one of our Domesticks y^t was
not altogether ignorant of our Mistories & affairs should so much
favour our enemies, y^t he should not be ashamed to frustrate our
so holy & so honest Endeavours. That grief afterwards & an im-
moderate zeal of performing ye duty enjoyned him did so enflame
E.K. y^t after supper (the same Tuesday night) Fr. Pucci speaking of a
wished for & acceptable event wch had y^t day happened to him, to wit,
that

that E.K. had not seen those Fathers, wch he look'd for, because (he
(said) he perceived by the countenance of E.K., yt he came angry
& discontented in mind, & yt therefore other greater troubles were
likely to ensue: Wch words being spoken by Fr. Pucci: E.K. was very
angry; Because Fr. Pucci rejoyc'd at yt, for which E.K. was most
troubled; Because he said yt E.K. came angry & disquieted, to seek
those Jesuites; Because he would be so bold as to hinder those
Endeavours, wch were injoyned from God, Because yt Fr. Pucci did tri:
:umph to Ossa his friend yt he had so well overcome by his deceit
cunning & fraud ye past diligence and industry of E.K. though
it was never so great: But chiefly because yt Opportunity was lost,
by wch he could sufficiently have prov'd ye product of yt Confessionary
Action ye memory of the same words being yet fresh in his memory)
Because the father Confessour himself had said before, yt this cause
of the Revelations was to be examin'd by a greater Authority
And behold E.K. being driven on by the most sharp pricks of so great
an indignation, was enflam'd as it were wch the fury of so vehement
a zeal, because Fr. P. did in a manner doubt, yt his last Des:
:tinies did as it were hang over his head. And yet when E.K. in this
his most vehement zeal, had consider'd, yt all these things (as Pucci
himself confest) did proceed from yt critical errour of F.P., yt out
of ye very countenance of E.K. in a matter of so great moment
he presum'd not only to interpose his so rash judgment, but also from
this by his actions as much as in him lay to hinder ye will of God; This
being consider'd made him run out to call, yt his friend, who might
be an infallible, & at this present hour, a very necessary witness
as well of his whole intent, as ye aforeshown caution & ye full event
thereof, to a most just condemnation of yt so bold, rash & curious
Action & judgment of Pucci. In ye middle of the night, yt his faithfull
friend and witness neither forewarn'd nor suborn'd, being call'd
out of his bed, presently ran to him. It was permitted me publickly
to examine that witness, all others being in the mean time quiet
attentive & obedient. He then witnessed yt E.K. was both very
quiet at Dinner, & had come ye day with him to the Colledge or
house of Jesuites, to promote quiet, truth, and peace, and yt there
met them Ossa & Fr. Pucci, & that they had did by divers means
strive to frustrate the design of Ed: Kelly, as it was also
presignified by ye spirituall Voice to E.K., wch he had declar'd
to him

to him as they came along: These things being unfolded, when 29.
E.K. saw yt his honest purpose, enjoyn'd him from above, &
undergone by him wch a quiet mind, & yt those other things, which
yt witness had mention'd, did appear to us by sufficient testimony, he
was much more quiet in mind then before. After yt faithfull witness
was gone, Fr. Pucci perceiv'd yt he was deceiv'd in his Physiognomicall
judgment, & yt he had moreover hindred Pds command & Precept. Wherefore
he was much grieved, & added; Had you but warn'd me, yt you received
a speciall command from God, in this yr business, I truly would not have
hindred it: Now therefore said he (bending his knees & holding up his
hands to ye Assembly) I am here ready to suffer wt punishment you will
inflict on me. Immediatly a spirituall voice nigh the head of E.K. told him
saying, Pardon him. Presently E.K. spoke these words: I pardon thee. And a
little while after, we all betook our selves to our beds. For it was now
past midnight. Those three Occasions (wch we have spoke of) of the following Revelation
being unfolded & made manifest to us, I will now subjoyn those other
things wch may declare the very method, in wch those causes, were to long
after made conspicuous by a certain effect of the Revelation.
On Wednesday, to wit, ye next day, in ye morning at eight a Clock, ye Spi:
:rituall Voice spake to E.K. & forbad us 3 ye use of all things yt had
life, yt whole day (Injoyning us a light fast) and commanded us, yt on ye
next day being Thursday, at eight a Clock in the morning we
should go to our accustomed place, there to understand ye will
of the Lord. We therefore fasted, as was prescribed, & did wth great
& cheerfull hope expect ye divine visitation.
1586 Apr. 19 But, on Thursday the 10th of yt instant Aprill, in the morning
about 8 a Clock we came to ye accustom'd place, to wit, yt my
Oratourie which was in the top of the Tower, as being an handsom &
Commodious room. Where I (being as it were ye Speaker to God of all wch
we had to say) on bended knees said, In ye Name of the father,
son, & holy Ghost, Amen. (signing my self, after my manner, wth
the sign of the Cross, to wit, from my forehead to my Navell, and
from the left shoulder to the right, ye 2 lines being made by my right hand strecht out: In ye upper end of the first of
these, I pronounc'd the name of the father, & when I touch't as
it were ye place of my navell, I pronounc'd ye name of the Son, and

and when I drew ye middle line yt goes over cross, I pronounced the name of the holy Ghost; & when I said Amen, I touch'd or prest ye point of ye division of ye 2 ~~Termine's~~ extreme's, or as it were ye Centre of ye Cross: Many causes being conceived within me of this my imagination. Afterwards I clearly & distinctly repeated ye Cds prayer, Our father &c. Afterwards I spoke those words; O Almighty, everlasting, true & only God Send down thy light, and thy truth, yt they may guide & bring us to the holy mount Sion, & to thy heavenly tabernacles, there to praise & glorifie thee for ever & ever, Amen.

And afterwards I silently repeated ye 67th Psalm: God have mercy upon us & bless us &c. I repeated it thrice.

And a little while after, we 3 all sitting viz. I being prepar'd to write, & E. Kelly on the other side at ye same Table (wch was new & very clean) & Fr. Puccius upon a Bench by ye wall of the closett. A voice came from on high, as it were wch a kind of a spirituall Eccho of a sound, hard by the face of E.K. Wch seem'd to have ye Center of its pronunciation not far (about a foot space) from ye face of E.K. and thence to have reacht ye ears of ye same E.K. in words really English (That ye energie & proper signification of ym might much more punctually appear to our Judgments. All and every one of wch, I have wth the greatest fidelity I could, & no small industry, so explain'd in the following context of ye Latin speech, yt not in ye least point of yt wch is declared to us in a double sense, can any difference be discern'd in my Latin version by any one yt is skilfull of both tongues.

Now therefore let us attend to ye words of ye holy Ghost wch are ~~capable~~ full of ye greatest Comfort.

The Voice. Behold, Behold, lift up ye selves & consider &c.

As you have it in ye ensuing History

The Voice. Behold, Behold, lift up ye selves & consider: after this manner he speaks, who is ye Comforter, & whose Candle is always for a delight to his people;

Ye Sons of Sion. Who hath cloathed wth joy ye sons of Sion & their Vestments: and hath gather'd together Nations, under ye compass & consolation of my wings; who ~~are~~ prepared against ye seat of darkness; who cannot be overcome by those who have gone astray; Who shall die & not live; Who shall linger in grief of wch there shall be no end. Behold, I am ye garment of Nature, & yt Mother, wch produceth ye fruits as well of heaven as earth. And behold, Sion wch lives in me

Syon. & I in Syon, is torn a pieces: Her robes are rent asunder by the hands of disobedient Sonns: And her beauty is laid wast; And her judgments (Laws) are stifled through ye multitude & Number of ungodly men. But heark, heark, Ô ye Nations and people of ye Earth. Ô ye sons of sin, & Fathers of darkness, &c, I am not a Widow: Because my Bridegroom doth now make ready to come again: and the fame of his coming his spread abroad, even into ye hearts of all people, & ——— it hath gone through ye hearts of both you & ye Sons. Where then can the Gods of ye Earth protect & conceal you from the indignation to come? Where can you be welcome whilst Heaven looks grim upon you. Where can you be safe, who are shut up & brought to the ~~Tribunall~~ Judgment seat? You really in your own Consciences, & ye manifold Injuries wherewith ye have polluted the light of the Sanctuary & of the holy Ghost, who proceeds from eternities; I lament over you, because ye Ld is armed agt you & gone out into yo Cities.

And, Lo, all manners of evill shall come upon you from the North, & such as are reserved for a time, shall lead away ye Wives & Sonns, & shall be supprest by bondage even to the last day. I lament over you & groan by reason of ye destruction; For so did he take Care who sits & judges all flesh

O ye Hypocrites & painted Sepulchres! O ye eloquent & deluding thieves! Co, Co, Pride shall be taken from your shoulders, ye yᵉ nakedness may be discovered. And yᵉ Temples wᶜʰ you have erected to yᵉ Ghosts, shall be thrown down, yᵉ utterly demolish'd: That ~~it may satisfie~~ yᵉ souls wᶜʰ cry out for vengeance, may be satisfied, for the Bloud wᶜʰ they have spilt through you, & yᵉ yᵉ Beast may perish by yᵉ reason of the multitude of its heads.

O ye wicked generation, who more regard your Politick Negotiations, then yᵉ Safety of your own Souls, Who promote your worldly Interest, & contemn him yᵉ made you; Who fervently love your abominations, & as entirely hate God your Creatour & Redeemer.

5 How hath Satan seduced you, yᵉ you dare sit in judgement against him, who hath brought under subjection all Creatures Turn your Eyes upwards to yᵉ Stars; & say to yᵉ people: Co, I understand, & its Letter is yᵉ end of yᵉ word, which signifies yᵉ prescience of God, in yᵉ obedience of yᵉ Creatures, in yᵉ prepared fulness of Time. Ye are ignorant, ye cannot read. Ye subject yᵉ Spirit of God, to yᵉ weakness of your Understanding, & do not consider yᵉ power & glory of yᵉ Spirit, who is yᵉ Life of all things, & from whom your Authority is derived.

But, O ye yᵉ are faithfull & yᵉ Sons of peace; Ye that (like obedient Sons) do serve your Everlasting Father; To day learn of me

1 The promise of God, in yᵉ Originall of faith, is made from heaven, as it were from yᵉ place & habitation of him, who sends forth yᵉ abundant beams of his Truth

2 The Love of God, after he had gathered his people together, opened forth his hands out of heaven: And to those yᵉ were in captivity, were freed; But the proud was cast down in yᵉ imagination of their own hearts

3 When yᵉ People began to neglect yᵉ favour granted them from heaven, & to attribute more to the weakness of their own Government, then to his power, who had exalted yᵐ Behold, There was given yᵐ a King like unto them, who (because he was yᵉ first fruits of their palpable ignorance & incredible pride) perished before yᵐ, as it were yᵉ praeludium of their own Destruction.

Because, behold yᵉ people of Israel were dispers'd for their disobedience! The Kings, who succeeded, were potent & wise, such indeed as fear'd God But

4 they who were foolish, & scorn'd yᵉ knowledge, yᵉ was sent from above, did ignorantly (forgetting his strength & magnitude, who had brought them out) give themselves over to weakness, And so in yᵉ abundance of their Idolatry, were destroy'd

At what Time Jesus (who is called Christ) yᵉ Son of God, ~~who is~~ God & man (by whose Spirit yᵉ are now comforted) was to be conceived of the accomplish't Virgin, through yᵉ power of the holy Ghost (who is yᵉ Spirit of your present consolation) yᵉ books of yᵉ Law & yᵉ Mouths of yᵉ

5 prophets were scaled in yᵉ Embassage sent from heaven.

When yᵉ Angels, brought yᵉ Gospel of peace & consolation upon yᵉ face of yᵉ Earth, they brought it not into Jerusalem, nor into yᵉ Temple, nor into yᵉ holy of holy's, but into yᵉ field, amongst poor shepherds.

When Christ was to be born (of her, yᵉ was yᵉ chosen Vessel) he was not brought into yᵉ Temple, nor magnifyed

-nified by ye Scribes & Phariseis, But by ye Spi-
-rit of God, by ye Spirit wch Dwell within him, he
was brought into a little City, That ye words
wch were spoken of before might be revealed in him.
When they who, before God, were judged wise men,
followed ye apparition of ye Star, & directed their
journey accordingly; Behold, In Jerusalem, they
were in a manner mocked in their hopes; their
light was taken from y^m. But assoon as they
had left Jerusalem, they quickly regained
their Comfort, & were conducted to ye very place
where they found him, by whom they were to be saved.
The Saviour of ye world (on whom if we are all
safe, & exalted in ye honour of ye Election) imme-
diately, was subject to ye Government of ye World, &
ye perversity of Darkness.
Wherefore did he not betake himself to ye Temple?
Why did he not take care, y^t it should be manifested
by a multitude of signs & wonders, y^t he was y^e
very Messias, whom, they kept, should come?
Because he is ye God of Wisdom, & came to fulfill
ye will of his Father, which relyes not upon humane
Traditions, but his eternall Divinity. But however,
so at last ye same God returned & declared his Au-
thority, in ye Temple, in Jerusalem, by throwing
out ye sons of iniquity, from ye sight of his Father,
& out of ye house, wch was made holy unto him,
by his Servant David.
Thus altogether, doth God proceed with you,
whom he hath sworn to magnifie in ye honour
of his right hand, & in ye convenient seat of his power.

* Marc. 11.

Now he y^t coming again into ye world, That he may
chastise it, for its many abominations, & that he
may comfort y^m who live, & acquiesce in him.
But such were they, who were chastised, such as were
become Scribes & Phariseis, Hypocrites, & sons
of all abominations: Who were a scandal to that
Truth, wch was delivered by ye Apostles, & were certain
Authors of iniquity to all people. These therefore
are y^m y^t shall be punished & receive no Comfort,
because they have drunk of ye Cup of fullfomica-
tion & abomination.
And therefore, they shall not be admitted to be Judges
(because they) themselves shall be condemn'd) nor to
sit in judgment, because they are not to be justified.
For they have sold for money, ye Spirit of truth, which
ye Apostles (their Predecessours) taught them not to
do. The Instruments of Sanctity (by wch ye people
ought to have bin sanctified) they themselves have polluted.
And so, They have dispersed ye seeds of their Father
to come amongst all ye Sons of ye Earth, so y^t their
seed is cursed. And therefore, The God of Heaven &
Earth appears to you: To you, who are Shepherds, to place
out of ye polluted City: To you, who seek ye Star, & y^e
visitation of him, who is to come: To you, who have
escaped out of ye hands of Herod: But return ye to ye Tem-
ple, with the rod & power of God; And cast out those, who
justifie themselves; That ye powerfull hand of God, may
be great amongst you. But, The fulness of Time is
not as yet. Wherefore, as Christ kept himself in secret to
ye Virgin Mary, (whom they object against you) was content w^t

The fulness of Time is not as yet, i.e. it is not a proper season when he should be made manifest.

her ford, & desired not ye Judgment of them, ye were of ye Temple, but only ye use of their Ceremonies, So do ye rest your selves content.

Because, in this, wch ye receive, ye are Subject to him, who lives. But, as ye are of ye Number of ym, who receive ye Consolation, ye are subject to ye holy Ghost, for this reason, because ye may be purified, comforted, or exalted by ye Sacraments which are by him instituted. Therefore, as ye are of the Church, submit your selves to ye Church. And as ye are of them & those who receive ye Comfort from above, Submit your selves to him, who instructs you: Who is ye Spirit of ye same Church, but in a greater abundance of Love: Who is ye holy Ghost, proceeding from ye Father & ye Son; who were from ye beginning, & before all beginnings: Whose Name, ye it be glorified in you, & amongst you, see ye.

Δ — Glory be to ye Father, & to ye Son & to ye holy Ghost. As it was in ye beginning, is now, & ever shall be, world without end, Amen.

The Voice. Read these things, & I will again visit you

Δ — I did read ye Premises in ye presence of these two * Edward Keley, & Francis Pucci. Out of which we were filled with great Consolation, & as it were, corroborated.

A little after, ye Voice began again to be heard.

The Voice — Behold, The Lord answers for you. The Lord makes reply to those things ye are alleadg'd ag you, by saying
" O ye Hypocrites, ye say, Judge or Declare to us, or
" Devise if ye can, some method for ye restauration of ye
" Church, & ye multitude, which is now afflicted, & which
" after ye death of N. such a man, will be in great danger
" of perishing. If ye cannot perform this, the Doctrine, wch ye receive is not of ye holy Ghost, is not from any good Spirit.

One Scope of ye Doctrine proposd to us by God.

I say unto you, This Doctrine is taught, & ye Spirit of God is Descended, to restore & set in order ye people & flock of God. Who cannot be restored, unless ye be first extirpated. Therefore, ye shall be extirpated & rooted out: And ye Church of God shall be purg'd, That he may descend, & dwell in it. If any amongst you hath a Spirit, which pleaseth you, & serveth your humours, he is thought to have ye Spirit of God. But ye are all made Gods, & potent Giants; & are full of ye Spirit of your Father, ye Devill. Whosoever therefore strives to please you, shall be partaker of ye same Spirit, in which at length, ye shall be confounded, who shall also be confounded with you. From this, ye shall understand, yt ye Spirit of God here teaches things agt you: Because he doth not teach a Doctrine, wch is suitable to your Affections, but wch is necessary for your amendment. All whoredom's & abominations are multiplied by you. Ye are indeed Priests by Name, but ye execute not ye Office of a Priest. Ye reside upon ye holy hill, but ye have defiled ye same, & have suffered your own corruptions to overcome & overwhelm, ye herbs & fruits of ye place, wch were prepared for ym, ye are subject to your Authority's, And for this Cause, ye shall be thrown down. And ye great Wind, sent from Gods shall purge ye holy place, ye fruit may abundantly increase, And ye there also ye Waters may be cleansed for ye comfort of all Nations.

I will not therefore rely upon your Judgments: Nor will I acknowledge you to be Judges. But I will preach unto you repentance, ye ye may be freed from ye vengeance prepar'd for you by reason of your Iniquities. He ye hath ears to hear, let him hear. He ye will be esteemed wise, Let him turn neither to ye right hand nor to ye left; neither to him ye is call'd Catholique, nor him ye is nam'd Heretique (for so are ye call'd). But let him turn to ye God of heaven & earth, & to his Son Jesus Christ, who hath gave the

Spirit

spirit of his abundant & manifold Graces, to those, who
live in ye purity of Nature, & in ye works of Grace
Behold, The Whore shall be justified; But ye Hypo-
-crite shall be cast down & trodden under feet. For
where Truth is not namid, there it is; & where it is
most Namd, there it is Hidden. Happy is he, who
understands. Happy is he, who neither turns to Judah, nor
yet to Israel, But to ye Sanctuary of ye Lord, through
his Son Jesus Christ, & through ye Peace of him who
is ye Comforter.
Because, Oh, Iniquity prevails, & all flesh is called into Ques-
-tion before ye Tribunall. Whosoever therefore is upon
ye Top of ye House, let him not come down; Neither &
him y^t Lieth in ye same Bed with his Brother, rise
from his Brother. Because ye Sword of wrath &
indignation, is taken up by him, who justifieth, all
y^em y^t trust in him, against y^m of his own hous-
-hold, as if it were ye rod of Correction; And
against ye impiety of Pride & Sin; as if it were y^e
Cart Vengeance of Sin & impiety. Blessed is he
who lives & likewise, & fears God, learns from,
his Creatures & ye Testimony of truth, & his not
full of humane imagination & to Death everlasting
Amen.

Δ — God grant us that Blessing. Amen.

The Voice. I return.

Δ — I read over this second Act (as it were) in ye presence of my Friend
E.K. & T.P. and as soon as I had done reading, the voice began again
to rattle in ye ears of y^e^s Edward. in these following words:

Voice — Again, s^th ye Lord, Who is he y^t protects you? Or, who is he that
instructs you? Is it not ye Spirit of truth? If therefore ye Spirit
of truth cover you, & your nakedness, Why do ye discover your-
selves, and cast from you ye Garments of Obedience & Patience
which are necessary for your Vocation.
If you are learned and your learning be from above, why are not
your works also heavenly.

BRITISH MUSEUM

Behold, ye are full of anger & malice: Ye are led by a perverse zeal,
and left to and fro, by an unquiet Spirit. None of these things are
from above. Ye yet, ye are subject to ye Tyranny of ye flesh & carnall
Imagination. Fie upon you. Ye deserve to be scourged and punished for
your Errours. For ye are a scandal to him to y^t teaches you, & to all
Peace, whereof he hath made you Partakers. Wherefore put off, and cast
away from you yo flesh, with its lusts; and fill your selves with ye Spirit
of universall Obedience, & humility; loving and embracing one another
even as he, who loves you all. Be ye fervent in zeal; in the abundance of
hope, and in bringing forth the fruit of universall Obedience. For y^e
zeal, which is not founded upon Obedience, is odious, even in ye sight of
ye Lord, who is a Zealous God. Let him be instructed, y^t wants know-
-ledge, and impart understanding to ye Ignorant. For ignorance, where-
-with there is charity, is better then knowledge, with anger and perverish-
-ness. He y^t works, let him work according to ye will of him, y^t sent him
But let him not act according to his own will, and say, This is the will
of my Lord. For he that tells that, which is good, expects to my glory:
which glory is exalted in ye Spirit of Patience, by his means, who my
grieved for your sorrows. Ye are mistaken, both one and ye other: One
in the curiosity, the other in the Chrdness of your zeal. If any one
hereafter be curious, let him be curious, let him be curious in that
which is committed to him: But let him not like another means Of-
-fice into his hand. For whosoever touches ye Ark of ye Lord without com-
2 Reg. cap 6 mand, is (before ye Lord) thought guilty of Presumption.
If any one be carried along by any zeal, let him shew it in ye fruit of
Obedience, doing all things (in ye sight of ye Lord) which is an Ornament of
Peace, and of him y^t is enabled.
And since ye have but one God, be ye all of one mind.
For ye are three, and not two: & your vocation, is all one, But your offices
are diverse.

Ez. — 1. Let him therefore y^t sees, Prophesie, when ye Time shall come, & let him sic-
Apoc. 14 -kle ye harvest, & ye gatherers of ye harvest.

Δ — 2. He y^t is mark, & admire, & admire, & admire ye words of ye most High God, let him publish
their strength, in ye fulness and abundance of Time, through his power
and might who hath exalted him.

T.P. — 3. He y^t is called, to be a Preacher, let him abound in good work, that he
may be famous in ye sight of his Auditory, and may be magnified in him
who hath sent him.
He therefore y^t neglects his vocation may be cast out, and his office taken up
by another. For him y^t does ye will of him y^t teacheth him, (which is ye will
of him, y^t created all things), shall be given grace in Abundance

Be ye therefore full of peace, & ye fruits of Repentance, and Love one another after ye same manner, as he, who embraces you all in Love. For where ye Love [illegible] is wanting, there ye Spirit of God is nott. For he fills all things wch ye fulness of his charity, Which is meritorious, Naturall, & necessary to mankind & without which, No one is happy.

Consider all these things more attentively, Then recollect yourselves, For ye have received Comfort

At 2 a Clock, after your recreation, I will visit you again.

Δ — To our Almighty Creatour, Redeemer, & Comforter, be all praise, honour, and glory, Amen.

Apr. 10. In ye afternoon, ye same day, Thursday, after Dinner at ye Time appointed, the voice was sounded in ye ears of E. K. saying

Voice — Come.

Δ — Presently we made hast to go to our Oratory, ye place, where we were us'd to see ye Divine Visitation, Where, after a little prayer out of ye Psalms we expected ye voice of ye Lord.

Voice — Hearken.

Δ — For some minutes, there was Silence; after, these words.

Voice. He ye rises against his Neighbour, on purpose to rob him of those goods, which he hath got by his Labour, & honest means, whether as a Thief, or as an injurious Usurper, of that which is not his own, sins against ye Light of Nature, which is ye Law of God: against ye Law of Justice, which is ye Law of his Commandment: against ye law of ye Gospell of ye Son of God, which is ye Law of ye Lord: And for this his Sin, He ought to be corrected with ye rod of Justice. But he that riseth against his Neighbour (who hath received a Command and comfort from high) & hath resolved to deprive him of ye benefits of grace, he is guilty of damnation, & deserves hell-fire.

For whosoever resists the Lord Jesus, or his Spiritt, is accursed, unless he repent.

Now, therefore hearken unto mee, and understand to day, what I am about to say to you, That your Enemies may perceive, that they fight against him who hath created, & redeemed them, & by whom they are fed. Listen therefore, and give ear to my Voice

I, have brought you out, from a curs't nation, puf't up wch Pride, which is an Innovatrix, and resists ye Law, & ordinance of ye holy Church, Wch is ye Ordinance of Jesus Christ, True God, and man, The Son of God, To whom might, & ye sword of power is given by his Father, over ye multitude of heaven, & over all flesh, and all Creatures.

By miracles, & by a powerfull hand, have I brought you forth. I have made manifest to you, ye Bread of knowledge, & understanding, & since I am ye Spiritt of Wisdom, I have instructed you in the knowledge of Christ, which is the knowing of all things.

I have taught you a remedy, against ye perversity of Sin, and have revealed unto you things hid, even from ye Church. For as I am eternall, so also is my power Eternall. But neither to one man, nor at one time, nor in one age, nor to one people, or generation, do I pour forth the manifold, & unsearchable depth of my infinite wisdom.

Therefore they that liv'd in ye light of Nature, received a Law from Nature, as from ye finger of God.

But they that liv'd under ye yoke of ye Law, through ye Law came to know Sin. They lastly, ye liv'd and still do live under ye Gospell, receive ye Spiritt of God; But not all after ye same manner. For all Souls are not endued with power alike. Nor do all places receive ye like blessing.

According therefore to ye necessity of ye Time, when ye ask't Stones, I gave you bread: and when ye followed the imaginations of your own hearts (which are after ye flesh) I opened your eyes, ye you might see your palpable Errours, & that you might tread in his Steps who hath paid ye price of your Redemption.

Now then, when I consider, ye I have brought you forth to be as it were Schollers, in ye School of heaven, & your Education, It concerns me, to defend & protect you, by my invincible wisdom, & power, that I may overthrow ye vain imaginations of men, in ye abundance of their high, & abominable Pride

Therefore rise, lay before mee, the books which thou hast, & every thing, wch thou hast received from mee, and then shalt thou understand, what I am about to say to thee; And how, in ye twinkling of an eye, I will pluck out ye eyes of thy Adversaries, even when they think, they see best.

Δ — I rose. Then I came down, & fetcht all ye Monuments, & Volumes (which for 4 years continually had bin dictated to us, by God, & his holy Angels, and wrote by mee) and some things elce. I brought them [illegible] long white box, almost 3 foot long, 1 foot, & $\frac{4}{4}$ of a foot wide, and $\frac{3}{4}$ of a foot high. But I brought not ye holy Table, which was called ye Table of ye Covenant

Voice. Gather together thy books, those wch are standing books from ye first to the last, & that also, which you have now in your hands, all but what was done to day, & lay them here before mee.

Δ — Wt shall I do, O Ed, wch to days Action?

Voice — Cut it out of ye Book.

Δ — And what shall I do, with ye holy Table?

Voice — Do, what you are injoyn'd.

Δ — The books, or rather ye volumes, which were in Folio, and bound up or sown together handsomly, in Number 27, I laid by themselves, and

afterwards, when I had time to day Action, put to ye 27th Volume, wch I had in my hand, and so There were all 28 (7 & 4, 4 times 7) and did contain (as it were in an History) all things which were revealed and demonstrated to us, by ye faithfull Angels of God, & God himself from ye first Era of our Junct^n^. And in one of these Volumes, there were 48 particular Books, very most part mysterious, and (as God himself is witness) of greater Value, then all things in ye world are worth. For in those were contained ye admirable power, & wisdom of God, which we, at Gods good time, ought to use to his honour, and glory. There was another Volume of these 28, which was subservient to those 48 particular Books, the title of which was, The Angelick Key's. This whole Volume was written in ye Language of Angells, ye interpretation of which in our own English Tongue, very clear we had in another Volume of those 28. Besides ye 48 particular Books, There was one very short one, & y^t^ was called ye mistery of misteries, & ye holy of holies. For it alone contained, ye deepest mystery's of God, & ye divine Almighty Trinity, which any Creature shall ever be able to know. Of this we had not yet ye Key.

Another volume of those 28 contained ye wisdom & knowledge wherewith Enoch, (by ye Beck of God) was endued. Wherein also there was something y^t^ agreed wth ye testimony of Jude, ye Apostle concerning ye prophecy of Enoch. In some of those 48 Books besides other things of an inestimable value, were contained all sacred Books, plain & perfect, as well those y^t^ were writ before, & after X^t^ incarnation, as those 2 after written by ye Spirit of Truth.

And what other things were comprehended in ye same Book, I think it not fit before ye Time ordained by God, particularly, or indeed, in generall to open, and mention. But yet to commit to perpetuall memory something out of them 28 volumes, seem'd both fit and very necessary, and I hoped, not unpleasing to God Almighty. When therefore (as I was Bid, I had layd aside ye aforesaid Volumes, and plac'd them upon ye Table, I said, as follows.

△— Have I now, O B, fulfilled thy Commandment?

Von.— Do you, Kelly, bring the Black bag, ye Book, & ye dust, wch you hid

To ye holy Reader △— Here I think fit, according to ye Truth of ye Story, to take some Notice of E. K. and of those things, wch were committed to his Charge. Thy command of God, came to him unexpected to E. Kelly, and so unpleasing, as I might say, that his mind was overwhelm'd with great Stupidity. Yet his Spirit was truly ready to obey God, although ye flesh made some small reluctance, and he was so tormented with pain, that ye little Nerves of ye hip seem'd to be broke, and his Joynts loosned; insomuch, as he said, he never felt ye like in his life. We prayed to God that he would make

him strong in faith, ready and willing to obey. So great was his inward grief, and so fierce ye contention betwixt ye flesh, & ye Spirit, that in the very height of his sorrow, and this strife, he broke out into these words. E. K. — O Lord, I received not thy at thy hands. Which chorles him to Obedience towards God, and undoubtedly to believe, the promises of God, so bountifully made to us, and so often confirmed to us by an holy Oath. Replied E. K. I My Spirit is ready to fulfill this Commands of God, though for his sake I was just now to dye. But pardon me, & pardon God me, that my flesh betrays it his weakness by my delay. Afterwhich he on a sudden leapt out of his seat briskly, and went away, & when he come again brought along with him, the Black bag, with ye Book, & dust aforesaid in it, & laid it upon ye Table, by ye 28 Books. The bag was new, made of black Fustian (that I may exactly describe it) with new black buttons to shut it up at ye mouth like some Purses. It was so big, that I thought it might hold, a Bushell of wheat

This Book (or Volume of 2 Particular Books, of a diverse subject) and ye sacred Dust, were assigned by God, not only for us two. E. K. & my self, & for our Children, but also for other services of God, and before the Time ordained by God, were not to be converted to any use, in any way of Practise. The keeping of this great treasure, was trusted to E. K. There was that great mystery of Nature and Art, which arrogant and proud Sophistry, ye greatest part of Students, have so to little purpose sought for. Hence (had we good reason from an Argument weighty enough to judge) discern, and condemn ye pride and ignorance of ye men of this world. I do truly, and before God affirm, y^t^ that Treasure was so great, both in quantity & worth, as well relating to ye riches, as other, that all ye Riches of Christian Kings, gathered together into one heap, could not counter-vail ye tenth part of it.

Wherefore encouraged E. K. in 2023 words, and did him to call to mind ye faith of Abraham. Who, though God had promised him before y^t^ in Isaac, his seed, & generation, should be called Blessed, Yet afterwards when God commanded, if he should offer up his Son Isaac for a sacrifice, stuck not to offer for a sacrifice, even his only Son, and by promise ye Father of Blessings to his future Generation; nor did he, by comparing ye Promise & ye precept, begin to reason the thing with himself after ye manner of men, Nor think with himself y^t^ God was unconstant, or that he was about to do w^t^ agreed not to ye Light of Nature. After the like Manner, said he, we should not seemly to delay, but cheerfully, and humbly to obey ye will of God, and to lay down both ye Books, and all ye Treasure we had, Adding that since God was so constant in keeping his promises, we also should be sure of whatsoever he would do about those Books, and Treasure, should all tend to his glory, and honour, and to our great Comfort

Gen. cap. 22

Heb. cap. 11

Theodoret in Quæst. Gen. Abraham when he was to offer Isaac his only Son, both Nature & Faith, and Gen. Testament & Father at last prevailed to Faith.

And lastly to ye conviction, & disdain of our Adversaries. After this
I spoke to God.

Δ — Behold, O Lord, here I have the Black Bagg, with ye Book, and dust
in ye same Bagg. We desire to know what else thou would'st have done with
Voice — E.K. let not ye world overcome thee, Nor do thou esteem Riches, which
only please mens fancy, more then my will and Commandment. Behold
how hold it is to leave this world? And since all things are mine
I will make a New Promise — why didst thou say, Thine received it not from mee.
But I say; stir not, till you are commanded for ye place is holy. And
God to day, will make unto you a promise, which yet ye know not off.
Go, still, thou hast kept some part of ye Book, which also thou shall bring
hither, Be not froward, but shake off ye world
He y^t loves ye Creatures, more then ye Creatour, is blind, and without
Light, and for y^t cause, shall be shut out, when ye Bride-groom cometh
Whatsoever I command you this day, see y^t you do itt.
Put those Books too, y^t lay there, into ye Bagg.

Δ — E.K. put those 28 Books (or primary Volumes) into ye Black Bagg, &
closing it up wth ye Buttons, as ye manner is, shut it up close.

Voice — Now do you, Kelly, rise, & remove ye Stones from ye mouth of yon-
-dery Furnace, & put ye Bagg, in their place, & then come again.

Δ — E.K. rose out of his chair, & took ye Baked Bricks out of ye Furnace
mouth (those Bricks by wch ye heat was kept in, & cold air, & ye wind kept
out). Then he put ye Bagg into ye mouth of ye hott furnace, in ye very
same place, where ye hott Bricks aforesaid, were placed; and then he came
back to his own chair, & sat down.

Voice — Now rise, and bring what is left, but hide Nothing.

Δ — E.K went & brought some papers written in quarto (& folded up into
octavo) The writing seem'd to be very old & ye character bigger, then our
common one is. There he had cutt out of ye volumes, which was twisted w^th
him; Assoon as he had brought them, and was sett down by us, ye Lord
spake to him in this manner.

Voice — Rise, & throw y^m into ye furnace

Δ — O God, would'st thou have y^m put into ye fire, or only laid upon
ye Bagg? He is ready, O Lord, to obey thy will.

Voice — Rise, Peucius, & go wth E.K. & see y^t he throw y^m into ye very fire, and
see likewise, y^t he throws in ye Bagg & Books after y^m.
Come not back till ye fire hath quite devour'd y^m.
Am not I able to quicken ye Dead?
Therefore go E.K. and take faith along with you.

The greatest Subtilty of this whole Work was made from ye beginning of ye World

Δ — They rose, & go to ye furnace, & presently throw into ye burning fire
those quaternions of paper. And after ye courageously & willingly (haul-
-ing the Bagg into ye same fire. Then (whilst they were they burne) lifted
up my Voice to God, on my bended knees; and then with great joy,

gladness, and exaltation gave thanks to our God; I desired him y^t he
would encrease, & confirm our faith; That we should not mistrust those
large promises, which before he had made to us; and that he would make
us sure witnesses & ministers of his wisdom, power, & goodness, to his praise,
honour, & glory. They in ye mean time diligently, and mervelously tended to
ye Sacred fire, when they put into ye furnace little dry bitts of wood & chips &
shavings in a great attendance; they stirred up, opened, & made light ye heap
of Coals, with an Iron poker, wch they had, y^t ye fire might ye better kindle
& all up, and might burn, whatsoever was combustible, into dust, & ashes. Now
when they had been busie at this for a quarter of an houre E.K. heard y^e
voice speak to him

Voice — Now old Peucius go back to ye Oratory.

Peucius came to mee into ye Oratory, and on his bended knees, wch mee, made
thanks-giving to God

Assoon as Peucius was come into ye Oratory to me; E.K. standing before ye mouth
of ye furnace (as I said before) cried out wth a loud Voice, that he saw ye shape of a man Comly
upwards from ye fire walking as it were hither, & thither, in ye mid-
-dle of ye fire, But y^t his face was not seen.

He seems (E.K.) to gather in his hand something from ye very Top of y^e
flames. Now methinks plainly he gathers up ye leaves of ye Book, out of ye fire
one leaf after another.

Now methinks he hath made one whole Book.

And (after a little while) he said; Now methinks he hath ye second Book, But
where he hath put ye first, I know not.

Now methinks he hath gathered together another Book from ye Top of ye fire.

But now from ye Top of ye flames, methinks wth his fingers he makes ye Box
and dust.

He goes on still to gather leaves from ye Top of ye Fire.

Now methinks he hath got 2 more Books. But I can in no wise perceive w^t
are become of all ye rest.

Now indeed he is vanished all of a sudden, wth E.K.

When therefore, all was consumed by ye fire, wch could be consumed, And ye vision
was ended, E.K. came to us, & said; Come Peucci; see, & judge. He went, considered
on it, & came back; and affirmed to mee, that nothing was left But dust, & Stones
and a very few coals, & a few Sparkles of ye paper leaves, wch ye heat of ye fire
had forced to ye furnace side.

Voice — Now put on ye rest.

Δ — We are those rest, O Lord.

Voice — The Book; Burn what remains of ye paper, as you burnt ye former.
Keep ye other things, & do with them, as I shall teach, & instruct you before
you go away.

Δ — Would'st thou have us burn this little heap of it rolled up together &
sealed, wch by thy Command we took from Dr Peucius.

Voice — No.

Δ — This paper — (a piece of ye Book of Enoch, wch thou gavest mee,
would'st thou have ye testimony burnt too?

Voice — Burn it not.

Δ— Then I laid upon ye Table, all ye loose Papers, & leaves full of Dictates from God, which were very many, & had come out of ye long white Box. I left not one leaf yt was writt upon. E. K. & F. P. took out of my hands all those Papers, and threw ym into ye hott Furnace. And presently caught up by ye flame, they were soon consumed by ye fire. And this they signified to mee.

I said therefore with all my heart,

Δ— Let this sacrifice of our obedience, be pleasing & acceptable to thee, O Almighty, everlasting, & living God, our Protectour and Redeemer. Amen

Δ— Presently followed ye voice of God, in these very words, in our sight, received by E. K., & afterwards expressly deliver'd to mee.

Voice — Behold, I swear by myself, yt not one Letter shall perish, of all those wch are thrown into ye fire.

But, as I have power to raise to myself glory out of Nothing; So have I power to gather together all those things, wch by mee are scattered abroad.

Therefore, hereafter, when their Tyranny shall cease, Gather your selves together, & lay before mee your desire, & call upon ye Name of ye Father, through ye Mediation of his Son Jesus, and observe: As they are thrown into ye fire, So after ye same manner, ye shall receive ym again. Nor shall one Letter perish, of ye wch I have spoken.

But because, they shew, yt they have to do, wth ye Enemy of mankind, & because ye visitation, I have made to you, is to ym a stumbling block:

And ye rather because ye mysteries of heaven are not to be opened, to any but those, whom I choose out, and (by my call) separate from others:

And moreover, because they will not understand, but still be overwhelm'd by Ignorance (For No one receives ought from ye Father, without Faith; nor is any one approved, unless he be justified:)

Therefore have I destroy'd them in ye midst of their Imaginations.

So yt NOW, if they desire to Learn, let it be said to ym, as it was to ye rich man in ye Parable; They have Moses, & ye Prophets. Wt need have they of any more Learning from heaven?

They have ye testimony of ye Son of God, but they want understanding.

And therefore, I say unto them, O ye of little faith!

O ye yt sit in ye Temple of Justice, but are overwhelm'd in misery!

God hath visited you, and ye have not perceived.

Behold, he hath offered unto you but ye receiv'd nott.

He hath call'd you, but ye are ye Sons of negligence, & disobedience.

Now therefore, make an end, and be at rest.

Because, I will go out amongst them: and will overthrow them in ye heat of my indignation; I will smite ym, and they shall be scattered, yt they may know, That they have offended ye Spiritt of ye Lord, who gives to all freely, yt call upon ye Name of ye Father through ye mediation of his Son Jesus Christ

As for ye rest, ye shall not be troublesom to ym: nor shall ye any more speak against ym, but be ye troubled for them. And pray to your Father, which is in heaven, yt his mercy may be poured forth upon all Creatures.

Be ye obedient to their Authority, as to ym, yt sitt in ye seat of Justice.

Worship God in his Saints, But chiefly in his Son Jesus Christ: Worship him in all his Creatures, and praise his Name.

* The coming of ye holy Ghost, often promis'd us, at such a certain Time.

If* they afflict you, bear it patiently, and expect my coming

Be ye, lastly, full of all humility, & Obedience.

Neither cease to pour forth your prayers to him, who is ye Spiritt of understanding, that your eyes may be opened, and yt you may become heavenly, and yt you may abound in ye glory of him, who can give you grace, and life everlasting.

The wisdom, & peace of God, in his Son Jesus Christ, be upon you, defend & instruct you, in all godliness, & tranquillity of life: Amen.

Δ — Amen.

Voice — Take both those stones, out of their —— & lay ym asunder.

Hang up ye Table, at ye end of ye hall, by ye door, where ye chappell was; hang ym up, in that very place.

Δ— Tell me this, O Ld more expresly.

Voice — Hang it I bid you, upon ye bare wall, upon a wooden pegg. That it may be always a sign & memorial before your eyes.

Δ— Who is, like our God, who comforts, enlightens, protects, directs, and sets free, his humble Children. He only is wise: He only is good. Lett him therefore arise, & lett his enemies be scattered & perish before him. Because He is ye King of Kings, Lord of Lords, & Prince of glory. To whom alone bee all praise honour, & glory, now and for evermore. Amen.

The Practise how to draw the vegetable Spiritt the first mover of Nature in Vegetables; Called an Areons humor in Animalls, & mineralls it is Called a Radicall humor; This I drew out of the secrett Booke of George Ripley

Take Argall of ye Strongest wine yt may bee, wch doth grow aboute ye Sides of the wine Vessell, & drye the same in ye heate of the Sunne, & after bake it in a hott Oven wth greate Loves of bread, & then it will be tart on the tongue & on a gray color, After this pouder ye Argall small, then put the same powder into a greate body of Glasse, & then put thereon ye most Strongest Aquavite that may be made of ye most mightiest or Strongest wine, & unto every pound of the same Argall soe made in pouder put thereto a pinte of ye afore said Aquavite, & soe lett stand together in a colde place close stopped soe as no Ayre goe in nor out for ye space of 24 houres, then with the heate of Fire still up the water againe from ye Argall-earth the wch water soe distilled shall then have noe more sharpnes or heate of burning then Common water for why ye fire of ye Aquavite shall then remaine behinde wth ye Argall earth according to ye sayeing of Raymond, Absconde ignem in intimis Terræ, and Hermes saith Dispone ignem et Terram Calliditatem & Humiditatem donec convenient et ait pone ignem in igne, i: Sal cumbust in Aquavite, donec ignis in igne liquefiat: and soe when this Argall earth is congealed dry, in ye bottom of ye Glass by ye aforesaid distilling or drawing of from it, ye aforesaid Aquavite water then distill no more, but after when the said glass is cold then put thereon soe much more strong aquavite as before, & doe soe still & continue the same manner of working in all pointes like as you ding before, for ye Nomber of 15 times or more if you will unto 100 for now kindleth ye fire yt is called ignis naturæ influpus a Sole et Stella, this reiteration or proces being ended as beforesaid, doth wch ye most strongest fire distill up a fire that burneth our bodies more then fire, the wch said fire of Nature or matter is a subtle Oyle soe white as wax & it is ye Eagle our ye aquavite wch is gotten out from ye Earth & water, also it is ye Sal Armoniack Sal Almisadir also ye Sal Alkaret, being seperated altred & distilled calcined & dissolved, it is ye Meanon ye quintessence & the Key of all ye sciences, wch the which Key noe must open ye lock of Dame Philosophia & come in her Chambers whereas is treasure without end; But truly few men can catch this Heavenly bird, & therfore they vanish from this noble science as doe fooles & therein finde noe fruite, & now how you shall without any more hiding accord, & come unto every secrett yt is wrought in this blessed water send noe a token of perfect Love & I shall both write & come unto you to teach you all the whole science wch science shall be worth unto you more yn 10000 pounds a yeare for hee is not living in England yt can write or teach you such a perfect lesson how to come unto this Heavenly science & therefore never seeke you further. 1474.

Scripti ut opin. Reg. Edwardi 4. Anglie.

The property of Sir Kenelm Digby Knt
By Geo. Kelly Cr

And now ye you shall understand ye when you have distilled up ye sire in manner of a white subtile Oyle as aforesaid how ye in this aforesaid water you shall slipp thereinto ye foyle of fine ☉: 1: gold & also ye foyle of fine ☽ not into one glass but into 2 severall glasses, & a non ye 2 bodyes will dissolve into a thin Oyle without any other fire; for why ye said water is fire burning the bodyes mineralls more sorer then any Common fire will burne them, for surely it is ☉ ☿ mettalline, wch ye vegitable spiritt of wine mineralls in ye place of his generation vegetably mixes with ye substance of wine animall, for it is animated by ye Influance of the Sonn without ye wch no living thing hath Life, & soe ☉ water is of a three fould nature, grounded of three things, viz: Water, ayre, and Fire, as Raymond then wth said quos aqua nostra ex tribus naturis Compon: et est aqua mettalina quæ est Solo genere metalico generatur: 1: ex mercurio, & it is ye menstruall Resolut: of ye which Raymond speaking in this his practicall Alphabett thus de menstruo Resolubile: est vapor potentia existens in quocunque corpore metalino Commigens ex tribus: 1: ☿ ☌ ☩ fixes by nature into gold & silver, here unfixes & therefor it is called the greene Lyon, for ye green Lyon vegetable by rest is in his owne naturall place there as he was drawne from ye matter of the earth, by ye attractive vertue, & power of ye Sonn.

Therefore truly there be many a one ye speaketh of ye green Lyon that wotteth full little wt ye green Lyon doth meane, howbeit I thanke God for ye knowledge thereof, & soe doe you for why, when yo: aforesaid 2 minerall bodyes be dissolved in this noble, & pretious ☿ then are they 2 bodyes reduced, & brought back againe into theire first matter; & ye Philosophers then call that theire greene Lyon vegetable & soe when 2 bodyes are soe dissolved in ye pretious ☿ into 2 thinn Oyles in manner, & forme aforesaid, then must you circulate those 3 bodyes wth ye same menstrue or quintessence, till they come thereby into a standing Oyle, & then have you not only ☉ & ☽ potide & fitt firment for ye elixers: but also this Oyle of ☉ healeth all manner of sickness soe well leprous as also all other kindes of disseases & also doth renew Youth.

And now for ye knowledge of ye true elixer & true transmutacon to be had, you shall understand, & know ye ♀ Venus ye goddes of Love is not only ye meane to joyne ye Tinctures betweene ye ☉ ☾ viz: q: benus est medium Commigendi Tincturas inter ☉ ☾ & ye also shew ye same Venus is a body very easey to be converted to both their natures, & for ye cause shee is put into the Lesser worke hereafter, & is also called ye Alkymists body and the greene Lyon and not in ye more, & greate worke, for why, as before expressed, the greate worke is only in ☉ & ☽ wch whose nature is fixed by Circulation the quintessence into a standing Oyle of ☉ & ☽ as aforesaid having power not only to transmute ☿ ☉ & all bodyes into perfect ☉ & ☽ but

power as aforesaid to heale perfectly all manner of Diseases & sicknesse that is in man & to preserve them from all manner of corruption untill the last houre prefixed of God that noman shall escape.

Now understand and know ye ye Lesse worke is only that thing wch comes after, & sayeth only for ye science of Alchymye wch is only for ye true transmutation of mettalls to be had wch lesse worke or science of Alkymye was first found out or invented by Alkamus ye Philosopher who first inventes how to transmute every unperfect body of ye mine or metalyne bodye, & also into ☉ & ☽ Quicksilver And therefore truly in this lesser worke ye meanes of ye true transmutation is only ♀ ye wch body of ♀ is ye rude body, & is also ye Alkymists body; & because his body is soe corruptible & also being alterable, therefore she is easey to be altered & in the Philosophers worke easily altered into a neutrall now body, ye which naturall body is soe well masculine as feminine & all this is nomore to say but a corruptable body of ♀ is as well easily to be altered into ☉ as into ☽ & therefore after her putrefaction & cleansing in her owne mothers milke viz: after she is cleansed into Alchymists ☿ & mettallyne Aquavite and firmentes also wth a little of ye aforesaid two formentes of Oyles of ☉ & ☽ shee shall become thereby a perfect Elixer either white or Redde according as you desire to have.

Of the Composition or making of ye Alkeym:

℞ bel: ☿ / vol: ☉ r n: v q.c::

In Dei nomine &c ℞ ☿ ☉ — ☿: & grinde it well wth ☵ iij of your vegetable Salt expressed as before in ye Chapter of this treatice out of ye wch vegetable Salt ye vegetable ☿ is drawne by force of fire upon a marble stone until such time as they 2 thereby be both incorporated together, & ye done then put all ye water in a glass & stoppe ye glass surely, & sett it in Balneo of a meane heate & there shall ye Common ☿ therein dissolve into a white water soe white as milke & then put ye same white milke or ☿ dissolved into a bolsell of glass upon a pounds weight more of other new Common ☿ not dissolved & then sett those in Baln: & then shall all ye Common ☿ dissolve in Balneo, & turne into a milky white water as the other ☿ did before & soe you may dissolve by this manner of working, more & more Common ☿ according to ye proportion till thereby you have dissolved soemuch Common ☿ as you list into a white milkey water as aforesaid & when you have ☿ water somuch as you list then must you putrefie that white milke or ☿ soe dissolved untill such time as it is very thyn & then you must distill all the same ☿ soe dissolved & putrified in ashes, first with an easey soft or lent heate & then there will arise forth a little faint water (wch faint water cast away) then after ye with a little more stronger fire there will rise up a second, & come forth therefrom a silver rine water wch silver like water will be somewhat thick & this silver rine water will not only dissolve all bodyes, & doth putrifie, & Clense all bodyes & also doth fix all bodyes, but also then at last (after the same silveryne water) with a greate heate of fire there will arrise up a second and comforth therefrom a Redd oyle of the collor of gold, keepe this redd oyle well, for ye dissolving of the Redd ☿ & also of ye multiplying

singular Gobz not fixedly by nature; & those 2 humors drawne out of our— ☽ & out of our ☉, wch is our ☿, of the which ☿ Avicen speakes of in his Epistle when hee said to his Sonne these words following; O fili optat to habere ag minus 60: ℔ duri et uri Argenti propter eum humore— in extrahendo, of y which ☿ Gindo also saith oportet ut sit multum de Aqua et multum de olio quo tam orit multitudo tincturæ quantum et olei, viz! That much water, & much Oyle for the multitude of tincture. And here you must understand y yo: former must be altred wch y imperfect body of Dame ♀ the which body is y Goddes of Love, & also the Lady of Life & therefore to y white eliger you must melt lib: 1: of ♀ as it comes from y mine without any altering thereof, & thereto put an ℥1: of fine ☽ & soe melt them two together, and soe doe after the same proportion for y Reds eliger: viz! lib: 1: ♀ & ℥1: fine ☉ & soe melt them 2 together like as before was donn wth y ☽ & ♀: and soe when they are severally molten together viz! ♀ of ☽ by it selfe & ♀ & ☉ by it selfe y one for y white, ☽ y other for the Reds eliger, then stock or beate them severally as they are molten into 2 severall thynne— plates y ♀ ☽: in one plate ☽ the ♀ ☉ in another & then cutt— those 2 thin plates severally by themselves into very small peeces, & when you have soe donn put those same peeces into 2 severall glasses viz! y ♀ ☽ ☉ into one glasse for y Reds & y ♀ ☽ ☽ for y white worke in another glasse, & into either of these glasses put a lib: weight of y afore said Silverine water upon y said clipt peeces of thin plate being finely clipt into very thin small peeces as I have said before; & then these same 2 severall glasses in balneo, & by & by you shall see them both severally dissolve in y aforesaid silver Rine water, & it shall then as Mellon saith viridi velut vitrus olive, it shall be soe green as y ointment of the Oyle of oyle of Olive, & soe these 2 matters y one for y white and the other for y Reds must be wrought together each of them severally in y 2 severall glasses by themselves; viz! the ♀ & ☽— together wth ferment for y white Eliger in one circulatory vessell of glasse in a temperate heate untill such time all y white matter be— come soe black and like to molten pitch, & after y sett it dryes up wth— a temperate fire and soe sett it passe in y drying up from color into colors innumerable untill such time as y eyes of fishes appeare, & that it doth congeale into an earth Like unto bright pearle, the wch— congelacon is y first order of y white eliger, & then must you multiply yo: white earth wth y distilled milke of ☿ soe long as you shall think most & convenient, as you list yo: selfe, till thereby y said matter become very gummish there wth, & y hath y said gummish matter power strength & vertue to fix Common ☿ & to alter, transmute & change y natures & kindes of all other imperfect mettalls into good & perfitt fine ☽.

Now for y other circulatory vessell or glasse wherein y ♀ or ☉ is— proportioned & dissolved together for y Reds ferment as aforesaid for y Reds elixer you shall continue still the said glasse in a greate heat untill y same white earth like fishes eyes thereof be first become

Raun like unto y eyes of fishes & from thence ye— unto y Collour of Reds purples & untill y time you must continue still y same fire./

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And then with y aforesaid Oyle of ☉ or Reds oyle being drawne out of our ☿ as before is declared you shall multiply thereuth y Reds— purple earth like as you did before y white earth both in quantity & vertue even as you list yo: selfe, & soe continue still y order of multiply— ing y Reds Eliger wth y Reds ☿ like as you did before y white ☿ to y white eliger viz! untill it become thereby a very Reds Gumme, & then truly y Reds Eliger shall then have such vertue strength & power y it shall turne Common ☿ & all Imperfitt mettalls into the most excellent ☉ y ever was seene or heard of, wch shall bee a greate— deale more fine better more glorious & higher of collor then any— natturall gold hath out of the mine, which Gold will also surely abide all manner of assayes & examinations by y excellent power, help, grace, & gifte of y Almighty God to whose name therefore be honour & glory both now & ever more without end Amen./

See y now you may not only perceive by this example aforesaid y of ♀ ☽ ☽ & ☉ may be made both y white & redd Eliger as before is exprest &c. But further you shall understand, & know hereby; y. y first matter of y treatise hereof shews & declareth y Composition of y Philo: ☿ out of y wch Philo: ☿ are drawne 2 partes viz! water & oyle, y which 2 are two tinctures: Reds & white, & wch y 1: y white all bodyes are naturally dissolved in y wch matter resteth— all our secretts./

An Accutation of Raymond.

The best way & of least cost is thus: put ℥ 1: of y Cale of egg shells into a circulatory, & put thereon of y white or Reds ☿ soemuch as will— cover y same cale, & then close y said glasse with a peece of glasse shapen therefore for y nonce, & then lute it well with lute made therefore wth Cale vive Iron powder of Glasse, & honey being— strongly boyled together, & soe make circulation thereof in— Balneo untill all be a dryes powder, & then give it more & doe as you did before, & soe doe it still untill such time it stand like an oyle & then cast one part thereof upon Crude ☿ or any other mettall & it shall turne it into perfect ☉ or ☽ according as the Eliger is; & soe in like case may you make Circulation wth yo: ☿ on y Cale of mettalls, & a shorter way there may be none for if you put into yo: circulatory ℥ 1: of yo: Cale of ☉ & ☿ as will cover y same Cale of ☉ & ☿ by 2 fingers space of thicknesse, & lute the— hole with a peece of glasse wth past made of honey, bolus, ammon, and powder, of y scales of Iron, tempred & boyled together untill all bee very thick & black which luting will not faile if it be very well boyled, & then sett y Circulatory in a furnace with a very easy heate

[illegible] ♀ belonging to ye Vessell—
Rods calx & fix. & then putt therevnto soe much more Rods ♀ and
soe Circulate it againe till it be dry & doe thus Continually till it
have drunke up soe much of the said Rods ♀ till it stand very thick
like oyle being some deale blacke, & that it will drinke up noe
more of the said ♀./ oylish

Then take ℥1: of this ~~oyleish~~ oliger, & Cast it on ℥10: of ♀ well
purged & cleansed, & when it begins to smoke ouer hott embers it
shall turne to a redd powder fix & dry, then putt this ℥10: ch. 10.
is incerated into a circulatory, & doe therewith as you did before,
then is yor oliger encreased soe much the more, & soe may you
thus increase yor oliger infinitely, & then will an ℥ of this
corroborate ℥100 of ☿ into powder of ye which ℥1: will also
turne ℥10 of any mettall into perfect ☉ att all assayes. & in the
same wise may you likewise doe with the Calx of luna and
Common ♀ from thence being abstracted by Circulation with
yor naturall white ♀ into oyle proceeding therewith like as you
did with the redd ♀ upon ye Calx of ♀ et ☉ & you shall have a
white oliger to Convert ♀ & all other mettalls into perfect Dat
all examinations &c./

A Demonstration or opninge of the Secrett of Secretts, Done by the Art of Philosophie by Raymund Lully &c. in Libro Vetro-mam script—

First you shall understand & know yt all our secrett ministery is donn by a Temperate heate of ye Ellementall fire; The which temperate heate moveth & stirreth our mettall naturally to worke in his nature ye art yt God hath appointed & ordained it unto; & thou shalt understand yt it is donn by wisdome & Arte./ (memorand: ye first degree of heat should be placed here

The second degree or order of ye Ellementall fire or heate a meane heate, & yt is a heate yt is betwixt ye least heate & ye greatest heate of all & this meane heate is hott & dry, & is donn in ashes or such other like./

The first degree. This Ellementall fire or heate is deuided into three orders or degrees whereof ye first degree or order of ye Ellementall fire is hott & moist & it is put in Balneo in fimo equinor in binaria of ye huskes of Raysons standing upon a stew of hott water or some other like./

The third heate or degree of ye Ellementall fire is ye greatest ~~fire~~ heat of all & it is all for ye most hottest, & this their degree of heate is donn in sande or in the filings of Steele &c./

Fouer other Fires.

Now ye shall understand there bee 4 other fires having diverse and

Sundry natures, The first fire is ye Fyar of Nature; The second is Innaturall or materiall Fire:/ The third is ye Fyer against nature. The fourth is the Ellementall fyer; wee use ye 4 fyers & no more./ 43

The first fyer being called Ignis naturalis; the fier of nature is naturally in all Vegetables; & in all animall things, but this fire of nature is most principally in aquavite ~~vegetable~~ vegetable & this vegetable aqua vite or fire of nature doth marvelous Acts for ye comfort & nature of man; And as Raymond saith this Aqua vite vegetable is drawne of wine by a temperate heate of ye Ellimentall fire & yt when it is perfectly rectified yt is ye aqua vite vegetable is called vegetable menstrue Resoluble of all Vegetables yt is to say yt this vegetable menstrue Resoluble is not only ye resolver & drawer out of all ye vertue power & strength of all spices & of all flowers of all fruites of all hearbes of all seedes, & when it is distilled away againe from ye same Vegetables therein resolved yt then all ye vertues strength & powers of all ye same vegetables being in ye same menstrue resolved as also ye vertue power & strength of ye sd vegetable menstrue it selfe; Doth yt remaine & tarry ~~bot~~ still in ye bottom of ye Vessell in a quintessence of oyle ye nt quintessence of oyle is a prettious and comfortable thing for ye nature of Man; but also when this Aqua vite vegitable is (by Circulation) brought into a Celestiall menstrue yt is to say a Heavenly menstrue, called a quintessence; then this heavenly menstrue or quintessence will dissolve ☉ ☽ & therefore when ☿ ☉ is dissolved in ye same heavenly Vegetable menstrue & is circulated therewith into a quintessence then hath yt heavenly or vegetable menstrue much more vertue & greater power to comfort ye nature of man, then it had before./

Aqua vita mineralis est primum menstruum vel Ignis innaturalis:

Ys ye second Fyer./

The second fire is called ye innaturall fire, & it is soe called because it is (after their kinde) in all ye 7 bodyes of naturall mines but yett principally it is in Aqua vite minoralis to doe acts for healing or curing of ye unperfect bodyes of ye myne, or for ye comfort of the nature of Man: This Aqua vite minorall is a Cristaline water (nt Cristaline water is drawne out of ♀ & mettall dissolved naturally together by ye Art or science of Philo: & therefore hee yt knoweth not their dissolution surely knoweth nothing in our science, or secrett a do counsell yt noe should presume to know the Secrett & Science how to make this ministry, therefore ye Philosophers say we shall but loose all ye ever we doe or meddle in this Art or Science, & therefore thou shalt now understand & know, yt like as Aqua vite ~~vegetable~~ is drawne out of wine by a temperate heate of ye Ellementall fyer even soe our Stone or Aqua vite minorall is drawne out of ☿ & ♀ of mettall dissolved both together Philosophically) & therefore if thou canst not drawe out this minorall Aqua vite (which Is cristaline water) out of ♀ and mettall naturally dissolved together Philosophically, then doe not—

[illegible] with our maistery for why, hee ☿ can make this aqua vite
minerall truly surely hee hath a spetiall cause all ỹ dayes of his Life to
thanke God, hee may then bee surely bold to say ỹ hee hath ỹ permanent
water ỹ noble Gay — & also ỹ innaturall or materiall fire which —
innaturall or materiall fire is ỹ most surest thing ỹ wee desire./
Raymond calleth this aqua vita minoralis his first menstrue that
both disolveth calcyneth & putrifieth all bodyes of ỹ myne, & other —
Philosophers doth call this innaturall materiall or second fyer or first
menstrue aqua vita minoralis; & some other there bee that doth —
call ỹ aqua vita minerall or first monstrue: The minerall monstrue
or minerall aqua vita doth by his attractive vertue loose, & unbind
The minerall monstrue resoluble./
The metaline body of ỹ myne (the which is closed conjealed or —
cleaved together naturally by ỹ vapor of mettall potentiall) is by our
said minerall Resolutive monstrue brought back againe and is
unlosed into his first mettall, & then it is called mercurie of
Crafte & then ỹ Philosophers call it there ☿./
And then in this water onely is Compounded & Joyned our two —
monstrues & are both of them here brought into one water & this —
one water of ỹ mettaline body brought back againe into, & unlosed
into its first matter, is then called our stronge & our green Lyon
where withall our maistorie is wrought, & therefore truly all our —
secrett resteth, & consisteth in this water only whereunto agreeth —
& accordeth All ỹ Philosophers saying thus:/ Out of one image spring-
eth all ỹ secretts of ỹ magistorie: & ỹ is surely out of this water
only for why: in this water only is containes all things needfull —
to our worke whereupon all ỹ Philosophers doe only say ỹ our —
secrett mistory is made of one onely thing in kinde but of 2
in nomber, & therein they have said truly for why:./
In this our said water is both ☿ & ☽ ỹ which 2 mercury & sulphur
are likned unto man & woman & also they 2 are likned to an
also that two are likened unto
body & a soule being of onely kinde; But as I have said in them
they (body & soule) are two: The Philosophers doe also say ỹ our
secrett magistorie, is made of 3 things, & they have said truly for why:
truly in our said water are 3 things viz: ỹ Body, Soule & Spiritt
The body is blacke ♄ the soule is ignis vivificans: /: or quickning —
fire drawne out of ☿ & ☽, The Spiritt is ỹ water in which —
Spiritt or water ☽ ỹ Soule is borne which Soule is our Tincture
& is lode out & in with the same Spiritt or water, like as the
Dyars Tincture is borne up, & leap into there Clothes./
Also they say ỹ our maistery is made of 4 things, & therein also
they have said truly for why: in ỹ said water is comprehended
the 4 ellements, Water, Earth, ffyer, & Eyre, & those 4 Ellements
have 4 contrary qualityes, hott, dryo, colde & moist, & when the —
bloode of the greene Lyon is drawne out of those 4 Ellements wch

of ỹ Innaturall or materiall fyer, being a minerall stone, or a — 43
mettaline body./ 44
Ld G.R. whose demonstration this is all of the Secretts of the —
Art of Philosophy by Raymond Lully./

Incipit liber Ramundi Lully de Quintessentijs translati ꝑ
Rogerus Bacon

The first booke of ỹ Consideration of Quintessence of all things —
ỹ may be changed from one kinde to another in ỹ Name of our Lord
Jesus Christ here beginneth ỹ booke of ỹ Likenes & similitude of —
Philosophy, witnessing ỹ Euangell of ỹ Lord Jesus ỹ wch hee hath —
given & granted to holy Livers, The first degree is ỹ by ỹ vertue ỹ —
God hath given, to nature made, & to mans knowledge, A man may —
suddenly all unprofitablenes & feeblenes of this Age in ~~Feare~~ ouer
mans bin letted from holy workes cure & restore again, & Youth &
strength wch lustines, by quintessence may be had againe, & resto=
=red now but not in ỹ same degree, but rather better, ỹ wch is the
greatest previty in all kindes, & how it shall bee made or done —
here is the first Canon./
This is ỹ thing in ỹ wch all men have labored for to seeke a thing
ymade wch is profitable to ỹ use of Man, ỹ wch may keepe his —
corruptable body from Corruption, & to conserve it from wasting, &
it were possible to keepe a man Everlasting in Life & healeth for
ỹ is a thing ỹ all men desire never to die witnessing ỹ holy Philosph
S.t Paul in ỹ epistle as Corinthias (chap: 5 nam et qui sumus in
hoc tabernaculo corporis &c: ffull few Philosophers have come to the
Last cause of Knowledge of such things, evidence, & cause why: men &
Lorded now adayes bin sett so farr in Covetise & in desiring worldly
worshipp ỹ ỹ money we gett, no God will not ỹ they have such —
grace to come to such high cunning, but as ỹ true Philosopher paul
saith in his epistle as Hebreos (chapt: 9 every man is ordained
once to die, ergo it were a phantacy to Labor in this deadly Life —
to seeke such a thing ỹ might keepe every deadly body immortall and
never to die for God saith in Gen: (chap: now therefore least Adam
put forth his hande & take of ỹ tree of Life, & eate & Live for ever,
therefore ỹ Lord put him forth of lusty paradice to worke in earth,
of ỹ wch he was made, & ỹ so he sett him before paradice and
ordained Cherubim wch a brening Sword to keepe ỹ way of ỹ tree of
Life, ergo it were but a fantacy to say ỹ God gave to Adam without
Paradice any thing by ỹ which he must Live for ever, sith the
Lord cast him out ỹ he should not touch ỹ tree of Life least hee
should Live for ever, This wee have seene openly in holy writt ỹ God

pese by craft no wit as Job sayeth Brows dies hominos sunt et
minorum montus ejous to est, Constituisti tormines ejus q̄ preterio
non poterunt, ergo to seeke holpe & remedy over ye time ye God
hath sett it were but vaine therefore it is to seeke remedies to
conserve & keepe ye bodyes from Corruption for the time & term
wch God hath sett to man to live; & to make him bold & him marvelosly
to comfort, & restore to ye last day of death wch our Lord hath assigned
to us, To save a man from all death before ye day of God assigned
is not in our power; als death of thunder or Lightning or faling
or slaughter or of any violence, but to rehearse of Death before ye
terme limited of surfotts & of corruption of ye body & ye default
of ye vertue in kinde as oft it faileth, Reason sheweth that the
Corruptible body desireth to be nurished by corruptable things
& Rotten & soe reforme ye body by an imperfect thing & soe the
Body is made corruptible by things yt boone corrupt & failing, &
they seeke to hold by things yt bin currupt & foule & to make
faire by stilling nothing craftie all such boone but fantacies & vaine
matters, ergo ye Roote of Life is to seeke a thing of himselfe yt
might abide evermore incorruptible, yt wch may keepe all things yt
it put therein evermore from Corruption, as Sol in his kinde vertue
& state ye wch nourisheth ye vertue of Life & encreaseth & restoreth kinde
& all rave humors defieth & bringeth it to owne qualities yt hath eccase
or every manner of quality yt is lost it restoreth, & it maketh kinde
moystnes to bee plenteous, & it maketh heate of kinde mightie
And how well without any falsehoode, yt none of ye 4 ellements
is of such kinde ne nothing yt is compounded of any matters of the
4 ellements for all such bine cause of corruption & all corruptable
& sick & foole, if corrupt matter or Like to corruption be put thereto
it increaseth it, And for all Lordly such corrupt matters wch bin
compounded of ellements & of matters, & wrought therewth, might
never come to ye high pervitie yt woe seeke but some Sayne yt all
yt is bodily in this world to ye use of man, be ellements or compounds
of ellements ergo ye Roote of Life may not in this wold be found
of man yt which may quicke ye body unto ye Last terme of Life
marked to allan by our Lord God

Indago Calli arri: seu Quintessentia
The plous of o: heaven or Firmament

To answer truly to this matter it behoveth to seeke a thing ye wch is in
Comparition & in respect of ye 4 qualities whereof o: bodies are
made as heaven is in Comparation of ye 4 Ellements, for heaven is
of himselfe incorruptible unchangible receiveing none oth: impressions

bee digested in Balneo. / And afterward circulated & also brought
into a Celestiall monstruo: into a heavenly monstruo called a
quintessence: then may woe say boldly & prove yt ye Same 45
circulated quintessence is ye very true & right Aurum potabile
wch is drawne out of o: tincture pure, whose collor will never
fade I thee ensure. /
44
And now againe to our formall matt: Take heed what I say
unto thee and marke it well for why?
Like as the Aqua vita vegetable is drawne out of wine (wch wine
comes of the grape, which grape is also a vegetable thing) & is
made & brought forth thereof 2 monstrues whereof the one
monstruo is Celestiall; & the other monstruo is not so, for lack
of Circulation wch 2 monstrues do worke divers & marvelous things
in vegetables even so in like manner is Aqua vita mineralis drawne
out of ye wine minerall: The wch minerall wine is a water yt cometh
out of mercury & out of the mettall that is disolved therein by the
secrett meanes & art of Philosophy & of this Aqua vita
mineralis is also 2 monstrues whereof the one monstruo is made
Celestiall viz: the one monstruo is made heavenly by Circulacon
& ye other monstruo is not so, for lack of Circulation. /
The which 2 monstrues (so being made of ye Aqua vita minerall
drawne out of ☿ & out of mettall disolved therein & whereof ye one
of ye same two monstrues is Celestiall, & the other not so) doth all ye
wonderfull Maistery in ye transmutation of mettalls & minerall
bodyes: But I councell thee to be ware of one thing & yt is this: if
thou wilt by this our maistry any thing winn, lett never no corrosive
water come therein; for I tell thee it is ye distroyer of all our
maistry for why our intent is to have a water pure & yt the
Corrosive will distroy I thee ensure, Because the Corrosive is
green, & wch his earth is neither surely mixed nor yett well
fixed, & therefore thou mayst take example hereof by ye golde
finers, for thou mayest see by them, how yt they in their departing
silver from golde wch Aqua fortis, doth bring golde in to a subtle
powder or earth & silver into pure water, in ye wch departing of ye golde
from silver, in ye same corrosive water, if their tinctures were not
well mixed, & also surely fixed with their earthes, Truly they
would both of them be full soone deprived of their tinctures. /
And yett not withstanding I say thusmuch more unto thee yt thou
maist put mercury, being sublimed wth vitriall & salt peeter into
our ☿ rodd or white; although he be sublimed wth ye said vitriall
& salt peeter aforesaid, because truly (all their vertue in the
dissolution of our ☿ is then taken away from them. /
Wherfore for thy principall grounde learne thou here to draw out
the blood of ye greene Lyon wisely for why: in yt pinte surely

take ye aforesaid water (of mercury) called our greene Lyon (or drop)
& put him in a glass, & sett thereon a limbecke well & surely closed
& then sett ye same glass in an earthen pott or pann in sand, upon
a ffurnace with a receaver put thereunto: And first of all thou shalt
make there under a very lent fire; untill such time as thou shalt
see thereby a white fume appeare in ye head of ye alembicke called
fumus albus & then incontinently take away yo. first receptorie, &
quickly put thereunto annother receiver & then increase yo. fire some
time by little & little, & then at ye last make a greate fire as you doe
in distilling Aqua fortis & soe continue & keepe still ye greate fire
throughout for the space of 24 howers, or soleng as any liquor cometh
out or shall assend forth of ye stillatory, And soe shalt thou drawe
out thereof a water so redd as Dragons Bloud, of ye wch redd water
soe drawne out is ye blood of our greene Lyon to bee had: & it is our
innaturall or materiall fire, to us most sure, & also it is our quick
gold unkinde by nature, & alsoe it is our begotable gold ye is quick
hott & moiste, & it is also o. minerall Aqua vite or water of Life
ye receiveth & renueth all dead bodyes of ye myne, in o. secrett —
maisterie, And it is our Eagle; & Raymond calleth this redd
water his second monstrue & his Cristaline water, ye giveth Life
unto all those ye are dead & alsoe it is o. minerall water o. venome
& o. Tincture, & it is also o. Soule, o. quintessence, & o. heaven
& alsoe it is ye very same thing ye doth all o. maisterie, and
therefore what shall wee now say more of him: except wee put
him to digest in Balneo & after that to circulate him into a
quintessence of Gold./

The which quintissence of gold wee call then o. true & Right
Aurum Potabile, ye wch Aurum potabile or quintissence of Gold
doth not onely heale & cure all manner of deseases whatsoever they
bee in man & alsoe maketh an old man to become yonge againe —
But alsoe it causeth a man to Live without any disease in his body
till ye Last houre (prefixed of God) ye he shall die & live no longer
And now if thou will worke ye white worke & have thereunto —
white tincture: Then thou must first devide thy aforesaid Redd
water into 2 partes severally by themselves, & ye one part of the
same Redd water then must be kept a part severally by it selfe for
the redd worke & ye other part of ye Redwater soedevided thou shalt
distill in Balneo wth a lent fire, & then out of ye same redd water
there shall distill & comforth a white Cristaline water, The wch
white Cristaline water is our white Tincture & it is o. Eagle
& it is o. lac virgine & it is alsoe this white Cristaline water
is our Aqua vitæ mineralis or o. minerall water of Life that —
receiveth & renueth all dead bodies of ye mine in ye wch water or
Spirite aforesaid o. tincture is borne, & o. tincture is o. Soule; ignis

no kind but as God hath Commanded, Soe is ye thing wch we seeke in
comparition of ye 4 qualities of o. bodies, Quintessence is of himselfe incor-
-ruptable if it should stand for ever, not hott & drye with fire, nor 45 46
cold & moist wth water, nor hott & moyst wth ayer, neither cold
& drye wth earth: But it is quintessence availing against all ——
contrariousness: for right as Heaven is incorruptible, & as when need
is it raineth moysture, & sometime it giveth heate, sometime —
cold, sometime drought, such is ye roote of life quintessence Thr wch
o. Lord Almighty made in kinde to fullfill ye needs of o. bodie, &
unto the time of death of o. Lord assigned. Say that eyr o. almighty made quintes-
made it craftely wth mans reason & will: And yee shall name it
wth three names ye wch was given of old Philosophers sometimes
first yee shall call it burning fire, the Soule of wine, or the —
Spirite of wine; And Aqua vitæ, water of Life: And when —
thou wilt hide his name from Base men, ye they shall have no
understanding call him quintessence or quinta essentia: for his
kinde & his name quintissence, was shewed by old Philosophers
& with them they kept this Learning close; & ye it is neither cold nor moyst
as water is I shall show by reason, for it is burning, & soe is not the
Element of water, & ye it is not hott, & moyst as ye ayre is, it proveth
well for ye ayer will rather gender corruption, & burn as it —
sheweth well in mists & Contagious ayres, ye generation of flyes
spiders adders crapps & other corruptions, but o. quintissence is —
ever biding incorruptible, if it bee kindly closed from ye Ayer —
& ye it is not cold nor drye as Earth is, ye sheweth openly; for
it is lightest of making - in heate, & ye it is not hott & drye as ye
fire is, it sheweth in working, for it maketh hott things cold
& hott sickness it easeth, & putteth of, as you shall prove here-
-after, And that it taketh away corruptions, & keepeth a thing from
corruption experience proveth it thus, for take ye wn manno. of bread
or peace of flesh ye thou will, or of fish, & put it therein & it —
shall never appeare corrupte while it is therein, then by reason
it should worke more in quick flesh, & in lively creatures and
keepe it from all corruption, This is quintessence Man, heaven
which o. Lord made in keeping of all things; And know it the foulk
ye Philosophers now adayes & beeches know not this quintessence
nor his King, therefore wth ye Grace of God I shall show hereafter
ye proprities of him, here I have shewed a secrett thing; quintessence
is mans heaven in Comparison of heaven is everlasting.

Primus Liber

In Dago solis ad influendum vitæ in nobis et ad ornandum cælum in summum

The prologue of ỹ Sonne ẗ is to say golz to bring in ỹ beginning of life to us & to rayse ỹ heavon at ỹ full, & ẗ is calleꝫ quintessence, it hoseth not only mans body by himselfe, but by ỹ vertue only of ỹ Sonne, & other Starrs, this Heaven quintessence will light & florish ỹ Sonn marvelously, & make him shining without Corruption, but even as quintissence, this Sonne may not worke in distroying of heate; & therefore I say to thee of bery Charitie, & goꝺ Conscience ỹ this sonn is illightned & shining & over able to bee with fyre wastes for it is incorruptible, & bringeth in ỹ Roote of Life as much as possible may bee, as I have shewed before, ỹ wch is made to glorifie our heaven, & to increase the influence of quintessence, ẗ same bee taken wch it, mans hanꝺ: & Goꝺ hath ordaineꝺ it in ỹ power of Deadly creatures, & ẗ at ỹ instance of Goꝺ & for charrity I say to you holy livers & goꝺ men, wch is this sonne ỹ shall stang in ỹ heaven quintessence, I shall show him to you by his proper name, it is Golꝺ ỹ wch is take of very myne or of ỹ Ore in ỹ earth & not golꝺ which is made of waters & is made by crafte, for golꝺ of ỹ Doctors of alchymie was made of Corosive waters But this goꝺ golꝺ of ỹ myne, is clypeꝺ among ỹ Philo: ỹ sonne for it is ỹ sonne, of ỹ sonne of heaven, for this Golꝺ is ingendreꝺ in ỹ earth of ỹ reflection of ỹ Sonne, & to him ỹ sonne giveth his Kinde, and color, & his substance keeped from Corruption as comparison may be made, But quintessence is of ỹ nature & colour of heaven our sonne shall light him as ỹ sonne lighteth heaven, & these 2 moves togither, ẗ is to say quintessence & golꝺ have ỹ Condition of heavenly heaven ẗ ỹ is above & as heavenly sonne as possible may be in nature of creatures ẗ ỹ bindeaby to restore life, & nature lost, & to renue youth thereby & hir giveth kindly healeth as man desireth to have.—

Jn dago Stellar: nomd ad ornand: Cæli qui ad mirandū influentia nri Cæli et Solis ad influentiam primi principium;

This plogue of ỹ Starrs to ỹ beauty of ỹ heaven

Salomon saith in his Ecclesiastes in ỹ first all things bin harꝺ & may not utterly bestowed with mans worꝺ no longer for among all wonderfull things ẗ ever Goꝺ made in this worlꝺ, & most to be wonderꝺ of is this ẗ sonne A spirit medecinable have vertue & power to draw Corrupt humors & superfluesly from every certaine member & from a nother as here pierce ẗ draweth humors from ỹ hoaꝺ, from ỹ inche from ỹ breast & not from ỹ Navill & see beneath & not from ỹ partes of members but how & whereof ẗ is, it is full harꝺ for man to know But ỹ high Philoso: Chaben & Jn: Mesue, otherwise calleꝺ John of Damaste, in his booke of Simple medicins about ỹ beginning sayth

above & here & of wch place & parte of heaven they cannot say, for they were soe goꝺ Clarkes ẗ all leeches & Philoso: in those dayes calleꝺ them as Evangelists, & they ẗ understoꝺ ỹ truth of such worldly things ẗ ỹ been of such mervelous vertue, ỹ cause thereof is of Goꝺ But these wordly Philoso: but commonly Lotterꝺ Leeches; have not feeling hereon, & holden it but falsie & leesing, But to every falsehoꝺ truth is put afore: I shall seeke ỹ nature of ỹ Starrs to array ỹ heaven ẗ ỹ flowing of quintessence, ẗ not have sought, est ỹ Sonne, ẗ is to say of ỹ Golꝺ of myne beforesaid in ỹ plogue how much ỹ kinde of heaven & ỹ Sonne boone encreaseth by putting to of other Starrs, And know ỹ well ẗ every starr of heaven above, hath his flowing doune to earth, & every Starr hath his owne property, and every Starr hath a Singular kinde of ỹ Commandemt & ordinance of Goꝺ in working upon certaine things in earth as ỹ loaꝺ starr hath on ỹ Adamant Stone & upon Iron; And ỹ moone hath her worke-ing upon water of ỹ Sea; ỹ Sonne upon golꝺ, ỹ moone upon Silver; & Images of men above in heaven working in mens bodyes beneath & Images of rodren or sheepe above in heaven, goven kind to sheepe and & rodders here beneath on earth, for as a Carpenter with his axe in his hande makes a Shippe, & unlesse hee have his axe hee cannot make hit; Right so neither Goꝺ governeth not ỹ worke, ỹ which hath gine working to ỹ Starrs, but only lotts ỹ Starrs worke in their kinde in things herebeneath as hee will & hath Commandeꝺ & no otherwise & understaine in thy heart, ẗ among Starrs and Images of heaven of ỹ one gyve, & earthly things ỹ wch hee kinde falleth upon it is so strong & mighty ẗ they will hir kinde course of working it may not bee with stoode; for Aristotle saith ỹ heaven should rather to brest ỹ kinde should faile her beneath from work-ing of ỹ Starrs above for there is such knitting of kinde & love amongst ỹ heavenly bodyes, ẗ all things here beneath Answereth in kinde to their governance, Confider how & see Shippmen in ỹ Sea sotten a needle to an Adamant stone, & maketh him to turne even agst ỹ loaꝺ Starr how hath ẗ needle ỹ vertue & kinde to turne agst ẗ ỹ Starr, so allway & without any default, & turneth to none other place, forsooth & without any doubt this ỹ cause for both Iron & the Adamant Stone by Commandemt of Goꝺ bin causes & ingendreꝺ in ỹ earth of ỹ Loaꝺ Starr & therefore for ỹ likenes they have ỹ kinde & property in ỹ selfe of ẗ loaꝺ starr & ỹ needle & ỹ Adamant Stone have of him & kinde therefore every thing desireth his kinde & see ỹ needle turneth to him as for likenes of reason & Kinde I beseech wch is ỹ cause ẗ as oft time as ỹ moone riseth ỹ

East of ye firmament it beginneth to ebb & when ye moone is in ye west
it beginneth to flow agen till ye moone Cometh to ye angle of ye earth
& then it beginneth to ebb againe & soo till ye moone arise agen
& after this forte of ye moone hyre in a daye naturall is flowing & ebbing
but why it is flowing & ebbing ye
Soa followeth ye moone & not ye Sonne ye cause is this, ye moone
hath his kindly Influence upon water & flowing & ebbing followeth
ye moone & not ye Sonne for as man invisibly followeth kindly a
woman in his thought ye wch he loveth, & an hungrey man desireth
meate & followeth it & ye thursty man to drinke soo to ye purpose
following I say ye Starrs the wch have kindly influence upon ye heade
& ye neck & ye breast of man those Starrs been those, ye wonder
ye Bull & Gemyn wch giveth kinde upon hierapigra & therefore by
the Commandmt of God; hierapigra draweth forrupt humors from ye
heade ye neck & ye breast, & of noe member beneath them, And soo
I say of other species ye drawen humors from ye Knees Legges & foote
ye wch have a singular reflection & kinde of ye Starrs & they beene
those Capricorn Aquor Pisces & soo it may bee said of many others
ergo if thou will cure ye heade of any sickman wth quintessence &
golde thou must take such things ye bine ingendred of ye constellacon
under ye starrs of Aries & put thereinn as hierapicra & such other ye
longeth to ye heade; & soo of other Lymes in ye same wise & soo wth
ye Sonne & earthly Starrs thou shalt make goodly cures & marvelous
herein earth as I shall teach ye in this booke hereafter./

curculatonia

Here is ye Second Canon of ye first booke wch sheweth the
Maystry of Quintessence how & in wt wise ye quintessence
wch ye Sonne & ye Starrs shall be arrayed & how it keepeth
ye healeth and Life of man and how Quintessence is made
here beginneth ye first prologe

Trow yee not ye lye or false mallers for it is quintissence ye
which is called aqua ardens burning water & I said before ye noe
Philosoph: no bookes now adayes could not come thereto but of aqua
ardens every man may finde overall, but forsooth ye maistrie of
quintissence is hid from them & I never saw but one devine ye understood
anything of ye maistry & privity of this quintessence & I tell you
forsooth ye quintessence is burning water, & it is not burning but
god putteth wisdome in ye hearts of Holy Lovers & good men for
whome I made & translate this booke ye they common not with
reprovers men ang mysliverers in stander of ye high provities of
god, Loe

Loe I shall hould agen to thee ye very truth thou shalt take nine pounde
cleare ne watryne black wine earthly & thick, but noble wine, & glad
savery & sweete smelling, ye best ye may be had & distill it by a
ofttimes till you have made goode brooming water at ye highest degree
ye you cann make & distill it 6 or 7 times if you can, & this is broom=
=ing water This is a watery matter, of wch quintessence is made ang
drawne out of it, thorwhich wee purpose on in this booke, & when
thou hast this noble Aqua ardens then thou shalt make a vessell
of glasse or a stillatory all whole of one peece, wth a little whole above
in ye head by wch water shall be putt in & drawne out & this vessell
shall have corners within hanging downwards soo ye it is with in
by vertue of fire, shall ascend & distill within ye vessell, by the
canocas strecking out as ofttimes downe in a body but they bee inwards
in ye stillatory & many & so distill downe, & rise agen & thon downe
agen continually day & night, till ye browning by ye high will of God
be turned heavenly into quintissence wch ye seeke for, & ye shall
understand ye best water ardens ye may bee made hath of himselfe
a materiall miction of ye 4 ellements & therefore by ye spiracon of
God & by ye stillatory aforesaid & by continually ascending & descending
essence ye wch ye seeke after shall bee departed from corruption &
composition of ye 4 Ellements & soo by greate labor & continuall
distilling wth ye vessell & by ascending & descending & sublyming, it
shall come to ye high gloriousnesse, ye it is made almost incorruptible
as heaven & of kinde of heaven & therefore it is called quintessence
for it is of such kinde in respect of ye body, as heaven is above in
respect of all ye world almost in ye same wise, as craft may follow
kindly such a manner of similitude as much as nature may Conclude

Here you shall know when quintessence is fullmade and departed from ye 4
Ellemts & Heaven in himselfe, hee is nor hott nor cold nor moyst nor
dry as ye 4 Ellemts been but it is as heaven wth his Starrs & his
beauty made by ye space of many dayes in ye vessell of circulacon before
distrived by continuall ascention & discention by circle distillation.

Then know when he is perfitt thou shalt open ye hole of ye vessell ye
which is in ye head fast closed wth lute of wisdome of Philosoph
small flower & of moyst paper small tolys & wth white of eggs
medled & temperes together as ye noe breath pass in noe out, &
when thou hast opned ye hole, ye thou feele a marvelous savor soo
wonderfull ye no worldly sweetnesse no savor wth smelling may bee
liknes to him but hit shall seeme to thyne understanding ye
clivir & sweetnes shall bee principall, as it were ye high Joye &
Glory of God & this may bee called a greate marvaile ye a vessell
putt in ye Corner of ye house, wth any Liquor encloseth wth in him

[illegible] if it may have such a smoke smelling & turne into stofsence halt-
to him mr. Gibby Ow: 9: [illegible]
may bee called a marvaile for it draweth all this sweetnes & marvelous ador.
then hast thou stofsence of wch woe call no heaven, as thou hast hearde before
to wch no Philoso: nor Leeches in o. time might come to excepthim as
I saie before, & if you foole no such savor no smelling, to amans
taste, as I saie before close yt bofsell againe, & sett it to yt fyer as I
shall shew hereafter, yt by sublimacon & circle afsentions & defcentions
hit may bee fully wrought & brought to full perfection of glorious
stofsence this glorious matter & Spirituall shall not have yt hoate
in yt mouth as water ardens hath, nor such qualities of cole moist-
ne drie, as yt 4 Ellements hath, for yt sharpe hoate of aqua ardens
& his aquosaty by circle sublimacon soone wastes away, & yt earthly-
matter & ponderous shall leave in yt bottome of yt bofsell, & soe yt
heaven & yt starrs yt is to say o. stofsence is compleate & made of
a body & of a soule, but not in yt wise as a body is made of the 4
Ellements, for it will but little glorious subtyle & soe noble forme,
yt yt power of yt matter shall not bee conformed unto none other King
& soe remaine uncorrupte till God dissolve & breake yt power thereof
But stofsence yt wch woe speak of is as who saith incorruptible as
heaven is as craft may follow King, And so in reffpect of any-
matter made of yt 4 Ellements hit is onely incorruptible, but &
that it were utterly incorruptible as heaven is hit would runne
through mans body as wittnesse o. Lord Jesus Christ maker of
all things./

Now I have opned a part of this secrett matter to
ye Worshipp and Joy of o. Lord Jesus Christ./

Here is yt beginning & wytt, to have fire without fire, & to make —
stofsence without labor & expence & without occupation & losing of
time & how we thinke in this booke to comfort poore men & holy-
livers, yt they bee not let from theire prayers, by working of this
plebius water, I shall shew to you a wonderous thing & marvelous-
hoate without fire, & without woode or coale & therein is o. stofsence-
made & ingendred without expence, The wise maker of all things and
shaper of all this world hath ordained 2 things convenient to this-
thing among all other, the which is this./

Take yt best — cl. 2: cy yt yee may gett & putt it in a pytt & kneade it fast
to gether & sett yt pitt or place bee right well & close dawbed & make
after yt a bodg of ll. l: beneth & rounde about alng yt 2: cy: there wth in
& yt in yt midst of yt 2: cy wch pastes & knodden, thou shalt sett thy
bofsell yt is to say yt stillatory of circulation unto yt middest for it is
noedfull yt all yt heate of yt bofsell stande upon in yt cole ayre — soe yt by
vertue of yt hoate of yt 2: cy; yt matter yt afsendeth & riseth up to the
agen & this continually by Circulation, thou hast stofsence without
hoate wth out fire. And here I shall show thee another manner of fire-
as I have saie before Take yt draffe — of Grapes, as they beene prefsed
when yt wine is wrought out & doe there wth as you did wth yt ul: 2: cy before
for it hath marvelous fire: Also another sett yt bofsell in a vaporous
in yt sonne & soe lett him stande day & night & soe without labour
Quintisence may bee wrought./

Here is cunning without expence & almost for nothing &
this is for good livers yt have but little to live bye :./

Nay sire mon wch Sayst wth Peter, Gold & silver is not longing to me,
& when they have need of yt vertue of o. Sonne, lett them pray a rich friend
to lende them 2 gold florins or one & hoate him as redd as fire colour
& if thou have aq: ardens quench it therein 50 times; And if thou
have not aq: ardens quench them in goode white wine not over-
cleare no thick, but most delectable & odorouse & best liking-
ly you may have, for wine hath King in him to receive all yt vertues
of gold; And when thou hast done this worke at yt full thou shalt
have thy florins as goode as before, & as wha sayth of yt same worke
use this golden wine or water & thou shalt have greate healeth &
gladnes & bee youngly withall./

The Canon of infixion of all Earthly Starrs in our heaven yt they
move shew their proper influence and Vertues :/

God of heaven hath given such vertue to stofsence yt it draweth out
every fruite, trees, herbes, seede, spices & flesshe, & of every-
medicinall thing, all vertues, properties & natures & all manner-
of effects of them yt wch God maker of joy hath shaped & made in them,
& within 3 houres hee shall drawe out all yt vertues into himselfe, And
thus o. stofsence aforesaid draweth all stofsence of all things afore
said ergo all things necessary to every syrippe, put hit in aq: ardens
& wthin 3 houres yt shall bee a syrype, And therefore it shall bee 100 foulde
more better by reason of stofsence, then it should bee without it, And
in this wise take all medicines comfortatives & putt yn wch stofsence
& hit shall bee 100 foulde more comfortative yn hit was before, in all
acts & properties, yt same in medicines Laputwis for they shall worke
more wonderfull in King & their vertues shall greatly bee in-
creasing of yt gifts of God, as I shall teach hereafter, & if you put all
spices & all sweete odors, smelling savors within stofsence, you shall finde
so greate sweetnes yt wonder it is to say yt same of Drinks made new
of fruite as wine Sider & Perry or such other, yt same of things that
boone or flowring bee they seede or flowers, fruites or berryes, or cole
or hott, or sweete, or bitter, or moust or drye or goode or ill, if you put
any of those in stofsence such stofsence shalt thou have of them.
lo here is craft & Cunning to translate & encrease yt King of all —

Here is keming to draw steffence of Antimony: Leaden markeside:
God of Heaven is witnesse yt I shall show soe greate a privitie & soe profit
to yo. knowlidge, wch. was never shewen nor knowne but of full few men
& is privitie of all secretts to draw steffence of Antimony; Take —
Antimony & gring it as small as you may, when thou hast don soe then
take ye noblest vinoger distillen yt thou canst have, & put ye powder
of Antimony therein & sett it over a soft fire till ye vinoger wax
very redd, when it is soe, put out ye vinoger softe & subtly into a
glass from ye Antimony, then put now vinoger to ye Antimony agen &
sett it over ye fire in manner aforesaid till it be colloren then put
it off as thou diddest before & put it to the first colloren vinoger, doe
soe as oft times as thou mayest have ye vinoger culloren, & when
thou hast gathered all ye parcells of colloren vinoger together put yt.
all in a stillatory of glasse distill them, & furst of all there shall arise
vinoger by himselfe, & after yt thou shalt see a marvelous miracle, —
for by ye pipe of ye limbecke there thou shalt see 1000 vaines small
of ye likenes of myne of Antimony descending wth. small redd droppes, as
it were very redd blood, wch. blessed Liquor thou shalt gather & keepe in a
vessell of glasse by himselfe, & when thou hast this; then hast thou a thing
wth. all their treasure of this worke may not unto it bee likned in —
comparison of value, quantity for quantity, see here an open maracle
how greate sweetnes this steffence of Antimony hath in himselfe —
for yt passeth ye sweetnes of honey in all degrees & I say to thee of goodly
intention & of very Charity, yt mans wytt doth not conceive no believe ye
value no miraculous vertue of steffence of Antimony aforesaid, wch.
shall I say to thee: Aristotle in his booke secreto secretor saith yt this —
steffence aforesaid is his Leag though hee name it not by his proper —
name of Antimony as wee have rehearsed oft times before, trust mee
well there was never nothing of soe greate secretnes as this is, nor
nothing of soe greate worken in kind understand yt is, I say, all men
have laboured to sublime ye Spiritts of myne & they might never bring
it about & yt I saig to thee 1000 times this is ye secretest privity of all
ye privityes, yett may I not suffise by noe wyt to show all vertues nor
halfe of them & privities yt lieth in them, for hee taketh away greate
ach of all wounds, & helpeth them marvelously his vertues boone —
marvelous profitable & incorruptible Then you yt take & putt it in a
pott 40 dayes fast closed in horse fimo t yt it may putrifye, & then it
shall worke greate marvailes; This is a greate wonder yt of ye pure —
Mine of Antimony may come soe greate a sweetnes, Trow not this —
Impossible yt I have shewed to thee for if you putt corus in vinoger
& distill it, & put it over an easey fire ye space of 2 houres or more till —

the vinoger bee vapored away, yt it bee turned into ye thicknes of oyle
& ye oyle is called ol: pumby, & hit is sweete as honey or sugar, or any 50
other sweetnes, believe mee if thou wilt; But ye sweetnes of steffence
of Antimony wth. his redd passeth hit many degrees for in this Antimony
been many wonderfull things search all the bookes of Philosophy & in
search yt is Philosophie & thou shalt never finde what it is in —
working in no craft; but mercury, ye which the myne thereof
may be fullymed into redness. Fope o. Lod of yt I have shewed
thee here in this worke: /

The Flying Atalanta
Or
Philosophical Emblems
of the
Secrets of Nature
By
Michael Majerus

Count of the Imperial Consistory
M:D :: Eq: ex: &c.

The Latin Verses must be written First

The Authors Epigram

Three Golden Appels from the Hesperian grove.
A present Worthy of the Queen of Love.
Gaue wise Hippomenes Eternal Fame.
And Atalanta's cruel Speed Orecame.
In Vaine he follows till with Radient Light,
One Rowling Apple Captiuates her Sight.
And by its glittering charms retards her flight
She Soon Out runns him but fresh rays of Gold.
Her longing Eyes & Slackned Footsteps Hold,
Till wth disdain She all his Art defies.
And Swifter then an Eastern Tempest flyes,
Then his despair throws his last Hope away.
For she must Yeild whom Loue & Gold betray.
What is Hippomenes, true Wisdom knows.
And Whence the Speed of Atalanta Flows.
She wth Mercurial Swiftness is Endued.
Which Yeilds by Sulphurs prudent Strength pursud
But when in Cybels temple they would proue
The utmost joys of their Excessiue Loue.
The Matron Goddesse thought her self disdain'd,
Her rites Vnhallow'd & her shrine profain'd,
Then her Reuenge makes Roughnesse ore ym rise
And Hideous feirceness Sparkle from their Eyes.
Still more Amased to see themselues look red, 2d
Whilst both to Lyons chang'd Each Other dread, 1st
He that can Cybells Mistick change Explain
And those two Lyons wth true Redness stain,
Commands that treasure plentious Nature giues
And free from Pain in Wisdoms Splendor liues :.

Folio 5:

Emblem 1st

Portavit eum Ventus in Ventre suo

Epigramma 1

Embryo Ventosâ Boreæ qui clauditur alvo
Vivus in hanc lucem si semel ortus erit
Unus is Heroum cunctos superare labores
Arte, manu, forti corpore, mente potest
Ne tibi sit Cæso nec abortus inutilis ille.
Non Agrippa, bono sydere sed genitus

Englishd thus

If Boreas can in his own Wind conceive
An offspring that can bear this light & live
In Art, Strength, Body, Mind He shall excell
All wonders men of Ancient Heroes tell
Think him no Cæso nor Abortive brood
Nor Yet Agrippa for his Star is good
Thi: W[illegible] carryd him in his belly

Discourse 1

Hermes the most industrious searcher into all the secrets of Nature, doth in his Smaragdine Table exquisitely tho' succinctly describe the Naturall work when he sayes, Wind carryed Him in his belly as if he shold have said that He whose father is Sol & mother is Luna must before he can be brought forth into the light be carried by windy fumes even as a Bird is carried in the Air when it flyes. Now from fumes or winds (wch are nothing else but Air in Motion) being coagulated water is produc'd & from Water mix'd wth earth all minerally & metalls do proceed. And even these last are said to consist of & be immediately coagulated from fumes so that whether He be placed in Water or fume the thing is the same for one as well as the other is the matter of Wind. The same tho' more remotely may be said of Minerally & mettalls. ~~Now~~ but the Question is who is He that ought to be carryed by winds? I answ: Chymically it is Sulphur wch is carryed contained in quicksilver in Argent Vive as Lully in his Codicill Chap: 32 & all other Authors attest. Physically it is the ~~Embryo~~ Infant wch in a little time ought to be borne into the light. I say also that Arithmetically it is the Root of a Cube. Musically it is the Disdiapason. Geometrically it is a point the beginning of a continued running line. Astronomically it is the Center of the Planets Saturn Jupiter & Mars. Now although these are different Subjects

Lully ibid: The wind carryes him in his belly that is sulphur is carried in Argent Vive & Ch: 47 The Stone is firs carried in the Belly of Air.

Yet if they be well compared together they will easily demonstrate what the offspring of wind must be But this enquiry must be left to every mans own Industry, but I shall point out the matter more plainly thus. All Mercury is composd of Humes that is of Water elevateing Earth together with it self into an aeriall rarity or thinnesse & of Earth forcing air to return into watry earth or earthy water For when the Elements are in it altogether & mixt throughout & mutually blended subdu'd & reduid to a certain Viscous Nature they do not easily recede from one another but either follow the Volatile flying upwards or remain below wth those that are fix'd The first of wch is evident in Comon mercury the other in the Philosophick mercury & fixd metalls In these the fixd Metalls are predominant over ye Volatils in that the Volatils over the fix'd; Nor is it indeed wth out reason that Mercury is calld the Messenger or Interpreter & as it were the running intermediate Minister of the other Gods & has wings fitted to his head & feet For he is windy & flyes through the air as wind it self wch many Persons are really & experimentally convinc'd of to their great dammage But because he carries a Rod or Caduceus, about wch two serpents are twind across one the other, by wch he can draw souls out of bodyes & bring them back again & effect many such contrarieties He is a most Excellent figure or representacon of the Philosophicall Mercury Mercury therefore is wind wch takes Sulphur, or Dionysius or (if You please so to call it) Asculapius being yet an imperfect Embryo out of the mothers belly or out of the Ashes of the Mothers body burnd & carries it thither where it may be brought to maturity And the Embryo is Sulphur wch by the celestiall Sun is infusd into the wind of Boreas that he may bring it forth in maturity, who after the compleat time of his Teeming does bring forth twins, one wth white Hair Calld Calais the other with Red naind Zethes These Sons of Boreas (as Orpheus the Chymick Poet writes) were Companions to Jason amongst the rest of the Argonauts when he went to fetch the golden Fleece from Colchis. for Phineus the blind Prophet being infested by the Harpyes could not be freed from them but by these Sons of Boreas & for so great a benefit obteind by their means He out of gratitude show'd the whole course of their way to the Argonauts These Harpyes are nothing else but corrupting Sulphur wch is driven away by the Sons of Boreas when the come to full age, & from a thing imperfect and

[illegible]fect & not subject to that Evil & afterwards Jason its Physician the way how to obtain the Golden Fleece Basil as well as other Authors takes Notice of these winds & in his sixth Key says thus Forther ought to come a double wind naind Vulturnus & a single wind calld Notus wch will blow impetuously from the East & South upon the cessation of whose motion so that water is made of their air You may confidently believe that a Corporeall thing will be made of a Spirituall & Ripley gatth says that our infant ought to be born again in air that is in the Belly of the Wind, In the same sense must that be taken wch we find in Scala Philosophorum degree the 6th You must know that the son of the wise is born in the air & Degree 8th Airy spirits ascending together into the Air do love one another as Hermes said the wind carryd him in his Belly because the generacon of our Son is made in the Air & being born in the Air is born Wisely for he ascends from Earth to Heaven & again descends to Earth acquiring both the superiour & inferiour Virtue.

Emblem 2d The earth is his Nurse
Discourse 2d

It is determind by the Peripatetick & other Philosophers of sound Judgement that the thing nourishing must be converted into the substance of the thing nourished & made like to it not before but after it has receivd an alteracon & this is admitted as an undoubted axiom. For how should the thing nourishing supposing it before hand to be like to, or the same wth the thing nourished have need of any change in its essence wch if it should happen would hinder it from remaining the same or alike For how should

verted into a like substance wth the thing nourish
as wood Stones &c. As therefore the first is vain so th
second is contrary to Nature But for an infant new
born to be nourishd wth the milk of Animals is a
thing not repugnant to Nature, for milk will be
come of ~~the~~ like substance wth it, but more easily if
it be suck'd from the mother then any other Creature
Wherefore Physicians conclude that it conduces to the
health & strength of an infant as likewise to the conformity
of temper & manners if it is always fed & nourishd by
the milk of its own mother & that the contrary
happens if it is done by that of a Stranger. This is
the Universall Harmony of Nature, That Like delights
in its Like & as far as it can possibly follows its
footsteps in every thing by a certain tacit consent & agreemt. The
same thing happens of course in the Naturall work
of the Philosophers wch is equally governd by Nature in
its Formacion as an Infant in its Mothers womb. And
althô as Father Mother & even a Nurse be ascribd to
it by way of Similitude, yet it is not more Artificiall
then the generacion of every Animal Two seeds are by
a pleasurable Artifice joind together by Animals & both
the Human sexes wch being united by successive Alteracion
produce an Embryo wch grows & is increasd, acquires life
& motion & then is nourishd by Milk But it is necessary
for a woman in the time of Conception & impregnacion
to be very temperate in heat. Food, drink, Motion,
Rest & all things else otherwise Abortion will follow &
destruction of the conceivd Embryo, wch Observacion in
the six non-naturalls because it is prescribed by the
Physicians according to their Art is also Artificiall. After the
same manner if the seeds be not joind together in the
Philosophicall work, they ought to be joind; but if
they could any where be found joind together as the
seed of a Cock & Hen do subsist together & are contained
in one Egge then would the Philosophers work be more
naturall then the generacion of Animals. But let us
grant (as the Philosophers do assert) that one comes
from the East & the other from the West & are made
one: what more is administred to 'em then mixture
in their own Vessell Temperate Heat and Nutriment
The vessell is indeed Artificiall but in this there is
no more difference then if the nest were made by

the Hen her self or made for her [illegible] the Country [illegible]
in some convenient place as comonly it is. The Generacion
of Eggs & Hatching of Chickens from them will be the same
Heat is a Naturall thing whether it proceed from
the Temperate Heat of Furnaces putrefaction of
Dung from the Sun & Air from the Bowells of the
mother or otherwise. Thus the Ægyptian from his
Furnaces does by Art Administer a Naturall Heat for
the Hatching of Eggs. The seeds of Silk worms & even
Hens Eggs are said to have been Hatchd by ye warmth
of a Virgins breasts. Art therefore & Nature do mutually
join hands & officiate one for the other. nevertheless
Nature is always the mistresse & Art the Handmaid
But a doubt may raisd how the Earth may be said
to be the NURSE of the Philosophicall Infant seeing
it is the Element wch is most dry & void of Juice, insomuch
that Dryenesse appertains to it as its proper quality.
It may be answerd that Earth Elemented is to be un=
=derstood & not the Element of Earth, whose Nature
we have fully explaind in the first day of our Philo=
=sophick week. This Earth is the Nurse of Cœlum or
Heaven not by opening washing or moistening the
Infant but by coagulating fixing colouring & convert=
=ing it into more Juice & Blood For Nutrition implyes an
Augmentacion in length breadth & Depth wch extends it self
thrô all the Dimensions of a Body & seeing this can be
afforded & administred to the Philosophicall Infant by
Earth onely, it can in no wise be improper to call the
Earth by the name of his NURSE. But this admirable
Juice of Earth has a quality different from other kinds of Milk
wch are converted & do not convert. for this by reason of its
most efficacious Virtue does mightily alter the Nature of
the thing Nourished as the Milk of the Wolf is beleivd to
have disposed the Body of Romulus to a Nature that was
Magnanimous & propens to War

Ep: 3

Abdita quisquis amas scrutari dogmata, ne sis
Deses, in exemplum, quod juvet, omne trahas
Anne vides, mulier, maculis abstergere pannos
Ut soleat calidis quas superaddit aquis
Hanc imitare, tuâ nec sic frustraberis arte
Namqz nigri fæcem corporis unda lavat

Englishd thus

E

Emblem 3d. Goe to the woman Washing Cloths & doe after the same Manner

Discourse 3d

When Linnen Cloths are soild & made dirty by earthy Filth they are cleans'd by the next element to it namely Water & these cloths being expos'd to the Air the moisture together wth the Fæcy is drawn out by the heat of the Sun as also by fire wch is the fourth Element & if this be often repeat: they become clean & free from stains This is the work of women wch is taught them by nature For we see (as Isaac remarks) that the Bones of Beasts if they are often wet wth Rain & as often dryed by the heat of the Sun will be reduc'd to a perfect whiteness The same is to be observ'd in the Philosophick Subject for whatever Fæcy or Cruditas are in it will be purged & taken away by the infusion of its proper Waters & the whole body will be brought to a great perfection & clearness For all Chemicall preparations as Calcination, Sublimation Solution Distillation Descension coagulation Fixation & the rest are performd by washing onely For whosever washes a thing unclean wth waters does the same thing as He that runs through all these Operations For as the Rosary of the Philosophers saith the Linnen Cloths of Fines Quench being soild by sweat are to be washt by fire & burnt by Waters so that fire & water seem to have interchang'd their mutuall Qualities or else the Philosophick fire is not to be supposd of the same kind wth the common fire & the same thing is to be said of the Philosophick Water As for Calx viva or Quick lime & Ignis Gracus we know that they are kindled by water & cannot be extinguished by it contrary to the Nature of other things that will take fire so it is affirmd that Camphire once kindled will burn in water And Anselm de Bood says that the Stone Gagates being set on fire is more easily quenched by Oyle then Water for Oyle will mingle wth it and choak the fiery body

Note if water will not be able to put out the fire unless it totally cover & overwhelms it wch it cannot easily do, because although it be a Stone it swims upon the top of the water like Oyle so Naphtha Petroleum & the like are not easily quenched by Water Some write that there are Subterraneean Coals in my Country of Liege wch taking fire under the earth cannot be extinguish'd by water but by Earth thrown in upon them Cornelius Tacitus mentions such a sort of fire wch cannot be quenched but by Clubs & Cloaths taken from the Body & thrown upon it There is therefore great diversity in fires both in their being kindled & extinguish'd. & there is no use in Liquors for Milk Vinegar Spirits of Wine aqua fortis aqua Regia and Common water differ very much when they are thrown upon fire, sometimes the matter it self will endure fire as those fine Linnen Cloaths wch were of great Esteem among the Antients & were cleans'd by fire their dirt being burnt away What is said of the Hair of a Salamander that they will make the wicks of a Lamp that shall be incombustible is not to be credited But there are persons who really affirm that there may a contexture prepard from Talc Plumosa Alume & other materials by a Cunning woman of Antwerp wch she us'd to cleanse by fire. but that she out of envy suffer'd that art to dye with her & the Temperament could never be found out afterwards We do not speak here of combustible matter. The Philosophicall Subject whenever it is prepard must be considerd under all these differences for their fire water & Matter it self is not Common But their fire is water & their water is fire. Their water at the same time washes & calcines & so does their fire. & their Cloaths wch must be washt have the same nature wth the fine Linnen before mentiond or Talc prepard but the Tempering of it & the Art in its preparation is not known to every one. For the washing of this Linnen a Lye must be made not of Oak ashes or their Salt but from Metalls wch is more durable then any other. and it must not be Common water but water Congeald into Ice & Snow under the sign Aquarius for this has finer Particles then the standing waters of Fenny & Marshes & consequently can better penetrate into the Recesses of the Philosophick Body to wash and purge it from filth & Blackness

Ep 4

Non hominum foret in mundo nunc tanta propago
Si fratri conjux non data prima soror
Ergo lubens conjunge duos ab utrogz parenta
Progenitos, ut sint famina magz toro
Præbibe Nectareo Philothesia pōcula liquore
Utrisqz, et fœtus spem generabit amor.
Englished thus

Emblem 4th Join the Brother & the Sister & drink
to 'em in the Bowle of Love
Discourse 4th

Divine & Humane Lawes prohibit those Persons to intermarry who are joind by Nature in too near degrees of Blood whether in a Line ascending descending or collateral & that for very just reasons But when Philosophers speak of the Marriage of a Mother wth her Son a Father wth his Daughter or a Brother wth his Sister they neither speak nor act against the Lawes before mentioned Because the Subjects distinguish the Attributes & the Cause the Effects For the Persons of whom the Philosophers speak are as much at liberty as the Sons & Daughters of Adam who intermarried without the Imputation of any Crime The cheifest reason seems to be that Humane Race might be more strictly United & associated by affinity & Freindship & not be divided by enmities & Hereditary Factions of Families So nothing hindered the Sons & Daughters of Adam tho Brothers & Sisters to be joind in marriage for mankind did exist in them alone & their Parents & therefore although they were allyed in blood yet were they to be joind in affinity But the number of men increasing & being distributed into innumerable Familys the true & just Cause was found why Brothers & Sisters should not marry The Philosophers have a different reason why the Brother should marry the Sister wch is the Similitude of their Substance that Like may be joind to its Like Of this kind there are two wch are alike in specie but different in Sex one of wch is Cold

the Brother the other the Sister These therefore being in full liberty & Condicon as the first hundred of men are lawfully indeed & by an inevitable necessity to be joind together in Matrimony The Brother is hot & dry & therefore very Choleric The Sister is cold & moist haveing much Phlegmatick matter in her wch two Natures so different in their Tempers agree best in fruitfullnesse Love & propagacon of Children For as Fire will not easily be struck out of the hardest Bodys Steel & Steel nor out of those brittle Bodyes Flint and Flint but from the hard & brittle that is Steel & Flint so neither from a burning male & Fiery female nor from both of em being cold (for cold is the unfruitfulnesse of the Male) can a liveing Offspring be produced but he must be hot & the more cold she for in Humane Temperam the hottest Woman is colder then the coldest man supposeing him to be in health as Levinus Lemnius in his book of the hidden miracles of Nature affirms The Sister therefore & Brother are rightly joind by the Philosophers If a man desire offspring from a Hen bitch or Ewe or other animal he joins it to a Cock Dog or Ram, every animal to that species to wch it is most like & so he obtains his End For he does not regard the Consanguinity of these Brutes but y generosity of each & agreemt of their Natures The same may be said of the body of a Tree & the slip that is to be ingrafted into it So the metallick Nature wch above all things hath a likeness or Homogeneity of Substance desires its like when any thing is to be joind to it But the Brother & Sister being married will not be fruitfull or long persist in their Love unless a Philothesium or Cup of Love be drunk to em as a Philtre For by this their minds being composed & united y become drunk & (like Lot) all shame being banished they are joind & produce an offspring that is spurious but Legitimate Who can be ignorant that mankind is very much oblidged to medicine & that these thousands of persons in the World who had not exisited unless their Parents had been freed from Barrenesse either by removeing the Cause or taking away the impediment either near or remote and preserveing the Mother from Abortion Therefore the Cup of Love is given to the new married Pair for three reasons which are three the Constancy of Love the Removall of Barrenesse & the Hindrance of Abortion

Ep: 5th

Fœmineo gelidus ponatur pectore Bufo
Instar ut infantis lactea pocla bibat
Crescat et in magnum vacuata per ubera tuber
Et mulier vitam liquerit ægra suam
Inde tibi facies medicamen nobile, virus
Quod fuget humano corde levetq; luem

Englisht thus

Emblem 5th Put a Toad to the womans breast that she may suckle him till she dye & he become grosse wth her milk.

Discourse 5th

The whole body of Philosophers agree in this that their work is nothing else but male & female the mans part is to generate & govern the wife & her part is to conceive impregnat; bring forth suckle & educate the offspring & be subject to the Comands of her Husband. For as she nourishes the conceived Embryo before it is brought forth wth her blood so she does afterwards wth her milk. Hence Nature has prepard for the tender Infant a Digestible & well proportion'd Nutrimt in the mothers Breasts wch waits for his comeing as his first provision & sustenance in his Course of Life. By milk therefore He is nourished grows & is increased till he be furnishd wth teeth his fit instrumts to eat bread withall then He is properly weand because Nature has provided him more solid food. But here the Philosophers say that a Toad must be put to the womans breasts that she may Nourish him as an Infant wth her milk. This is a miserable & horrid spectacle & indeed an impious thing that milk designd for an infant should be given to a Toad being a Venomous beast & contrary to the Nature of man. We have heard & read of serpents and Dragons suckings the Teats of Cows & Toads perhaps might do the like if they could gain an oppertunity. There is a noted story of a Toad that fixd himself upon the mouth & outside of the lips of a Country man that was asleep & could not be remov'd by any contrivance unlesse by Violence wch could not be attemted without the hazard of the mans life for he would then have spit his poison wch he uses as his offensive & defensive weapon. A Remedy was found for

this miserable man from that Antipathy [illegible] the spider bears the Toad for they hate one the other mortally He was carried to the place wher an overgrown spider had made his web who as soon as he saw the Toad he let himself down upon his Back & prickd him wth his sting but this doeing no hurt the spider came down the second time & struck him more violently upon wch the Toad immediately swelld & fell dead from the mans mouth without any harm to him. But here the contrary happens because the Toad does not seize the mouth but the Breast of the woman by whose milk he increases so much that he becomes of an extraordinary strength & bignesse, but the woman having her spirits exhausted consumes & dyes for poison is easily comunicated to the Heart by ye pectorall Veins & infects & destroys it as it is evident in Cleopatra who applyd vipers to her breasts that by a Voluntary death she might prevent her comeing into the hands of her enemies & being led in Triumph by them. But least any man should think the Philosophers so cruell as to fasten a Venomous reptile to a womans breast it must be known that this Toad is the offspring or son of this woman brought forth by a monstrous birth & therefore by naturall Right must be fed wth his mothers milk & that it is not the sons desire that his mother should dye for he could not infect his mother seeing he was formd in her Bowels & nourishd wth her blood till the time of his birth. It is indeed a thing ominous for a Toad to be born of woman wch in our knowledge hath happend otherwise William of Newbery an English writer saith (how truly let others judge) that in a certein Quarry in the Diocese of Winchest a great stone being Split, there was a liveing Toad found in it wth a golden Chain & it was by the Bishops comand hidden in the same place & buried in perpetuall darknesse least it might bear an ill omen wth it, such also is this Toad for it is embellishd with altho not outwardly with an artificiall chain but inwardly wth naturall gold to wit that of the Stone wch some call Borax Chelonites Batrachites Crapaudina & Garatonium for this far excells gold in Virtue against the poyson of all animals & is comonly set in gold as a case or Cover that it may not be hurt or lost, Regularly it ought to be had out of an Animal. But if the Stone be taken out of subterraneous Caverns as it is comonly, it may be neatly contrivd in that shape & usd instead of it, being chosen from ye best mineralls & most relevant to the Heart. for in these the Philosophicall Toad is reall found not in the Quarry (as yt fabulous author asserts) & has gold in it self tho its pomp does not outwardly appear. For to what end should a Toad adorn himself seeing he lurks in darknesse & secret places. Perhaps that he might be very magnificently accosted by the Beetle if by chance he should meet him in the Twilight. What subterranean Goldsmith

Theophilus in turba mahi mentions of a Dragon joind to a woman.

should make him that gold in chain [illegible] the Green children that came out of the Land of St Martin rather from the Earth it self as the two Dogs came out of a Quarry according to the same Author

Ep: 6th

Ruricolæ pingui mandant sua semina terræ
Cum fuerit rastris hæc foliata suis
Philosophi niveos aurum docuere per agros
spargere, qui folij se levis instar habent
Hoc ut agas illud bene respice namq; quod aurum
Germinet ea tritico videris ut speculo

English thus

Emblem 6th Sow Yo: Gold in the white foliate Earth

Plato says Discourse 6th

Plato says that a City does not consist of a Physician & a Physician but of a Physician & a Husbandman that is of men of divers Crafts & Professions & he mentions these two more especially because their Labours are most visible in the Imitacon Improvemt & Perfection of Nature For they both take a Naturall Subject to wch according to their Art they either add somthing that is necessarily wanting or remove those things wch are superfluous. So that both their Arts may (as medicine is by Hippocrates) be defind to be the addition of what is wanting or Substraction of Superfluity For the Husbandman does no more then add ploughing furrowing Harrowing, dunging or manuring & lastly sowing to the Land that is left in its originall State But as for the increase & product of it he leaves that to Nature wch administers Rain to it & the Heat of the Sun & by these two multiplies the seeds & improves them into standing Corn fit for reaping whilst the blade is growing he weeds out the thistles & throws out all oth impedimts He reaps the Corn when it is ripe & chanses it when reapd from its straw & Chaff. So the Physician likewise the Chemist in a different respect administers preventing Physick to the Patient as well as Restorative removes the Cause Cures the malady assuages symptoms takes away superflous blood by opening a vein & if low restores it by a Regulacon of Diet evacuates ill humors by purgeing & so by a thousand methods imitates, supplies & corrects Nature wth the operacons of Art & Understanding Our present Consideracons are not concerning these things wch are comonly known but of matters merely Chemicall. For Chemistry shews its Affinity to Husbandry even in its secret Terms & courses of Operacon

The Husbandmen have their Earth into wch they sow their seed & so have the Chemists They have their Dung wth wch they enrich their ground so have these without wch nothing can be accomplishd nor any fruit expected. They have seed from wch they hope for an increase & unlesse the Chemists had so too they would be like a Painter (as Lally says) endeavouring to draw the face of a man of whom he had never seen so much as the least resemblance The Countryman expects Rain & Sunshine & so indeed the Chemists must supply their work wth such & Heat & Rain as is proper & convenient What need of many words? Chemistry runs intirely Parallel wth Agriculture is its Deputy & represents it in all things but under a most compleat Allegory. From hence the Ancients produced their Ceres Triptolemus Osyris Dionysius Golden Gods or such as had Relacon to Chemistry but at the same time represented em as teaching mortalls to cast their seed into the Earth & showing them Husbandry & the planting & Cultivacon of Vines & the use of wine all wch things the Ignorant falsely applied to their Country Employmts For these abstruse mysteries of Nature under these Veils are at the same time explaind to the wise whilst they are conceald from the Vulgar Hence the Philosophers affirm is to be sowed in white foliated Earth as if they would have said That the sowing of wheat must be lookd upon as an example & consequently imitated which the Auth: of Tractatus de tritico & Iodocus Greverus have most excellently performd in in their Descriptions for they have very elegantly adapted each operacon of Husbandry in the production of Corn to the Seminacon of Gold & the generacon of the Tincture. White earth as being sandy yeilds little fruit to the Countryman who esteem that wch is black as being fattest But the other is of most Value to the Philosophs if it be foliated that is well prepard for they know how to improve it wth their Dung wch the oth: do not For seminacon is the propagacon of the world by wch Care is taken that what cannot last in ye individuall may be continued in the species This is in men Animals & Plants in the first Hermaphroditically in the two last under different sexes, but in Metalls it is far otherwise for in them a Line is made from ye flux of a Point a Superficies from the flux of a Line a body from the flux of a Superficies But the Stars produce that point before eith: the line the superficies or the Body Because it is the Principle of them all: Nature added the flux a long time afterwards, yt is ye Celestiall Phœbus generated a Son underneath the Earth wch Mercury comitted to Vulcan to be Educated & to Chiron that is to manuall operacon to be instructed as it is reported of Achilles that he was detemd & Hardend in Fires by his Mother Thetis Among other things He learn't Musick & the Art of playing on the Harp from his Mast: Chiron. Achilles is nothing else but the Philosophick subject whose son is Pyrrhus wth red Hair without wch two Troy could not be subdued as we have demonstrated in the sixth Book of our Hieroglyphicks

Ep: 7th

Rupe cavâ nidum Jovis Aëlis miserat, in quo
Delituit, pullos enutriitq; suos
Horum unus levibus volluit se tollere pennis
At fuit implumi fratre retentus ave
Inde Volans redit in nidum, quem liquerat, illis
Junge caput crudæ, tam nec manis eris
English thus

Emblem 7th A Young Eaglet attempts to fly out of its nest & falls into it again.

Discourse 7th

That Ch Hippocrates the standard of all Physick affirms concerning Humors that they are different & many in the Body of man & not one only, otherwise various disease would not arise in found bys to be true likewise in the Elements of the World For if there was but one Element there could be no change of that into another no generacon nor corruption could happen but all would be one immutable thing & ne meteors minerally plants or animals could be naturally produced from it Therefore the supreme creator compos'd the whole system of this ~~world~~ world of divers & contrary natures namely of Light & heavy hot & cold moist & dry, that one might by affinity passe into the other & so a composition be made of bodyes wch should be very different one from another in Severs Qualities, Vertues & effects. For in things perfectly mixt are the light Elements as Fire & Air & likewise the Heavy as Earth & water wch are to be poisd and temperd together that one flyes not from the other But the neighbouring Elements easily suffer themselves to be taken & detained by their Neighbours. Earth & Air are contrary one to the other & so are Fire & water & yet fire ~~& Air~~ maintains friendship wth Air by heat common to both & does so wth Earth by reason of siccity & so Air wth water & water ~~wth Earth~~ By wch means they are joind in bonds of Affinity or rather consanguinity & remain together in one composition, wch if it abound wth the light Elements elevates the Heavy wth it, if wth the heavy it presses down the light This is illustrated by two Eagles one wth wings the other without, the first of wch endeavouring to fly is restraind by the second There is a plain Example of this Matter in the fight between the Falcon & Heron, for the Falcon soaring higher in the Air by his speedy Flying & swift wings takes & tears y Heron wth his Talons by whose weight both fall to the ground The contrary appeard in the Artificiall Dove wch was an Automa or self moveing piece of Workmanship made

Body from whence came prepard in the beginning because
in those Body was life in the Spirit & the Body is Dumbe
without it, In the Fullness of the light the light are
from Light, In Camphire & Bonny citrony the light
predominant over the Heavy & the Heavy are
overcome by Violent & Heavy & in proportion of time Heavily vanq
are all of, A one very great Bird (namely an Ostrich) is made of two
as Bird can consume Iron & being fired as by its own Heavily
valour to run upon the Earth but fly in the Air altho they speedy
things Governing the one as the Elements (as the Matter of Stones
chap: 5 Aduanced turned thus Have considered the Matter of Stones
wch Is Hyer when it is in their Centre Celia or Elysium & Elsewhere
Matt Is Hyer when it is in their Centre. Celia or Elysium & Elsewhere
Matter requires it perpetuall in ye: self out of more immortall Bodies
of Mountainous Place, seven in Sabula related to the same thing
Those two Birds are join one flying the other Fathers Vertue
Throwed the one Father the other Taste by its Heat that Vertue
Daily & Separated first this is the Matter or Beauty of Nature
Mother Nature & Fire fly upwards Wherefore have regard to the unequall Composition of that Coa
Comp not to strongly mixed nor to the Commixtured the first
as is more Durable though compared Delicately But to the
Lasting Continuall Existing of the Mixable one, for so the
Bird withdrew Spring with Wax the Wheels and the
Greeks Architects Wax the Wheels with the thing that
of Worthy might be Painted

Ep. 8th

Est avis in mundo sublimior omnibus, Ovum
Cujus ut inquiras Cura sit una tibi
Albumen luteum circundat molle Vitellum
Ignito (ceu mos) cautus id ense petas
Vulcano Mars addat opem: pullaster et inde
Exortus, ferri Victor & ignis erit

English thus

Emblem 8th Take an Egge & smite it wth a fiery sword

There are many & divers kinds of Birds whose number is uncertain & their Names unknown to Us Story tells us of a very great Bird nam'd Rue, that appears at certain seasons of the Year in a small Island of the Ocean wch can bear an Elephant up wth it into the Air India & America send us Crows & Parrots of divers Colours. But it is not the Philosophicall intention to enquire after the Eggs of these birds The Egyptians yearly persecute the Crocodiles Eggs wth weapons of Iron & destroy them. The Philosophers do indeed smite their Egge wth fire but it is not wth an intent to mortifie it but that it may live & grow up For seeing that an animated & living chicken is thence produced it cannot be said to be Corruption but generacon It ceases to be an Egg by the privacon of the Ovall form & begins to be a two footed & volatile Animal by the introduction of a more noble Form, for in the Egge are the seeds of both male & female joind together under one shell or Cover. The Yolk constitutes the Chicken wth its radicall parts & Bowells, the seed of the male forming it & becomeing the internall Efficient whereas The white

The externall heat is the first mover wch by a certain Circulation of the Elements & change of one into the other introduces a new form: by the instinct & guidance of Nature For Water passes into Air, Air into fire fire into Earth, wch being joind together & a specifick being transmitted by the starrs an individuall Bird is made of that kind whose Egg it was & whose seed was infusd into it This is said to be smitten with a fiery sword when Vulcan performing the office of a Midwife as he did to Pallas comeing from the brain of Jupiter does by his ax make a passage for the new born chicken This is what Basil Valentine affirms that Mercury was imprisond by Vulcan at the command of Mars & cold not be released before he was wholly putrified & dead But this death is to him the beginning of a new life as the Corruption or death of the Egge brings new generacon & life to the Chicken so an Embryo being freed from that human vegetable life wch alone it enjoyd in the Mother Womb obtains another more perfect one by his birth & comeing into the

light of this world, so when we shall passe from this present life there remains for us another that is most perfect & eternall. Lully in many places calls this fiery sword a sharp Launce, because fire as a Launce or sharp sword perforates bodies & makes them porous & pervious so that they may be penetrated by waters & be dissolvd & being reducd from hardnesse become soft & Tractable. In the stomach of a Cormorant wch is the most voracious of all Birds there are found long & round worms wch serve it as the instruments of Heat & as we have sometimes observd seize upon those Eels & other fish wch she has swallowd & pierce them like sharp needles & so consume them in a short time by a wonderfull operacon of Nature. As therefore Heat pierces so that wch pierces will sometimes supply the absence of Heat. Upon wch Consideracon that wherewth ye Philosophers Egge ought to be smitten may not undeservedly be calld a fiery sword. But the Philosophers had rather have it understood of a Temperate Heat whereby the Egge is cherishd as Morfoleus in Turba declares It is necessary wisemans moisture be burnt up wth a slow fire as is shewd us in the Example of the generacon of a Chicken & where the fire is increasd the Vessell must be stopd on all sides that the body of the Æs or brasse & the fugitive spirit of it may not be extracted But what Birds egge must it be? Moschus tells us in the same place. Now I say that no instruments are made except of our white starry splendid powder & of ye white Stone, of wch powder are made fit instruments for the Egge. But they have not nam'd the Egge nor what Birds Egge it must be

Ep: 9th

Arbor inest hortis Sophiæ dans aurea mala
Hæc tibi cum nostro sit capienda sene
Inque domo vitreâ claudantur, roreque plenâ
Et sine per multos hæc duo juncta dies
Tum fructu (mirum) satiabitur arboris ille
Ut fiat juvenis que fuit ante senex

English thus

Emblem 9th Shut up the Tree wth the old man in a House of Dew & eating of the fruit thereof He will become Young

Discourse 9th

All things that grow in length breadth & Depth that is are Born nourishd augmented brought to maturity & propagated, ye same things likewise decrease that is have their strength diminishd

dye fall away as we see in all Vegetables & Animals Wherefore man also when he arrives att full growth admitts of decay wch is the same thing as old age whereby his strength is sensibly diminishd till he dye For the cause of old Age is the same wth that of a Lamp that burns dim for want of Oyle for as there are three things in a Lamp the wieck fatnesse & flame so in a man the wiek it the Vitall members the Bowells & Limbs. The fatnesse is the radicall moisture the Flame is the Naturall Heat the only difference is, the flame of a Lamp shines bright but the Naturall heat does not it not being fire but only Heat & whereas that fatnesse is oily, the Radicall moisture is viscous being of a seminall principle As therefore a Lamp is extinguishd for want of oyl so man by old age without any other disease falls into a marasme & aged consumption & lastly into his grave It is reported of the Eagle that when he grows old his beak becomes so crooked that he would dye wth Hunger unless he could cast it So Harts seem to grow Young again by throwing of their Horns serpents their skins & Crabs their shells not the really do so for their radicall moisture is not restord to em only in appearance There is nothing that can restore Youth to man but death it self wch is the beginning of Eternall life that follows it However there are some that say as to his externall Form & the restoreing of his strength in some measure together wth the taking away of wrinkles & changing of grey Hairs a proper remedy may be found out as Lully affirms of his Quintessence & Arnold of prepard Gold. But here the Philosophers say that if the old man would become Young he must be shut up in a House of Dew & then he will eat of the fruit of the Tree & so recover Youth It is scarce beleivd by the Vulgar that such Trees can be in Nature The Physicians write wonders of Myrobolans the Fruit of a certain Tree that ye restore grey Hairs to blacknesse purify the blood & prolong life. But this is scarce credited. Marsilius Ficinus in his book of preserving the health of Students recomends the sucking the milk of a beautifull Young woman others recomend the eating Vipers flesh but these remedies are more troublesome then Old Age it self & could not be obteind by one in a Thousand altho their Effect should be certain. Paracelsus in his book of Long life says a sick man may attract to himself the Health of another by imaginacion only & so an Old man may gather Youth But in this he seems rather to be guided by his fancy then experience It is certain that the people called Psilli with their double eyeballs & witches by their very aspect bewitch Cattle & Children according to that of Virgil. Nescio quis uneros oculus mihi fascinat agnos These things are done without contact But as for the Tree wch is to restore the old man the Fruit of it is sweet, red & full ripe turning into the best blood as being

[illegible] digestion & affording the best nutriment leaving [illegible] the body that is faeculent or superfluous But the old man abounds wth white Phlegm has white Hair & Complexion wch Hum: Colour & Hair are changd into that Red wch appears in Youth & Vigor Therefore the Philosophers say their stone is first an old man that is white & then a Young man wch is Red And they say further that the old man must be plaid together wth the Tree not in the open air but in a House & that not dry but moist wth Dew It may seems strange that Trees should spring & grow in a close place but if it be moist their is no doubt of their continuance For the Nutriment of a Tree is moisture & Airy Earth that is fat wch can ascend into the body & Boughs & there produce leaves blossoms & fruit. In wch Naturall work there is the concurrence of all the Elements. Fire gives the first motion as the Efficient, Air gives tenuity & penetrability Water Lubricity & Earth Coagulacion, For when any of their superfluities ascend Air turns into Water & water into Earth By fire I understand the native Heat wch being propagated wth the seed does by the Power of the Stars as if it were a Smith forge out & form such fruits as are like to those things from whence the seed ariseth But a Dewy Evaporacion is not only expedient to moisten the Tree so as to make it yeild fruit but likewise the old man that he may the more easily be made Young again by that fruit, for the Dewy Vapour will mollifye fill up & restore his dry & wrinkled skin wth temperate heat & moisture Wherefore Physicians very rationally & wth good success prescribe warm Baths for the marasme or Consumption of Old Age. But if the thing be well considerd that Tree is the Daughter of the old man wch as Daphne is changd into a Vegetable of the like sort & therefore the Old man may not unjustly expect Youth from it seeing He himself was the cause of her being

Ep: 10th

Machina pendet ab hac mundi connexa catena
Tota, Alo quod Par gaudeat omne pari
Mercurius sic Mercurio, sic jungitur igni
Ignis, & hac arti sit data meta tua
Hermetem Vulcanus agit, sed penniger Hermes
Cinthia, te solvit, te sed Apollo soror
Englishd thus

Emblem to your [illegible] Treaty of Mercury
have enough Discourse 10th

If this saying be taken litterally it onely increaseth the quantity of Fire & Mercury but introduceth no new quality into the Subject For every like addeth to its like makes it become more like Hence Physitians affirm that contraries are heald & removed by contraries so we see Fire is extinguished by water but fomented by addition of Fire so the Poet says. Venus in Vulcum & fire in Fire does rage But it may be answerd that Fire differs very much from Fire & Mercury from Mercury for there are severall sorts of Fire & mercury among the Philosophers Moreover the same heat & cold being distant only in place & situation differs from another of its own kind so as to attract to it that which is like to it self so we see that Heat fixed in any part of a drawn forth by the same Heat Limbs benumm'd & almost dead with Frost & cold water will be restord by putting them into cold Water rather then by application of externall heat For as the greater Light obscures the less so also greater heat or cold has power over the less so it is necessary that the Cold or heat that is outwardly applyed should be less then that which was before imprinted or fixed in the Joints otherwise the same impression would be made as before & the like would rather be much more increased then drawn forth by the like. They drawing out of cold by cold water & of fiery heat by heat is agreeable to Nature for all suddain changes in contraries are dangerous & less acceptable to it. but that which comes by degrees can more easily endured so we say there is one internall Fire which is essentially infixed in the Philosophicall Subject & another externall The same may likewise be said of Mercury The internall Fire is Equivocally so cold because of its fiery qualities virtue & operation, but the Externall Fire is Univocally so Therefore Externall Fire & Mercury must be given to the internall Fire & Mercury that so the intention of the Work may be compleated For in boyling we use Fire & water to Mollifie & mature any thing that has crudity & hardness For water penetrates into & dissolves the parts contracted whilst the heat adds strength & motion to it Thus we see in the common coction of Pulse &c being in hard in themselves yet well or broken and reduced to a pulp in Water the heat of the fire rarifying the Water by ebullition & reducing to almost an aerial substance so the heat of Fire resolves the crude parts of Fruit or flesh into water & makes them vanish into Air together with it After the same manner Fire & Mercury here as Fire & Water & the same Fire & Mercury are the Mature & Crude parts of wch the crude are to be matured by Coction or the mature to be purged from superfluities by the assistance of Water. But we

shall in short demonstrate that these two fixy & thise two Mercury are principally & solely necessary to the compleating the Art Empedocles was of opinion that the Principles of all things were Friendship & Discord That corruptions were made by Variation and generations by Love Thy Discord is manifestly apparent in Fire & Water. Fire making water evaporate & Water extinguishing fire when applyed to it But it is likewise plain that generation will proceed from these same things by a certain friendship For by heat is made new generation of Air & by the same heat & induration of Water into the Stone is performd & so from thise two is the first Elements are made the other two & consequently from the rest the production of all things. Water way the matter of Heaven & all Corporeall things Fixity the form move & inform, thy matter is thy Water or Mercury Viz the matter & fixe or Sulphur the Form That these two may operate & mutually move themselves by Solution Coagulation Alteration Motion & perfection there will be a Necessity of External Helps as instruments without wch no effect can follow for as a Smith cannot Work without Hammers & fire so neither can the Philosopher without his instruments wch are Water & Fire Thy Water is by some calld the water of Clouds as thy Fire is calld occasions Fire & it is without doubt calld the water of Clouds because it is distilld as May Dew & consists of most thinn parts, For as it is affirmd that May Dew being inclosd in the Shell of an Egge will raise it up by the Heat of the Sun So thy water of the Clouds or Dew makes the Philosophers Egg rise that is sublime exalts & perfects it The same water is also most sharp Vinegar wch makes the body a mere Spirit For as Vinegar has different qualities & can penetrate to the bottom & bind so thy Water dissolves & coagulates but is not coagulated because it is not of a proper subject The water is had from the Fountain of Parnassus wch contrary to the nature of other fountains is upon the Top of the Hill made the Roof of the flying Horse Pegasus There must also be actuall Fire wch not withstanding must be governd & qualifies by its degrees as wch Bridle For as the Sun proceeding from Aries into Leo & so approaching means gradually increaseth heat to things growing, so it is here necessary to be done for the Philosophicall infant must be nourishd by Fire as the Milk & the more plentifull that is the more he grows

Ep: 11th

Latona hoc Oolem non novit nemo gemellam
Ceu fert fama velox qua Jovis orta fuit
Hanc olim tradunt cum Luna Summa soloj
Pixide, nigra cui sunt in facie maculæ
Latonam ergo pleny albitos damnasq; daniæ
Ambiguus adsit nec mora, sumpe libro.

Englishd thus

Emblem 11th. Whiten Latona & tear ye books

There are so great differences amongst Authors that such person as search after Truth despair of finding any End of this Art. For Allegoricall discourses being in themselves hard to be understood are the Cause of many Errours especially if the same words are applied to different things & different words to the same things Whoever would free himself from these difficulties must eith have a divine Genius to perceive Truth thro much darkness or he must have inexhausted wealth & patience to experimen what is True & what is not But according to the Philosophs one one will not doe without the other, ingenuity will do nothing without Labor so on the contrary For no man can have under standing enough to avoid a hundred thousand Errors Obscuritie digressions Ambiguities &c yet still persist in the true path of Nature Wherefore the Philosophers say he that hath not yet Erred hath not yet begun & that errours teach us what to doe & what not. And they likewise affirm that a man may spend his whole life tho if it were possible he should live a thousand years in distilling & redistilling before he could attein to truth by experiments onely The Corrector of Fools intimates that no progresse can be made without study & reading of Authours for he says study removes ignorance & brings human understanding to the True Knowledge of Every thing. It is therefore necessary in this work to quicken the ingenuity by naturall Philosophy the knowledge of Truth being contemd in it, Let not therefore operators despise study But as for those who are averse to it yet willing to operate. Let them take care that their Art be the Imitacon of Nature it self, wch Art desires to amend because it is impossible for Her to prepare the Philosophicall secrets to a perfect End. The wise say of these men that they run to practice as an Asse to Hay not knowing what he puts his nose to led to his food by his sight & Tast those exterior senses without any understanding And so far goes this Author But least a man should vex himself wth overmuch study wch is an immense & profound sea & would bring every word (wch perhaps may relate to quite another thing) into practice thereby wasting & consumeing his strength time reputacon & Riches The Philosophers use this

[illegible] speech that Latona must be [illegible] must be torn Least their Hearts be broken for most books are so obscurely written that they can only be understood by their Auth soverall of them are left out of Envy to seduce others or rather to retard them in their Course, that they may not attein to their End without difficulty or to obscure those things wch they themselves had written before But the cheif work & labor is how to whiten Latona. The book calld Clangor Bucinae defines Latona to be an Imperfect Body of Sol & Luna The most Ancient Poets & writers affirm Latona to be the Mother of Apollo & Diana others call her their Nurse & that Diana was first brought forth (for Luna & whitenesse do first appear) who afterwards but the same day performd the Office of a Midwife in bringing forth Apollo her brother For Latona was one of the twelve Hieroglyphicall Gods of the Ægyptians by whom these & other Allegories were propagated among other Nations. Very few even of their Egyptian Priests knew the true sense & meaning of them, the remainder of the People applying them to other Subjects that were not in the Nature of things namely Gods Goddesses & the like. Wherefore Latona had the most sumptuous Temple next to Vulcan adornd wth gold because she was the mother of the Philosophicall Apollo & Diana. But this Latona is brown & blackish & hath many moles in her Face wch must be taken away by Dealbacon or blanching. Some make their dealbacons of Ceruse Sublimate Mercury Talc reducd to oyl & the like by wch they incrust Cover & so would whiten the outside of the skin But the whitening incrustacons fall of by every wind or liquor because they do not penetrate ye inward parts & so deceiving only their eyes by their false Colours are not regarded by the Philosophers For they would have Latonas face made white by penetracon & the skin it self altered that is truly & not superficially or by Fucus only. The question may be askd how it can be done? I answer Latona must be first sought out & known wch tho she be drawn from a Vile place, yet she must be sublimd to a more worthy But if she be taken from a more worthy she is to be submersd into a place more Vile that is into Dung for there indeed it ~~becom~~ grow white and become white lead wch being obtemd their is not doubt of success; or of the Red Lead wch is the beginning & end of the work

Ep: 12

Noss: cupis causam tot cur Helicona Poetae
Dicant, quodque ejus cuique petendus apex?
Est Lapis in summo monumentum vertice positus
Pro Jove deglutijt quem Vomuitque Pater
Si cu verba sonant rem captas mens tibi Laeva est
Namque est Saturni Chemicus iste Lapis
Englishd thus

Emblem 12. The Fate of Saturn & the Original of Poetry. Verses
of his Son Jupiter is placd in Helicon as a Monument to men.

We find the Allegory of Saturn to be taken divers ways, for Astronomer
reputes him the highest of the Planets & the Students of Chemistry the
basest of metalls namely Lead, The Heathen Poets say he was the Father of
Jupiter & Son of Celum. The Mythologists explain him by the Notion
of Time. But the all these may seem to have had a probable Opinion
according to their own sense Yet they will never be able to explain
those things wch are elsewhere spoken of Saturn As why should he devour
his Sons & Vomit up a Stone instead of Jupiter & why should be the In-
Finder and
Venter or Discoverer of Truth, be remarkable for his Scythe, Serpent
Blackness morosenesse & distorted Feet. The Mythologists think to give
the best Interpretacon when the say Time reveals & manifests Truth
out of Darknesse That it rowles it self round & glides away like a Serpent
That it cutts all things down wth Death as wth a Scythe That he devours his
Sons, to with all beings that he ever begot but that he cannot consume
or digest hard Stones & therefore may be said to Vomit them up again
These may in part have some resemblance but they do not agree in the
Truth of the things in all its Circumstances But the Experienc'd Philoso-
phers say that Saturn is first in their work & that if he be real present
they cannot Erre For Truth is discoverd in darknesse But that nothing
exists before Blackness Wherefore they say in Turba Philosophorum
Whatever Colour comes after Blackness is praiseworthy because it is
the beginning of the Work And the Rosary out of Arnoldus says when
it first grows black We say it is the Key of the work because that can-
not be made without Blackness And out of y Speculum. When You are wor-
king see that in the beginning You obtein a black Colour for then
You will be certain that You cause putrefaction & proceed in y right
method And again That Blackness is cold Earth wch is made by a
light decoction often reiterated till Blackness be most Eminent
Hence they say that Saturn possesses the Earth Mercury the Water
Jupiter the Air, Sol the Fire Blackness therefore is Saturn the Dis-
coverer of Truth who devours a Stone instead of Jupiter For Black-
ness that is dark cloud covers the Stone at first that it cannot be
seen Then Morienes says each body that wants a Soul is dark
& Obscure And Hermes prescribes thus, Take his brain & wear or
rub it with the sharpest Vinegar or Urine of Boys till it become dark
This being performd he lays in putrefaction and dark clouds that
were upon him & in his Body before he dyed are returnd. This Stone
is again cast up by Saturn when he becomes White & then He is plac'd
upon the Top of Helicon for a Monument to mortals as Hesiod
writes for Whiteness is really hid in Blackness wch is extracted out
of his belly wch is out of the Stomach of Saturn Therefore saith
Democritus. Cleanse Tin with a specifick Absolution extract from
it its Blackness & Obscurity & the whiteness of it will appear
And in Turba it is said join the Dry with the moist that is the

the black earth is its water & decoct it till it become white Arnold
in his work calld Novum Lumen chapt: 4th very well expresses the same
thing when he sayes That moisture therefore wch cures the Blackness
in the decoction shews it self to be dryed up when the white Colour
begins to appear & a little after. And my Master said to me that
Brunity or brownesse abounded because the whiteness was drawn
out of the Belly of the Blackness as it is said in Turba Forwhen
You see it black know that whiteness is hid in the belly of y
blackness first appearing Thy blackness as it is calls Saturn so
it is likewise calls Lead. Hence Agadimon in Turba says Decoct
the as or brasse till the blackness wch y call Crummy or mossy
come forth & well mix the res or materialls of our Art & then
You will presently find blackness wch is the Lead of the Philo-
sophers so much spoken of in their Book Emigamus they exhort
to this when he says that the Splendor of Saturn when he is wrapt
into the Air appears no otherwise then Darkened Also Platonis in
the Rosary The first Regimen of Saturn is to putrefie & put
it upon Sol. From all wch it is Evident that the sense of the
Philosophers when they speak of Saturn is quite different from
the Vulgar acceptation This Saturn generates Jupiter that is
an obscure Whiteness & Jupiter begets upon Latone first Diana
that is perfect whiteness & Apollo wch is Redness & this is the
successive permutation of perfect Colours This Stone cast up
by Saturn is said to be plac'd upon the Top of a mountain as a
monument for men wch is a thing most True

Ep: 13th

Præcumbo languens ad target hydropes Sophorum
Inde salutiferas appetit Elisæ aquas
Ut ego Naman Jordane lepra contagia mevet
Abluidar lymphis trigs quatergs suis
Ergo precipito in aquam tua corpora inquam.
Morgs feret morbi illa salutis opem.
English thus

Discourse 13th

Emblem 13th The Philosophers Dragon is hydropicall & desires
to be seven washt in a River as Naaman y Leper was in Jordan
That Naaman the Syrian should at the Prophets command take a
journey into Judea to wash himself seven times in the River Jordan
is to be ascribd to the confidence he plac'd in the Prophets words. But
y he was freed from Leprosy by that washing is a miracle of the Divine
Omnipotence For the Leprosy wch being seated in the blood & radicall parts

of mans body if as it were an universall Cancker, cannot be taken away or cured by any externall washing much lesse by that of cold water such as that of Jordan so likewise that the Philosophers Brasse labouring under the disease of a Dropsye should be freed from it by washing of water & that even an imperfect thing should be made perfect & a sick thing healthy & that to so great a degree as to be able to impart its health to sick bodys must be next to a Miracle For such an example is not elswhere extant in Nature nor is it indeed the ordinary Course of Nature to produce the Philosophers most absolute Tincture unlesse it be governd by Art & fit subjects be administred to it 2dly the externall efficient to the restitution of luxations or things dislocated or out of Joint is not peculiar to Nature but Art Nevertheless the Os Sacrum opens itself miraculously in the birth of a child that the Infant may come forth thereby as thro a door & in this the most great & miraculous operates by Nature above Nature So that the stone should be perfected seems a thing supernaturall tho it really be Naturall From whence the Rotary You must know says he that our fiery & Volatile stone as to that why manifest & apparent is cold & moist but as to that 2dly is occult & hidden is hot & Dry And that coldness & moisture 1st is manifest Viz a watry fume corrupting blackning & destroying it self flys from & by the Fire But the Heat & dryness 2dly is occult is Hot & dry gold & a most pure Ore able to penetrate in Bodys & is in no way Fugitive Because the Heat & dryness of Alchymy fingeth & no other thing whatever see therefore that the coldness & moisture 1st is manifest be equall to the heat & dryness 2dly is in the occult so that they may both agree & be joind together being at once made one penetrating Tinging & Fixing Body But these moisture must be destroyd by Fire & adjunct of Fire is a hot Temperament & an agreable & mordent Dijgestion & so saies the Philosopher But if this be true how shall it be from hence? But it may be answerd that as for the Waters of Hot & dry qualitys such as are many Baths in it must be Philosophicall water For this is the meaning of what they say wash ye the fire & burn the water for that fire 1st washes & that water 2dly burns after in Name onely but agree in effect & operation Therefore 1st that water or this fire the Philosophicall Os or Brasse must be washd from its superfluous fumes that is it must be dryed We have known experiments of Tropicall bodys cured by six months abstinence from all manner of Drink by burying them in Hot sand & Cinders by putting into Hot Ovens & sweating innumerable other heats as likewise by drying Baths such as

not far from Menk By the same method must this patient be cured sometimes by water sometimes by the Hot Air of furnaces now to Cure by them 1st Sand & Abstinence from Drinking to these are the most effectuall Remedys in both Cases some at one time to be use & some at another But in all these things Heat is the Operator Viz by the Emunctorys or Pores of the Body drawing out the superfluous watery For the outward heat quickens the inward that is the Vitall spirits that they may expell that moisture 2dly is hurtfull to them as an unprofitable excrem. by 3dly the Naturall Heat way before suppressed as by an Enemy in this Cure there

another may be hurt In a Quartan 3dly according to the try the skill of a Physician) we have experienced that thick Juices like the Gums of Trees being gathered together from all y Veins or Masse of blood do descend thro the Vena Cava or great Vein even to the bottom of the back where obstructing the emulgent Veins 4th draw the serous matter out of the blood or the passage of them They are lesse able to operate & more of the serous matter remains in the Body & so in a short time if care be not taken a Dropsie may happen the other bowells being no way hurt at y first Diuretics do here little or no good Purgatives y1 lesse unlesse Diminution or eduction be made in some certain series of time Sudorifics manifestly do harm because they draw out the more subtile part & leave the thicker & if they are continued will weaken the body For Natures custom y is to find that way of Evacuating y serous matter thro the Body when she is obstructed about the Bladder on the fore is Scylla the other is Charibdy both 5th he that hath a mind to preserve himself ought to avoid But that Dropsie 6th proceedy from an impaird Liver or Spleen is most difficult to be cured Now in the Philosophicall Brasse the cure is not impossible the distemper being rather by Accident & secondary then Essentiall & primary provided it be undertaken cautiously as we have said concerning the plenty of Serum in a Quartan to wit that it may not by too much ejaculation fall into a Consumption or by too much moisture into such a Dropsy as may be difficult to be Cured

Ep: 14th

Dira fames decuit Polypos tua rodere cruda
Humanâs; hominy se nutrijsse dape
Dente Draco caudam dum mordet & unger it alvo
Magnâ parte sui sibi cibus ipse fuit
Ille domandus erit fero fame carere doloso
Se Vorat & vovomat se nec & pariat
English thus

Emblem 14th This y the Dragon that devours his Tail. Dioscorides 14th
It is the saying of y Ancients that a Serpent that hath devourd a Serpent becomes a Dragon for like a Thief or a Murderer it preys upon its own kind, there were such Serpents in Africa of a vast bigness & in great Numbers 2dly devourd part of Alexanders Army the largest are bred among the Arachaans a people of Ethiopia 3dly being plated together after the manner of Hurdles by doe

wth their heads erected make their way to [illegible]
:ported that the Kings of India nourishd two Dragons one of [illegible]
the other of ninety Cubits in bignesse It is remarkd by ye observations
of Later writers of these times that there are serpents found near
Angola wch equall the main masts of Ships so there is a report
that in some mountains of India & Africa there is great store of
gold but that it is kept by Dragons least any person should come
& take it away For at the fountains of Rivulets wch fall from the mount
the Dragons meet & so by Accident are said to keep watch over
the gold inclosed in them For this reason do the Philosophrs assist
so many Dragons to their Treasures, as to the golden Fleece the
Garden of the Hesperides & to othr persons or chemicall subjects As to
Cadmus saturn Æsculapius Mercury whose Caduceus is bound wth two
serpents a male & female For they mean nothing else by Dragons
but Chemicall subjects. Hence they say. Dant Rebis montes Dracones
Terrays fontes. Dragons to Rebis do give mountains And the earth
does give him Fountains & they denote his extreme hunger by
his devouring his Tayle, wch tho others may interpret of the year
returning into ~~himself~~ & resembling a Circle yet it was first
applied to their work by the Philosophrs who by this Dragon
would have such a serpent understood as devours another of
its own kind & wch is properly calld Sulphur as all of them Attest
in innumerable places Lully in his Codicill chap. 31. This o my
Son (saith he) is Sulphur & this the Serpent & Dragon devouring
his Tayle the roaring Lyon & sharp sword cutting mortifying
& tearing all things And the Rosary says the Dragon does not
dye unless he be killd with his Brother & sister & a little after
the Dragon is Argent vive extracted out of Bodies having in itself
a body Soul & Spirit This in the same place by another Name is
calld Fœted Water wch is to be had after ye seperacon of ye Elements
Now the Dragon is said to devour his Tail when he consumes
the Voluble Venomous & moist part so that afterwards being
without a Tayl he may seem more corpulent & slower as if his
Mocon & Volubility had in a great measure consisted in his Tayle
Other Animals relye upon their Feet but serpents Dragon & such
like Vermine use the constriction & explicacon of their bodyes
instead of feet & like Flowing water certain circles inclineing
themselves somtimes this way sometimes that as may be seen in most
Rivers wch run obliquely in Circuits & turn their courses like serpents
The Philosophers therefore did not without reason call Argent vive by the Name of a
serpent & give serpents to Mercury seeing that also does as it were
draw its Tayl & run somtimes this way & somtimes another wth a
Voluble Weight or Poize For as a serpent moves so also does Mercury
who therefore has Wings upon his feet & Head It is reported that in
Africa there are flying serpents wch would depopulate all ~~things~~ places

if they were not destroyd by the Bird calld Ibis Wherefore Ibis
is placd among the sacred Images of the Egyptians as well for
the manifest good that it does to the whole Country as for a secret
reason wch very few of them understood This Dragon having
devourd his Tayl & cast his Old Skin is said to acquire a new one
& Youthfulnesse both together & that Nature has granted longer
life not onely to Crows Ravens Eagles & Harts but likewise to the
Race of Serpents. The Ant when it grows old has wings so hav: many
other Worms. Man growing old is put into the Earth but being revived
from the Earth is consecrated to Eternall Life. There is a powder
made of every serpent when it is burnt wch is safely taken against
all poisons & that wth very good Effect. Such an Alexipharmacum
ought also to be made of this Dragon when he hath devourd his Tayle
(wch is likewise usually cut of in Vipers) & it will prove a most effectu=
=all & present Remedy against the adversities of Body & Fortune

Ep: 15

Aspice quam celeri figulus sua Vasa figuret
Axe rota argillam dum pede miscet Aquæ
In binis illi est fiducia rebus, ut humor
Pulveribus siccis temperet arte sitim
Sic quoq tu facies exemplo doctior isto
Terram aqua ne superet, nec superetur humo

Englisht thus

Emblem: 15th Let the work of ye Potter consisting in siccity
& moisture Instruct You: Discourse. 15th

As this Orb is made into one Round Body by a Complicacon of Earth & water
so likewise the Potters work seems to be compounded of the same par=
=ticular Elements that is the Dry & the moist so that one may temper ye
other for if the Earth should be without water & no Ocean sea Lake Rivers
or fountain should be near it the Earth could bring for nothing of it self
but must perpetually remain untruitfull. so if water should not be resivd
into the Cavities of the Earth but stand round about it it would easily cover
the whole face of it & so it would remain uninhabitable But one entring
amicably into the other & water moderateing the siccity of ye Earth & Earth
the moisture of the water by a mutuall Comixture the Fruitfulnesse & advan=
=tages of both Elements do very speedily appear In like manner ye Potter
mixes Clay wth water that so he may make his masse tractable wch he
shapes upon his wheel & setts in warm Air that so it may drye leisurely
Then he adds the Violence of fire that his Vessells may be well harden'd &
condens'd into a durable stone wch can resist both water & fire, so the Phi=
=losophers say we must proceed in the Naturall work & therefore set
the Potter before us for an Example For it is certain as to the dry &
moist that is the Earth & water they have both of em a very great
Affinity but there is no doubt much difference in their way of Coction

& in the matter & form of the Elements that are to be compounded for the Potters Vessell have a Form that's Artificiall But ye Philosophick Tincture has one that is altogether Naturall & so much Nobler then Theirs as the matter of it is more excellent then theirs Each of them is indeed the work of Earth but their is nothing said to be in the Philosophicall wch hath not ascended & attaind to the Heaven of Aer Whereas in the other a thick & faculent Earth is predominant the Effect of both is a Stone thus a Comon that a Philosophick one By wch name accelem Regem being ⟨c⟩luded put a great Number of Artificiall Stones or Tyles into one chest & the whiter sort of flints into another useing Diabolicall conjurations over them that one might be turnd into Silver the othe into pure Gold But when these were imagind to be the Stones of ye Philosoph^rs & a great sum of money had been expended in purchasing severall things & ye new gold & Silver wch were expected at a certain time did not appear & none of the Stones as it was hopd recivd conversion Death came very opportunely to put an end to his shame & Folly For Gold & Silver is not to be sought for in y^t thing wherein they are not implanted by Nature & Diabolicall magick is so far from haveing any place in these works that it is as distant from them as the Auth: of them is from a devout & pious man & as Hell from Heaven So although a man should have the True Philosophick Stone yet let not any one imagine that impossibilities can be performd by it as Isaac admonishes Us seeing no man by Law of Nature or Policy can be bound to things impossible As for the Tranmutation of Gemms & making Glasse able to indure the Hammer any man may know whether they are possible, or agreeable to the Nature of it or no Geber saith my concerning the Philosophers that they speak many things by Allegories & of himself that when he has spoke clearly he has said nothing but when und: a figure there he has hid the Truth as Wheat under Chaff Those things wch a man sows the same he shall reap &^c saying takes place in Vegetables & Animals though different species may sometimes proceed from ye things sowd. but whether these things ought to be applyed to mettalls & are not propagated by seed as they are will be worthy of Consideration In these the parts are onely Homogeneous as Sulphur & Argent vive in those they are Heterogeneous or organicall in these are no receptacles of seed in them there are In these is found no Nutrition Augmentation or extension into all Dimensions, But have in all to the greatest degree Lastly these are Elementated Weights admitting nothing else but mixtion Whereas they besides Mixtion have also a Vegetative or sensitive Soul Nevertheless it is True without doubt that there is something in plain under the Earth wch as yet is not Gold but by nature will become gold after a thousand Years. And who will deny they to be the Analogicall seed of Gold And seeing both Gold & the Auripick Nature are of one Kingdom though they be of the more Noble Form & therefore the seed of Gold being known, the seed of the other will likewise be known. The Philosophers affirm that it is the Dry & moist that is Sulphur & Argent Vive and that it is to be extracted out of two Mundums in the greatest Purity

Victor quadrupedum Leo pectore fortis et ungue
Hirsutæ pugnat dimmulatq; fugam
Allegeram cui tot pedibus conjunge Leænam
Quæ volat et secum vult relevare marem
Ille sed immotus stat humo, retinetq; volantem
Hæc tibi Naturæ monstrat Imago Viam
English thus

Emblem 16th One Lyon hath Wings & the other hath none It is a thing known by experience that a Lyon does not so much excell other Animals in bigness & strength of body as in the generousness of his Nature When he is hunted being ashamd to run away he makes his retreat leisurely if he finds himself oppress by multitudes When he is out of the view of his Pursuers he makes hast away thinking the baseness of his flight is attoned for by his endeavour to conceal it He leaps upon the Prey that he follows but he never uses that motion in his retreat His bones are solid without any Vacuity & are said to be so hard that fire will be struck out of two of them as from a Steel & Flint He fears him above all things He seems to derive his substance from the Nature of ye Sun for in force & heat he exceeds other Animals as the Sun doth the Starrs He always appears wth fiery & open Eyes as the Sun beholds the Earth wth an open fiery Eye. A Lyoness fighting for her whelps fixes her Eyes upon the Ground Least she should be affrighted at the Armies spear When the Lyon perceives the coition of ye Panther he takes revenge upon the Lyoness for Adultery & inflicts severe punishment She therefore with her whelps runs away & seeks in a River or being conscious of her offence does follow the Adulterer flying for fear of the Male The Philosoph^rs Thereon observing the wonderfull Nature of this Beast have made divers Allegories from Him wch they use as so many Hieroglyphicall writings relating to their secret Work And finding the Lyon to be a firm & constant animall Void of deceit himself and consequently of suspicion of others they resemble the best part of their Philosophick work to so noble a Character For as He flies not so neither does that, as his bones are solid so That is Fixd & knows no Conqueror But as the Lyoness is not always innocent & free from Adultery so neither is Luna or Mercury without some spot or Blemish but by the Ignorant is joined sometimes to one sometimes to another sort of matter from whence an adulterous conjunction of things different in Nature

may be said to proue [illegible] contracted for the product of the Lyoness & Leopard [illegible] comely Many about their Neck & shoulders wch is ye signall Ornament of the Lyons legitimate offspring. Therefore let the Philosophicall Lyoness be joind to her proper Male & there will be born a whelp that is genuine & generous which may easily be known by his paw But is not any sort of Lyoness but one that has wings wch may be able to fight & contest wth the Lyon as relying upon the swiftness of her plumes that the may not be suppress by the violence of his wrathe but may be prepard for flight if any time he become furious without just reason For when she is about to flye away & fearcard her He is incited with a greater Love towards her & a firmer freindship is contracted after such a Variance But you will say who ever saw a Lyoness wth wings? or what use can be made of her plumes? There is a deep Valley near the Mountain Cytho ron in wch are seen none but flying Lyonesses But to the Top of that Mountain there resorts a Red Lyon of the same kind wth that wch was slain by Hercules The Lyon therefore must be taken & brought into the Valley and then immediately She will be coupled with the Winged Lyoness She also will easily suffer herself to be overcome because like will be seduced by like Afterwards they must be both advanced out the said Valley to the Top of the Mountain and henceforth they will never depart one another but will always remain together in inviolable wedlock The taking of these Lyons Lyoness is not easy but liable to many dangers. But nevertheless it must be attempted. A Lyon feeds not with the Lyoness but wanders apart as story relates therefore they are to be sought & hunted for in different places But if these two Lyons can be taken when they are Whelps when their Paws first appear & they begin to walke which is two months after their Birth and afterwards they be joind upon their coming to riper Age The whole matter will be effected without any danger but they are born in the Spring time wch thing requires the nicest Observation But seeing the Lyons after whelping use crosse & winding ways least their Den should be found out great Care & Diligence must be used to seek them & deprive them of their Whelps. Ep: 17th

Natura gaudet Naturæ gaudet Naturæ quia Naturæ quatuor orbes
Quærendi interius quo vera ignis agat
Jmus Vulcanum refferat bene mons baca at alter
Mercurium Lunam tertius orbis habet
Quartus Apollo tuus Natura auditus at Jgnis
Ducat in hoc manus ille catena tuas
English thus

Ep 17th

68 69

Emblem. 17th Four Orbs govern thy work of fire. Discourse 17th
The Philosophers in many places make mencon of four sorts of fire necessa to the Naturall work namely Lully, the Author of the Scala Ripley & many others Hence Scala says that Raymund speaks thry of fires. It is to be remarkt that here lye contrary operations because as fire does against Nature dissolve the Spirit of a fixd body into the water of a Cloud & binds the body of a Volatile Spirit into a congeald earth so contrary wise the fire of Nature congeals the dissolvd spirit of a fixd body into a Globous Earth & resolves the body of the Volatile Spirit fixd by fire contrary to Nature not into the water of a Cloud but into Philosophicall water Ripley speaks more clearly of these fires Gate 3. Stanza 15th.

Fower Fyers there be by whych you must understond
Naturall, innaturall, against Nature alsoe
Elementall whych doth Even the Ground
These four Fyers use we & no mo:
Fyre against Nature must doe thy Bodyes woo
That ys our Dragon as I thee tell
Fernely Brenning as Fyre of Hell

16

Fyre of Nature ys the thyrd menstruall
That Fyre ys naturally in every thyng
But Fyre occasionat we call innaturall
As hete of Ashys & Balmy for-putrefying
Without these Fyres thou may not bring
To Putrefaccyon for to be seperat
Thy matters togather proportyonat

17

Therefore made Fyre thy Glasse wythin
Wheych Brenneth the Bodyes more then Fyre
Elementall; yf thou wylt wyn
Our secret according to thy desyre
Then shall thy seeds with root & spyre
By help of Fyre occasionat
That Kyndly after they may seperate

But they are calld Fires because they have a Fiery Virtue the Naturall in coagulating the innaturall in Dissolving The Fire against Nature in corrupting the Elementary in administring heat & the first moves & there is an order observd in em like that of a Chain that second may be mided to action by the first the third by the second & the fourth by the third & first so that one be Agent & the other Patient & the same be agent & patient in a different respect. That 5th is observd of Iron rings held together by a Magnes & joind by mutuall contact may be done likewise in these Fires For the Elementary like a magnet doth send forth its Virtue through the second & third even into to the fourth & join one to the other by mutuall operation & cause them to cohere together all internall action be effected amongst the Uppermost The first is Elementary Fire both in Name & Substance the second is Air or Aeriall The third is watery or earthy thing of the Nature of Luna the fourth is no need of speaking of the first because it is present to every mans sight & feeling The other three are Dragons mercurium Waters Sulphurs or Mercury. Dragons because pertaining

of Venom they devour serpents of their own kind fret & alter whe=
=ever bodyes are mixd wth em that is dissolve & coagulate em They
are calld Menstruums because the Philosophers Infant is produc
& nourishd from em till the time of his Birth. Lully in his
book of Quinta Essentia distinction the 3d has a double menstruum
a Vegetable & a minerall Ripley in his preface to his Gates has
three wch agree & are but one in reallity For the generacon of
the Infant is made from them all & white water precedes its
birth wch is not of the substance but the superfluity of the
Infant & therefore is to be seperated. They are waters because
in Fire they show a watry Nature that is they flow & are liquid
wch are properties of water, it is certein that the properties of
water are diverse & wonderfull some whereof do petirifie being
coagulated into hard Stones for building. Not unlike these are
the minerall waters of the Philosophers wch grow harder &
turn into a stony resistance They are likewise calld Sulphurs
from the Sulphurous Virtue wch they have in them. For
the Sulphur of Nature is mixd & made one wth the other Sul=
=phur & the two Sulphurs are dissolvd by one and one is
seperated from two & the Sulphurs are contemd by Sulphurs
as Yximidius says in the Turba Now what Sulphurs are Dar=
=dary in the same place declares in these words Sulphurs are
souls hidden in the four Elements wch being extracted by
Art do naturally contein one another and are joind
together But if you can by water govern & well purifye
that wch is hidden in the Belly of Sulphur That hidden thing
meeting with its owne Nature rejoiceth even as water
with its like Mosius also sayth I will now tell you what
it is, One indeed is Argent Vive & that Fiery, the second is a
Body compounded in it the third is the water of Sulphur
by which it is first washd corroded & governd till the whole
work is perfected What has been said of Sulphurs the same
must be understood of so many Mercuryes for so says the
same Mosius, Argent Vive Cambar is magnesia but Ar=
=gent Vive or Orpiment is Sulphur which ascends from
a mixt compound But I shall produce no more Testi=
=monyes because they are infinite These four Fires are
included in four orbs or spheres, that is each has its par=
=ticular Centre from which & to which an to which their
motions Send But nevertheless they are kept so bound
together by Nature partly, and partly by Art that the one
can operate little or nothing without the other so that
the Action of the one is the Passion of the other and so
on the contrary.

Si quod agens fuerit naturae mittit in orbem
Vires atq suas multiplicare cupit
Obvia sic ignis facit ignea cuncta nec est res
Absq sua causa nobile quae det opus
Aurum nil ignit per se nil ignis inaurat
Quodlibet agnoscit quod sibi semen inest
Englisht thus

Emblem: 18

Discourse 18th

Natures way of working in all individualls of the universe is to use
one single processe to complete & perfect one single mocon, As appears
in the Anatomy of mans body in wch one Muscle only serves for one
mocon that is the Attractive but another opposite to the first
for the expansive so that if any member is to be brought into a
bending mocon it must be effected by various muscles put into a
Circle so the operacon of fire is one & single that is to make hot or be
fiery & to Affinitate to it self to & burn all things to wch it is applied if
they be combustible Hence Avicen says in his book of congelacon
of Stones What falls into salt pits becomes salt & what into fire be=
=comes fire but somthings sooner some more slowly according to the
Power of the Actives & resistance of the Passives And there is a place
in Arabia wch coloureth all bodyes wch exist in it of its own colour
so each Naturall thing possessesse & Virtue infusd into it by nature
by wch it acts upon those things wch are mixt or applied to it by affinitating
or altering their Nature & form That wch in Vegetables & Animalls is
generacon by the propagacon of seeds that in simple & simply mixt
bodyes is the infusion of Virtue & Assimilacon. The sun the light of
heaven casts its rayes upon the Earth wch collected into concaves or
burning glasses demonstrate themselves to be produc'd from such
a cause & to seem as if they were the projectible forms of the Sun
from whence it is evident that the Rayes of the Sun are nothing ex=
=put a fiery flame extended & dispersd into an ample latitude, which
being collected & condensd again into it self by concavous Diaphanous
circular & repercussive instruments. Concavous & steel mirrours does
shine forth as a flame & burns all that approaches it In the same
manner there is a certein Virtue dispersd as a Vapor throughout
every Elemented body wch if it be gatherd together & attracted into
one turns into water & from that water into Earth Hence Avicen
in the place quoted before says that water becoms Earth when
the Qualities of earth overcome it & so on the contrary But there
is a certein matter wch some ingenious men use when they would
coagulate a thing that is Dry, this compounded of two waters and
is call Lac Virginis wch is the most certein effect of it so far that Auth:
There are some who think themselves able to double or further to

multiplyd the Stone of the Louisons [illegible]
in Silver of seaven a pound weight & attracted & held up a[illegible]
of eight & twenty pound wt it was impossible for it to have done
it's force had not been increasd & strengthend wch undoubtedly was
effected by the revocation of the dispersd virtues into one point or po
or by the attraction of them from a greater body into a lesse. There ar
others who affirm that a Lead-making Stone may be made of the
Sulphurous breath of Saturn infusd & reiterd upon & by common
Mercury till it be coagulated wch immediately turns Comon Mercury
into Lead. Some boast that they can from Antimony or its Stellated
Regulus make Copper from the Fume of Copper in as short a space as a
man can Eat an Egge & that they have made all metalls. I will not
detract from their reputations tho to me it does not seem probable
I Know not whether they are more Impident or unsuccessfull who en
deavour to deduce gold from gold according to the saying of y Poeta
Ausones. He that desires Barley sowes only Barley. In gold an the seed
of Gold. Every naturall thing hath indeed a Vertue of multiplying
it self but they brought into Action in vegetables & Animalls only
not in metalls Mineralls Earthy Fossils or meteors Some plants
sprung from a small grain of seed do oftentimes yield a thousand seeds or
more & is multiply & propagate themselves & so yearly Animals also
have their product in greater or lesser Number according to each of
their Natures But gold silver Lead Tin Iron Copper or Argent Vive
are never known to multiply themselves or their kind after that
manner although it is often found that one may be comuted
into another & made more noble Nevertheless y Philosophers
affirm that the principle of Ignifying is in fire & so that
of Aurifying is in gold But the Tincture must be sought for
by whose Intermediation Gold is to be made You must search
for this in its own proper principles & generation & not in things
of another Nature For if Fire produceth Fire a Pear a Pear
a Horse a Horse Then Lead will generate lead & not silver. Gold
will generate Gold & not the Tincture. But besides all this the
Philosophers have a peculiar Gold which they do not deny
but must be added to the Aurifick Stone as a ferment at the
End of the work seeing it leads the thing fermented into
its own Nature without which the whole composition
would never return to Perfection

Ep 19th

Bis duo stant fratres longo ordine pondera terra
Dierum unus dextra sustinet alter aqua
Aeris atqs ignis reliquis est portio, si vis
Ut pereant unum ta modo morte premas
Et consanguineo tollentur funere cuncti
Natura quic eos mutua vincla ligant

English thus

70 71

Emblem 19. If you kill one of y four they will all suddenly dye

Discourse 19th

The Poets feign that Geryon King of Spain consisted of three bodys that had been of a Purple Colour & that a Dog wth two heads & a Dragon with seven more were set over them to watch them The same Geryon is re-ported to be the son of Chrysaor sprung from the blood of Medusa as the Dragon was from that of Typhon & Echidna But since all these agree neither wth History nor the Truth & yet fall in exactly wth the Chymicall Allegories we think we have reduced them to that proper head by applying them to that subject For by the threefold body of Geryon we understand three Facts beheld in one Father according to the sense of Hermes or as others would have it four Facts having regard to the four Elements For a Triangle must be made of a Quad-rangle as that was made of a Circle so this must return into a Circle Now there is so great a consanguinity & naturall conjunction of the Bodies of Geryon or the Elements that one being overcome & slain the rest also dye of themselves & putrefy without the ap-plication of any manuall Force As to things wth two bodies it is well known that one being dead the other wasts & consumes as we saw in Italy by a boy of four Years old wch had two bodies the head of one Brother was hid within the body of the other & was fixd to him just at the Navel & so hung down from thence & being much lesse then him was carried about by him. If you presse the hand or feet of the lesser more hard then ordinary the bigger felt the pain nay & hunger too when the belly of the latter was Empty for want of sustenance. And this by the Combination & Sympathy of Nature whereby the members & parts of one & the same body or of a body joind & born wth another are mutually movd & affected together whereof if one be sound & unhurt it is not necessary that the others should so remain. But if one be grievously hurt the rest do also sympathize & perish by the same malady. So if one Neighbour gains much money yes no profit accrues thereby to another of his Neighbours, but if he suffers losse by Fire, his neighbour receives much dammage For Your affairs are in danger when the next house has taken Fire Therefore it is no way repugnant to Truth that from the death of one of these brothers the destruction of the rest should happen seeing that may come to passe by diverse me

either because they were born at the same birth & from one
:ther & mother & therefore as they had the same beginning
so likewise have the same period of their dayes wch thing (as we
have read) has happend to some persons or perhaps by the incli
:nacon of the Stars or by being joind together not onely in
their souls but also in the Ligaments of their bodyes or by consten
:nacon of mind strong imaginacon in time of pestilence or by
the Vow of a League In the Indies under the Dominions of the
great Mogul (he that now reigns being the ninth successor from
Tamerlane) there are certain Gentiles who go by ye Name of Pytha
:goreans among whom this Ancient custom is observd that if
the Husband dye the wife is burnt wth Fire or lives in perpetuall
infamy deserted by all & esteemd as a Dead woman which was
therefore ordeind That wives might be afraid of poisning their
Husbands unless they also are resolvd to dye wth them, so
in the Philosophicall Work when one brother is dead, the
others perish by Fires not compelld but Voluntarily, that
they may not survive in infamy & sorrow Or if one be assaulted
wth a Club sword or stone he will raise a Civil war wth his brethren
as in those Gyants sprung out of the Earth who were born
from Dragons Teeth to oppose Jason & who at another time
& place rose up to resist Cadmus in this manner will all of
them fall by a mutuall destruction of one another. For touch
or hurt him that carryes Air & he will rise up against two to
:gether that are nearest him namely against that wch carries water
& him that carries Fire & these will on both sides oppose themselves
against him that carries Earth & him that first promoted ye quarrell
till they have rewivd mutuall wounds of wch they will dye For it is
thus resolvd among the brothers that the more Earnestly and
Vehemently they love one another so if one they begin to hate
their anger shall be more implacable & not be appeasd but by
Death. as in a Stomach too hot or Liver corrupted the sweetest
honey is turnd into the most bitter Gall Kill him therefore that
is alive but so that you may bring him to life again when he is
dead, otherwise his death will not avail you For his death will
be an advantage to him after his resurrection, & Death & darkness
& the Sea will fly from him as Hermes testifies & the Dragon
wch observd the Holes will fly from the Rays of the Sun & our dead
son liveth & the King cometh from ye Fire Belinus in his Meta
:phor in the Rosary mentions the same thing. And let this be
done when you have drawn me partly from my Nature &
my wife partly from her Nature You must then also kill
the Natures & we are raisd up with a new incorporeall
resurrection so that afterwards we cannot dye

Flamma vorat quæ cuncta velut Draco gnaviter ursi
Virginis eximium vi superare decus
Hinc lachrymis suffusa viro dum forte videtur
Ille fuit misera ferre paratus opem
Protinus hanc clypeo velans contendit in hostem
Et docuit tantas spernere mente minas
Englisht thus

Emblem 20th. Nature teacheth Nature how subdue Fire
Discourse 20th

The common token & symbol by wch the Philosophers may know one
:another is That Nature is guided taught governd & subdued by Nature
as a Scholler by a mistresse a waiting maid by her Lady a Subject by a
Queen a Daughter by a Mother a Kinswoman by a Kinswoman
The truth of this appears by daily experience in the Educacon of
Youth amongst men the institutions of Learning Governmt & the
like. Pliny writes of Nightingales that one teaches attends observes
imitates overcomes another in singing or being overcome laments
& that somtimes being Vanquishd in the conflict & her throat torn
wth her notes she perishes & falls down dead in the midst of her singing
We see also how all sorts of birds begin to instruct & accustom their
Young ones being yet tender & not quite fledgd how to flye so that it
is not onely Nature but Art & use that brings them to the habit of
flying thô Nature alone gave power & organs for the Exercising yt
Action without wch no Art or Institution can find place or Foundacon
So Colts are taught to run by the Mare whelps to bark by the Bitch &
Young Foxes to be cunning by their Dam Nor is there any animated
or sensitive Nature or species of Nature wch does not guide instruct &
govern another Nature wch is its offspring or else suffer it self to overruld
by another Nature as a Parent We do not find such discipline in Vegetables
but use & the handywork of man is observd to prevail much upon
them For whilst the Corn is in the blade it may be cleansd from
Tares & unprofitable Thistles. whilst a Tree is yet a Twig it may be
bent & made to grow as you please so in Metalls & Philosophicall subjects
one nature keeps preserves & defends another Nature in Fire as is known
to Founders & refiners but especially to Masters of Naturall things. Iron
added to silver or gold being yet very tender & spirituall as they call it
mixt in its mines wth Cadmia Arsenick or depredating devouring Antimony be
:comes very helpfull & performs the part of a midwife if it be cast
upon mines to be burnt in the Fire of Furnaces. After the same manner
when Iron itself is to be changd into steel it is savd from burning by
some white stones that are found upon the sea shore Some do cast the
powders of Chrystall glasse or the gall of glasse upon metallick powders
to be dissolvd that they may not perish by overmuch Fire. In the
room of this their Eudica wch Morienus Romanus says is the gall
of glasse & to be had in glasse Vessells for the heat of Fire consumes
the body wth hasts burning. but when Eudica is applied it will cure
bodies changd into Earth from any burning. For when bodies doe

plainly indeed agreeable to all bodies for it nurses & preserves them & defends them from all burning This therefore if ye Mistresse wch teaches another allure to fight against Fire & be inured to this if the Mistresse that instructs the scholar & if you consider well the Queen governing the subject & y^r Daughter giveing Glorie to her Mother This the Red servant wch ioyned in Matrimony wth his odoriferous Mother & of her begets a progeny far more noble then its Parents This is Pyrrhus the son of Achilles the young man wth Red hair golden Vestments Black Eyes and white feet This is the Knight that has the Torques or Collar about him Armed wth a sword & shield against the Dragon that he may rescue from his jaws the pure & unviolated Virgin named Albifica Beja or Blanca This is the monster killing Hercules who freed Hesione the Daughter of Laomedon from that monstrous whale wch he was exposed to. This is that Perseus who by showing the Head of Medusa defended Andromeda the Daughter of Cassiope & Cepheus King of the Ethiopians from a sea monster & having freed her from her chains afterwards married her This is He that may be compared wth those Ancient Romans the Restorers & deliverers of their Country M. Curtius L Scævola. Horatius Cocles, Manlius Capitolinus & the rest and can free a City as well as his mother from Dangers For this is the way & method of Nature tending to the perfection of any work It deduces one thing from another & a more perfect thing from an imperfect makes an Act out of a Power but she does not finish all in a moment but by doing one thing after another at last arrives at her End Nor does she doe this onely but she likewise in the first place constitutes herself a Deputy to whom she leaves the Power of life & Death that is of Forming other things For example in ye generation of a man she uses a long processe of ten months But first according to Aristotle she frames the Heart as her Deputy & the Principall Bowel & then the Heart delineats forms & perfects the other members which are necessary to nutrition Life & sense & the generating power & imparts to them Life & vivifying spirits by its Systole & Diastole that is by the dilateing & Compressing of Arteries, so long as it is not hindered by disease & Violence And so one nature teaches another which You must remark and follow as the most clear Example of the Philosophick Work

Ep: 21

Famina magis unus fiant tibi circulus, ex quo
Surgat, habens æquum forma quadrata latus
Hinc Trigonum ducas, omni qui parte rotundam
In spharam redeat: Tum Lapis ortus erit
Si res tanta tua non mox venit obvia menti
Dogma Geometræ si capis, omne vides

72. 73

English thus

Emblem 21. Make of ye man & woman a Circle of that a Quadrangle of this a Triangle of the same a Circle & You will have ye Stone of the Philosophers Discourse 21

Plato that most excellent Philosopher was of opinion that those notions or Ideas wch are the Foundations of Arts & Sciences are as it were actually engraven & imprinted upon the mind of Man & that by the Repetition & remembrance of them he can apprehend & know all manner of learning To prove this he introduces a Young Lad, rude & uninstructed & asks him such Geometricall Questions that the Youth might be perceived to answer right: whether he will or no, & altho' before he understood nothing of the matter Yet by these answers seems to have penetrated in to the Depths of so abstruse a Science From whence he concludes that in children all Discipline & Doctrine is not at first taken in & learnt: but called to mind & brought by the memory, alluding by this to his Annus magnus or great Year. of wch he says that forty eight thousand Solary Years agoe, before ye Revolution of the Heaven, the same persons things & actions were then in being wch are at the present time when soever that is But every man may perceive that these things have no more foundations of truth in them then meer dreams We do not deny that there are some sparks of notions & meer powers imprinted in us, wch must be reduced into Act by institution. But we utterly deny that they are such or so great as to be the Summaries of Arts & Sciences wth out any precedent instruction It will then be asked from whence Arts & Sciences have proceeded if men have not invented or whether they were not at first delivered from Heaven & the Gods of ye Nations? I answer that to say that burning Coals lie hid under Ashes in so great a quantity that if the Ashes were removed they would be sufficient for the dressing of meat or oth^r uses is a different thing from affirming that onely some small sparks lye there concealed wch before they can be of use & administer a sufficient heat must be cherished & nourished to perish fewell by human art care & Industry or otherwise they would be easily extinguished. The Aristotelicks assent to the latter as the Platonicks do the former Reason & experience seem to agree wth this latter, whereas the first depend only upon Imagination & Fancy Here it may be asked why Plato wrote over the Door of his school that no one that was ignorant of Geometry was there to be admitted seeing He affirmd that little boys did actually know it As men more unlearned then Boys? or when they grow up do they forget what they knew when

children? That cannot be supposd for we see that Brutes do by the instinct of Nature as soon as they are brought forth abhorr & avoid the danger of Fire & water precipices & the like Yet an infant neither knows nor shuns such things Why do not the Bee fly & gnatt precipitate themselves into the Fire seing that ~~by experience~~ they cannot know by Experience that danger will arise from it. Why nature has taught them but she has not done so by man when newly born. If Geometry is so easy & Naturall to children? How comes it to pass that Plato did not know the Quadrature of a Circle? so that Aristotle who was his schollar affirms that it might be known but was not yet known. But that this was not unknown to the Philosophers of Nature is apparent from this That they command a Circle to be turnd into a Quadrangle & this by a Triangle to be reduced again to a Circle by which they understand the most simple body & ~~out angles~~ as by the Quadrangle they do the four Elements as if they should say The most simple corporeal Figure that can be found is to be taken & divided into four Elementall Gles & become an Equilaterall Quadrangle. Now every man understands that this Quadration is Physicall & agreeable to Nature, by far more benefit accrues to the Publick & more light appears to the mind of man then by any meere Theory of Mathematicks when abstracted from Matter To learn this perfectly a Geometrician acting abt solid bodies must enquire what is the depth of solid Figure, as for example, the Profundity of Sphere & Cube must be knowne and transferrd to manuall Use & practice If the Capacity or Circumference of the Sphere be 32 foot How much will one of the sides of the Cube be to Equalize the Capacity of this Sphere on the contrary if the Sphere contein 32 Measures into great a circumference How much will the side of the Cube be to contein so much or by looking back from the Measure to the Sphere or Cube contein to the feet of each Circumference In like manner the Philosophers would have the Quadrangle reduced into a Triangle that is into a Body Spirit & Soul in these appear in the three previous colours before Redness, that is the Body or earth in the Blackness of Saturn the Spirit in the Lunar whiteness or water the Soul or air in the solar Citrinity Then the Triangle will be perfect, but this again must be changd into a Circle that is into an invariable redness by which operation the Woman is converted into the Man & made one with him and the first Senary out of the perfect a Number absolvd by one, two having returnd again to an Unite in which is Rest and eternall peace

Interfit amas ~~[illegible]~~ fruste meliorem proprijs Labore
Saturni in faciem (qua nigra) spargo nives 73 74
Et dabitur tibi materies albissima plumbi
Post quod femineum nil nisi restat opus
Turn BOYLE ere mulier qua colloeat ignibus ollas
Fac sed ut in propijs TITUL liquescat aquis
English thus

Emblem 22 Having acquird white Lead do the work of women
(Author Boyle: Discourse 22d
As the Statues of mercury usd to be erected where three ways met with inscriptions upon them to guide the Subtile Travellers into the true way. So there are severall remarkable Sentences delivered by the Philosophers altho they be scattered up & down in their obscure books & Allegoricall writings yt will direct the Inquirers after Truth & lead them as it were by the hand into the Right path. The present Emblematicall inscription is one of these. The meaning whereof is that Lead must be made of the Philosophicall Brasse, & Tin of that Lead as by Geber is called white Lead who likewise teaches us how, by washing, saturn together with mercury may passe into Jupiter Wherefore credit is to be given to this Index or direction altho spoken by Battus if at any time discovery Philosophicall Oxen & what place they frequent. when he say they were in the mountains & that they were under the mountains For many men as Arnold in his Flores Lumen cap 1. Affirms That Persons wanding in mountains know not these Animals But they are openly sold at a very small price In the highest mountains snow is found even in Summer & Clouds most commonly by wch as it were by Vapour & water black Lead is washd and turnd into Whiteness But in the lowest Valleys & their veins their Crystalls are found congealed & hardened out of Ice together with Lapis specularis & Talc commended for masking the Face while and beautifull if an Oyle be made thereof But chiefly clear & running Mercury which being well prepard mends the Blemishes of Saturn and adornes him into the Throne of Jupiter But this is not to be understood of Saturn & Jupiter as they are commonly found For common Metalls do not Enter into the Physicall work But it is said of them when purgd by a long preparation & made Physicall Saturn is the Father of all the Gentily or rather of all searchers after the Golden Fleece and the first Gate of Secrets. By him says Rhasis in his epistle the Gates of Science are opened. To him succeeds his Son Jupiter who expelld his Father out of his Kingdome and dismembrd him least he should begett more Sons and from that member cut off and thrown into the Sea Venus the most Beautifull of females is born From Jupiter

from Juno Herculy from Maia the daughter of Atlas a mountain in Mauritania, Luna & Sol from Latona which four are brought into the Light by Coction onely which is the work of Women. But by Coction is understood Maturation and dispersion of the more Crude parts which is performed by Vulcan in the Vessells of ~~the~~ Philosophers, for it is not to be supposd that it is comon boyling as to the method of its operation but that it agrees with that onely as to its end or Intent For as a Woman Matures Fish in Waters that is by resolving all superfluous moisture from them into Waters and Air softens boyls and seeths them, so the Philosopher handles his subject in proper Water which is ~~[illegible]~~ strong then the sharpest Vinager by Macrateing, Liquefying, Solving, Coagulateing and Mixeing it in the Vessell of Hermes, the joints of which as it is ~~most~~ requisite are most strictly Closed least the water exhale and that which is in the Vessell be burnt This is that Vessell above the Vessell and the Philosophers Pott the Balneum Laconicum or Vaporous Bath in which the old man sweats Some there are who Boyle Fish Lobsters Crabs and Green pease in a double Pott so that the things before mentiond are placed in the upper pott Water being only in the Lower and the Potts placd one above the other with Orbs least the Vapour should come forth. By which means the Vapour of the water ascending onely penetrates and matures the things conteind & makes them much more perfectly soft and tender then if they had been boyled in Water This is the most Laudable way of the Philosophers whereby they soften that which is hard, dissolve that which is compact and Rarifye that which is Thick. For it is. Air or an insensible Vapour which matures decocts & perfects the fruit of Trees and not water Crude and Cold as it is such water. It is Air also which Tinges and Colours the Golden Apples in the Garden of the Hesperides For if it is well considerd the Ebullition of Water whereby raw flesh is boyld till is be fit to eat is nothing else but rarefaction of Waters which Easily Vanish away the Air betakeing itself from the Waters to its owne Sphere and the water subsideing into its owne Centre

Ep. 23

Res est mira, fidem fecit sed Gracia nobis
Ejus, apud Rhodios quæ celebrata fuit
Nubibus Aureolus, referunt, quod decidit imber
Sol ubi erat Cypriæ junctus amore Deæ
Tum quoq; Pallas cerebro Jovis excidit, aurum
Vase suo pluviæ sic cadat instar aquæ
Englishd thus

Emblem 23 When Pallas was born & Sol in Conjunction wth Venus it raind gold at Rhodes. Discourse: 23

Unlesse it were to be understood Allegorically it would be madness to Affirm that Gold ever raind upon ~~[illegible]~~ the Earth. For there are no Gold-bearing Rivers nor mines in the Clouds that it may possibly be said to be produced there, nor is gold of so little a weight that it may be thought to be attracted thither by Vapours But a Trope admitts and excuses all these things. For so truly as Pallas actually sprang from the brain of Jupiter and Sol was joind in Adultery with Venus so truly also fell Golden Showers not as if we any ways doubt that both these have happend but that we may remove the litterall & vulgar sense from things that are spoken Allegorically For if we follow the plain words of this emblem there is nothing more absurd but if we attend to the meaning there can be nothing more true Now Rhodes is an Island at first calld Ophiousa from the Multitude of Serpens. Them Rhodes from the Gardens of Rhoses which flourishd there and lastly Colossicola from the Colossus of the Sun which being there was esteemd one of the seven wonders of the world. Hence the Antients Philosophers seing that their mercuriall matter when it is Crude has the resemblance of a Serpent but after it is prepard and decocted assumes to itself the purple Colour of a Rose, have taken severall of their similitudes from this Island of Rhodes and for the same Reason ascribed to it that Golden shower wch fell upon Apollo's conjunction with Venus. This being at first spoken figuratively gave the Rhodians a pretence to grow Haughty upon their imagination that so great Deityes should desire to have an offspring conceivd upon their Island and therefore they erected an Idol to the Sun of a most stupendious Value and Magnitude For that Colossus as Hystory relates was seventy Cubits high and so plac'd that ships under full sail might passe between the leggs. Its fingers were as big as ordinary statues and few men could embrace its thumb The Artist was Chares Lyndius the Disciple of Lysippus

who was twelve years in finishing of it After it had stood fifty and six years it was overthrown by an Earthquake and yet as it lay prostrate was thought wondrous When the Soldan of Ægypt conquerd Rhodes he is reported to have laden nine hundred Camells with the Brasse of this Statue, what Sol is among the Planets says the Philosopher that is gold among the Metalls and this is cheifly appropriated to the Sun in the respect of its Heat, Colour Virtue & essence Hence a golden ram is ascribd to the generacon of the Sun & little Suns are conceivd by Venus For Venus has a Rosy colour in her Face, wch if it be infusd into the seed of Sol the offspring wch is hence produc'd must really be born at Rhodes For the Son of the Philosophers is beautifull & like Roses. He draws and allures the Eyes and minds of all men. He deserves Love, therefore it is not strange that at his birth Miracles should happen for he is afterwards to be miraculous in all his works and to raise up a shower of Gold He is brother of Augias the Son of Sol who had oxen for his patrimony the Dung of whom in one dayes time was purgd away by Hercules He is the Brother of Aetes who possesses the Golden Fleece obteind by Jason It is reported of Pallas that was born from the Brain of Jupiter without a Mother That she was calld Tritonia because she was brought forth near the River Triton. She is feignd to be the goddess of Wisdom & is not undeservedly so esteemd seeing she springs from the Brain wch is the seat of it. Golden showers did likewise signifie her birth-day at Rhodes, that so the time of her comeing into this Light might remaine in the memory of mankind. For as at the time of a publick rejoycing whether it be the Coronacon of a King or the Birth of a Prince there are gold medalls thrown ~~the~~ among the people so the same was done at the birth of Pallas For Pallas is Sophia or Wisdom which carries health in her right hand & riches & her left providing at the same time both for mans Ease & plenty. To Her Perseus brought the head of Medusa wch turnd all things into Stone & was horrid in its appearance wth serpents & Vipers instead of Hairs wch she afterwards placd in her sheild to use it against her Enemyes a Rude & Barbarous people & therefore to be turnd into Stones And in Truth Wisdom or Naturall Philosophy renders its incredulous & envious contemners quite stupid & void of sense & understanding by the means of that same thing from whence Chrysaor was borne who was the fathe of Geryon (it had three bodyes) That is by ye means of ye Lapidifick Gorgonian blood wch is nothing else but the Tincture of the Philosophick Stone

[illegible] captare lupum tibi cura sit, ille
Prosiciens Regis corpus ut ingluviem
Hoc domet, hunc dispone rogo, Vulcanus ubi ignem
Exiret, in cineres bellua quo redeat
Illud agas iterum atq iterum sic morte resurget
Rexq Leonino corde superbus erit
Englisht thus

Emblem 24th A wolf devoured ye King & being burnt himself restord him to life agen. Discourse 24th

The Hunger & voracity of a wolf is remarkably knowne to be very great insomuch that when his prey is wanting he will feed even upon the Earth, with wch he is likewise said to fill his belly when he is about to set upon large heards of Cattle that so being made heavier by that burthen he may resist more strongly & not easily be shaken of from his hold When he enters a fold he doth not onely kill enough to satisfye his hunger but thro' greedinesse destroyes the whole flock He is Sacred to Apollo & Latona because he stood by her when she was in Labour, for Latona could not have been deliverd unlesse he had been present Hence likewise the wolf is thought acceptable to Apollo because he celebrated his birth day as also because his Eyes shine & cast forth light in the midst of the night Therefore the breathlesse body of the King is thrown to the wolf when he is ravenously hungry not to the end that he should wholly consume and annihilate him but that by his own death he should restore strength & life to Him. For there is a certein amatorious Virtue in the Tayle of the wolf which is infusd into the King being half dead wch makes him very desireable to all men. upon the recovery of His former Health & Beauty. The Hyrcanians nourishd Doggs for no other Use but that they might cast their Dead bodyes to be devourd by them as Cicero tells us. & so the Massagetes give men that dye of disseases as a prey to dogs But the Philosophers give their King to a Wolf. Nor indeed are they pleasd wth ye Custome of the Sabaans who carryed out their dead in the same manner as dung & threw their King upon the Dunghills. nor that of the Troglodytes who tyed the Necks of their dead men to their feet & hurried them along wth Jests & laughter & so put em into the ground without any Consideracon of the place of Buriall But they chose to follow the Custom of the Magi who did not bury their dead bodyes till they had first been torn to pieces by wild beasts: or of the Indians who being Crownd & singing the praises of the Gods comanded themselves to be burnt alive least old age should come upon them But these customs were imposd upon them all without any hopes of resurrection or Renewall of Life.

they certainly know that from their King devoured by a [illegible] will appear one that is alive, strong & young & that the Wolf must be burnt in his stead. For when the belly of the Wolf is so gorg'd he will easily be slain But althô the King be dead he hath a Martiall or Cygnean Virtue that he can neither be wounded nor consumed But where is this Wolf to be hunted or whence this King to be taken The Philosophers answer that the wolf wanders up & down in the mountains & Vallies that he may seize his prey who must be drawn out of his dens & preserved for use But the King being fatigued wth the long journey he has taken from the East at length falls down & his death is then hastend by his greif seeing himself among strangers, deprived of all his Honr^s^ & so little esteemd as for a small price to be sold into slavery. But it is necessary that the wolf must be taken out of a Cold Region for those that are bred in cold Countryes are more fierce then in Libya or Egypt by reason of their greater hunger occasiond by the externall cold. Hence the devoured King revives wth the heart of a Lyon & is able afterwards to conquer all beasts, & although the meanest in his Aspect among his six brothers as being the Youngest of them all Yet after many miseries & tribulacons he shall at last come to the most powerfull Kingdom Hereupon Gratian in the Rosary saith In Alchymy there is certain noble body wch moved from Master to Master in whose beginning there shall be misery with Vinegar but in the End Joy wth gladnesse And Alanus in the same place says There is one thing to be chosen out of all wch is of a Liuid Cold^r^ having a clear liquid metallick species & is a thing Hot & moist watry & Adust & is a Liveing Oyle & Liveing Tincture A minerall stone & water of Life of wonderfull efficacy. It is not always safe for Kings to travell out of the Confines of their Kingdomes for if they endeav^r^ to conceal themselves & yet happen to be known by their Adversaries they are taken for Spyes & imprisond, if being know they would proceed wth out an Army they are in the same manner in danger. And so it has happend to this Indian King, or if he had not been prevented by death it would so have happend. This the first Sublimacon Lotion & Nobilitacon wch the Philosophers use that the second & third may be performd wth most happy successe. for they without this are of no moment the King being as yet Pusillanimous Drowsy & sick For He must first require Subsidies & Tributes of his subjects by which he may purchase himself garments and other necessaryes and afterwards he will be rich enough and able to new cloth all his subjects as often as He pleases. For great things being generally sprung from small beginnings can afterwards raise up small things or even suppresse great ones if such their pleasure be. As appears by some Cities wch at first were small but afterwards governd mighty Kings and from Villages became populous & Manificent Towns.

Ep. 25

Exiguae est non artis opus strarisse Draconem
Funere, ne serpat mox redivivus humo
Frater et ipsa soror juncti simul illius ora
Fuste premunt nec res fert aliena necem
Phabus ei frater soror est at Cinthia Python
Illâ, ast Orion hac crudere manu

English'd thus

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Emblem 25th The Dragon does not dye unless he be slain by a Brother & Sister wch are Sol & Luna. Discourse. 25

In the acquisition of the Golden Fleece the Dragon was first to be killd wch Labour having been in vain attempted by many men they were overcom by the Dragon & destroyd wth his deadly poison The reason was because they were not sufficiently armd against his Venom nor instructed by what device he might be slain But Jason the Physician neglected no manner of Remedies severall of wch he receivd from Medea (the counsel of his mind) & among them the Images of Sol & Luna, by the true use of wch he obtind the victory wch was the golden Fleece Therefore the Dragon was slain by Sol & Luna or by their Images as the Philosophers often observe. So the Author of the Rosary out of other writers as Hermes says The Dragon dies not unless he be killd be the Brother & Sister not by one alone but by two together towit by the Sun & Moon. The Philosophicall Mercury never dyes unless He be killd wth his Sister that is it is necessary to congele him wth the Moon or Sun Note the Dragon is Argent vive extracted from bodies haveing in it body soul & spirit, whereupon he saith the Dragon dies not unless wth his Broth^r^ & Sister that is Sol & Luna that is Sulphur extracted having in itself the Nature of moisture & coldnesse by reason of the Moon. wth these the Dragon dies, that is Argent Vive extracted from the same bodyes at first wch is the Aqua permanens of the Philosophers wch is made after putrefaction & after seperacon of the Elements & that water by another Name is called aqua Fœtida so far he goes wth whom all the rest do agree, & therefore I think it unnecessary to quote 'em The People of Epyrus worshippd a Dragon in the Temple of Apollo in memory of Python that was slain by him There is by Nature a continuall war between the Dragon & the Elephant, at whose eyes & throat he always strikes till the Elephant falling upon the ground kills the Dragon wth his Weight, from whence by many is said to come that Dragons blood wch is imported into these parts, The Dragons eyes are of equall value wth Jewells His sight is very sharp & clear & therefore he is placed as a guard over Treasures as to the Garden of the Hesperides & the Golden Fleece

at Cholchos. The Ancients also joined him to Esculapius as an Hiero-
glyphick. But the Chemists appropriate Dragons to their Works
not in reality but an Allegory. For a Dragon always denotes Mer-
:cury whether he be fixd or Volatile. Hence Mercury has two serpents
about his Caduceus (for a Dragon is a great serpent) & Saturn has
but one wch devouring his Tayl. as also has Janus. A serpent is dedicated
to Esculapius ys. son of Apollo the Inventor of Medicine the Philo-
:sophick Medicine) & it is believd that he was carried in ys shape
from Epidaurus to Rome & there always worshipped for ys cessation
of the pestilence wch (as they thought) was effected by him. Now the Phi-
:losophick Dragon is always most Vigilant & lively not easilye to be
wounded both by reason of the thicknesse of his skin & sharpnesse of
his teeth & Venom wch wch he ys Armd: for altho the comon Dragons
are said to be without poison yet they is not without it venting
it upon any one that comes near unlesse he be manag'd warily
He therefore can rarely be overcome by Force unlesse the Craft of
those who are related to him by consanguinity be added to it.
For it is truly observd by an Author That it is a safe & usuall way to
deceive under the name of a Freind But how safe or usuall soever it
may be it carries a Crime along with it. It may be so in oth. affairs
but it is not so in this. Jugglers & mountebanks are said to kill worms
& drive them out of Children by a powder made of such worms, that
is to kill brothers wth their brothers & sisters: so here the Dragon is to
be killd wth the Brother & Sister wch is wth Sol & Luna. Whence it
appears that the Dragon is also one of the Planets tovvit (as
before shewd out of ys Rosary) Mercury extracted out of Bodys
Some of the Grecians have told us that in the Reign of Herod
King of Judea a Dragon fell in love wth a beautifull maid of
Way marriagrable & lay wth her in Bed & That Tiberius ys Emperor
delighted in another wch he comonly fed wth his own hand. So also
the Philosophicall Dragon if he be rightly handled leaves his
fierceness & becomes a freind to man but he is dangerous if us'd
otherwise. Xanthus the Historian as Pliny relates it, tells us that
a Dragons Young one being killd was by his parent brought to life
again wth ys Herb called Balm wch notwithstanding I ascribe to a Philoso-
:phicall Allegory rather then a true History. For in Chemicall procesi
only Death happens to the live Dragon & life returns to ys dead on-
& that by turns alternately But it may be enquird when & how
the Dragon may be taken. The Philosophers answer. The mountains
give Dragons to Rebis & ys Earth Fountains. But in Tincture may be
seen the way of taking him & wth what care & Industry many men
watchd to seize a very great Dragon as had been observd in Africa
that so he might be carried to Tiberius for they found his accustomd
path among stones, this they enclosd & having reduced it to a narrow
compasse they then included him in bands & nets & tamd him by
Clubs & stripes till at last by the help of many Land Carriages
He was brought to ys Ship wch conveyd him to Rome.

Major in humanis rem ex sapientia robus
Quam quæ divitiis Vitæq; sana venit
Dextera salubre tenet spacium temporis avium
Illius at cumulos Larva recondit opum
Siquis ad hanc rationem manuq; accesserit illi
Vitæ fructu in hac arboris instar erit
Englished thus
The Tree of life is the fruit of Human Wisdom

the motto first & then the emblem

Emblem 26. The Tree of Life is the fruit of Human Wisdom

Discourse 26th

Tully has excellently describd the Essentiall difference of Man
whereby he is distinguishd from all other Animalls after this manner
As a Bird for flying a Horse for running so a man is born for Reasoning
For as Lyons Bears & Tigers do exercise & delight themselves in fierceness
Elephants & Bulls in strength of body, Eagles, Falcons & other Hawks in
preying upon birds & swiftnesse of Wings so man excells them & all
other Creatures in Reason, inference & understanding. So there is no
fierceness no strength of body no swiftnesse in Brutes so great as
not to be tamd subdued & outdone by mans reason onely. For
Reason is not a thing humane or proceeding from ys Earth but
as the Poet saith a particle of divine breath sent from heaven
into man. It is sometimes called memory sometimes ys intellectuall
Vertue to wch if Use or experience be added Wisdom springs from
thence wch is the most precious thing that a man can obtain
For Use is said to be as the Father & Memory as the Mother of so
generous an Offspring. But the Question is what is true Wisdome?
& most worthy of mans enquiry, since the opinions concerning it
are infinite every man transferring it to their own imaginations
It may be answerd that Wisdom (exception being always made of
that wch is divine things relates to the Welfare of the Soul) in humane
things does not consist in Sophisticall Arguments Rhetoricall phrases
Poeticall sound of Verses Critickall subtilties of ys Gramarians. Not in
the craft of heaping up Riches by Violence, Lyes, deceit, perjurys
oppression without any regard to the Cryes & Labour of the Poor
For Wisdom is nothing else but the true knowledge of Alchymie
joind wth practice wch is of the greatest benefit to mankind. This is
the Wisdom surpassing all things wch wth her right hand penetrates the East
wth her left hand ys West & Embraceth the whole Earth. By this
Wisdom that Solomon discourses so Excellently in her Book of
Wisdom & shews us how they that are acquainted have Eternall
perseverance & her Friendship pertake of sincere pleasure. And he
that diligently inquireth after her, shall receive much Joy
For there is no tediousness in her conversation but to be present

[illegible]
heart of Man yet Wisdom is pleasant [illegible]
Tree of life to all that lay hold upon Her & happy is every one
retaineth her Lactantius therefore calleth her the food of the
Soul. The wise shall inherit Glory & He that Esteems Wisdom
shall be exalted & Honourd by Her. She is more powerfull then
all things & comforts a wise man more then ten mighty
Princes that are in the City And to this worldly wisdome
may be applied what is said by the Prophet Baruch
Where is Wisdom where is strength & where is understanding
that thou maist know also where is length of days & Life
where is the light of the Eyes & peace & as Solomon affirms
in the Book of Wisdom Great pleasure it is to have Her
Freindship & in the works of her hands are infinite
Riches & in the exercise of conference wth Her is prudence & in
Talking wth her a good report Morienus the Philosopher
speaking of it ~~reports~~ says This is knowledge wch draws
him that possesses it from the misery of this world and
brings him to the knowledge of those good things that
are to come, & he Affirms it to be the Gift of God. For
this is nothing but the gift of God most High who comitts
& reveals it to such of his servants & faithfull as He pleases
They therefore ought to be Humble & subject in all things
to the Omnipotent God. And in another place. For it is
convenient for You to know o King that this Magistery
is nothing else but the Arcanum & secret of secrets of the
Most High & Great God for he hath recomended this secret
to his Prophets whose souls he hath placd in his Paradise
It is also calld the Tree of Life not that it hath Eternal
Life in it, but because it doth as it were shew the way
to it & bears fruit profitable for this Life wch it cannot
be without as Health & the Goods of Fortune & mind
For without these a man liveing is as if he were dead
& not unlike to a Brute althô outwardly he represent
Him that He ought to be but is not in his better part

See Ecclesiasticus 4:13. Wisd: 8th:16: Ecclus 4.20 Wisd: 10.10 Prov 3.18
prov: 3.35: Ecclus 1.24 Ecc: 4.12.14. Wisd. 6.21/8:13 Baruch. 3.14

Luxuriat Sophia diverso flore Rosetum
Semper at est firmis janua clausa seris
Unica cui clavis res vilis habetur in orbe
Hac sine, tu carpes, cruribus absq; viam
Parnassi in vanum conaris ad ardua, qui vix
In plano valeas te stabilire solo
Englisht thus

Emblem 27th He that endeavours to enter into the Philosophs Rosarye
wth out a key, is like him yt would. ~~walk~~ walk without feet

Discourse 27th

They write of Erichthonius that He sprang out of the Earth whilst Vulcan
wrestled wth Pallas the Goddesse of Wisdom & was born not wth the feet of a
man but formd like a Serpent Such are those Persons who by the means
of Vulcan alone without the Wisdom of Pallas do beget Offsprings that are
monstrous without feet & abortive wch can neither profit others nor bene-
fit themselves It is a miserable thing for men to goe upon all four
that is upon his hands & feet but worse to be altogether destitute of
feet & to use his Arms instead of em for they seem to have degenerated
into the Nature of Worms who go after the manner of reptiles But the
two legs are the two organick members of man without wch there can
be no true walking no more then seeing without eyes or grasping things
tangible without hands so likewise medicine & every operative Art are
supposd to have two legs namely experience & Reason upon wch they are
to stand without either of which their Art is lame & imperfect
in its Traditions & precepts nor can it arrive at the End it proposes
But Chemistry chiefly has two subjects as its two leggs) one of wch is
the Key the other is With these the Philo-
sophick Rosary althô lockd on every side may be opend and free
admittance given to such as have a Right to enter But if one
of these be wanting to him that is about to enter therein, it will
be the same thing as if a Cripple should endeavour to outrun a
Hare. Hee that without a Key enters into the Garden wch is every
way inclosd is like a Theif who comeing in the dark night can
discern nothing that grows in the Garden nor enjoy what He
steals thence But the Key is a thing of the meanest Value
wch properly is calld a Stone known in the Chapters & is the Root
of Rhodes without wch no Twig is put forth nor doth a Budd swell
nor a Rose spring & send forth leaves in a thousand fold. But it may
be askd where this Key is to be sought for? I answd with the
Oracle it is there to be lookd for where the Bones of Orestes
are said to be found to wit Where the Winds the Striker the
Repercutient & the Destruction of Men may be found together
that is as Lychas interpreted it in a Brasiers Workhouse

for by the Winds his Bellows by the Stroke of his Hammer all of
Strikes Stick the Anvil & by the Destruction of Men, From seems to
have been meant by the Oracle If a man knows how to number well
& cipher the signs he will certainly find this Key in the Northern
Hemisphere of the Zodiack & in ye Southern
& being Master of these it will be easy to open the Door & enter & in the
very entrance he will see Venus & her beloved Rooms for the bath tiny
the white Rose of a Purple Colour wth her blood in the same place a Dragon
also is observable as in the Hesperian Gardens who watches over
these Roses And the scent of the Roses is said to be increased by Garlick
planted near them & that by reason of the exceeding degree of
Heat wch is in Garlick whereby it resists cold poisons, for the Roses
want the Heat of the Sun & Earth before they can acquire a
colour & smell that y^t most gratefull to the Eyes & Nostrills. More
over the Fume of Common Sulphur makes Red Roses white if
it touch them and so on the contrary the spirit of Vitriol and
Aqua fortis sprinkles them with a deep or full red Colour which
endureth. For common Sulphur is an Enemy to the Philoso-
phicall Sulphur though it cannot destroy it but the solutive
water is friendly to it and preserves its Colour The Rose is
sacred to Venus in regard of that Beauty in which it surpasses
all Flowers For it is a Virgin which Nature hath Armd that
it might not be Violated without revenge & punnishment
Violets are unarmd & trod under foot But Roses lye among
Prickles and have Yellow Hairs hidden within and a garment
of Green without No man can pluck them and seperate them
from the Prickles but he that is Wise, if otherwise he shall
feel a sting in his fingers so that none but the most Wary
Philosophers will crop their Flowers least in the Hives he
should find stings as well as Bees and Gall instead of Honey
Many have secretly and like Theives entered the Rosary But
have reapd nothing from thence but misery & losse and time
& Labour Whereupon Bacuser saith in Turba For our
Books seem very injurious to those who read them onely
one or twice or perhaps thrice whereas they being frustrated
in their Understandings & whole Study They also, wch y^t worse
loose all their money pains and time which they have
spent in this Art. And a little after When a man thinks
he has perfected and has the World he will find nothing
in his hands

Bile tumens rigidis morabitur Ignis ovatæ
Hinc Pharut ad sese medicum Vocat, ille Salutem
Spondet et aerias fontis ministrat aquas
Se lavat et relavat vitreo sub fornice donec
Rore madenta omnis bilis abacta
Englisht thus

Emblem: 28 The King sitting in a Vaporous Bath and freed from the Black Gall by the Physitian Pharut,

Discourse 28

As there are three concoctions in man the first in the stomach the second in the Liver the third in the Veins & likewise as many universall Evacuations of Excrements wch are correspondent to them & daily carry off their superfluities namely the first by stool wch y^t proper to ye first concoction the second by Urine wch belongs to the second the third by Expiration thro the Pores of the whole Body or by sweat wch y^t peculiar to the third In ye first the Chyle in the next Chymus in ye third a New ordeuy substance is elaborated & applyd to every part of the Body The Excrements or Faces of the first are thick, bilious & Fat wch are carried thro the Bowells backward & if they be at any time obstructed they are gently moderately or strongly expelld by purgations The Excrements of ye second are liquid more thin bilious & saltish wch are brought out of the Veins by the Kidneys & Bladder as Aqueducts,
The superfluities of the third are yet more thin & therefore do for the most part expire of themselves thro the smallest pores or are carried out together wth the Serum of the Humors as sweat These are helpd by Medicines as the former by Diuretics The Antient Greeks & Romans took a great deal of pains for the evacuateing of this latter sort of Facy & to this end us'd so many sports & Exercises, as the chafing all parts in ye morning Anointing wth oyle & Wrestling Fencing Running Hand-ball Tennis, daily Washing & Bathing in Rivers or Artificiall Baths & for ye conveniency of these things so many Magnificent Structures were built at Rome wch we may rather admire then imitate Such as were ye Baths of Diocletian wch are for the most part still remaining (& unless I am mistaken dedicated to the Arch Angels) an Aspireing superb and splendid Work The same kinds of concoction as we have before mencond are likewise in the Elaboration of Metalls For the first y^t made after its manner in the Magnus Annus or great Year that y^t in the Revolucon of the highest sphere the second in the Revolucon of ye lowest sphere the third in that of the middle one But that ye Philosophers may by the help of Art more easily draw forth this masse of Excrements and superfluities they invent severall methods as Washings Purgations Bathings and Laconica or Vaporous Baths by which they perform that in the Philosophicall Work which Physicians do in humane Bodies. Duenech therefore y^t by Pharut introduced into his Laconicum that there He may sweat & evaporate thorough his Pores w^th

Princes as being charged wth the overcureyse of Saturne & the Golden
Fary of Mary He therefore hay a desire to dye or be cured of
-ible Amongst many Physicians one is found who undertakes the
charge being induced to it by reward and intreaty This Allegory
is very frequent in the writings of the Philosophers as of Bern-
-hardy Manus in the Treatise of Duenech & innumerable others
and therefore we dont add severall other Circumstances which
may be found in them, but would here observe only what
Excrement and of which Concoction it is that ought to be eva-
-cuated by Bathing for hereupon the whole matter will
turn In Stoves or hot Baths that Heat which is included
in the Body is usually together with the Blood brought to
the superficies of the Skin whereby a Beautyfull complexion
is made in the Face & whole Body and if this appears it
will be a sign that the Melancholly Blackneyse wch infects
the Skin may insensibly be evacuated and all the humors
corrected so that a pure and Rosy blood may afterwards
be generated For it is necessary that the whole temperam^t
of his body be amended because being cold and dry it is
repugnant to the bittering of his blood whereas He on
the contrary is Hot & moist, and whether this can be done
or no it is necessary for the Philosopher to foreknow and
forsee by Prognosticks, There have been some men
who have taken a Cobler for a great Prince or Kings Son
but they have at length from certain signs perceived what
he was in his Descent & education Least this should happen
the Artist in the first place must be carefull to chuse the
true offspring of the King who altho' he does not appear
splendid with his golden Attire but is despicable & mean
in his clothing as likewise of a Livid & Melancholly
complexion Yet let him not reject him or take another in
his stead For if he be very well washd his Royall Genius
will soon appear as in Cyrus Paris & Romulus who were
educated among Rustick's But it is further to be Observed
that the Bath must be Laconicum that is Vaporous and
sudorifick least the water should parch his Tender flesh or
obstruct the Pores from whence would proceed more Harm
than Advantage nor could the Effect of it be remedied. Lett
no person be solliciteous what clothes the King should put on
after his bathing, for as the Daughter of King Alcinous presented
Garments to Ulysses that was shipwrecked & naked, so there shall be
one who will send him those wch are most precious Whereby
he may be acknowledged desirously to be the offspring
of the Sun

Ignit in ardenta Salamandra potentior igne
Vee Vulcane tuas, astimat illa minas
Sic quoq; non flammarum inventia sæva recusat
Cui fuit assiduo natus in igne Lapis
Illa regens astus extinguit liberaq; exit
At calet hic simili quem color inde juvat
English thus

Emblem 29th As the Salamander lives in fire so also the Stone
Discourse 29th

There are two Elements in wch Animals live, Fire & Water, & as many in
wch nothing that is Animated can remain to wit, Earth & Fire for as ye former
are of a temperate & middle Complexion in the first & second qualitys
so these latter are of an extreme one, or are bodies either too thick, or too
subtile so that the thickneyse does not admit some bodies, the subtileby does
indeed admit some but then it penetrates & burns them. But that men can
live in subterraneous Cavs is occasiond by the Air descending thither and
filling those places least there should be any Vacuum But here we speak
of every Element apart In the Waters Fishes live in incredible Numbers
Variety & fruitfullneyse & even the biggest of all Animalls, In the Air live
Men fourfooted beasts Birds worms & Insects Whatsoever is said of Spirits
wandring in the secret parts of the Earth is another thing for y^e are no
Animalls But as for the Fire there are no Animals said to live in y^e. except
the Salamander Now the Salamander y a creeping worm not much
unlike a Lizard but of a slower pace bigger head & different Colour such
as I remember I have seen in the Alps under the noctorn Iguls a coming
out of the Rocks after thunder & Rain & lying in the Way & a Country man
of the place told me it was called. Lin Molch & it had round about it a
clammy & Viscous moistneyse by the Virtue of wch it freely passes through
the Fire without Harm But the Salamander of the Philosophers is very
different from this altho' it be likend to it For that of the Philosophers
is born in Fire, This is not so, but if it fall into the Fire by reason of its ex-
-treme coldneyse & moisture it is not presently burnt but can freely pass
through the Flame That is Hot & dry This is cold & moist For every thing
participates of the Nature of the Mothers womb & resembles the place &
country of its production Fire produces nothing but what is Hot & dry
as being like to itself on the contrary the most & cold Caverns of Rocks
wch being full of Water send forth this moist & cold Vermin That by the simi-
-litude of Nature rejoyces in Fire, This by the contrariety of Nature extin-
-guishes it or for some time repells its force. They say that ye Pyraustes
is generated in Fire & flyes out of the Brasse Furnaces in Cyprus But no man
has believd this to be true but in an Allegory For Fire if it be continued devours
& corrupts the bodies of any Animalls whatsoever seeing it can burn Earth
into Glasse & the most solid Timber & all other compounded things into Ashes
some few excepted to wit such as are Mercuriall, wch either wholly remain or
wholly fly away out of the fire without any seperation being made of their
parts For Vulcan is a most cruell Executioner who calls all things that are
mixt & compounded of Elements to his Tryall & Judgm^t some few onely
being excepted from his Tribunall by the speciall Priviledge & Indulgence

of Nature who is emperor of all things [illegible]
alone unless he joins to him the Areopagites as other assistant powers.
Salamanders are such as are above his Violence which they doe not feare.
Avicen in his Book reckons up the various Temperaments of bodyes & are
all unequall & therefore susceptible by Fire & other injuryes. But he affirms
that there is one exactly Equall which has as much heat as Cold and as much
siccity as moisture not according to Weight but Justice as the Physicians
term it and this is that which is more Patient then Agent. In which
if Fire endeavours to resolve water its Adversary into Air that is its
Familiar. Earth does not admitt this Resolution because it is incorpo-
rated with water And the Internall Fire of the Compound doth by its
suffrage approve this prelence of the Earth because he is the intimate
Friend of the Earth Therefore Vulcan, Judgment away who dyes get
another Intrigue by endeavouring to burn the Earth into Ashes as
he uses to doe But water adhering to Earth brings Exemptions against
Him & shows that she is united to the Earth and the Air to her. As the
Fire by one side is to the Earth Therefore He that would reduce the
Earth to Ashes would likewise reduce the other Elements And so
Vulcan being disappointed suspends his Judgement least He should
become ridiculous This Body is like the Fresco Salamander in which
the Elements are Equalld by the Ballance of their Powers. Governing
this Rosarium out of Geber saith. Likewise the Philosopher would have
the substance of mercury mortified, but naturally his Mercury
is in that Venerable stone as is plain to all men. Therefore the
the Philosopher would have the substance of Mercury fixed as is evident
because he teacheth the ways of Fixing with many Cautions & devices
But who can doubt the substance of that precious stone to be most
Fixed; certainly no man that knows it By which it appears that
the stone is by Fixation to be reduced to the Nature of the sala-
mander that is to the greatest Fixedness wch neither declines or
refuses Fire For it is no salamander till it hay learnt to endure
Fire with the utmost patience, which must of necessity be
effected in long processe of time Hereafter in y 35th Emblematicall
discourse it will be showne how Achilles and Triptolemus were by
night placid under Embers of Fire till they could endure the
most Vehement Heat who likewise by use and custome attend
to the properties of a Salamander For Custom is a second Nature
But unless Nature communicates the Power and as a Mistresse
begins the Alteration Custom will be able to do little or no
thing And thence it is impossible to Fix Jesus the Fire, but to fix
Christall is possible because Nature hay begun it. The same
must be thought of Watry & Volatile Mercury which in its
own Nature cannot be Fixed but by the Marriage & coition with
of Sulphur which is the Philosophicall Medicine and Fixes all
flying spirits

Et nine gallina gallus Inanis ope
Auxilium; tuum præsens ego Luna Vicissim
Petulo, gallina gallina gallus ut expetitat
Quæ Natura simul conjungi flagitat, ille est
Mentis inops Vinely qui religare velit
English thus

Emblem 30th Luna is as requisite to Sol as a Hen to a Cock
Discourse 30th

Avicen in his Book de Anima does severall time use this admonition
That no Eggs should be taken by the Artist unless they were of such Hens
as had been trod by a Cock That is that the female subject is of no value
wth out the virtue of the Male & so on the contrary that the cock is of no
use without the Hen For these two sexes are to be joind in y Philosophi-
call Coop that so multiplicacon may from thence proceed But the
Philosophers do more especially use this similitude of a Cock because he
hay a nearer correspondence wth the Power of y Sulphur then the Male
of any other kind of Birds seeing one Cock can preside over many Hens
& does not easily endure any Rivall upon the Territoryes of his owne
Dunghill for He knows & esteems himself to be sufficient for all his mates
He is the Bird of Mars, made as the Poets feign by the Transformacon of y
boy Gallus whose business it was to Watch the Sun least he should spye
the Adultery wth Mars committed wth Venus & then is very Martiall in war
for He will fight with his Enemy even till death in y Philosophicall work
he represents by the Sun as the Hen doy the moon For there is y same necessity
of joining Sol wth Luna as the Cock wth the Hen The Cock is likewise raised to the
Sun wth whom he both rejoyces & glory to keep He often looks up to Heaven & erects
his Taile on high wch falls in the shape of a Sickle He fights for his Hens against
Serpents He is the forerunner of Light & is Lord by Latona because he was
present at her delivery For Latona brought forth both Luna & Sol whence y Cock
is appropriated both to the mother & the Son. But Sol Luna & Latona agree wth
Chemicall subjects & so do the Cock & Hen. for these two came out of Eggs & doe
likewise produce Eggs from whence their Chickens may be Hatch'd. So likewise
the Philosophers have their Eggs wch will pape into Birds of y same kind
if they are nourished wth a temperate Heat such as the Heat of a Hen
that sits who remains upon them continually For whereas among
other Birds the male sits upon the Eggs the Cock only shews himself
to be free from that office & Burthen when all the care & labour of hatch
ing the Chickens & breeding them up must by upon the Hen wherein her
diligence & Industry is very remarkable wth what heat she Eats & drinks
& performs all the necessaryes of Nature that she may run back to her Eggs
least y should grow cold then wth fore & eagerness she depasts her Chickens
with how loud a voice like that of a Bell she calls & clucks them to-
gether with what endeavours she buries and cutts with her Bill

[illegible]
least Eggs should be wanting for the food of mankind or ye produc[illegible]
Chickens After the same manner the Philosopher or Artist makes [illegible]
provision for all his operacions For he gathers his Eggs from such place
where a Cock has been treading & diligently searches least ye be wind Egg
after that he cleanses seperates & disposes them in his Vessels as in Nests he
administers proper heat to them by wch from day to day ye subjects comin[illegible]
among themselves do mutually Act & suffer till after a long time passing
thro Various Colours they at last arrive at one Colour & essence In wch work
solucon coagulacon sublimacon A[illegible]on Descension Distillacon Calci-
:nacon & Fixion must be perform[illegible] intermediate operacions. For
what is hard & compact cannot be altered Therefore solucon must pre-
:cede that so it may grow soft & liquid But when a thing is dissolved
then it must be coagulated not to its former Hardnesse but to a Tracta-
:blenesse proportionate to that of Honey Then sublimacon seperates ye Pure
from the Impure & makes what was Vile become Honourable & advance
Inferiour to a superiour. whence this cannot be wanting but lik[illegible]
mistresse & Governesse of all the rest Whilst this sublimacon is per-
:formd some parts mount upwards wch is ascension & others fall down-
:wards wch is descension: afterwards Distillacon being often repeated
clarifies the whole & that wch remains at ye bottom is calcind. Then
both are Fixd & ye work is perfected But a man may in truth reduce
all these speciall operacions to one generall wch is Coction For as severall
Chickens wch run about are Cluckd together under one Hen who
is their Mother & nurse so these Various courses & methods of Ope-
:racion run all into one wch is the work of the woman that is Coction.
It is the moon that must be exalted to the sublimenesse of the
Sun & all these things are transacted for her sake That is the finall
intent is a durable Marriage between the Sun & moon & when
that is accomplishd all Embassies contract congresses mistrusts
shall have an End there will be one bed & one Flesh the Love
mutuall & constant. the league indissolv-able ye peace eternall.
The Sun without the Moon is of no great Esteem & the Moon
without the Sun is of an abject condicon and Vile Originall
But it is from her Husband the Sun that she receives Splendor
Dignity & strength or Firmenesse both of mind & Body And the
Sun obtains from the Moon the multiplicacion of his offspring
& the Propagacion of his Kind Hence Rosarius says if there were
onely one of them in our stone the Medicine would never flew easily
nor give the Tincture, nor if it did give it. it would not Tinge but
for as much as was in it & the remainder & mercury wold Fly
away in smoak because a Receptacle of the Tincture would not
be in it And Geber, in libro Examinum proves that if Sol and
Luna were incorporated together wth Art they are not easily
to be seperated

Ep. 31

Rex Diadema caput cui pragravat, aquore Vasto
Innatat, atq; altis vocibus usus ait
Cur non fertis opem? cur non accurritis omnes?
Quos ereptus aquis sorte beare queo
In mea, si sapitis, me regna reducite, nec vos
Pauperies premet aut corporis ulla lues
Englisht thus

Emblem 31 The King swimming in the Sea cryes out wth a Lowd Voice
He that delivers me shall have a great reward
Discourse 31th

The first Rudiments of all Discipline were antiently ye knowledge
of swimming & the Institution of letters & from hence it usd to be said
of a rude unpolisht man that he could neither swim nor read For the
Antients considerd that swimming would often times prove a means to
save & deliver the Body from the dangers of the water as ye knowledge of
letters would the mind amidst all the waves of Fortune. Swimming is as
necessary in War as Learning is at home in the times of peace And as we
observe that Brutes have their Weapons in readinesse & provided by nature
but that Man instead thereof has his wit & hands given him agt all extern-
:all Force that as one contrives his Arms, the others may use them, so the
same beasts have the faculty of swimming naturally implanted in them, wch
man has not for they often will escape tho very Young from those wat-
in wch the most skillfull & strongest man will be drownd It was there-
:fore needfull to enjoin the Ex-reise of swimming to Children it being
us-full towards the preservacon of their lives that what was wanting
by Nature might be supplyd by the Use of Art The same Exercise has
been Usd by Noblemen Princes & Kings for the safeguard of their Persons
for they who are descended from Noble blood are not wholly Exempted
from the chances of fortune but exposd to them as well as other men
If Dionysius had neither understood swimming or letters when he was
driven out of his Kingdom of Sicily as a Tyrant he would have perishd
in the waves of the Sea when he was shipwreckd in ye Corinthian Gulf
neither could he have to Corinthus there to setup a School to teach
boys & profess humane Learning from a King being made a School-
:master & weilding a rod instead of a Scepter that Satyricall Proverb
Dionysius of Corinth In the like manner if the Royall son of the Phi-
:losophers had not been able to swim nor man would have heard his Voice
nor relevd him being long since drownd in the Waters. Swimming there-
:fore is necessary & usefull to all degrees of men for altho it cannot
presently deliver a man from the surges of the Vast ocean yet it
gives him time of Life whereby he may be saved by others. but this King
sustains himself the longest time of all & cryes out even to this day
tho he be seen or heard by a very Few by reason of the Vastnesse of
the Sea & his remotenesse For by chance in swimming he hath
touchd upon a Rock or a very great stone where he may remain in

if y Waves provide exile & they secure what kind of Sea they
it if the Erythrean or the Redsea subject to the Tropick of Cancer
whose Bottom these being the most abundant Quantity of Magnet
it if not safe for ships compacted of or Loaden wth Iron to sail over it, for
they may easily be drawn to the Bottom by the Force of the Magn
Which the King before mentioned being ignorant of & y^t must perish
when their ship sunk he alone escaped by swimming. A Crown stud
remainder upon him shining like [illegible] Rubies by wch he might
easily be known & restord to hij [illegible]. But what are these good
things wch this Royall Son if able or willing to bestow on him by
whom he should be restord to hij own Kingdom? Certainly not such
rewards as Ptolemy the last King of Egypt bestowd on Pompey by
whom hij Father was restord to that Kingdom towit Perfidiousn
& Death. But Health the removall of diseases the preservation of
life free from them the Use of things necessary & the Item of plenty
wth Love & Honour which being things not mean & Ordinary but
the chief Vitality & ornaments of thij life. Who, except he be stupi
would not desire them? Who would not swim to Him? Who would
not stretch forth hij hand & draw him into to Boat? But care may
be taken least in rescueing thij Prince hij Diadem should fall into
the Sea For then He would scarce be acknowledged for the King
or received by hij Subjects, Because then would perish the Dig
-nity Venerable to all men, because then the Bezoar stone
assureing Health to all men would Vanish quite away
Hence the Rosary quotes Aristotle in theis Words: That to
thus rift a stone, that by wch Kings are reverenced in their Dia
-dems & by wch Physicians can cure their Patients, because it is
near to Fire For without a Medicinall Virtue a Crown would
be of no Value But what is to be done to the King when hij
so delivered? First from those Waters he had received in He must
be relieved by sudoriferis, from Cold by the Heat of Fire, from
the Numnesse of hij Limbs by Baths moderately Hot, from
Hunger & want of food by the Administration convenient Diet
& from other externall maladies by their contrarys & Health
restoring Remedyes Then must a Royall match be provided
from him & in due time there shall arise from him an Off
-spring most desirable most beloved by all men most
Healthfull & most fruitfull who shall excell all hij An
-cestors in Strength Kingdom Dominion people Riches
& Wealth & shall subdue hij Enemyes not by War but
gentleness not by Tyranny but Clemency which is
genuine & peculiar to Him

Regia manu regitur, [illegible] fluctuat Ille
Ramos sub tepido & multifidi arenit aquis
Illa Corallus habet nomen sibi, durior exit
Cum Boreas rigido mittit ab axe gelu
Tris lapis et rubeum multa cum fronte colorem
Bividet hac Physica est apta figura Petro
English this

Problem 32 As Crabb grows under Water & is hardend by the Air
so also is the Stone. — Discourse 32

The Philosophers call their Stone a Vegetable because it Vegitates grows
& is increasd & multiplies like a plant. This moved to the ignorant strange & contrary to the Truth it being, as they think, manifest that
stones do neither Vegetate nor grow after this manner nor that this
can any ways appertain to such Metalls as may be liquefied or melted
but they are deceivd in their Judgements For, whatever is unknown to
them, that they believe not to be in Nature, measuring the immensity
of the Universe by their own Capacities. For who would ever have believd
that a stone should grow under Waters or a plant there generated should
become a Stone unless Experience & the credible testimony of Writers
had confirmd it. Where doth that petrifying, where doth that ringing Virtue
wch hardeneth & tingeth Crabb exist? whether in that Water or in the Air
We may reasonably believe it to be as they affirme a soft & flexible plant
whilst it is under the Waters Yet of a Very earthy Nature wch when it is
cut & exposd to the cold winds becomes hard & may be broke like a Stone
for the watry parts which abound are dryed up by a cold and dry Air
(For Northern Winds bring dryness along with them) & the earthy body
which remains having cold & dryness as its qualities is congealed. But
constriction or the binding faculty is the Earth alone not in the Water or
Air as to either of their genuine or proper qualities The Sea likewise
in other places produces three Medicinall Stones taken partly from
the Vegetable kind partly from the Animal or rather earthy from
the hidden secrets of Nature as Pearl Amber & Amber Gryse The
Production of Pearls & the Way of taking them is known to us. but
not of the rest Amber is gathered upon the Sea Coast of
on the Shores after a most Vehement
wch without doubt boyls out of the Earth into the Veins of the Sea
or is washd out by the Waters & driven by the Winds to the Shore
for we have seen some Veins of Iron & Silver growing to & in the
Amber wch could not be done but in the earth. But that Flies Gnatts
Spiders Butterflies Frogs Serpents should be seen in some pieces of
it (we our selves having had 120. beads turnd out of Amber wch did
every one contein some Flies gnatts Spiders Butterflies & one of them
not without a singular miracle of Nature had nine of em together)
happens by the influence & imagination of the Heaven as we have
elsewhere demonstrated That Ambergryse is found after the same
manner upon the Shores of the East & West Indies cannot be denied
& tho some declare it to be the juice or Gum of Trees (as they do ye Amber
before mentioned) yet they who consider it to be produced out of ye Veins
of the Earth do judge more probably For Trees that bear Amber or

[illegible] fruit [illegible] open [illegible]
fore ayrible both mix of Amber to Mediterranean Semy or [illegible]
we do Pearls to Zoophyta or Plant-animals & Coral to the Vegetables
The Stone of the Philosophers is likend to these & especially to Coral
For as Corall grows in the Waters & drawes Nutriment from the
Earth so also the Philosophick [illegible] concreted out of Mercurial
Water & has taken thence [illegible] thy in it toward its own
Augmentacon the superfluous [illegible] expireing The Red
Colour likewise is layd upon the Corall by the coagulacon which
the Moderns call the Tincture of Coralls & so it is in y Physicall
stone wch becomes red in y last Congelacon of it & appears like the
red [illegible] Corall which is the Tincture But the Corall grows hard
by [illegible] & Drye, the Stone by the Hot & Drye wch being augmen
:ted [illegible] likewise dissolves contrary to the Nature of other Stones
wch do indeed dissolve but run into glasie wch thing is in nowise
agreeable to this And as Corall is prepard into severall Medi
cines of great Vertue so also hath the Philosophicall Corall
transfusd^ma into itself the Virtues of all Herbs & can alone performe
as much as the medicines of all Vegetables For ye Celestiall
Sun who infuses & medicinall Vertue & Efficacy to Vegetables
has given more to this Son of his then to all others, This is the
Philosophicall Corall Vegetable, animall, & Mineral wch lyes
hid in the Vast Ocean & is not known unless it be put into
the hands & exposd to the Eyes of the Ignorant. But it
must be cut of whilst it is under the Waters & that with
very great Caution least it loose its juice & blood & nothing
remain but a Terrestriall Chaos without its True Forme
For herein consists all the difficulty of gathering Corall and
hardly this scare any ouldes. By these waters I understand
the superfluous humidity which kills the Stone unless it
be seperated which doth not suffer the Coralline Redness to
appear and which admitts of no Coagulacon whilst it
is present——.

BRITISH MUSEUM

Emb 33

Ille bicips gemini sexus, en funeris instar — 65
Apparet, postquam et humiditatis inops — 84
Nocte tenebrosa si conditur, indiget igne
Hunc illi praestet, et modo Vita redit
Omnis in igne latet Capedis Vis, omnis in auro
Sulfuris, argento Mercurii Vigor est
English thus

Emblem 33. The Hermaphrodite lying like dead man in darkness wants Fire. Discours 33

It is remarkable in Nature that at the coming on of Winter Froggs & Leaches lye under Water as if they were dead & in the Spring by the Operacon of the Suns heat recover sense & motion so as to be able to perform the Actions of a sensible life But if in the Winter time they be found in the Waters & brought into Warm Air or a Stove immediately they begin to move as in Summer From whence it appears that nothing is wanting to them but externall Heat to excite the Naturall internall heat & bring to Action. After the same manner do the Philosophers speak of their Hermaphrodite For if he appears dead as he lyes in darkness he then requires the Heat of Fire. But he is said to lye in darkness as being left in a dark & most cold Winters night that is remains in blackness wch is a sign of Cold from wch he ought by a greater intension of Fire to be brought to whiteness & by a greater still to Redness. For so without Heat as Bodilly in the Turba says nothing is generated & a Bath of intense heat causeth a Body to perish But if it be cold it drives it away But if it be temperate it becomes agreeable & pleasant to the Body Bonelly likewise says. All things that live do also dye according to gods pleasure. Therefore that Nature from whom moisture is taken when it is exposd by night seems like a dead man & then that Nature wants fire till the Body & Spirit of it be turnd into Earth & then it becomes dust like a dead man in his Tomb These things being accomplish God restores a Spirit & Soul to it & all infirmity being taken away our Nature is comforted & amended It is requisite therefore to burn that matter without fraud^te. Fire therefore wch destroys all other things repairs this & is it is life as it is their Death— One onely Phanix there is wch is ruind by Fire wch is renewd by Flame & revivd out of Ashes & this being known to the Philosophers onely is burnt & restord to life. whatever others fabulously may report of a certain Bird that never yet was seen or had any Being. The Hermaphrodite of wch the Philosophers speak is of a mixt Nature Male & Female one of wch passes into the other by the Operacon of Heat For from a female it becomes a male wch ought not to seem strange in ye Work of ye Philosophers since if History may be credited severall examples of it may be found The Fore mencon of Caeneus Iphis & Tiresias as Pontanus in book de Stella

[illegible] Verses follow

So when Licinius Crassus & C. Cassius Longinus were Consu[illegible]
a boy was made of a Virgin & Licinius Mutianus as he is quo[illegible]
by Pliny relates that he had seen one Aristo whose name had be[illegible]
Aristusa and that she had been marryed But that she soon after
had a beard, & manhood appearing the same person became a
~~woman~~ Husband Pliny himself says ~~that~~ in Africa he saw Lucius
Cossicius a Citizen of changd into a man upon the
day of his marriage These things are true & might be proved by
many other Examples if there were occasion for it is certain
that by the increase of heat the genitall parts are thrust out
of the Body: ~~for~~ seing a woman is much colder then a male and
has those parts hidden within wch a man has outwardly as the
Physicians say, hereupon Nature being dubious whether she
should generate a man or a woman expresses a woman
outwardly thō inwardly she intended a man for wch reason
heat & moccon increasing wth Age the hidden parts brake forth
& became apparent After the same manner it is with the
Philosophers for by the increase of heat their woman be-
coms a man that is their Hermaphrodite looses the female
sex & becoms a man stout & grave having nothing in him
of Effeminate softnesse & levity so we sometime since saw
a noble youth that was an Hermaphrodite changd or rathe
promoted into a perfect man not uncapable (as it was
hopd) of getting Children for a New passage was made
through the Yard which wanted one & the other as apper-
teining to the Woman was stopd And this piece of Chirurgy
was performd by Caspar Tagliacotius that famous Chirur-
geon of Bononia The Philosophers are not without these
manuall operations, for when the coldnesse & the moistnesse
of the Moon appears that they call the Woman. when
the Heat & drynesse of the Sun that is the Man. When
all these for qualities together then is their Rebis or
Hermaphrodite & thus conversion of the Woman that is
of coldnesse & moisture may Easily be made into the Man
wch is done by the sole Heat of Hire as hath been said For
Heat sequesters & seperates the superfluityes of moisture
& will Establish the Idea of the Philosophicall subject
which is the Tincture

Balnea conceptu pueri, natalibus aer
Splendet et hinc rubeus sub pede calcat aquas
Titq super montana cacumina candidus ille
Qui romanet doctis unica cura Viris
Est lapis et non est, cœli quod nobile Donum
Dante DEO fœlix, siquis habebit, erit.
Englisht thus

Emblem 34th He is conceivd in Baths born in ye Air & being made red walks upon the waters

Discourse 34th

The opinion or Flattery of men has attributed severall wonderfull Births or Originalls to some persons above others but they are certainly Fabulous. so it is said that Alexander the great was not begot by Philip King of Macedon but by Jupiter Hammon, Romulus & Remus by Mars & that Plato sprang from ye Virgin Perictione conceiving by a Phantasme of Apollo so the Heathen wold demonstrate themselves to born from the Gods, as also Thessalus the Son of Hippocrates ye Physician would among other things perswade the Athenians that he was born from Apollo But we give no credit to these things for we know that they from whom they would deduce their Originall were neither men nor Gods & if there were any Heroes among Mortalls who might have been reputed Divine we think it to have proceeded from ye flattery of their Subjects or disciples speaking & writing great thing of them however false to gain a reputacon of them in the World But the thing is different that the Philosophers ascribe an unusuall con-ception & Nativity to their Son for he hath somthing above all other things born in the World, for he is conceivd in Baths, born in the Air We know that Women being barren be reason of too much coldnesse & siccity are much helpd by hot baths so as to be made able & fit for conception but that such conception ought to be or can be in such Baths is a thing unheard of That seems to be peculiar to him alone from the wonderfull power of Nature wch is far different from all others In other places they say that his conception ought to be in the bottom of ye Vessell & his birth in the Alembeck: which opinion is still more clear For the waters of the Baths if there be any will neither be in ye Top nor in the middle but in the bottom of the Vessell & in the Alembeck will be Vapours that are aeriall Therefore when conception is made he ascends into the Alembeck & his Birth appears in a white Colour Blacknesse rules in ye bottom, of this saith the Rosary It is conception when the Earth is dissolvd into a black powder & begins to retein somwhat of the Mercury for then the male acts upon the female that is Azoth upon the Earth And a little after coception & Desponsacon is made in putrefaction in the bottom of the Vessell & the generacon of things generated is made in the ~~Air~~ towit in the Head of the Vessell that is the Alembeck And conception in Baths is nothing but putrefaction in Dung for the same Rosary proceeds the Body does nothing unless it be putrefied & it cannot be putrefied but wth Mercury & again let putrefaction be made with the most gentle heat of warm and

thing & by [illegible] thing [illegible]
thing ayend there would be a seperation of the parts w ought to
to be till the male & female be perfectly joind together & one
receive the other whose sign of perfect tolution is blackness in
the superficies His birth is white wch is made on the Top of mou
:tains that is in the Air or the Alembeck This is explaind by Ros
:inus ad Euthiciam, after this manner the Wyseman said take thing
out of their mines & exalt them to higher places & send them from
the Top of their mountains & reduce them to their roots By Moun-
:tains he signifies Cucurbites & by the Tops of mountains Hembecks
& to send after that way of speaking is to receive the Waters of im
thrô an Alembeck in a Receiver And to reduce to their roots is to
that from wch they proceed & he cally Cucurbits mountains because
Sol & Luna are found in mountains so also in their Mountains w^ch
are Cucurbites their Sol & Luna is generated & so far this Author
Afterwards the Son of the Philosophers becomes red & begins to go
upon the Waters that is upon Metalls melted by Fire wch stand in y^e
form of a Mercuriall Water For he is the Lord of Waters upon wch he
exercises Authority as Neptune is King of the Sea & possessor of
Mountains Story tells us of Xerxes King of Persia that being upon
an expedition into Greece he sent an Embassy to the Sea & to the Mou
:ntain Athos that they would doe him no wrong either that by its
waves or this by the force of Fire otherwise he would be revenged upon
them both But the Tale was told to them that were deaf for the
Sea drowned some of his Ships & Athos destroyd not a few of them
by Fire Hereupon the King being angry did as Lord of the Sea and
Mountains command a certain number of Stripes to be inflicted
upon the first & a great part of the Mountain to be cast into
the Sea But these things demonstrate rather the rashness then
prudence of so great a King But he concerning whom we
speak purgeth all Waters from Obstacles & impurities not
onely by his command but Action & freely passe thro them
& what is still more wondrous congealy them that ye same
waters in wch Ships sailed before may by their hardness endure
his charriot wheels, He levels mountains with Valleys and
fears not the flames of Fire & therefore marches without
opposition from the Columns of Hercules to ye utmost
coasts of India where are seated the Columns of Dionysius

Respice Triptolemum durumq; in praelia Achillem
Matre docente artus ut didicere graves
Illum Diva Ceres Phtio hunc durabat in igne
Nocta, facie ferens ubera plena die
Haud secus assuescat medicina beatæ Sophorum
Quam puer ad mammas ut queat igne frui
Englesht thus

Emblem 35. As Ceres accustomd Triptolemus & Thetis Achilles to abide
Fire, so also doth the Artist the Stone Discourse 35th
Lycurgus that famous Lawgiver of Sparta Explaind to the people in
the Theater by a familiar instance how prevalent Custom will be
whether it is good or bad. he brought two Whelps both one litter
& between them placd a pot full of pulse & a Hare one Imediately
after his Food to follow the Hare because that had been his
custom as well as Nature. the other fell on & dispatchd his porridge
because that was what he had been bred to Behold said he what Edu
:cation & early custom from Youth upwards can effect in those
whom Nature hath produced both equall & alike After this manner
therefore it is convenient to amend & direct Nature to the best
things for she is pliable as Wax either to Vice or Virtue What he
demonstrated to be true in Politicks the Philosophers do agree
to be true also in Physicks The Examples of the whole world shew
how custom prevails over man & Beast & severall occurr likewise in
Vegetables, but in mineralls & metallick bodyes we have not so
much experience Nevertheless it is by much Use & Custom that
the Philophers fix their Stone in Fire proper for it, & this they
declare in abundance of their Writtings For it must be nourishd
by fire as a child by milk upon its mothers breasts Hence Emiganus
says Behold the Infant sucking & hinder him not, And Bodilly says
The babe being born is nourishd by milk & Fire alone & by little &
little whilst he is very Young & the more he is burnt his bones are
strengthend untill he is brought to Youth & having attend to that he
is able to provide for himself & Arnold in ye Rosary says L. 2 C. 1. Yet
the Medicine must be long time roasted by Fire & nourishd as a child
by the breast The Ancient Philosophers would demonstrate these very
things to be the Allegories of Triptolemus & Achilles & their using
to lye under Fire & be hardend by them since Each of them denote
nothing Else but the Chemicall Subject, for otherwise it would be
an insipid fable unfit to be applied to morality & not worthy of
the consideration of the Learnd Poets Fire nourishd Triptolemus

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thing ascend there would be a seperacon of the parts w ought not
to be" till the male & female be perfectly joind together & one
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Ep. 35

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Matre docente artes ut dedicere graves
Illum Diva Ceres Thetis hunc durabat in igne
Hæc pectus, cuncta ferens ubera plena dea
Haud secus assuescat medicina beata Sophorum
Quam prius ad mammas ut queat igne frui
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cacon & early custom from Youth upwards can effect in those
whom Nature hath produced both equall & alike. After this manner
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things for she is pliable as Wax either to Vice or Virtue What he
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to lye under Fire & be hardend by them since each of them denote
nothing Else but the Chemicall Subject, for otherwise it would be
an insipid fable unfit to be applied to morality & not worthy of
the consideracon of the learned, Ceres as a Nurse nourishd Triptolemus

all day wth her milk & at night plaid him in the Fire by wch means the
boy being very well grown his Father Eleusius at a certain season took
notice of it Hence Ceres killd Eleusius & gave the boy Triptolemus a
chariot drawn by serpents in wch he payd through the Air into all
parts of the world & taught mankind how to sow Corn. Now this
Triptolemus is the Philosophick Tincture nourishd by Fire after the
same manner which being carrid by serpents that is Mercury taught
men how the Philosophers should cast their seeds into the Earth.
These same things are ascribd to Osyris who went round the Earth
for the same reason as we have demonstrated in another place, &
to Dionysius who travelld through the world to teach men the use
of wine For these three Triptolemus Dionysius & Osyris have one design
& office & indeed are one thing as is likewise Achilles who was the
strongest man that was sent to the Trojan War His Father was
Peleus that is the Earth or the mountain Pelion. His mother was
Thetis or the Goddesse of the sea or Waters & from these Achilles was
sonn. But at their Nuptialls the Apple of Eris or discord was produc'd
wch was the first cause of the Trojan War. Achilles therefore being
sprung from such a marriage no wonder if he be ye chief Instrument of
that war. Achilles is likewise said to be hardend by his Mother after y^e
same manner as Triptolemus was before & of this we have treated at
large in the sixth book of our Hieroglyphicks Therefore the Instrument
of the Stone is Fire but it is not from thence as some vainly think that it
is extended into length breadth & depth nor receives increase in
weight for it acquires onely Virtue Maturity & Colour from ye Fire
All other things are Viaticks & provision it brings along wth it self
For when from diverse places its parts are gathered purgd & conjoynd
it has all things requisite for it in itself Hence this Verse of the
Philosophers the Rosary Omnia tibi secum quibus indiget hac aqua
ferum — For from the beginning to the very end nothing that is
forreign is added to it unless it be Homogeneous and nothing
is seperated but what is Heterogeneous. But every man ought
to take care that he be very well acquainted wth those Dragons
that are to be joind to the Charriot of Triptolemus before he
undertake any thing for they are winged & Volatile & if you
desire to know them You will find them in the Philosophicall
Dung, for they are dung & generated from Dung & are that
Vessell & Maria affirms not to be Necromantick but
that Regiment of ye Fire without wch You will effect
nothing I have discloss'd the Truth to You which I have gathered
out of the monuments of the Ancients by incredible labour
and the expence of many Years

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Corporeum mentum ferunt Lapis atq; Jaspis
Sora vijs, sibi ut dives inopiq; parent
Montibus in summis aly habitare, per auras
Aves, at pisci per fluvios aly
Omnia Vera suo sunt sanctu, postulo sed te
Munera montanij quærere tanta loci
English thus

Emblem 36th The Stone that is Mercury is cast upon ye Earth exalted on Mountains resides in ye Air & is nourished in ye Water — Discourse 36th

All persons that have once heard of the name or power of ye Stone unless they are altogether incredulous ask presently where it may be found that so they may run directly to it The Philosoph^rs answer is twofold First that Adam brought it wth him out of Paradise that is in You & me & every Man that does flying bring it wth em out of far Countries Secondly that it may be found in the Earth Mountains Air & Rivers Which path therefore must be taken? I say both but in a different respect although the last pleases us best & seems most safe It is said to be thrown upon the Earth because the Element of Earth does first appear in an obscure & black body Then because it is Vile & of small price wch ye trod upon in ye path of the Traveller & in the very Dung it self Hence Rosarius says Although I should name it by its Name the Fooly would not believe it to be the Thing. And Morienus by Answer to Calid. whether much of it is to be found? ye this. It is not this unless as the Wise-man says it be both to the Poor & Rich to the Liberall & Covetous to him that goeth as well as sitteth. For this is thrown in the way & is trampled on it is in Dunghills & many have already dug in Dunghills that they might extract it thence but they have been deceivd Mercury likewise in the Turba says If they who sell it did but know it they would not sell it so cheaply & Arnoldus affirms that the Stone may be had gratis in as great plenty as any man can desire neither will he be forcid to to ask for it. All wch things are True For who but a Churle will deny Earth & Water to him that asks it? The Ancient Cimbri as History tells us when they were denyd the benefit of these two things by the Romans entered Italy wth large Armyes & slew several thousans of ye Romans together wth their Consuls For the Earth as the Mother of all things is most precious as it is the last matter of things putrefied it is most Vile For nothing can be viler then mud or dirt wch yet is nothing else but Earth mixt wth Water. What is more common then a Clod of earth? but Euripylus the Son of Neptune offerd it to the Argonautick Heroes as a present & they not refuseing it But accepting of it gratefully & Medea having dissolvd in water divind many things by it For it is necessary that Earth be dissolvd in water otherwise neither one or the other will be of any Value After this

-ding it does not remain [illegible] thing abject but [illegible] such as Athos Vesuvius Aetna & others that send forth Flames many whereof are to be seen in divers parts of the world For in these they burns a perpetuall Fire wch sublimes the Stone & exalts it to the highest dignity As it grows in mountains in a rude form from Sulphur & Argent Vive so it is perfected & brought to maturity upon ye Tops of Mountains where else grows that Herb without wch ye fire cannot be temperd because this being cold & moist & so thrown into ye fire repells the Vehemence of it by its contrary Nature From the mountains it passes into the Air where it finds a habitacon for the Air is its house that incloses it which is nothing else then that it is carried in ye belly of the wind & born in the Air, wch ways of speaking we have explaind before. At last he is fed in Rivers that is Mercury is fed in waters & thence the Athenians celebrated certain Feasts in his Honor wch they calld Hydrophoria for the matter of the Philosophicall Stone is water as the Rosary saith & is understood of the water of those three. For wch reason Mercury is likewise said to have three heads as being Marine cœlestiall & Terrestriall because he is present in the Water Earth & Air He is said to be Educated by Vulcan and given to Thievery because Mercury is taught to be accustomd to Fire althô it is Volatile & carries away whatever is mixt wth it. He gave Lawes ~~to the~~ & Discipline to the Ægyptians and antiently instituted the Religion of ye Theban Priests & great part of the world besides For the Egyptians had their policy & sacred Rites from Chemicall Institutions from them the Grecians receivd them & lastly the Romans as we have in other places abundantly demonstrated. He slew Argus wth a piece of a Rock or Stone & turnd Battus into a Touch Stone What need of many words? All the Volumes of ye Chemists are nothing else but repetitions concerning Mercury & they sufficiently confirm his power by this one Verse. Est in Mercurio quicquid quærunt sapientes. What wisemen seek in Mercury is found. Here therefore he must be sought for till he may be found whether he remain in the Air the Fire the Water or the Earth For he is wandring now running hither now thither to perform the Services of the Chemick Gods for he is their Footman which is declared to be his proper Office when some men ascribe to him a Daughter calld Angelia

Ep. 37

Terna magisterij sunt semina, fœtida Lympha
Et niveus Vapor, ac pelle LEO viridi
Unda parens peperit, restant quæ, Elementa, Sophisq;
Ut lapidem faciant, ultima primaq; ea est
As Hermetis at est viridis LEO, petraq; nota
Librorum capitlis. Tumus et albus aqua
Englisht thus

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Emblem 37. Three things are sufficient for the Magistery, the white Fume that is water, the Green Lyon that is the Brasse of Hermes & aqua fœtida. Discourse. 37th

As there are three things Essentially necessary to the building of a Fabrick so that if either of them be absent there can be no perfection in it & these are the Foundacon the walls & the Roof so the same number is requisite for the compounding of the Philosophick compound wch are here namd by their proper names The Authour of Aurora speaking of the seperacon of ye Elements in his 25th Chap: says, that the Earth is left there that the other three Elements may be rooted in it, for if that were not there they would have no foundacon whereupon they might build a new repository for their Treasures. This Foundacon is here calld Aqua fœtida wch is the Mother of all Elements as Rosarius declares, from wch by wch & with wch the Philosophers prepare It. that is their Elixir both in ye beginning & in the End This water is calld Fœtida because it sends forth a sulphurous Stink like that of Sepulchres This is the water which Pegasus struck out of Parnassus wth his hoof which Nonacris a mountain of Arcadia produces gushing out of a Rock at the Top of it, wch can be preservd in nothing but the hoof of a Horse by reason of its most excessive ~~coldness~~ strength This is ye water of ye Dragon (as Rosarius calls it) wch ought to be made by an Alembick without adding any other thing, in the makeing whereof there is an Extraordinary Stink some persons misunderstanding these words have betook themselves to the distillacon of the Dung of man or other animalls in wch operacon they perceivd indeed a very vehement Stink but found nothing else but Dung in their Dung But do not suppose the Philosophers to be beetles that work in Dunghills for You must know that the Stink if it be any is presently changd into a great Fragrancy as Lully asserts of his Quintessence to wch if it be rightly made he ascribes so sweet a Savor that being placd on the Top of a House it allures to it Birds that are upon the wing & causes 'em to stay there. But he places his Quintessence in Dung by whose temperate Heat the Fragrancy follows. some men have tried this wth strong wine but in Vain and therefore have accusd Lully of Vanity whereas they were rather to be reprovd for their folly that never tasted of this wine of Lully but that the Aureus Poeta understood Lully much better when when in the eleventh book of his Chrysopœa he sings thus qu-

Ac non ille quidem &c.

after the Aqua fœtida comes the Green Lyon, concerning wch Rosarius says. You have sought after Greenesse supposeing that Brasse was Leprous body because of that greenesse wch it hath & therefore I declare to You that whatsoever is perfect in Brasse is that greenesse alone wch is in it because that Greenesse is by our Magistery suddenly turnd into our most true gold & this we have experienced But You can no way prepare the Stone wthout Duenech green & liquid wch is seen to spring in our mines. O blessed greenesse that dost generate all things For as You know that no Vegetable or Fruit appears in its Bud without a Green Colr: so in like manr the generacon of this thing is green wherefore ye Philosophers call it the Bud & so far Rosarius This the Philosophers Gold & Brasse & Stone noted in the Chapters A Fume Vapor & water the Spittle of Luna wch is joind to the Light of Sol This Green Lyon fights wth the Dragon but is overcome & in processe of time devourd by him & the Lyon being putrefied sweetnesse is Expected to proceed out of his mouth (as if had been slain by Samson) The Dragon getting the upper hand so fill himself wth the Lyons flesh as a while afterwards to burst himself & Dye From which, seeing the Lyons Fat can daily by it self cure Feavours & make grace & Favor: mutually spring up between King & people that are annointed therewith there may be made of it a most excellent Medicine wch will be most healing in many maladyes In the third place follows the white Fume wch if it be coagulated becomes water & performs ye Office of water in washing dissolving & takeing away Spots like Soap This the Fire against Nature wch take care that You find out & it is so calld because it is contrary to Nature undoeing & destroying that wch She with her diligent Care hath compounded This is a Fire not kindled from a spirit of wine or Oyle but from an incombustible matter of Equall duracon & Heat & is a Fire without Light & combustion of great Virtue & Efficacy which seeing it does not shine cannot without difficulty be found in the Dark, but it is still more hard to apply it rightly to the work. whose circumstances & propertyes we have sufficiently describd in divers places

[illegible] Rebis [illegible] dixere quod uno
Corpore sit mas hæc fœminaq Androgyna
Natus enim binis in montibus Hermaphroditus
Dicitur Hermeti quem tulit alma Venus
Ancipitem sexum ne spernas nam tibi Regem
Mas idem, mulierq una eademq dabit
Englisht thus

Emblem 38 Rebis is as Hermaphroditus produced from ye two mountains of Mercury & Venus. Discourse

Socrates being askd what Countryman he was, answerd that he was Cosmopolita or a Citizen of ye world by wch his intention was to signify that thô he was born at Athens as to person yet in his mind he could freely run thrô the whole world & all things contind in it and look upon that as his Country For the wise man that lives well is at home every where so if any man ask the Philosophrs what Countryman their Hermaphrodite is they answer that he belongs to the world or is in all the Corners of the world where the Elements can be found as being the son of the wise & consequently has a Country common wth them But since one man is not borne twice or oftener nor enters into this light in diverse places but in one only as Socrates the Athenian is acknowledgd to have done so Rebis is thought to be the Inhabitant of two mountains to wit of Mercury & Venus from whence the Name of Hermaphrodite is derivd to him from both his Parents His house is Mountainous & is Country is high & therefore he exists by things got in a High place A Noble & large Country are no small helps towards the performance of great Actions for there men are promoted to publick offices & need not lye in obscurity as it happens to Persons born in mean places where it is difficult by their proper merit & Virtue to arise from a small fortune to be a glory to their Country In this manner these mountains unknown to many men acquire fame from ye Hermaphrodite by reason of his Illustrious actions & Name famous thorough out all the world For who, thô never so little verst if the Books of the Philosophers hath not heard of ye Name of Rebis? Who hath not seen & considerd Androgynus wth two heads? His fame has been known even amongst the Indians & is dispersd farther then that of Alexander. Many goe from far Countries to see & discourse wth a a learned man or one particularly famous for War or any othr Art or Science But many men would travell to ye mountains of Rebis if they could know where they may be found Morienus testifies in his book wth what care & study he departed from Rome to make diligent search after. Adferus Alexandrinus & at last found him & is therefore to be accounted more happy & acceptable to God in that he had a Liveing Teacher & not Dumb Masters, wherby He

Nor must they use [illegible] who by themselves [illegible] reason & out of Books would seek for this Country For although there may seem to be some clearnesse in them sometimes Yet are they so vaild & clouded wth intricacy & obscurity that it is very difficult to distinguish one thing from another. Wherefore we must cautiously proceed wth them least they wch are prepard for remedies may be usd for poisons They are an immense Ocean in wch expert mariners sailing by Astronomicall Instruments may know the Latitude or the Elevacon of the Equator above the Horizon. the Magnet showing the North pole But as for the Longitude or how many degrees space they are distant from ye first meridian wch is next to the Fortunate Islands they cannot discover From whence they are uncertein in what place they are between East & west. What is therefore to be done? That wch the same Mariners use to doe, consult experience wth reason & thereby learn how to determine a long Voyage by particular signs Promontoryes Islands & other things that they may not for want of consideracon fall upon sands & Rocks. But here is lesse danger if the thing do not prosper, but if it does there are hopes of greater gain then there where goods & life are all lost in an hour Now this mountein of the Philosophicall Mercury is not Nonacris nor Atlas where sometimes it is reported to be brought forth. but Parnassus wth two Tops in one of wch Hermes resides in the other Venus. Here also is Apollo & the Muses & Hippocrene the Fountein of Pegasus & Lawrells that are always green It is one mountein in Name but in reality it is two, as Hermaphroditus is beheld wth two heads & two members in one Body But what man of a thousand persists in the ascending to the Top of this Mountein? Who does not stop at the bottom? being hindred by variety of obstacles? who is there almost that attains to the middle of it. For

wherefore it is no strange thing of one in ten thousand undertake these Herculean Labours so as to set their Foot on the Top of the Mountein & enjoy the immortall reward of a Lawrell garland. Which That all those that are upright docible & addicted to Learning & Virtue may receive wth Joy but that

may be deprivd thereof is much to be hopd for & desird

Ep. 39

Sphyngem aenigmatico Thebis sermone timendam
Oedypus ad propriam torserat arte necem
Quaesitum est cui mane pedes sunt bis duo, luce
Sed mediâ bini, tres ubi vesper adest
Victor abhinc Laium nolentem cedere caedit
Ducit et uxorem quae sibi mater erat
Englisht thus

Emblem 39th Oedypus having overcome Sphyngx & killd his Father Laius married his mother Discourse. 39th

Bacasser the Philosopher in the Turba. That wth you seek for says He is of no small value for you seek the greatest Treasure & most excellent gift of God And learn o ye Students, that wth the Philosophers have long since intimated saying, that Truth is not discernd but by Error & that nothing begets more greif to the Heart then Error in this work for when a man thinks he has done & hath the world he shall find nothing in his hands The Antient Philosophers would intimate these same things under the Emblem of Sphyngx & her propositions whereby they might set forth the obscurity & intricacyes of this Art Hence the Aegyptians in their Sacra Isiaca wch were celebrated in Honor of Osyris by mitred Priests wth their heads & all parts of their body shavd & clothd wth a white & linnen garment down to their heels. that these solemnityes might not be known or discoverd to the comon people erected a Statue of Silence wch was calld Sigalion in the Front of ye Altar the Assistants being enjoind to keep silence & turn their Eyes to that Image & for the same reason they added the Effigies of Sphyngx at the Corner wch did represent the physicall knowledge of sacred things; as Boissardus does from Antient writers demonstrate For Sphyngx is a kind of monster proposing the most obscure Riddles to the Thebans & not onely to them but as she had done before to the Aegyptians so afterwards to others that aspire to Art She lyes watching in the Philosophicall books as she did before ye gates of Thebes If any one passe by the monster he suffers no harm by it but if thro the presumtion of his wit & Courage he endevour to resolve its riddles & cannot perform it he acquires his own destruction wch is greif to his heart & dammage to his affairs by his error in this work He that referrs the Allegories to true History is utterly mistaken for they will seem to be childish & Foolish Tales if they be taken litterally but otherwise they are signs & Tokens of profound learning There are said to be in Africa certein wild beasts that have the Name of Sphyngx but our discourse is not concerning them. tho the originall denominacon of this fiction seems to be derivd from them The Sphyngx of the Philosophers both usd & understood human speech namely the Greek & likewise proposd subtile sentences & aenigmaticall questions

in wch appears a singular sharpneyse of understanding & learning & such
not common to men from wch consequently Bruty must be very far distant
And that is conversant in the assertions of the Philosophers will easily dis-
:cover them to be of this Nature For where one thing is spoken & another
thing is meant there Equivocation will begat error & this is not only permit
to the Philosophers but likewise enjoins them The City of Thebes having been
long perplext wth the Riddle of Sphyngx at last one Oedipus appeard
who gave such answer to her questions that Sphyngx could not re-
:frain from throwing her self down from a Rock But who is this Oedipus
The son of the King Thebes who was foretold by an Oracle that he should be
slain by his son & therefore when Oedipus was born he comanded him to
be killd who having a Cord run thro his feet & hangd upon a Tree and
there left was freed from thence & educated by a Countryman. Whether
:fore growing to many estate had swelld feet but sufficiently declard the
quickneyse of his wit before other men by resolving this Riddle wch Sphyngx
had proposd. Sphyngx is indeed reported to have had many Riddles but this
offerd to Oedipus was the chief That is that wch in the morning goeth upon
four feet upon two at Noon & in the evening upon three? Which was answerd
by Oedipus is not known But they who interpret concerning the Ages of man
are deceivd For a Quadrangle or four Elements are of all things first to be
considerd from thence we come to the Hemisphere having two lines, a Right
& a Curve that is to the white Luna from thence to the Triangle wch consists
in body Spirit & Soul or Sol Luna & Mercury Hence Rhasis in his Epistles
The stone says he is a Triangle in its owne a Quadrangle in its quality
And our 2d Emblem & 4th Exposition relate to the same matter. But
Oedipus moreover notorious for parricide & incest wch are two of the
most detestable Vices that can ever be thought of Nevertheless they
promoted him to a Kingdome otherwise due to him he having
unawares killd his Father refusing to give way to him and
married the Queen the Wife of Laius his own mother But this is not
written for History or example it being onely feignd & Allegorically
introduced by the Philosophers to discover the secrets of their doctrine
For in this work both these things happen for the first Efficient
the Father is killd & thrown out by his Effect that is his Son, and
afterwards the same Effect couples second Efficient to himself to
long till it become one in the him. So the son is joind to his Mother
by Matrimony & enjoys his Fathers Kingdom. as it were by a triple
Right of Arms Wedlock & Succession. He has swelld because he can
not run & is like a Bear as having the greatest secret or a Toad
goeing wth a slow pace because it is fixd fixing another and not
flying or dreading the Fire which though it be a medium of a
mean repute yet the Philosophers can by no means be
without it—

Juncta soror Lycio Delum Latonia monti
Hinc petit Orthygiam calidam Xiggerat unus aquarum
Alter habet gelidam quæ Virginis Unda vocatur
Hanc illi jungas sint aqua ut una duæ
Rivus et hic mixtas vires utriusq; tenebit
Ceu Jovis Hammonij fons calet atq; riget
English thus

Emblem 40th Out of two waters make one & that will be the
water of Sanctity. Discourse 40th

The miracles of waters are so great & so many that they can scarce
be comprehended in a large volume, concerning wch several Authors
have treated up & down in their writeings But above all there are two
Philosophical all waters wch are celebrated wch that Name because they
do not onely Rival but also exceed the Vertues & properties of all ye rest
The Rivers Sybaris, Axius of Macedonia & Melas of Baotia make Cattle
black if they drink of them But the Rivers Crathis Celaenus of Neva-
:nia & Orphissus make black Cattle white The waters of Sinuessa in
Campania take away barrenneyse from both sexes The River Afro-
:disius makes women barren. Chabura a Flowing of Mesopotamia hath a sweet smell
The water of Anyger in Peloponnesus stinks very much The Fountain
of Jupiter Hammon is cold in the day time, Hot in the night, in the Even
:ing & morning Lukewarm by turns Not to mention any more All things
altho they be contrary one to the other are performd by the waters of
the Philosophers Lully speaks of them in his Book de Quinta Essentia
distin: 3 de Narratione. And so there is with he a double consideration
in Art. that is from one Nature one metall to make two contrary
liquors in composition, one that has a fixing congealing & hardening
quality the other that is Volatile unfixd & soft But the second liquor
is hardend fixd & congeald by the first From both wch liquors there results
one Stone congeald fixd & hardend wch hath the Vertue of congealing
that wch is not congeald, of hardening what is mollified, of molli
:fying what is hard From whence it appears what these two wat:
are & why they are to be reduced to one water for the Stone is said to
be water because it is fusible & on the contrary the water is calld a
Stone because it is frangible But these waters are drawn out of diffe-
:rent places sometimes by a long tract as may be seen in Rome by
the Aqua Virginis & other Artificiall Fountains & then they are to
be mixed by the confluence of other water that from two may be made
One. For if one be of a hot & the other of a cold Vertue when these
are mixd together they will acquire mixd Vertues & will temper
themselves after a wonderfull manner From hence will arise
the most Excellent Baths & medicinall water wch will dispell all sorts
of Maladies & diseases & restore sound health to Mankind. Nature does
indeed by her hidden Artifice of Composition confound & mingle

Earth & are benificiall [illegible] added wch due Order so that not only the Operacions of Nature that have been before but those of wch are to come before are totally effected so that those things wch should be mixt are mixt among themselves the composition will become far more efficacious. & altho it may seem Artificiall yet is merely Naturall because one simple Homogeneous thing is made out of divers wch can never be effected by Art. Art may cause a mixture & confusion but without the help of Nature there can be no true & naturall Union for that is made by Nature onely. In Treacle there is an Artificiall mixture of Various simples wch is made by contrition & fermentation but no man will affirm it to be a Naturall composition much lesse to be an Homogeneous Medicine. As to the Artificiall mixture of substances it is manifest that the least particles do not enter one into the other although they cannot be divided & seperated again by the Industry of any man whatsoever. But as to the mixture of all qualities we must enquire whether the first Treacles of all simples may passe into one Quintessence or whether they remain still in their first substances or powders as they did before as Accidents in their Subjects or Gloves upon a wall? & then what must be said of the second third & fourth Qualities? It is probable that all Qualities do still adhere to their proper subjects & that they are not compounded among themselves with a true & naturall mixture otherwise if the qualities should leave their bodies there would be found Quintessences in every Artificiall compound according to the number of the Order of the Qualities first second &c that must be without their bodys & seperable wch thing is not to. They write of ye Coagulacon of the blood that in a flux occasioned by thinnesse of blood it doe stop & as it were coagulate. but in coagulacon & concretion it cuts & dissolves the same so these are contrary operacons of Vinegar & Lead & many other things according to their Species diverse because Nature has mixed them so wonderfully And thus the Philosophicall water has diverse & contrary Virtues, because Nature by the help of Art has out of contraries mixt it into one indivisible substance which is nothing else but a Quintessence in respect of other things that are to be mingled with it

Ep 41

Ex patre Myrrha suo pulchrum suscepit Adonim
Delicias Cypria quem new trarrt aper
Accurrit Venus et pede læsa cruore ruborem
Contulit ipsa rosæ, quæ prius alba fuit
Flet Dea (flent Syri, luctus communis in orbe est)
Illum lactucis mollibus et posuit
English thus

98 93

. Emblem 41. Adonis is killed by a Boor to whom Venus hasting tinged the Roses wth her Blood Discourse 41

Some of the Mythologists when they would explain the History of Adonis say that He is the Sun & that the Boar by whom he is slain is ye winter season Many wth Frost. Others say that He is the seed of Corn which is six months under the Earth with Proserpine and six months above the ground with Venus But how improperly thy is done has been sufficiently shown by us in other places For we affirm & that by universall consent that by Adonis is to be understood the Sol of the Philosophers according to this Verse

Omnia sunt idem Dionysus Sol & Adonis
Sol Dyonysse Adonis are the same

And Orpheus Quis Vario Cæsaris nomine Adoni
Adonis Honoured by a Various name
Germinium et idem Author pariter puer atq; puella
Author of Buds thou art both Maid & Boy

Now all these things cannot be understood of the celestiall Sun but may be of the Philosophicall one for this expresses both Sexes wherein that does not & so these Mythologists attribute the same thing to Dionysus & Sol as they do to Adonis & on the contrary & so likewise to Osyris But Adonis is slain by the Boar that is by the sharpest Vinegar or dissolving water wch hath terrible teeth like a Boar with which he wounds Adonis, for the Philosophick Sol is mortally wounded by that Boar & has his members loosend & cutt off. But Venus endeavours to help her Lover & when He was dead laid & preserved him among Lettice In the same manner Osyris is slain by Typhon & cut into severall pieces which Isis the wife of Osyris gathered up & having joind them together buried them The same mourning wch yearly followed the death of Osyris in Egypt was also celebrated after ye death of Adonis in Syria & the neighbouring Kingdoms where after weeping & lamenting for severall dayes together there were great expressions of Joy with Dancings & other Ceremonyes as if he had been again & conveyd into Heaven From hence arose the Vanity of the Heathen Religion or Superstition wch vainly imitated

by the Divels who thence took occasion to promote it & to procure
false Miracles. Adonis was born of Cinyras (according to ye Fable
the King of Cyprus & his Daughter Myrrha, he is said to be sprung
from a detestable Incest if we look upon the Hystory but if we regard
the Allegory it was so far from being unlawfull that it was ab
solutely necessary For in this Art nothing can be perfected unless
it be born from a conjunction between the mother & the son and
the Father & his Daughter For here by how much nearer in Blood
whether in the first or second degree of consanguinity ye married
couple may be so much more fruitfull they will prove & on the
contrary the farther remote so much the more barren, which
if taken Literally is not to be suffered Hence Oedipus married his
Mother Jupiter his sister & so Dis Osyris Saturn Sol Servus rubeus
the Red servant & Gabritius (so speaks thus of Adonis that is concern
ing himself in the Metaphor of Belinus in the Rosary. Know
Ye says he that my Father Sol hath given me power above all pow
& cloathd me wth new garments of Glory for I am his onely Son and
more like my Father &c I devest my servants from their power & dignity
& cloath them with my beautifull splendor & Light which my Father
gave me. for I am excellent & do exalt & depresse all & none of my
servants is above me but one who is permitted to be repugnant &
contrary to me & to destroy me yet he does not destroy my Nature
& he is Saturn who seperates all my parts: afterwards I goe to my
mother who gathers together all my divided & seperated members
I illuminate all those things that appertein to one & cause light
to appear openly in the way from my Father Saturn & also from
my mother who is an Enemy to me. These words are so clear that
they may dispell any darkneyse that is before the mind of a person
never so little versd in reading. who may behold the agreement
that there is between things & Persons For Truths although hid
under the Veils of Allegorys have a wonderfull consent among
themselves whereas those things which are false are repugnant
and inconsistent both in themselves & others

Sic Natura tibi, tuaq; arte pedisequus elli
Ecce lubens, erras ni comes ipsa Sua est
Set rate scipionis opem, Experientia firmet
Lumina quo possit cernere pulla procul
Cetio sit Lampas tenebris dilucida, verum
Verborum; struces providus ut carpas
Englished thus

Emblem 42. Nature Reason, Experience & Reading must be the
Guide Staff spectacle & Lamp to him that is imployd
in Chymicall affairs Discourse 42.

There are innumerable accidents which may happen to Travellers
especially if they are to walke in the night time thro' Dangerous &
slippery places But besides Precision & Strength of Body there are
four things that are extremely necessary In the first place a Skilfull
guide or Companion for if the ignorant lead the ignorant
it may happen either as to the blind that they may both fall into
the Ditch or at least they both may run into difficulties & Errors
In the next place a Staff by wch a Remedy may be provided against
the slipperiness of the way Thirdly good eyes for else the way is almost
as dangerous to those that are dim sighted as to the Blind Fourthly
a Lamp or lighted Torch by wch severall obstacles may be avoided
So that if any Person applyes himself to the search of the Philo
sophicall Medicine besides strength of Body & money sufficient
for his expences there are four other things requisite. to wit Nature
Reason experience & Reading for if any one of these are wanting
the others will be of little prevalence For these are the four wheels
of the Philosophicall Chariot to wch one of the wheels cannot be
wanting & if it be left it avails nothing Nature presupposes Nature
with Bodyes & Spirits as the Subjects first ministred by Nature
upon wch Art may afterwards exert it self by preparing purifi
fying & rendring them capable of having that produced from them
wch it proposes for its end. As the Potter takes Earth & Water ye Glass
maker ashes & Sand, a Smith Iron Brass Lead Tin Copper Silver &
Gold, a Tanner Raw Hides & so other Artists take other things. The Chymist
likewise has regard to his Materialls These are known to them the very
first day but when he begins his are utterly unknown to him for many
years & perhaps for his whole life Nature does indeed lay its finger upon
the matter but there are many things wch obscure the impression of
Nature that it cannot be known Therefore the first intention must be
intimately to contemplate Nature & to see how it proceeds in its ope
rations. to this End that the naturall Subjects of Chymistry without
defect or superfluity may be attend to From whence let Nature
be the Guide & Companion of so great a journey & follow her footsteps

in the next place we must be but a little diligent that we may
Study & form that they may not slip nor waver for without this
any Person will be apt to fall into Error, where the Philosophers say
whatever you hear, reason upon it, whether it can be so or no. For a
man is forc'd to believe or Act Impossibilities unless he be of a weak
memory, dull genius & foolish Imagination to impose upon himself
by takeing false things for True & rejecting True things as false. They
say likewise that they take no care of the words what is said but
rather of the things as what may be understood & that words are
for things & not things for words As for example, if any man
should say that Glasse may be made malleable by the Philo-
sophicall Tincture? Why shall not I believe it provided reason
dictates it Thirdly Experience will be as spectacles by wch things
may be seen at a distance These are Optick instruments invented
& made by Art to help & amend the weakness of mens eyes.
Not unlike these are all Experiments of every kind that have
been tried about the Minerall matter whether true or truly related
& the more these remain in the memory the more will be
drawn from thence by a man of Reason who will compare
them with themselves & other things, that he may see what
is truth & what is not Fourthly Reading does as it were
kindle a clear Lamp in the understanding without which
there will every where be darkness & thick cloudy But the
Reading of good Authours ought to be often repeated, other-
wise it will not be profitable. Hence Bacasius in the Turba
saith. He therefore that is of an even Temper and exercises
Patience without regret will goe in the right path of
this Art But he that thinks himself able sooner to reape
benefit from our Books is deceived and it had been better
for him not to have looked into or touched them &c.

Ep 43

Montis in excelso consulit vertice Vultur
Assidue clamans; Albus ego atq; niger
Celebrimus Rubens q; feror, nil mentior: idem sit
Corvus qui pennis atrq; volare solet
Nocte tenebrosâ, medijsq; in luce diei
Namq; artes caput ille velevillo facit
Anglicè thus

Emblem 43. Give ear to the Vultur now & we are in no wise faile

Discourse 43

We daily in many places hear Birds such as Parrots Ravens Daws & Pyes
that prattle & imitate a Human Voice. Pliny writes that at the same time
that he published his History Agrippina the wife of Claudius Cesar had a
Thrush that could speak & that the Young Ravens had a Starling &
Nightingales that were accustomed to the Greek & Latin Tongues and
daily spoke new things in a long thread of words or sentence But since
at this time such Birds are more frequently to be met with they are
now less wondered at, for use & Custom will make any Birds capable
of speaking if their Tongues be more broad then ordinary But that
Vultur wch the Philosophers mention has not learnt his words if he
utters any by use, his own Nature expresses them lacitly But the Phi-
losophers say that he continually cryes out & wth a loud voice pronoun-
ceth who & what he is, in wch he imitates great Princes who on
the beginning of their Publick Instruments will always make
known what are their inheritance & Titles, not out of Pride, but
that others as well as themselves may know what Principalities
they govern or what rights of Inheritance they pretend to. So it is
necessary to know what colours as Ensigns of Arms & Titles the Philo-
sophick Bird enjoys & wherein he excells all others. For saith he to the
Rosary hath it from Hermes) am the Black & white & the Citrine & Red
& certainly I speak Truth & lye not. He affirms himself to be Black
White Citrine & Red & such he really is For tho he doth not as yet actu-
ally possesse these Colours yet he expects the inheritance of them
Hereupon saith Zosimus in his Book Sermonum Interpretationum Take
saith he the Stone wch is Black white Red Citrine that admirable Bird
wch flyes without wings in the darkness of the night & in the clearness of
the day For Elevation is taken from bitterness existing in his Throat
but more matter is taken from his Blood as Alexander said Take o my
Son the Stone of four Colours The Books of the Philosophers do abundantly
declare that the Stone has all those Colours wch are principall ones in a
successive order But it may not be improper to declare why the Philo-
sophicall Subject is called a Vultur Those Vultures wch are Black have most
Force & are rapacious but they fly slowly because of the bulk of their body
They say this Bird conceives without the help of the Male & generates without
coition & their offspring arrive to a great age even an hundred years

They build in high Rocks & no man has touched their nests seldom more
then two of their Young ones are seen They are an assistance against Ser
They conceive by the East wind when they begin to lay Eggs they bring a thre
out of the Indies wth as a fact has something within it that may be mov
& forthwith yeild a sound wch when they have applied to themselve
they produce many Young ones, but one only remains which is calle
Gnimmusallis We have the Testimony of Hermodorus Portucus in Celi
that Vultures are the most innocent of all Animalls because they touch
nothing that mankind sow plant or feed, beside they kill no living
creature. They abstein from Birds the dead by a certain instinct of
Affinity For this reason they were accounted the signs in Divination
as the Foundation of the City of Rome may declare The Philosophicall
Bird expressing almost all these qualities of the Vultures is therefore
not undeservedly called a Vultur by Hermes & others, He is slow in
flight & of Colour Black He conceives from himself for so Rosarius
towards the End And he is the Dragon who marries himself and
impregnates himself & brings forth in his own season & Rosarius
to Saracenta And that is the Serpent Luxuriant in it self impreg-
nateing itself & bringing forth in one day It lives & endures a
very long times & multiplies it self. For what Virgil writes con-
cerning the Phœnix agrees likewise to this for it is the same
Bird

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It is very difficult to climb the nest of this Bird & fight wth the
mercuriall serpent & overcome it that is Sol wth Luna it is convey
by the wind & carried in its belly & born in the Air The stone Attides
containing within it the little stone sounding is by many men
called Totium. one only Gnimmusallis is found in the nest of the
Philosophers. The Philosophick Bird is also most Innocent becaus
it hurts no body it is beneficiall to all that know it & most excellt
in Divinacons But does he make a Nest on the mountains & sitting
there cry out? Rosinus according to Rhasis gives this Answer Contem-
plate the Highest mountains both those on thy Right hand & on thy
left & climb up thither There our stone is found & in another moun-
tain which produces all sorts of Printers colours & Spirits or species
there it is likewise Morienus says ascend the High mountains covered
with Trees because there our stone is found & hidden. And Hermes says
Take you the Blessed stone & break it to small peices & wash the Red
stone from which is extracted which is found in Mountains & Especially
in old sinks or shores

Syrus Adonidem habet Dionysum Graecia Osirim
Aegyptus qui sunt nil nisi Sol Sophia
Isis adest soror, et conjux & mater Osiris
Cujus membra Typhon discerpat, illa ligat
Detulit at pudibunda mari pars sparsa per undas
Sulphur enim, SULPHUR quod generavit abest
English thus

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Emblem 44 Typhon kills Osiris by deceit & disperses his limbs but y famous
Isis gathered them together Discourse 44

In the first book of our Hieroglyphicks we have fully explained & reduced
the Allegory of Osyris to its true Originall wch is Chemicale And tho we
shall not repeat that yet we shall make a discourse parallell to it where
by we may return Osyris within the bounds of Antient Chemistry all which
has been so often wrong of & figured out by the Antient Poets For you can
never possibly perswade me that Osyris was a God or a King of Egypt
For to me the contrary to both seems apparent from several circumstance
He is indeed the SUN. but it is the Philosophicall one & how that name being
often attributed to him the Vulgar who read it & knew of no other sun
but that which gives light to the world interpreted it in that sense
The SUN of the Philosophers has its denomination from the sun of the
world because it contains those properties of Nature wch descend from
the celestiall Sun or are agreeable to it Therefore Sol is Osyris
Dionysius Bacchus Jupiter Mars Adonis Oedipus Perseus Achilles
Tripotolemus Pelops Hippomanes Pollux Ano Luna is Isis Juno
Venus the Mother of Oedipus Danae Dejdamia Atalanta Helena
Is also Latona Semele Leda Antiope Thalia These are the parts
of that compound wch before Operacon is called the Stone, & by y Name
of every metall, Magnesia After operacon it is called Orus Pyrrhus
Apollo Esculapius. The Adjuncts are Typhon Pythen the Boar
The Artists are Hercules Ulysses Jason Theseus Perithous And the
Labours & dangers of those Artists undertaken were innumerable. We may
see the Labours of Hercules the Errors of Ulysses the Dangers of Jason
the endeavours of Theseus the Remora of Perithous This is the great
Volume of matter & Doctrine thro wch in every page Saturn Mercury &
Vulcan do often occur the first as Father of all the Cause without wch
nothing can be effected, the second as the matter or form, the third
as the efficient. Sol takes Luna his sister to be his wife Jupiter takes
Juno as Saturn Rhea & Osyris does Isis. Dionysius is snatched out
of his mother Semele who was burnt by the thunder of Jupiter that
he may come to maturity in the thigh of his Father Jupiter
Esculapius from his Mother Coronis. Dionysius being grown up shews
men the use of wine makeing an Expedition as far as the Indies
Osyris & Tripotolemus that of Corn & how to sow it & Esculapius that of
Medicine The Greeks call him Dionysus the Latins Bacchus the
Egyptians Osyris & the Syrians Adonis. Oedipus killd his Father

of the Great Bears, & the Nurse of Ptolomaus in the Clouds
Hippomanes overcame Atalanta by a Golden Apple, Tantalus & Pelops
of Pelops obtaind Hippodamia by overcoming her in race of Chariots
Oxyrius being cut in pieces was joind together again by Ioy his mothers
sister & wife, The child Pelops was boild & dressd his shoulder eaten by
Ceres & again restord to life, an Ivory shoulder being added to him
Achilles & Ptolomeus were put under coals of fire by night and nu
the day time nourishd by milk, one by Ceres his Nurse, the other by
his Mother Thetis. Achilles & Helena were the Causes of the Trojan war
the a) the impulsive He a) the Efficient Cause Helena was hatchd from
an Egge. & at the Nuptialls of Peleus & Thetis from whom Achilles
was descended. that Apple of Eris which was the first cause of the
Rape of Helena was thrown about; Pollux was appointed to the
Argonauts who are supposd if ever they lived at all to have lived
at least fifty Years before the Trojan war began, & both He and
Helena were produced out of one Egg, therefore Helena was an old woman
when she was married to Paris, Medea when an old woman & without a tooth
in her Head was married to Achilles in the Elysian Fields, unless the restor
Youth to her self as to Eson the Father of Jason & as Ceres did to Pelops
for which reason he is said to have been twice Young, Perseus received
a flying Horse from Pallas, and in recompence brought the Head of
Medusa to Her to whom Mercury gave a Sey mitar and the rest of the
rest other Weapons, Ceres gave Triptolemus a Chariot with flying
Dragons. When Pallas was born of the Brain of Jupiter and Iol was
in conjunction with Venus, it rained Gold at Rhodes, And Jupiter
in the form of a golden Shower lay with Danae, as a Swan to Leda
as a Cuckow with Hy Her Juno, As a Bull with Europa as a Satyr
to Antiope And so there is a consent in them all——

93.

Sol. Jax clara pote non corpora densa penetrat
Hinc illi adversis partibus umbra manet
Victor hac orbis quamvis est omnibus usa
Attamen Astronomis commoda multa tulit
Plura Sophis sed dona dedit Sol ejus et umbra
Aurea quoniam pertulit artis opus
English thus

96

Emblem 45 The worke is portrayd by Sol & his Shade. Suppose a
Ball of light kindled in a Round or spherical Glass exhibiting all the
walls above or below except where some Tube or utensil in ye middle
obstructs its brightness so likewise the Sun being placed in the vast
Arch of Heaven illuminates wth its Rays all the concavity of Heaven
& those Bodyes & are containd in it that are Diaphanous & capable
of receiving light that is all the Stars both the wandring & ye fixed
except where the Thickness of the intermediate Earth prohibits it
for there a black shade or darkness wch is called night remains to
bring till it is driven away by the returning Sun & light is poured out and
beheld in its Head. Shade therefore or night is the privacon or
absence of Solar light & day on the contrary is the Gradacon &
circumference of ye Shade is that wch cannot endure the aspect
of the Sun & therefore attends it still & invades it sometimes in
this sometimes in another part of the Earth according as the
Sun is in opposition to it The Sun & Shade never yet saw one another
although it Nature would admit it they might doe it every
moment But the Sun considering her as an Enemy to himself
always pursues her whilst she flyes so that he can never weary
her soe to overtake her as Buchannan says in his Book of
the Sphere After the Image & Example of that great Sun & his
Shade the Philosophers have observd that their Sun likewise
a Black cloudy flying Shadow Hone-Hermes saith my Son
extract its Shadow from the Ray that is see that you bring
your Sun round about by the Primum mobile wch is Vulcan
presses that that part of ye earth wch is now covered wth shady
night may enjoy the clear light of the Sun. For if the whole
Firmament of Heaven wth all that is containd in it were not
carried round in each Nicthemerall day that is in the space
of four & twenty hours by its first motion, but the Sun should
by move by its proper motion wch is called the second or annual
one how Antipodes who are below us would have night for
almost the space of six months & we in the mean time should
have day light & so on the contrary so that the whole Year
would consist of one day & one night as it is now under both
the Poles as Reason & experience shows us But it hath pleasd
Divine Providence to order it otherwise wch therefore ordaind
two motions of the Planetts the first & second & so distributed

the year into many days. Now the Shade & the Sun do together
make a day & night &c the Sun by it self alone could not doe.
It is its property to Illuminate all Bodys & places that are oppo-
-site to it, but it is by accident onely that its absence makes a
Shade. So also the Philosophicall Sun with its shade make a day
that is Light & darkness or night. touch Latona or Magnesia
whose shade (as Democritus says in the beginning of the 3d
book of his mensa aurea) must be removed & burnt up by
a fiery Medicine. The use of Shadows in Astronomy is so great
that without them that Science can scarce be accomplished
it is so shade likewise that the Chemist ascribes to perfection
of his Art. For what is this Sun without a Shadow? the same
as a Clapper is without a bill, That indeed makes the first
motion to a sound. that is the Quill thy the Instrument of
Musick, that the Tongue this the great mouth. A Shade is
the most contemptable thing & next to having no Being
so also the Philosophers shadow is a thing Black. Blacker
so also the Philosophers shadow is a thing Black. Blacker
than Black as they call it or fuller than a weed. not in
respect of it self but of the opinion of men & the plenty
of it. What more usefull than fire? more precious then water?
more amiable then Earth? what Veile of Heaven and all things
that are lovely? what more delightfull then Air? which if it once
be obstructed will make make all things seem to unpleasant
But because in their Vast spheres they are exposed to the
common Eye of mankind by a preposterous imagination they
are thought to be of no Value. In like manner both y comon
& Philosophicall shade are dyersums They who have lived
long in subterranian shades lose their eyesight if they are
brought suddenly to the clear light of the Sun so they who
remain & work onely in the Philosophicall shade and do not
join the Sun to it are depriued of their judgment whereby
the guide of their mind & so can bring nothing to effect
when the Celestiall Sun is elevated to the Height of Noon
the Heat is greater & the shadow less so here when the
heat is increased the shade is less & likewise on y contrary
We must therefore begin when the Sun from y meridian
all side bends it self again to the Top of our Head in Capricorn
and the first operation even to Aries will be Night, then
begins the work of women even to Leo & afterwards labour
proceeds from Labour till the year as a Serpent take hold
of the Tayle with the Head that is to say is compleated

Jupiter e Delphis ay is mittat Apollo
Forsan ad Eoas occiduasq; plagas
Dum medium explorare locum desiderat orbis
(Fama ut habet) Delphos hic redire simul
Ast illa Lapidy bini sunt unus ab ortu
Alter ab occasu qui here conveniunt
Englisht thus

. Emblem 46th Two Eagles come together one from the East & the other from the West Discourse 46th

Cicero in his book of the Nature of the Gods declares the most Antient
Apollo to be the Son of Vulcan the Defender of Athens wch opinion
is very true. when, as it ought to be it is transposed to an Allego-
-ry. For Vulcan produces the Philosophicall Sun wch is Apollo
But the opinion of his being the Son of Jupiter has prevailed. But
when Latona has taken in her Womb that is Apollo & Diana wch
she had conceived by Jupiter Juno being jealous sent Pytho a Serpent
of a Vast magnitude to persecute & vex her whilst she was wth
child. The miserable Woman after many & tedious wanderings was
at length carried by a ship into the Island of Ortygia to her sister
Asteria who governd there & that Island being almost wholly cov-
-ered with the Sea Yet afforded a place for Latona whilst she
was in Travell from where it was called Delly or manifest wch
before was Adelos or not manifest. There she brought forth
her children. the first that came forth was Diana & she did
the Office of a Midwife to her Mother who labourd in y birth
of her Brother Apollo From whence it came to passe that
Women in Travell call upon her Deity by the name of Diana
or Ilithyia because she shews light to Infants newly born their
eyes being opend. Apollo therefore being born & grown up slew
Python the Tormenter of his Mother with his Arrowes. He
likewise slew the Cyclops because they made Thunder for
Jupiter to destroy his Son Esculapius. for it was wth Thunder
that Jupiter struck him down to Hell because he had restord
Hippolitus to life that had been torn in peices by Horses
That these things are merely Chemicall we have demon-
-strated in many places For Latona Cynthia Apollo & Python
are requisite of this Art wch have such relations one to another
as have been declard before For these same things being di-
-vulgd in the writings of the most Ancient Poets as Orpheus
Linus Museus & Homer they gave occasion to the ignorant to
ascribe religious worship & Veneration to Apollo & to erect
innumerable Temples to him both in Europe and Africa
But that wch was most celebrated was at Delphos where there
was a Vast number of Statues made of Solid gold & silver of great
weight & Artifice being there exposed by many Kings & Princes
wth other most precious gifts presented by all sorts of persons out of

[illegible]
by Hippocrates. There was likewise [illegible]
made & gave to Pelops that was afterwards consacrated to Apollo
by Pelops when he married Hippodamia the Daughter of
Oenomaus King of Elis. This was erected in the middle of
the Temple where Pythia sitting upon it receivd the
Inspiration of the Divill breaking forth from a profound hollow
& being filld wth it prophesied & gave answers to those who enquired
after the events of things to come. Delphos was seated near
the foot of Parnassus in Baotia, not far from the Temple was
the Dirming Fountain named Cassiotis which extinguish'd
such burning Torches as were brought near it but if they were
removd a far of the suddenly took fire & were rekindled. The
water of the same fountain gave a power of prophesying to
such as drank of it. but then their lives were shortend by it
There being a concourse therefore from all parts of Europe &
Asia to the Delphick Oracle the Poets fingnd that Parnassus
was in the middle of the Earth & that they proved by an
example ~~that~~ of Jupiter who had made experiment of it by
sending forth two Eagles But this thing not being supported
by the Credit of any History it may not be repugnant to the
Truth to ascribe it to Chemicall matters Especially since
Apollo in all his Circumstances & his Originall has before
been declard to be Chemicall, althô afterwards the Divill
confirmd the superstition of men & under that Name
gave forth Prophesies The two Eagles are two Stones one of
which comes from the East the other from the West as the
Philosophers have many wayes demonstrated Jupiter has
sent them forth as his Ensign bearers. the Eagle seems
indeed to be the Friend of Apollo or Sol because she proves
her young ones by the Sun beams & disowns those as ille=
=gitimate who cannot endure them. Its feathers are reported
not to putrefye althô mixt with other things & that they
devour the Feathers of other birds & that they easily admit
of being guilded. It does not dye of old Age or sickness but
of Hunger For the upper part of his Beak grows so crooked
that he cannot feed himself wth having east of he plunges him
self, three times in a fountaine. and is said by yt means to be re=
stored to youth againe. Hence the Psalmist sayes thy youth shal
be renewed like that of an Eagle, this of all birds is never affected
wth thunder it has warr wth the Dragon who therfore hunts after its
Eggs all these endowments of its Nature have given occasion to the
Philosophers in theire Art to Extoll the Eagle & liken their Stone to
it there are innumerable Examples of this Kinde in their Books
wch at present we shall not Mention.

The philosophers in many places make mention of two Stones that are freely given to us
as Arnoldus Baick & others) Auicenna amongst the rest affirms that they are
throwne out in the Dung. Neglected by the vulgar, But if they be joynd together
they perfect the majestery. Some Extolls the Occidental Mercury, wch hath pr ferd
it self before Gold & overcome itt, But the author of the Consilium Conjugi
Solis & lunae out of the Epistle of Aristotle, does best of all discribe the two
Stones, when he saith there are two Stones principals of this art, white & red
of wonderful nature, at the Setting of the Sun the white begin to apeare upon
the surface of the Waters, hideing itt Self till mignight, & afterwards decends
to the Bottom, But the red Operates Otherwise, for it begins to arise upon the Ts
at the riseing of the Sun till noon, and afterwards decends to the bottom these
Stones are therfore are the two Eagles, Sent by Jupiter out of Delphos, as we
Said before, these also are the Wolf & dog coming from different or opposite parts of the earth
which bite & worry one another, and both become Mad, as Rhasis ~~sayes~~ declares
in his Epistle, those Stones are the most true Bezoer wch comes from the East indies
taken out of the Bellies of wild Beasts, the West indies yeild another but of
lesse Efficacy, and is calld that of peru, and taken out of tame Animals, soe
the East affords a most feirce Wolf, the West a Dog Familiar to man that is
Sulphur comes from the Eastern as Mercury does from the Western Regions, of wch
the one is Soft & tractable, the Other is Cholorick & fierce, as soon as they meet
they fall upon one a Nother But the dogg being of a remarkable size obtaines ye first
victory by Prostrating the wolf, and almost killing him, then the Wolf recouering
his strength, Overthrowes the Dogg & never suffers him to rise againe but kills him
in the mean the wolf receives such wounds from the Dogg, that are not less mortall yn
those he gave him, & soe they are wounded to death by one a Nother, Rosinus to Euthicia
sayes concerning the Wolf. that he is a Stout Souldier Conqueror of two, & of much Esteem
and most intense Strength, that can perforate Bodyes when he meets with them & is
white in apearance, red by Experiment, & is the male that took luna to wife wch some
Men Supose to be Gold of a most pretious Connection whose Congelatum is never
dissolved.

Zerxes that most powerfull King of Persia, Leading his army thro dry and vn:inhabited Countrys in the midst of Extreame heat being very thirsty, did not refuse a draught of Muddy water, Offered him by a Souldier; but dranke most plentifully & gaue a very Large reward to him that brought itt, and indeed if a man att this time (as some of our latest Historians affirme) should tranaile thro the dominians of Persia, He would very Seldome meet wth fountaines of fresh Water, for theire Standing Waters are Brackish, and the soile itt self vpon the surface has a very great Saltnesse, After the Same Manner the King of the Philosophers, being tormented wth thirst, Commands his seruants to bring him plenty of fresh Water, wch being brought him, he drinks til he is satiated As apeares by the Alegory of Merlin, Diuers Physitians Vndertook the cure of the King that was Sick & discolord, The Egiptians administring their Mede:cines stird the Humours whilst they ware yett crude, Wheras Hippocrates sayes they must be concocted before they be purged, Vnless be stiring & fluxible For then they must Imediately be Expelled least they make an Effort & fall vpon the more Noble parts Hereupon daungerous Simtoms as Happen to the King. But the Physitians of Alexandria comeing afterwards & being Esteemd More Succesful in Chronick diseases, restored the King to his former health, It is very well worth while to cure soe great a King, who being made healthy Extends a liberal hand, and a Serene aspect to his phy:sitian, we haue read how many mens cures haue binn Nobly rewarded, by seuerall Kings as that of Demonides by Policrates, Tirant of Samos wth two talents Erasistrati who as Pliny writes was the deciple Of Chrysippus and the son of Aristotles Daughter, as likewise of Iacop Cocterius physitian to Lewis the second King of France, from whome he receiued a Sallary of fower thousand crowns a Month. Not to Mention more Moderne instances But the cure of this King is acompaned wth a reward that is still farr greater for Say Hermes and Geber in the Rosary, He that can once compleat this Art if he should liue a 1000, thousand Yeares, & Euery day Should feed 4000 Men he could not want

[illegible] nor footsteps or Impressions Euer defaced wch God has bestowed vpon the [illegible] and Elect Philosophers, You must know that ~~God~~ nature has taken an Equal as an Enimie And a little after he sayes, that Sulphur is most Strong, and fights against fire that itt containes and is Contained, for a most pretious Cullor proceeds from ym conjoynd together, & that Sulphur wch is Naturally volatile, Can neuer afterwards fly away, because the Soul hath perforated itt, And in like manner the tincture of the soul hath perforated & is Mixt with the Body, & the Body hath contain'd the Soul & restrain'd the Natural flying of itt, And then to one Demanding wch of the stones was strongest He answers that Stone wch is Noe Stone, is Stronger then the Other Enemy, but ye Red is Stronger, then that wch hath Strengthned his Companions by its fortitude, The Oriental Wolf is therford Stronger then the Occidental dogg, altho The does not Obtaine the Effect of his victory but falls together wth his Enemy, But the tinging poyson is produced from both, The differences therford between the Wolf & the Dog is but Small, for a Mastiff or dog may apeare wth the forme or Kinde of a Wolf. Soe as to Seem to haue binn a Wolf Originally, but to haue become tame runing thro many Generations, After the same manner, Sulphur & Mercury differ but little from one another, Because that proceeds from this, and this from that, Mercury indeed begat Sulphur, But Sulphur Purged Mercury & rendred it wt itt is The same Rosinus asks these questions, Whence comes its cullor, And Answers from its Most intense bitterness, Whence comes its bitterness & intense ion Ans: from the impurity of the mettall, Is its red Colour neuer Supereminent, He Ans: Yes, And againe he asks, is itt neuer hotter then fire, Ans: Fire in respect of itt is as water, in respect of fire, Againe Q: is itt not Stronger then fire He answers Not when then doe You assert itt to be stronger then fire, He Answers because Fires meeting together doe destroy one another, it is therford Manifest that one is the food & aliment of the other, And Soe much as the one Increases the Other decreases, till that wch increases preuailes, & the Dragon de:voures the Serpent, In great Battles it Often happens that they ye vndergoe the greatest Slaughter win the feild & victory, Soe also tho the Dog lye prostrate yet he was not soe Ouercome att his death but that he could hold his Enemy So fast that as the Other could not liue without him so neither could he without the Other, NB mistoke the Folio or side:-

And Senior confirms this by Saying, He that has this Stone from wch ye Elixir is made, is soe rich, that he can like the man that has fire, giue it to whom he will, & when he will, and as much as he will, without his one daunger or want of itt, The Father of Democritus was soe Rich that he gaue a Feast to the Army of Zerxus, and Pitheus a man Exceeding wealthy offered the Same prince that he would pay his whole Army and finde them prouision for fiue Months, prouided that the Youngest of his fiue Sons who was the Comfort of his Old age, might Stay att home wth him, and not be forced to goe into the Kings army. But the Barbarous, Basely rejecting his petition commanded ye Youth to be cutt in two peeces & impald on Eaither side of the High way thro wch the whole army was to pass, as Sabellicus relates in ye Second Book of his Enneads –

But the wealth of these Men are Nothing to the Riches of this King wch are without Number or Demension, Being cured & freed from the waters all the Kings & potentates of Other Regions haue Honored & fear'd him and when they would See any of his wonderful workes, they put one ounce of Mercury well washt in a Crucible and cast thervpon as it ware one graine of Millett seed, of his Nailes or his haire or his blood, and blowed gently wth coales, they lett itt cool wth them & found Such a Stone as I know This is he of whome Count Bernard makes mention, that cangiue to his Six courtiers as much of his Kingdome as he himself posseses, prouided they waite till he recouers his Youth, in the Bath, and be adorned with Various Garments, to witt a Black brest plate a white Shirt & purple Blood, for then he promises to giue Some of his blood to Euery One of them, and make them pertakers of his riches,

Women that keep Company with many Men Seldom conceiue liueing Children, for Nature Very rarly admits of a Superfætation, Hence whatcuer Ofspring is borne wheather it be one or More indeuiduals they proceed from one Father & mother, There is a Remarkable instance in History of Margaret the wife of Herman Earl of Henneberg who in ye Year 1276. bore 365. children wch ware all Christned, the males by the name of John, the females by yt of Elizabeth ye all dyed & ware buried in ye Church of Lausden in Holland about a mile from the Hague towards the sea and in the Same place may still be seen ye Brasen bason in wch they ware babtised wth an inscrip-tion of the whole Story. The reason giuen for it is That the Countess seeing a poor Woman wth twins in her armes calld her an adultress as if it ware impossible for more then One to be conceiued att one birth from one Man, but yt they must Necessarily Spring from diuers, whereupon the poor woman knowing her self clear from any Such guilt, made this imprecation that the Countesse her self might att one time, & by one man conceiue as many Children as there ware dayes in ye year this is a Miracle But a Natural worke wch happen'd by the deuine Vengance.

But in the Philosophical work that wch is Otherwise contrary to Nature is Easily admitted vnder the veaile of an Allegory, For here One ofspring is said to haue thre ffathers, or two ffathers, & likewise soe many Mothers, Hence Raymond as cited by the Rosary sayes, Our infant has two Fathers & two Mothers & because he with his whole Substance is tenderly Norrished in fire, therfore he neuer dyes, So Dionisius Or Bacchus is cald Bimatur as haueing two Mothers who when his Mother was burnt before the time of his Maturity was taken out of her belly and Sowed into his Fathers thigh who thereupon became Father & Mother too, but these things are better de-clared in the Conception of Orion who is Said to haue bin produced by the seeds of Apollo Vulcan & Mercury mixt together, and preserued in the hide of an Ox for ten Months, Now all this would not Only be fabulous but Monstrous, vnless the Secret of Nature that is not Obuious to all men, lay hid vnder itt, Lully in his Theorica Testamenti attributes as many and almost the same Fathers to his Philosophick birth to witt, Sol who is Apollo, or the Cielestial Sun the first author of this Generation, who by his vnspeakable Occult and Astral power, works vpon

vpon a Certaine Matter knowne to the Philosophers as vpon the Matrix of a Woman and in that produces a Son or Offspring like himself, to whome afterwards he will leaue and resigne his Armes and Ensignes of virtue as belonging to him by right of Inheritance, that is the Faculty of Maturating things immature, & ye Energy of tinging & purging things Not tinged or purged, For whatsoeuer Sol perfects in a Thousand Yeare his Son can performe in half an hower,

Therfore that his virtue may be a 1000 times Stronger then that of Sol: his father deliuers him to Vulcan, & the artist for Education, that his generous disposition may be improued & multeplyed in Strength by there meanes & assistance, For it is Manifest to be very aduantagious to be accustomed to a thing from a Childe, So Achillis Iason & Herculus ware for the same intent comitted to Chiron to be instructed, For Milo the Crotonian who carried a Calf when he was a boy, by custome came to be able to carry an Ox when he grew to be a man Therfore tis not without reason that Vulcan and the Artist are said to be the Fathers of this Childe as well as Sol, for As he was the cause of his being att first, soe these make him such as he is and soe great as he appears to be. No Equiuelent Reward can be made to Masters for Institution, noe more then to parents for Generation, these dispose the body, they the minde And so No lesse recompence is due to one, then to the Other, of them,

In the production of Orion Mercury contributes matter, Apollo ye forme and Vulcan the Heat Or Efficient cause, and soe it is likewise necessary in the Phylosophick work, that thre Fathers should seem to Conspire together For the Birth of one offspring, that is to be ye Darling of the Philosophers, ::

The Mansion of Dragons is in Cauernes of the Earth, But of Men vpon ye Earth in the Immediate Air, which two Elements are contrary, and yet are apoynted by the Philosopher to be joynd together, that one may act vpon the Other, But by the Woman Others vnderstand the Eagle, as Basil in his Second Key, for tis not conuenient (sayes he) for an Eagle to place her nest vpon the Alps because her Young ones would dye by the coldness of the Snow vpon the top of the Mountaines, but if you add to the Eagle a cold Dragon, that hath a long time had his Habitation in the rocks & is crept out of the cauernes of the Earth, and putt them both into an infernal Cell, then will pluto blow & by his blast draw a Fiery volatile Spirit from the cold Dragon which with its great Heat will burne the Eagles Feathers, and Excite a Sudorifick Bath as will melt ye Snow vpon the top of the Mountaines, and turne itt into water, from whence a Mineral Bath may be well prepared to contribute health & Fortune to the King

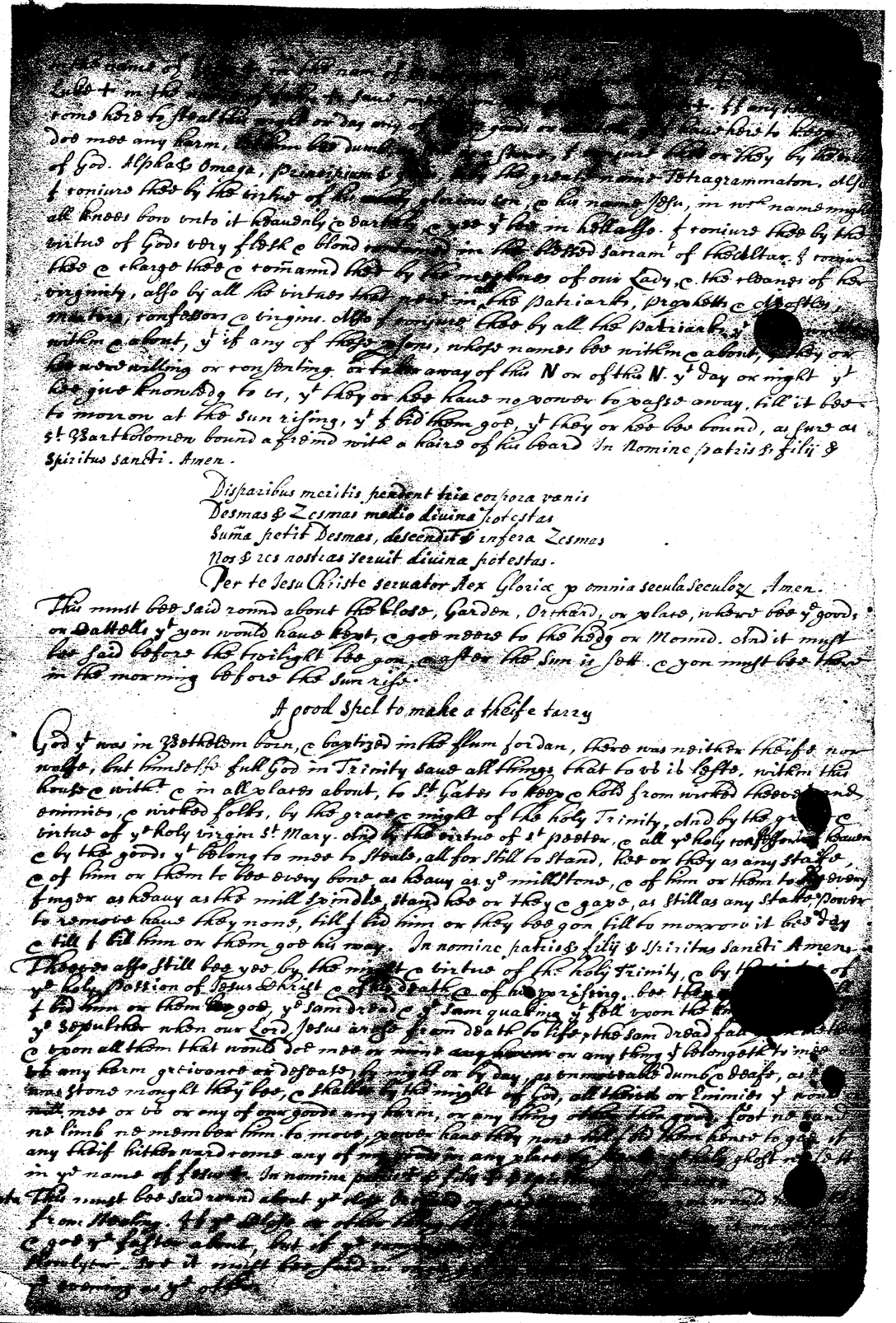
This reward is wonderful that a cold Dragon should yeild a fiery Spirit, yet Experience declares itt to be true in Burnt Serpents, that Send forth a venemous flame poysoning those that stand by itt, Nor is it without reason that the preseruers of the Chymical treasures, Should be cald Flaming Dragons & Keepers off the Golden Fleece, The Garden of the Hesperides & that of Cadmus & others For this Dragon liues in Strait places of Subterranius Rocks, wth you must take there & joyne itt to the Eagle or Woman to her in her graue, or to the Other (if you had rather haue it soe) in her nest, for tis the Nature of the Dragon Sometimes to lye in wait for the Eagles Eggs, and wage Mortal warr with the Eagle, There are Some Greek Writers that Report that in times past a Dragon fell in loue wth a maid and lay wth her, what wonder then if the philosophers would haue theire dragon shut vp in the same cauerne with the Woman, Greuerus joynes Red and Black dragons together in the Deep gulf of the mountaine, and burnes them wth fire, and the black ones perishing he saith the Keeper of the mountaine Sercheth for them euery where & brings them to the Mountaine, Merlin in his Vission if it be not (Suposi=

Suppositious) makes Mention of a White and Red dragon, these Dragons
whatsoeuer they be, whether one be a Woman or female dragon, doe acc
Mutually until they both Dye, and Emitt blood from their wounds, where
wish they are both Embrued, But here by the Dragon is Vnderstood y Elemen
of Earth and Fire, and by the Woman those of Air and Water, whence
The Cangor Buccine Saith, The Dragon is ye the Matter remaining
the Bottom after the water is distild from itt, and according to Hermes, the
water of the Air being between Heauen & Earth is the life of Euery thing, fo
That water dissolues a body into a Spirit, and makes a liue thing of a dead on
and constitutes Marriage between Man and Woman, for it makes the whole
Benefit of the Art. And of the Earth he sayes thus, And moreouer vnder
stand that the perticular Earth which we tread vpon is not ye true Elemen
Yea it is Elemented from its true fifth Element, Nor doth the fifth Elemental
Substance recede from its Elemented Body, from wch the Earth is formed, &
a little after. But the Virgin and true Element, which Fire cannot burne
is in the Center of the earth. This is the dragon whereof we Speake, insinu
ating itt self euen into the Center of the earth, where the heat being great
itt conceiues within itt self A flaming heat, wherewith itt burns ye woman
or Eagle, But the woman or Eagle is an Airey water, wch Some call ye white or
Celestrial Eagle & Endeauour to make itt the Common Mercury, or Sublimd
Salts, for there Men that feign themselues as Quick Sighted as Lincos, but
are indeed blinde in this Art, But Count Bernard Sayes in his Epistle, Verily
I say unto You that No water will dissolue a Mettallick Speeces by Natural
reduction, but that which continues with itt in matter & forme, & which
the Mettals themselues can recongeale & a little after, Nor doth that water
pertaine to bodyes in Solutions which doth not remaine with them in congelation
And Not farr after, Verily I say vnto you that the Oyl which Naturally in
corates & joynes Natures together, and Naturally introduces the Medecine
into Other bodyes that are to be tinged, is not compounded of any Other
Extranious thing, but only of the Bowels of the Body that is to be dissolu'd

The Eagle therfore & the Woman as likewise the Dragon with almost
all the Secretts of the whole Art, are Vnderstood by these precepts, which by
Opening the Bosome of Nature, We haue perhaps soe farr Explained and
Declar'd to the Sons of Learning, that to Glory might be giuen to God:

Amen

Ofix:-



[illegible] in the name of [illegible] + in the [illegible] of Satan the [illegible] ... If any [illegible] come here to steal this [illegible] or Day any of the goods or cattle of this [illegible] doe mee any harm, [illegible] dumbe [illegible] shame, & confound them or they by the [illegible] of God. Alpha & Omega, principium & finis, I vse the great name Tetragrammaton, also & coniure thee by the virtue of the [illegible] Character & his name Ysse, in wch name myght all knees bow vnto it heauenly & earthly, & yee & thee in hell also. & coniure thee by the virtue of Gods very flesh & blood [illegible] in the blessed Sacrament of the Altar, & coniure thee & charge thee & command thee by the mightes of our Lady, & the vbanys of her virginity, also by all the virtues that reste in the Patriarks, Prophets & Apostles, Martirs, confessors & virgins. Also I coniure thee by all the Patriarks y^t [illegible] within & about, y^t if any of these [illegible] persons, whose names bee within & about, [illegible] by or be vnwilling or consenting or take away of this N or of this N. y^t day or night y^t I doe giue knowledg to vs, y^t they or hee haue no power to passe away, till it bee to morrow at the Sun rising, y^t I did them good, y^t they or hee bee bound, as sure as St Bartholomew bound a friend with a haire of his beard In Nomine patris & filii & Spiritus sancti. Amen.

Disparibus meritis, preadent tria corpora vanis
Desmas & Zesmas medio diuina potestas
Suma petit Desmas, descendit & infera Zesmas
Nos & ces nostras seruit diuina potestas.
Per te Jesu Christe saluator Rex Gloriæ p omnia secula seculoz. Amen.

This must bee said round about the house, Garden, Orchard, or place, where bee ye goods or Cattell, y^t you would haue kept, & goe noone to the Hedg or Mound. and it must bee said before the twilight bee gon, after the Sun is sett. & you must bee there in the morning before the Sun rise.

A good Spell to make a theife tarry

God y^t was in Bethleem born, & baptized in the flum Jordan, there was neither theife nor wolfe, but himself full God in Trinity saue all things that to vs it lists, within this house & without & in all places about, to St Gates to keep & hold from wicked thieues and enimies, & wicked folks, by the grace & might of the holy Trinity, and by the grace & vertus of ye holy virgin St Mary. and by the virtue of St Peeter, & all ye holy confessors heauen & by the goods y^t belong to mee to steale, all for still to stand, bee or they as any stake, & of him or them to bee euery bone as heavy as ye mill stone, & of him or them to bee euery finger as heavy as the mill spindle, stand bee or they & gape, as still as any stake, power to remove haue they none, till I bid him or they bee gon till to morrow it bee day & till I bid him or them goe his way. In nomine patris & filij & Spiritus sancti Amen.

Thou art also still bee yee by the might & vertus of the holy Trinity, & by the [illegible] of ye holy Passion of Jesus Christ & of the death & of his arising. bee thou [illegible] I bid him or them bee gone, ye sam dread & sam quaking y^t fell vpon the three ye sepulcher when our Lord Jesus arose from death to life, the sam dread fall [illegible] & vpon all them that wold bee mee or mine any harm or any thing y^t belongeth to mee bee any harm grievance or dispeale by night or by day yee vnmouable dumb & deafe, as [illegible] stone stond mought they bee, & stalke by the might of God, all theife or Enimies y^t would mee, mine or bee or any of our goods any harm, or any thing about them goe, foot nor hand no limb nor member him to move, power haue they none till the time bend to goe it any theif hither nard comes any of my goods in any place or [illegible] in ye name of Jesus. In nomine patris & filij & Spiritus sancti Amen.

Note This must bee said round about y^e [illegible] from Monday, y^t ye Sun [illegible] & goe y^e [illegible] about, but if y^e [illegible] Monday, but it must bee [illegible] & morning as ye other.

Suppositious makes Mention of a White and Red dragon, these Dragons whatsoever they be, whether one be a Woman or female dragon, doe act Mutually untill they both Dye, and Smitt Blood from their wounds, where with they are both Embrued. But here by the dragon is Understood of Elements or Earth and Fire, and by the Woman there of Air and Water, whence the Cinger Bucaine saith. The Dragon is the Matter remaining in the Bottom after the water is distill'd from itt, and according to Hermes, the water of the Air being between Heaven & Earth is the life of Every thing, for that water dissolues a body into a Spirit, and makes a live thing of a dead one, and consolidates Marriage betwen Man and Woman, first makes the whole Secrett of the Art. And of the Earth he sayes thus, And moreover Understand that the particular Earth which we tread upon is not of true Element yet it is Elemented from its true fifth Element, Nor doth the fifth Elemental substance decede from its Element Body, from w.h the Earth is formed, & untill after. But the Virgin and her Element, which Fire cannot burne is in the Center of the earth. Now this the Dragon where of we Speake, in him retires itt selfe even into the Center of the earth, where the heat being great to conceives within itt selfe & flaming heat, whereunto itt turnes it selfe & Engulphs it for dragon or Earth is in deed water, but some call it white or Celestial Earth & Endeavour to make it the Common Mercury, or Sublimate, for like as Man that join Damascus as Quick sighted as Lynceus, but are indeed blinde in this Art, But Count Bernard saith in his Epistle, Verily I say unto You, that No water will Dissolue a Mettallick Species but Natural water, but that which contains in it all in matter & forme, & which the Mettalls themselves can receive, & Little after, Nor doe I that water perfective to Bodys in Tinctions which doth not remaine with them incorporating like Not given after. Verily I say unto you that the Oyl which Naturally incorporates Natures together, and Naturally introduces the Medecine into other Bodys that are to be Tinged is not compounded of any Other Corporeal Physick, but only of the Bowels of the Body that is Dissolved

The Eagle therefore & the woman is likewise the Dragon w.ch the wise [illegible] the one is dead, we understand by these precepts w.ch by [illegible] the Same we Receive Life true perfect Medicine, and rest [illegible] to the Lord be Everlasting Glory, & Honour to God.

Amen

A good night Spell.

In the name of Jesus + in the nam of Matthew +. in the name of Mark + in y.e name of Luke + in the name of John + save me from the Devill & from all spirits + if any thieves come here to steal the night or day any of these goods or Cattells, y.t I have here to keep, or doe me any harm, let him bee dumb, as still as a stone, & I conjure thee or thy by the virtue of God. Alpha & Omega, Principium & finis, & by the great name Tetragrammaton, also & I conjure thee by the virtue of his only glorious Son, & his name Jesus, in wch name all knees one unto it heavenly & earthly, & yee y.t bee in hell also. & I conjure thee by the virtue of Gods very flesh & blood contained in the blessed Sacram.t of the Alter, & I conjure thee & charge thee & command thee by the mightnes of our Lady & the Quires of the virginity, also by all the virtues that now in the Patriarchs, Prophetts & Apostles, martirs, confessors, & virgins. Also I conjure thee by all the Patriarchs y.t were within & without & about, y.t if any of these persons, whose names are within & about, y.t they or bee were willing or consenting or taken away of this N. or of the N. y.t day or night y.t bee give knowledg to me, y.t they or bee have no power to depart away, till it bee to morrow at the Sun rising, y.t I bid them goe, y.t they or bee may be [illegible] as fast as St Bartholomew bound & kept with a haire of his beard in Hoxing, Patris & filij & Spiritus sancti. Amen.

Per omnia secula seculorum Amen.

This must bee said round about the Close, Garden, Orchard, or place where the goods or Cattells y.t you would have kept, & god warre to the hedg or Warrant. And it must bee said before the twilight bee gone & for the Sun is hott & you must use them in the morning before the Sun rise.

A good Spell to make a theife stay

God y.t was in S.t Johns flum Jordan, & baptized in the flum Jordan, and was neither theife nor wolfe, but true & full God in Trinity save all things that to this house & with in & in all places about, to St yates to keep & hold from wicked thieves and Enimies & wicked folks, by the grace & might of the holy Trinity, and by the grace & virtues of y.e holy virgin St Mary and by the virtue of St peeter & all y.e holy Confession of heaven & by the goods y.t belong to me to Steale, all for still to stand, hee or they as any Statue, & of him or them to bee dum as deaf as y.e millStone & of him or them to bee dum & fingers as heavy as this millspindle, Stand hee or they & gaze as still as any Statue Dum & to remove hands they nore, till I bid him or they bee gon till I come again or till I bid him or them goe his way. In nomine patris + filij & Spiritus Sancti + Amen

Thieves also still bee yee by the might & virtues of the holy Trinity & by the virtues of y.e holy Passion of Jesus Christ & of his death & of his rysing, bee they all [illegible] till I bid him or them bee goe, y.t sore dread & y.e sore quaking y.t fell upon the [illegible] y.e Sepulcher when our Lord Jesus arose from death to life, the sore dread fall [illegible] & upon all them that would doe me or mine any harm or any thing y.t belongeth to me bee any harm, greivance or despeate, by night or by day, as immoveable dumb & deafe, as that Stone might they bee, & shall bee by the might of God, all theirs or Enimies y.t will me or bee or any of our goods any harm, or any thing other then good. For [illegible] no limb nor member him to move, yonder hand they nore till I bid them here [illegible] any theif hither hand or arms any of my goods in any place to Steale, y.e holy [illegible] in y.e name of Jesus +. In nomine patris + & filij + & Spiritus Sancti + amen

Nota This must bee said round about y.e close Orchard or Garden or the thing you [illegible] from Stealing. & y.e Close or other thing bee great in compass, y.e say it [illegible] & goe y.e faster about, but if y.e compass be little say it y.e [illegible] slowlyer. And it must bee said in once going about & say it as y.e [illegible] y.e evening as y.e other.

A Juggling girdle or ring is thus made; there must be drawne three circles, or if yᵉ will, more, soe enterlaced, but drawne wᵗʰ one onely lyne, that in noe place they touch one the other. soe it comes to passe, that two will seeme to hang in the ayre by the wonderfull & subtile invention of the artifice. but it is much easier to ~~be made~~ be made then describe, yet as wee could wee have here sett it downe. The reason is this. if wee would make a threefold ring, wee describe two circles, then wee take what number wee list, wᵗʰ divided by three will leave an unitie ow & above the number of the circles, as for the purpose. 16. for divide by three, there remayne, one, & there issue, five. divide therfore the uttermost circle into sixteene equall parts, setting downe soe many prickes. and as many divisions all soe wee make in the lesse circle, but soe that lower prickes shall intercept in the middest the uppermost: then the parcells of the circles being drawne from the lower pricke to the uppermost, & from that to the lower two allwayes skipt over, & againe to the upmost two skipt ow, att length it will returne after perfecting of three circles to the same point. therfore one circle is made three

1. Cheese and Relpes for women first to shrive when they Bathe take 104
a quarte of Milke and Half a pound of Comfory & Sheepe thorne and 105
Boyle them Halfe away and Sweeten it with Honey and take Halfe
a pinte nightand morning

2. To Ease Women in Labore take English Saxifraige -
Loue or Sloe or Vine in a Dorethorn take often of it -

3. To Bring the Courses in women in three Pith Corns to take
the fed of Horse penniall and Bruse it drinke to a pinte of
wormwood Wine take Halfe a pinte as often as you will a

4. a Woman Sicke take some crums of the Sure of Baizy and
Little Salt bake in the morning Sopping it especially the Yolke and take from
Breakfast & Noonmeate the Space the Woman Lying with her Husband at
Night take Compose Pellets of Salt & Honey -

5. To shrine the Woomb take Condiane Sheepes Suet a Cawson Nutt
of Libes Ingall a Cruddle of Earth engine of mandrak Boyle them in
a quarte of Red Wine Sweeten it with Honey take Halfe a pinte night
and morning -

6. To purge the Woomb take galangia and Cotton wood of
Cumpell in equall waight Drinke Wine warme to purge the Bloud -

7. To shrinken the Woomb take pulsatilla Sorrell and Goat Sauge -
Rosmarie & Comfory of each a handfull Boyle them in a quarte of Red
Wine sweeten it with Honey & drinke a pinte warme at night -

8. To breake winde take Annis Lycis Pepper Cummin Fennell Seed
Time Sauge Mint Origanie of each a like quantitie Beate them small
& Drinke of the Powder a Spoonefull in Wine and Honey -

9. Drinke of the Decoction of Saxifraige in Water Boyle Pellitorie of the Wall
Dock Radish Time Sauge Penniroyall Sorrell Parsley Parsnep Celery Fennell
of each Pelitorie of the Wall Hyssop Isopelle Endive Succory Cicely Centorie the
greater Burnet put a little in the Decoction to Drinke a pinte in the
morning fasting & Supper time Drinke a pinte warme -

10. Drinke of the Decoction of Mugwort Time Penniroyall Sauge Dock Rootes
Mugwort & Time Stamp them with a little Salt to the quantitie of a Walnutt
Bind them in a Rag take & take Pickerell at night and morning -

11. To shrine the Woomb take the Powder of the Stone found in the Head of a Pike
Head Pelitorie of the Wall & Mugwort Stamp them with a little Salt to the Co
as take some at night and morning -

12. Drinke for 10 shrinken the Woomb take Sauge Time Rosmarie of
each a like quantitie Boyle them in Water sweeten it with Honey & drinke
Bathe the Secret parts of the Woman in it & you shall find ease -

13. To Close the Woomb when it is Open take Rosmarie Sauge Time Orthe
in quatle Drinke of it three times a day -

14. To Close the Woomb when it is open take Rosmarie &
Sauge Time Orthe Boyle them in Water & drinke of it three times a day
it helpe it & Bathe it night and morning -

15. To Close the Woomb when it is open take the Bones taken out of
the Head of Bream Fishe and Pike powder them & make them up into
Pills for Physicke one in the morning Fasting take one before
every Meale for 9 days Eate fasting Skinbey Pike then Bathe them
three Days with Bream Pike Broth -

1. Cure and helpe for women first to shrinken the Barke take 104
a quarte of Milke and halfe a pound of Comfory & Shire them and Boyle them halfe away and Strayne it with Honey and take halfe a pinte night and morning — 105

2. To take Women in Labore take English Saxifraige Lome or Sage or Rue in Decoction take often of it —

3. To bring the Fleumes in women in there Withe Cough take the Iuce of Horse Heremell and Brake it Drinke to a pinte of Worme wood Wine take halfe a pinte as often as you will —

4. A Woman sicke take Lemme cumin of the Iuce of Saige and a Little Salt take in the morning fasting it expelleth the Malady and maketh them fruitfull it Reclaimeth the Bearne the Woman lying with her Husband night and day Confirmeth Wedlocke with the Blessing of God —

5. To shrinken the Groine take Bardana Sharpe Smirtus Comfory Nettle Celandine Egrimony a handfull of each an ounce of Fenugreek Boyle them in a quarte of Red Wine Strayne it with Honey take halfe a pinte night and morning —

6. To purge the Woman take Gabanga and Coloquintida of each a Scruple in a quarter of a pinte of white Wine wrapp in a Rag and Boyle —

7. To shrinken the Woman take pelletory Sothernwood Sage Bargge Clowes Cowcumber Comfory of each a handfull Boyle them in a quarte of Red Wine Strayne it with Honey Drinke halfe a pinte morning and night —

8. To recover miscarying take a new Layde Egge warmed & drowned in a pinte of Muskadine or Malmesy Strayned on the yolke of it & so drunke it then take it night and morning —

9. To take Publicke of each an ounce in powder white and yalow Saunders of each halfe an ounce in powder Ginger grane pathe Cloves Brooke lime of each an ounce Bruse put all these in to a Glasse Bage and hange them in three Gallons of Rose water two dayes then drinke a pinte in the morning seven dayes together it helpeth —

10. To drinke for Inward wearing take Marigolds Rose leaves Mugwort of each two handfuls Boyle them in two quarts of Red Wine strayne it with Honey take halfe a pinte night and morning —

11. To shrinken the Womb take three pound of the Cowslip rootes & Red Rose and Sperme of Hartes runne of each halfe an ounce beate them to powder and take two drams night and morning —

12. A plaster for to shrinken the Barke and Braune take two Ounces of Barrow Oyle of Mace Venice turpentine of each an ounce of Bolle Armoniack of Gilliflowe a quarter of an ounce mix ye Oyle & Wax & Spices & Rose & Bolle Armoniack together and spread it —

13. To close the Wombe and after Birthe take a Dramme of Frankincense make in quater a pinte of white wine night and morning —

14. To close the Wombe and Braune in Labor take a Dramme of Mugwort the Rote in powder Myrrhe in Dust a Spoonefull in Dust a pinte of white wine Strayne it with Honey Drinke halfe a pinte night and morning —

15. Pills to Cure the Mother and Shrinken the Barke take Myrrhe and the Cloves of Garlicke stripe them and take Libbe pieces and make them up with Oyle Turpentine in to pills as bigge as Large Pease take one to five every Daye fell your Bath Lether Skirchy pills then Bell the Seventh Daye & then take them again —

16. To prouoke Vrine and open the Stopage of the wombe take aquantite
of mettlie food in Ralfe pinte of white wine night and morning —
17" To Glister take ointe of mettle and turne it with a pinte of dale
Boyle mit a round full of Bayes bra wy and a mark and emille flowre
fweethene al with a quarte pound of Bremmesthyme —
18" To Glister take ointe milke and turne it with a pinte of dale boyle mit
fweethene al with a quarte pound of Bremmesthyme —
To Glister take ointe milke and turne it with a pinte of dale boyle mit
fweethene fennell feed and Rhuesfeed of each aounce parsenit ralfe brow thugr-
19" To Glister of the Gripes take a pinte of sprothed Camomille boyle Annesfeed
fweete fennell feed and marigolds flowre Camomille flowre then take a spoonefull
of Venice treacle mingle your medicine with this of the Glister
pinte in the Glister before you giue it —
20. To helpe perpion in hard labour take a quarte braune of Wheate
straw in pouder in a quarte pinte of Sacke let stand the space of an hower
then it if it require twice or thrise —
21" To Strengthen the Backe take a quarte of a pinte of Vyneger Vrine
Night and morning for some dayes together —
22" To strengthen the Backe take Nettle seed Charuell seed Cleuers seed Annis seed
Carrowayseed Cardemum seed of each halfe ounce boyle them in Plaine
not praise Rhapontick pinte Comfrey of each of them a hand full Cypres stocke
all in three Gallons of Renish wine boyle it a quarte away then strayne it
and adde two quarters of Malligoe sweeten it with fine pinte of Honey take
halfe a pinte night and morning —
23" To make the greene oyntment for greene wounes take Sanges plantan
Ostrey Yelwo fi Gapemony parsely Camomille of each one handfull Cruse
them in a quarte of oyle then fell them in the same Vessell Sage of them
of quite cut the yarbes then straine in the oyle halfe a pinte of May butter &
then let it stand in the Sunn a gal dayes Longer in the glasse then put it close —
24" To Cure inward Bruses take Swete pinne worke of Sperma Cetie
in a quarte a pinte of Sacke take it night and morning —
25" To Cure inward Bruses take a pinte of Sperme Cetie night
and morning stirred Cayes together —
26" To stope a Laxe mother Cathe take a Cline of mutton pith & the
Cruste burne Passe it take the ashes & drinke it with Beere —
27" To make Wood Soap take mutton fuet and oyle and Red
Wood Ashes a like and Boyle them together —
28" To Cure the Dropsy take a Line Towne and spike it round the
Barbe and Lay it to the Foundation of the Cauft when you goe to Bed —
29" To Cure the Gangren take two Large Towns a Line and spike them
round the Barbe and Lay them on Cotton wett with the Vrine and the
Vrine of the Barbe when they goe to Bed —
30" To Cure the Wine Collick or the Stranguary take a Blacke Snake
as bige as your Finger and Burne it Vine Nett and Quantity made
a pinte of Oyle and drinke it Cotte —
31" To make greene Salue take the Iuice of Celandine oyle and mutton
Cruste of bread Lytle Lime in it Lytle and Lytle fine —
32" To take Sweeting take the oyntment of Roses and Cheese of Almonds —
33" To Cure the Gripes take fiue ounces of Commonfield and Boyle
take it when you goe to Bed —
34" To Cure a Goose take three Hands full Sinkefoile Scrape
and Cutte and three Handfull of Plantan Boyle them in two Pinte
of Wattor Cole Ralfe it Boyled away then put into it an ounce of the
Syrrupe of Roses fill of Roses & take it all at once —

35. To Cure the dropsy take the decoction of the tops of Broome
take a pint fasting and walke an howre after it — 106
36" To Cure a dropsy drink Beere or Ale and boyle it in a pinte of
white wine Wheate or Rasp raisins take Rasp pinte and walke after it —
37" To open the Liver take the Leaues or Barke of Ashen tree two two —
handfull two a pinte of white wine boyle it take when you goe to Bed —
38" To stop the Bloudy Fluxe or pissing of Blud take the Iuice of
plantan mayden to a handfull the Nuts and Beere boyled in white wine
two ounces to a pinte openeth the stopping of the Liver and Kidneys the
Leaues stamped and boyled in oyle it cureth the fluxe of the
yarde mixed drop it in when they are downe at a time —
39" To Strengthen the Barke take the Ladys Thistle Nuts Boyle
them in two pint of white wine or Sperage to Reed a handfull to a pinte —
40" To Cure Agues take three ounces of Sorrell seed Bruised in
a pinte of white wine take quarte a pinte night and morning —
41" To make Vrine take Parsel seed boyled in white wine an ounce
to a pinte passe it when you please —
42" To Strengthen Backe take an ounce of the Cake of Cappadocia
Boyle it in a pinte of white wine take a quarte of a pinte sweeten your please
Lay the cake among Grene Rose it will sweeten them and the worms
will not eate them —
43" To Cure the Iaundice take a handfull of Swarfe Edra
and Ralfe Cruste of Madder Coyle them in a pinte of —
white wine take halfe pinte night and morning —
44" To make Vrine Boyle the Iuice of Parsley in wine Drinke the
wine and eate the Buds to every you goe to Bed —
45" To make Vrine Boyle an ounce of the seed of Sperage garnell
in a pinte of white wine drinke the wine and eate the seed —
46" To Strengthen the Backe Boyle four ounces of Ashen seed in a
pinte of Sacke drinke it in fast and morning —
47" To Cure a pine & swollen the Eyes the Veines wonderfully Heavy
the Eyes Flowes the Extremityes of each of the Eares a handfull Boyle these
in Beare water and wash the Head in the Morning you goe to Bed —
48" To Cure straines Boyle a quarte of Nettle till half come to a Salue
then make of it a Plaster and Lay it to the pine part till Pain ceases —
49" A Plaster to Strengthen the Backe take foure pennyworth of Ottorone
to pennyworth of Diapalma mingle all these together and
take a Plaster and Lay it to the Backe —
50" To Quench drunk Boyle an ounce of the powder of Burnt
Hartshorne in a quarte of Beare Boyled Ralfe away take it Hale
51" To Cure the Piles take a large Gally pot in powder and powder it
Browne paper and put the powder on it and Lay it to it at night it Bed —
52" To bring on the small pox and to fill them take penne to Scale
grains of Saffron and Cochineall one grain of Saffron to three
grains of Cochineall Attending to the Age of the Body
but they must be kept very warme —

To Cure the Ballons take Salte ounce of Venice treacle
as much Conserue of Rose Roses the spirite of Sage Juice of
Limber the spirite of Rue three of each sixe ounces Drops wine grayne
Of Bezoar and two drops of the eyes of Crows take it when you goe to bed
54" To stringthen the Body Boyle 2 ounce of Borrige Roote in Salte
pinte of white wine take it night and morning
55" To Cure the Sphacelus Take Sampire with all your greene
To Cure the Sphacelus Boyle fennetwigg in wine a kind full to
a pinte of white wine take it with and morning
57" To Cure the Sphacelus take 2 ounce of Allom beate in Agnats
a pinte of White wine night and morning
58" To Cure the Sphacelus take 2 ounce of mother time in quarte
in white wine night and morning
59" To Change the head take take two Drames of Pepper in a
pinte of white wine night and morning
60" To Cure the Jaundice take two Handfull of Strawberry
Barberry tree and Sheepsell in white wine take night and morning
61" To procure Vomit take 1 ounce of Vorbett two Drames
in a pinte of white wine 2 houres before meale and morning
62" To stringthen the Backe take the Braines of Barbry Sparrowe
with butter and pepper take them when you goe to bed
63" Drame of Safforne mellt them together and annoynt the Sphincter with
64" To Cure a sore throate take a peece of Sheepes Gall & gargle with
in aquabus a spinke of white wine when you goe to Bed
65" If hyppe be stopped in a quart of Spring water Rasped Ivy stalke and
a peece of the tyne of Mullberry tree Sweete Marjoram and
66" To Change the Complexion take Sorrell Juice Mallowes
Wiggs of Oates handfull and two spoonefull of Vinegar Mazzoram and
in three pinte of Fountaine water boyle them to a pinte and Ralfe
Ralfe pinte night and morning
67" To Cure Apprame and Bruse take the eyes of Pigeons and
Land Snaile in a Frienton take in ounce of Quicksilver and make of
pl Caster and Laye it to the place pained
68" To Cure a Consumption take Liverwarte Scurvy Grasse Dill Borrage
Sellebore Sage Time Hisope Fennell Cullumsmall put them in pottes of
Water Sage Time Hisope Fennell Cullumsmall put them in pottes of
then take three pinte full of Red Wine & Oyle Olive of each
of them like matter in a Copper pot & Vessell Mixe the Ingredients
69" To Cure the pitts take yare raw and may Barber beate them to
pouder then Annoynt it as fast as your Sores issueth
70" To make the grayne Balsame take two hand full of Rosemary
Tobacco cut small put it in a pinte of Oyle then simper it ouer a
softe fire 1 Quarter of an hour put in two ounces of Turpentine
71" To Cure a Rotte Vnmoued of Shipboard take Rose Water 2 Nuttes
Oyle Olive pinte full & pinte white wine then mixe to gether and
Laye it in the head nostrills

72" To Cure the Tetanus in the Mouthe take a shell of an new laide egge
Egge empty the egge shell and fille it allmost full with honey then put in as much of Wrath allom as is as bigge as a small nut then simper it ouer softe fire while the allom is melted then take it off and take your mouth and gorge with it night and morning
73" To fasten the teeth take the yelke of Barber and Allome ounce a peice and Rube your teeth night and morning
74" To Dase the Sight take a quarte of Spring water and a peece of honey boyle them together till a quarte of white wine then at night take a spoonefull of powder of eyeshell and a quarte of wine of your owne which you are wonte to drinke

This Plaine is marking but the Copy is not publish'd about Planicia at the first hand.

The Doctor of Bonnett Chemistry in Montpellier and Professor at Leyden Downward Sorte Cloathes Phlegm and melancholy it cleanseth the Braine heate Liver Stomach it cleareth the senses opens obstructions take away dryness (if purging not helpe it) helps melancholy and madnes keepes back old age Resolution of the nerues take away paines of the head staggering falling sickness the pinidness of the Eyes Corrected with a little ginger you may boyle Rasp and annis seed in a Rasp pinte of white wine but boyle it not to much Rasp and annis seed is a moderate dose to be boyled for any Reasonable Body

The Doctors of Physicke from Bell Tree Padua Bologna and Salerno Diligence and Care By Bartholomew Eustachio Apothecary at the Signe of the Golden Lyon neare St Philips and James in the presence and before the Illustrious magistrates of the old Justice and the most Excellent Colledge of Doctors and of the Apothecary and other Deputies for the same the Examine and Pass Carefully for the Cure of sicke people

This Treacle amongst all other Compositions Rate Vertue to Preserue from the plague and from any other Contagious sickness Keeping the Body Cheerfull and in Health

It is good against the passion of the Harte arising Vomiting thaute Melancholy Consuming the putrified Humors of the Body & spoiling every Vitall Colonne Superficially of the same Keeping it whole and Strengthens it Admirable

It Cures the Leprosy plague and other particulare diseases

It is good against all Stinges of all sorts of Venemous Creatures the Sting of the Scorpion and mad Doggs and other sorts Death of the Land and Water taken at the Mouth and applyed to the wounded part

It preserue from poisone taking before or taken there are suspitions Especiall after the Patient is disordered inwardly in such case the Patient must indeuor to Vomit & then taking the Treacle inwards

It helps Leprosy much also that from any inward and Vnknowne Diseases Consume away as if they were Consumed

It is a singular Remedy against all Agues preventing the Trembling Pigure and Cold that Continue Long taking this Treacle three or fiue time before the fitt Begin

It Cures the Quartan Ague given in the Primo[r]dial Glass of the
first but not in those beginning the matter and cause being Phlegm
It removes from a Patient mad malignant Ague and Cures them
It expells the winde from the stomache stops spitting of
Blood taken by the Glass in ground ivy wormb
It expells Phlegme from the Stomache it is good against the
pleurie in the Intrall griping of the guts the pleurie in the
paine ottas round from Vlcers of the stomach it Cures the dropsie
and the pressigue in the beginning of the Gutt
It strengthens the Eye sight and is excellent good for all
inter nall Diseases of the head falling fubies dizzy
ness Glosses the Eyes and removes Drouzeing sleepy
It is good against the stones in the Reins and Ureters
It Comforts the Hart preserves Cheering and Quaking love of
It Cures all indispositions of the stomache as Cholerine hunger
or loathings and strengthens the Vitall parts
It Kills all sorts of Worms or Vermin Especially them
out of the Body under there ingendren
It Cures the Leprosie used after by the Glasses
It removes women flowers and the flux of the womb and
what is wonderfull it Equally Restraines the overmuch flux of the same
Corrupting natures marked & bad indispositions
It provoakes the other Birth and is Respekt to bring forth dead Children
it kills many other Vare Vermin that for Brevity sake now do not here
it being of most Rare and Vsefull vertues and well Known by all the
worthy Readers to all Ages whereso ever years and to all Complexion
and may Continue all or in one Glasse Together as the Works of the Vinetains

J: H: E: D: S: A: [illegible]

To stop Vomiting and stoop of Vrine Compleatly the Weight of
two or three Barley Straughts all one as in wine or water or in
Mint Water or other Liquors

To expell Poyson and Drugs and Drams and preserve from the plague
&c. Theatro d'Antonio Bolio in Londin 1681

To make Lenitives Ballsom for inward and outward wounds
Take a pound of Cowes Turpentine take a pint of Oyle Rasp pound of
Gumme Arrabic of the Ballsom as before Sr John Wortenance a pound of
Read Sanders a quarter pinche of Saffron mix all these ingredients & temper in
a Stone Morter pulverize fine as you can and keep in a Vessell as before
and when you Intend to use any of it take a pound of it and put it in a
Boyle then take all the fine Yellow Soap a pound or more
three Eggs yolks and whites beat well to the Ballsom then make
Gruel Water in the Glasse that the matter may Come out of it
Then put it over the fire and put in the Ballsom and the oyle of Bay
John Wort and when it is melted put in the Sanders and so boyle it Ingredients
to Boyle take it off and put it for two hours then pour upon it as
good fine Sack Then add to all ingredients of pounds calfwood or Inwordil Cure the head ache Cawdil Tobie Temples
of grounds calfwood or Inwordil Cure the head ache Cawdil Tobie Temples
A good purge take 3 Drams of Extract Brandy and 3j grains of
Resine gotique take each a like quantity

I think from this Place to [illegible] is made Physicall Receipts
Possible of writing it is not worth the Pains of reading it

Ague Where Jesus saw the Cross
his Body should be Crucified the Jews asked him are thou afraid
or dost thou an Ague Jesus answered and said I cannot afraid
neither have I an Ague and all those who bear the name of Jesus
about them and believe shall not be afraid of Ague nor have the
Ague Amen Jesus Amen Jesus Nazarenus Amen

Peter standing at the Gate of Jerusalem as Jesus passing
by there Jesus saw Peter why standest thou here and Peter
answered Lord my tooth doth ache then Jesus said to Peter I
will make thee whole Peter said Lord Jesus take me of this
paine and whosoever cares this about them shall never have
the tooth ache more

Peter standing at the Gate of Jerusalem as Jesus passing by
there Jesus saw Peter why standest thou here and Peter answered
Lord I have Ague then said Jesus to Peter I will heale thee and
Peter said Lord Jesus take me of this Ague and whosoever
cares this about them shall never have the Ague More

To Cure one Bewitched take a quarte of the purest Urine a Lock of the
heare the paring of three nialls of fingers and toes with nine of the
nailles nine Crooked pinns nine needles put them all into the Urine & the
and Cork it close and Boyle it all away till the bottle be hot

To Cure one Bewitched take a quarte of the purest Urine a Lock of
three heare nine Nailes nine pinns nine Crooked pinns three Needles
& Vine three head full mugworte and the barke of hoge or sheepe
and Virbein as many Crooked pinns as the patient is Witched old
take three Hogs sheepe lay their tongs together in a bottome of a
Pittell or pott then put the barke and the tongs of the hogs
sheepe in the middell of the pittell put all the other things in the
pittell then take a wood Rood and stirr about the pittell type as the
pittell then take a wood Rood and stirr about the pittell type as the
as you can and get it then boyle the pittell well all is burnd away and
the bottom cotton is dead rott for they will be Cured at home
at the pittell Boyle them away as long as you boyle the pittell
warme and the Rood lick about the pitt pitt will be in great take hold
the pittell is Rood and the Rood taken of

To expell Worms take a Dram of Tyncture of Steele or Vitriol
Boyled in half a pinte of white wine night and morning

To Cure all Diseases of Eyes take Eyebrite Boyle it in white wine two hand full
to half a pint take it inward and drop into the Eye for seaven dayes together
at Tyme the Dimness of Eye sight and cleare the sight take Eyebrite
in powder an ounce with half a ounce of white Sugar and quarter of
a Dram of Mace and as much fennell seed in powder make them
in to Electuary and take at morning and evening the Syrup
it takes away sight to Sight that hath been all most
Blind for seaven years

The Cuntry man helpe for the sheepe [illegible]
rotten sheepe take a quart of springe watter and as
much Bay salte that will make it a strong
then take the powder of Liverwort and Allicompaine
of each two ounce of saffron six spoonfull [illegible]
it all together over a fire till it is milkwarme
then straine it and give fower spoonfull to a sheepe
keepe them warme and from watter six houres
The second is to cure the stagger in sheepe take wood
bitten Egremony two handfull two handfull of
Rue a pinte of salt boyle all these in a quarte of
vinegar give three spoonfull night and morning and
give them drye meat and keepe them warme two dayes
The third is to cure scabby sheepe take fower
quartes of urin put in to it two quartes of [illegible]
two ounce of the powder of brimstone a quarter
of a pound of tobacco greene broome elder [illegible]
and bayes of each one handfull boyle them all
together till halfe pinte is boyled away then
bottell it close the older it is the better then
rubb the scabs with it
A helpe for [illegible] to take [illegible] take
Assafotida campfer of each a quantitie put them in
a [illegible] together till they be [illegible] then
[illegible] and anoynt your [illegible] therewith
A good baite for all sortes of fish take
fish oyster and baite your hooke with the bodie
of the oyster you make keepe the oyster in
watter and salte all the summer and then
it will be fitt for your baite
(Slate [illegible])
70. To cure inward bruses take fish slate as
much as will lie one a [illegible] large six [illegible]
night and morning [illegible] dayes together
or [illegible] thirteen dayes together

79. To ease the goutte take the lights of a [illegible] as soon as
you can then boyle it then slice the lights as thike
as your hand then lay it as hott as you can to the ~~place~~
place where the paine is when you goe to bead and in
fower or five times it will take away the paine
80. A drinke to ease the goute take halfe a gallon
of conduit watter and put it in to a pipkin then take halfe
a pound of [illegible] and put it in to it then take the
[illegible] of it out a sticke and then put in halfe a gallon of
watter more then boyle it till it come to the hight one
the sticke that is halfe boyled away then straine it and
then put into it one pound of the best Brasell suger
and boyle it againe till it come to the same quanity or
to the hight one the sticke before the suger was putt
in then take it off the fyer and put in to it one
halfe an ounce of honey and lett it stand a day and a
night then straine it and take halfe pinte bloud warme
warme night and morning keepe your selfe warme
Lett your dyat be dry rosted and meat of quicke
disgestion
81. To ease the gout take the juice of Burdocke
with young elder of each fower ounces a pound of May
butter an ounce white wax boyle them a litle together
anoynt the place where the paine is
82. To ease the goutte take halfe a peake of rye flower make
it with watter in to a pie then take sagge and rue leaves pickt cleane
as much more sagge as rue as will fill the pie then lydd the pye and
put it in to a soft oven and bake it then take the pye and
breake it to a [illegible] and put it in to an erthen pan and put fower
gallon of ale to it and lett it stand a day and night then drinke as
much as you can night and morning
83. To cure sore eyes take the white of new layed egge and
rock allom and beate them together and anoynt the eies goin to bead
84. To cure sore eyes take white rose watter and red fennell
watter and loafe suger a quarter of pound to a pinte each watter
alike wash your eyes night morning
85. To cure sore eyes take the juice of grounde ivy and white
rose watter drop it in your eies when you goe to bead
86. To cure sore eyes take a spoonfull of virgin honey and the
marrow that is in the pinion of two bones of a goose [illegible]
these together over a soft fier then drope one drope in to the
eie at a ~~[illegible]~~ time when you goe to bead

87 A Drinke to cure your Eyes take Red fengge Rosmary Dyebrick Rue
Wood Sittney Langly three Cake grate worrell of each two hand full
Stampe them then put them into a bagge Ring then into two gall cane
of Cake when it is Called Drinke a pinte three times a day till it is out

88 This Eye ointment take halfe pound of May Butter clarifie
at in the Sunne Coll it well then take six ounces of this Butter and
halfe an ounce of Virgens waxe and three graines of an ounce of perpared
Sisley and and Ounce of Camfer put these all into a earthen Vessell and Set-
them over a Slow fire and Let it simper a Little while Stir it all Cleare
and then put in the Camfer and Stirr it Coll it well Consumed then take a quarter
of a pinte of Cammas Rose water dropp it in by droppes and Stirre it well
together then take it of the fire and when it is Cold then keepe Close in pots

89 This Eye watter take two quarts of Spring watter and a hand full of
Yonge Rosmary Boyle it well then this Rosmary Simble then take out the Rosemary
then put in Coll an ounce of white Copperis in powder when the Ounce is Disolved
take it Cleare off then put in a quarter pound of Lime honey and Stirre it Cleare
againe then take it off and Bottle it and put in the Sunne a month

90 To Cleare the Eye take Sunne flowers of Eye bright and put them
into the Eyes At night when you goe to Bead and in the morning wash your
Eyes with the watter of Eye bright

91 To Strengthen the Eye take the Flowre of Eye Bright and make
them in to a Cake Dry it well take it night and morning

92 To Cure a Kolde take Alkermygaine Lithrish Anyseed all in
in powder of each an ounce in to three ounces of Honey mixe them well
to gether take a Spoonefull when you Cheape

93 To cure a Kolde take an ounce of Sloe Flowres in powder and
the Syrrop of Mawes Lake Coulsfoot and Dockes of each an ounce and
halfe an ounce of the powder of Brimstone Alkermygaine as much in
Quantity put all these to gether and Stirre them well take two Spoonefull
When you goe to Bead and in the morning before your Vise

94 Cut a Large Cole in the Fyre and take it in your Mouth take a Large Spoone full
of the Suckery Coll it well then take it with Butter when you goe to Bead

95 To Cure a Kolde take Brimstone Alkermygaine Anyseed Liquorish
of each an ounce in powder two ounces of the Syrrope of Maiden Heare and
halfe a pound of Honey Stirre it well together then take it with Butter when you goe to Bead

96 To cure a Kolde take three Heads of Garlick and Bruse
them softe and Stirre them then take Butter and Honey each of all alike
and mixe them well together take of the mixture a Walnut mighte
and morning but Keepe your Selfe warme

97 To Cure a Kolde take two Ounces Syrrope of Datnell twenty Grapes
Syrrope of Gilliflowers three ounces of Conserve of Red Roses three ounces
of the Water of Red Cockle Stirre them well all together then take night
and morning as much as a Walnutt

98 To Cure a Kolde take three droppes of the Spirrit of Sulphur and
three droppes of the Spirrit of Annyseeds in to white Sugger and put your
finger in to warme each spoone take when you goe to Bead and
before you Rise in the morning

99 To Cure a Kolde and Hoarsnes take a good hand full of Box and Bayes
and put them in to three pintes of milke Boyle it halfe away then
straine it and put in halfe pinte of Honey take it when you goe to Bead

100 To Cure a Kolde take an ounce of the Spirrit of Brimstone and put
it into halfe pound of treakell take it when you please

101 To Cure a Kolde take an ounce of white ginger in powder pritilin
to halfe pound of Clarified Honey take it when you please

102 To Cure a Kolde take an ounce Cainell Mosse and a pounce of
Candworke Boyle them in a quarte of Pigges drinke and Drinke of
it nine night and morning

103 A powder to take a sting of the Eyes take Cuttell Bone in powder
white Salte each a like Grate it in to the Eye night and morning

104 To Cure a Kolde take Scabious Elecampaine Saltpeter quill of each a
hand full put them in two quarts of Sack and Boyle it to a Pinte and a halfe
make it into a Syrrope take three Spoonefull night and morning

105 To Cure the gripes take Carduus ginger Caraway worwood of Sale
A quarte of a pinte when you goe to Bead

106 To Sweeten the breth take Mirre wine oyle a Little mingell them
to gether and Wash the teeth it Sweetens the breath and Killeth wormes

107 A Cordall take halfe pinte of white wine two penneworth of Saffron
and two penneworths of Diseases Sale equalle of pound of white Sugger Candy
a Little ginger and nutmage Boyle them take three Spoonefuls night
and morning or of Kenes

108 A Drinke to Quicken sight take foure quarters of Spring watter
and foure Large pippins and two Large Lemons Slice them both into
them five ounces put in a pound of French Barley Boyle them well
together then straine it Sweeten with Honey

109 To Purge the stomache take white water Cocking water Hopes
watter Brathell watter of each a penneworth take this at nine go then
you goe to Bead keepe your selfe warme

110 A To Cure a Kolde take Liquorish stribe Sallopes Prunes and
Stalkes of each two hand full a pound of Respis a pound of
figges Boyle them in four Quarters of Spring watter Sweeten it with
Liquorish Sugger take Quarter pinte at a time

111 To Cure ages take an ounce of Sebeno an ounce of Blue Inkstone
an ounce of Brow grease Beate them together and Lapell to the Nose

112 To Cure ages take Oring and Cut in Slices and put in to Ale
and Lape them to your Visage then Go you to Bead

113 To Kill worms Take a Large Lemmon and Scutt it in the
Middle and put into it two penneworth of Saffron in powder Salt in
ayer night then in the morning squise out all the Juice of the Lemmon
and Sweeten it with Liquorish Sugger and eate it fasting

114 To cure the Crisipy take 2 gallons of new Ale 2 gallons of the
Berry of Elder Bruse them and put them in the Ale and Lett them worke
together two dayes then straine out the Berry and bottell the Ale and
drinke nothing else

115 To cure the tooth ache take white Hellebore in powder and snuffe it
up the nose keepe your selfe warme abroad

116 To Cure the Ringing and Singing in the Eares of Beare and
Manne of the Ayre of white Brimey Rules and put them in to three
pinte of white Wine and Ginger them over a Slow fire Adeuring of
your pigging and Let it stand Six Houres then filter it through a Spone
of flannell drinke a quarter of pinte three times a day -

117 To cure the wine Colleck take the cyle of nut mages the cyle
of Cloves the Spirit of Vinegar and the Spirit of Turpentine of each -
Sixpence dropt in to the pinte of Sack when you go to Bed -

118 A purge for Children take the Syrope of Succory with a little
Rhumitary water mixt toge to gether and give it in the morning -

119 A Cordall for Children take Strinemel treacle with the of each three
drams the Syrope of Clove gilliflowers Syrope of Black Cherries of
each Six drams three drams of Mithredate water fower drops of the
Spirite of mint mixe these to gether and give them Spoonfull at
any time when they are ill -

120 To Cure the Stinke in the mouth called take a new Layde egge in a quarter
of Brandy or White Ale

121 To cure Children of worms take Mercurie as will make a Sallet
as high as you can the Acte of the Hearmarke in mannell Spring the ail-
ment with the Spoone or otherways then crupe one it through a
Spirite of Vinegar then Lay it on a Sawcer all to gether Syrope of the

122 To Lose the Body when it is Bound take three Ways Mixte and
Saffrone each a Like in all halfe dramme when you go to Bed -

123 To Lose a phlegmy take an ounce and halfe of the Syrope of Pigny
and White Syrope of the Spirite Solomoniake and go to Bed -

124 To make French Water take the Seeds of Veronica nutmages mace
Greene ginger Coriander Seed Elecampane Cyle Sage in Equall
Weight make the water and Drinke then and Sweat then

125 To make Treacle Pouder take the Shings of the Liver and Body Red
of Roe Gamo Buck two ounce of Gum Dragon halfe ounce of Oyle Cloves
of each halfe ounce mette them to gether

126 A plaster for all Sores take three drams of Saffrone three ounces
of Rose gume Buck two ounce of Gum Dragon halfe ounce of Oyle Cloves
of each halfe ounce mette them to gether

127 A plaster for Sore Breste take Spirits Terebinthum parazelsus
Sallet Oyle Turpentine Oyle Lillies of each Like quantite make them
in powder Brown Sugar candy Like to the make them all together
and make them Syrup -

To make Stitche Drinke take the Juice of Liverish allecampane
Sage Plantin Brooke Limon each Like quantite make them all together

128 For Children Sick take the Syrope of Succory with Rhubarbe
halfe an ounce Pickrie Glasses halfe dramme the Oyle of Annesed
Sweete Syrope Pennetory Mather in ounce mixt them to gether
and it is done -

129 To Cure a Feaver take Damask Rose water Rose Vinegar and
Mayden Heare all in Equall of each an ounce Boyle all these
in two quarter of Spring water Let it be Halfe Boyled a
Sponge then Moysten with Vinegar -

>02

130 To Cure Swellings take a Handfull of Marrigold flowers
Rosemary Balme Spare mint Angellico Dragons of each
an ounce of Sweet Annis seed an ounce of Liquorish Ro-
ots quarter of ounce of Mace put these in two pinte Brandy
Let will Cover them over put them in Glasse and Set it
in the Sunne 14 dayes in June then Straine it and put it into
a Bottell and Sweeten it with White Sugar Candy and
Qhen you are not well take 2 or 3 Spoonfull at a time -

131 A Purge for the Head take a Handfull of Betony
a Handfull of marrigold flower and 20 Bay Leaves and put
them into a quarte of Ale and Boyle it to a pint and take
it warme when you go to Bed -

132 A Drinke for Sicke Children take two pound of
Roots of the Fern and Slice them as many Liquorish
Maiden Heare Hartstonge Nettle Roote Roote of the
Oake peniotory of the wall Pellitory Comfrey Vetches -
Stinke Hark Hens sliced of each three Handfull -
Halfe dramme of Saffron Boyle all these in four gallon
of Spring water boyle it to the halfe Couple a Sponge and a Little
Before you take it of the Fire Spoonfull of Sugar Stirred and
a quarter of a pinte of Sack Glasse and Let them Boyle
together then Cast of the Ale and Strayne it Milk Honey and
Let it Remaine all together in a Close Vessell and take it out
Clysters give it your Child and Let it drinke as often as you
can but this Drinke -

134 The Bleeding Ointment for all Sores and Ulcers and Grauel
Take the Heades of Pellitory of the Wall Comfrey
Sage Hyssop Under Pellitory of the Oake Plantin
Lilie Plantin Clapper and Burdocke of these each of them
a Spoonfull and put all them in three quarter of Sack Beef-
Oyle and put them in to Glasses and Let them in the
Sunne Almond Oyle Rose Oyle Hogs Grease with these
Oyles to this Sage Cake it grinde -
(Scratch ointment)

135 A Cure for Stitch take Altheas and Crate them to Powder
Oyle Nigell and Honey a quarter of an ounce in white Wine
and Fast an hower after it -

136 The Hoarse or Brimble take the juice of two Large
Lemons or four ounces of the syrope of Lemons and
Two penny Rolls sliced and put in to two quarts of spring
Water and Lett it stand some hours then squise out the
Bread then a Cloath Strayne it with Loafe Sugar and
Give half a pinte at a time Blood warme.

137 A Drink to Cleare the Lungs Take a quarte of Spring
Water pinte of Single ale water four ounces of Coltsfoot
Leaves and four ounces of Pomegranate pill Boyle it
Sweeten it with Loafe Sugar take a pinte of it as
You can as often as you Come.

138 To Limber the Breast take the juice of Deer boyle it
In Ale four Handfull to quarte boyle it half away
Sweeting it with Honey take it night and morning.

139 A poultis to Abate Swellings take parsely Rue Time
Penniroyall Leaves of each two Handfull Boyle them well
In white wine then Lay it to the place grieved.

140 A poultis to Abate Swellings take quart Milke a quart
New Cheese Curge and grate a pound of Rose Cake boyle
All these then Lay it warme to the place grieved.

141 To Cure the Falling Sickness take Rosemary flowers Lavender
flowers Borrage flowers Egremony wood Betony Sidvaige.
Each of these four Handfulls 1 pound of Ginger pinely
Powder stird Confected Shape in four quarts of Spring
Water let it Lie to be Boyled away and further it nisi it may take
Half pinte at a time when you please.

142 To Cure a Cough Phoenix the Boyle a Handfull of
Groundsel in a pinte of white wine take it when you go
to Bed and Keepe your Chamber warme.

143 To Lirken the Breast boyle three Handfull of Hissop
Ounce of Aniseeds in 3 pints of water Drink in the morning.

144 A good oyle take Elder stinge white Lilly of each four
Handfull put them in a pinte of oyle Oyle it over.

145 To Strengthen the Backe Boyle Chickens in Strong Beare
Handfull to 3 pints drinke it when you are to Bed.

146 To Strengthen the Backe boyle the Kernells of Dogs stones
In Milke an ounce to a pinte of Milke taste
It when you go to Bed.

147 To Cure the pains of the Backe take the Juice of Tansey
In white wine a Spoonfull to a pint in the morning.

148 To promote Urine Boyle the Roote of plantin in white wine
Four ounces to a pinte take halfe pinte night and morning.

149 To Cure a sore throate Cow Dunge bit in water wash it
To Strengthen the Backe Boyle Nettle Roots four ounces to
A pinte of white wine take it warme you are to Bed.

150 To Strengthen the Backe take the flowers of Borrage and make
them into Syrope take four Spoonfull night and morning.

151 A good ointment take the Best oyle and Turpentine of
Each halfe pinte four Handfull of Bayes Rosemary pound
boyle them a little.

152 A good Salve take Hollyhock roots clapen of each four
Handfull Stampe them four ounces of Barrowes grease
Halfe pinte of oyle three ounces of Wax Boyle them neate
Together then Straine it and put in it two ounces of Venice
Turpentine and Boyle them a little.

153 A good ointment take the Juice of Smallage plantine.
Of each an ounce four Spoonfull of Honey quarter of
Oyle Boyle it a Little.

154 A good Salve take 1 pound of Fresh Butter 1 pound
A quarter of a pound of Rosen an ounce Frankincense and
A pinte of oyle Boyle them well together.

155 A Poultis to Cure Fainting take Sage pinte Rosemary ale
A Little and Stirr them in a Skall dish and take the Poultis
As often as you see fitt.

156 To Cure the Trembling of the Harte take Rosemary flowers
Burrage flowers four ounces of Each an ounce of Sperma
Ceti Frankincense of each a Dram of Saffron and a quart of White wine
Put these all into a Earthen Gallipot and Boyle it on the
A Pottell of water let this stand as Boyled half of
Way then Strain it and make it in Lozenges and take
Them Strained in white wine or what you please.

The Lozenges in white wine Sage Broath Leaves young
157 To make a Poultis take Sage Broath Leaves young
Elder a Handfull of each Boyle them in New Milke
Thicken it with Crumbs of white bread Lay it warme
To the place.

158 A purge Take a quarter of a Dram of Estrathen Pudon
And a quarter Dram of pillery Coffe.

159 To Cure the Jaundice take two quarts of Mother fether fuge
Rosmary Sage wood bittony of each a hand full fower ounces
of honey half an ounce of all cut and half a pint of white
Wine Vinegar Boyle it half away wash the place.
160 To Cure the bite of mad Dogs take Organe and Lay to it.
161 To Freshen the Barbe Boyle the Juice of Celandy and Eyes
in Red wine three hand full of the Juice and three Eggs.
Two pints of Red wine drink of a pint nite & mid morning.
162 A Cure for the Dropsy take the tops of Green Broome and
Worme wood the inward green & Rine of Oak two hand fulls and
the pith ginger Wood as will Come them to Ashes and a pound.
of the Powder of Litharge sifte and half a pound of Mithredate
Incorporate put these powders in to a Gleane then put in two
Gallon of Clarret Mather Boyling Hot Strain them your
Liquor Quart
Ashes Wood Hot Lye in to the Gleane with the Mather.
Then Stirre them well together Cast them over
Coners it Close and Let it Stand Twenty four Houres
Then take half a pinte at time.
163 To Drinke to Cure the Stranury take half a Cockshell of
Roman worme wood fower hand full of Red Sage.
Wash them and Dry them and Bruise them and put them
in to al Gloss Bottell with fower quarts of Strong Wine
and eight quarts of Redish wine and half a pound of
Sugar Candy stirre in a Large and two hand full of Rose
Redish Stand Let them Stand six Days then as you take
it Strain it take a quarter of a pinte night and
Morning and in the after noone
164 To Cure the Head ache take the Spirit of Rosemary and
Infuse it upon the Rose and Bruse the Temples with it
To Cure for the paine of the Head Boyle Rosemary
165 & Littery Egrimony Sage of each a hand full in a
Quarte Conduit Water Drinke half a pinte night and
Morning or when you please sweeten it.
166 To Strengthen the Braine take the Conserues of Read
Roses wood Bittony Glassen Rosemary Glassen Egrimony
Glassen all in Conserues of each a quarter of an ounce
together when you go to Bed and two ounces
of the Mixture before you take

167 To Ease the Stone take two Coques and Shells them and Grill them and
Drinke Mather gruelen with Honey night and morning
168 To Ease the Stone take Rose Red Sage and Thime of them put it in
to white wine all night a hand full to a quart drinke half a pinte at
a time Strain them with Honey take it in the morning and walke one it.
169 To Cure the Stone take and Boyle three ounces of the Juice of
Dandelion of the wall in a pinte of white wine sweetned with Honey take
half a pinte when you go to Bed take the Leaves and Stamp them with
Oyle and Lay it to the Backe it helps the Cure
170 To Ease the Stone Boyle the Pith of Golden rod in white wine and
sweetned it with Honey take half a pinte when you go to Bed a Handfull
of the Pith to a pinte of wine
171 To Ease the Stone Drinke a Dram of Granell seed in half a
pinte of white wine in the morning but Bridle the head
172 To Ease the Stone Boyle Turnepes then squese out the water and
sweeten it with Honey take half a pinte night and morning
173 To Ease the Stone Boyle an ounce of the Seeds of wild Carrotes in
a quart of Ale and Drinke it all at times
174 To Ease the Stone take half a pinte of white wine and a
half a Quarter of Oyle and the Juice of Large Lemon drinke it up
175 To Ease the Stone take two Large Onyons Slice them Boyle
them in a pinte of White wine boile half away then
squese out the Onyons drinke the wine when you go to Bed.
176 To Ease the Stone take a pinte of new Ale two ounces of An
ol new Laid Eggs beat them well together Drinken in the morning
177 To Ease the Stone take two Handfull of the Leaves of White Thorne
and two Handfull of Smallage Leaves Bruse them and put them in to a
Quart of Brandey Boyle them with a Soft fire and Keep it Close
straine them and bottle it Close you may take a quarter of a pinte
night and morning
178 To Ease the Stone take Gallingor Gromell Water Parsley Water
Mouse Ear Water Marsh mallo Water Rose Radish Water of each a pinte
of Linseed Fenell seed Carraway seeds Gromell seed Dock of each two ounces
three drams Bruse them all Boyle all these in two quarts of Spring
Water till a pinte is boyled away then Strained it and put in to it a pinte of
White wine and three drams of Salt peeter and fower ounces of
the Syrrops of Marsh mallos take a quarter of a pinte at a time
179 To Ease the Stone take young Asses Dung with the Roots
Dryed them and burne them to Ashes then take night and morning fower
drams of the Ashes three days together
180 To Ease the Stone take half a pinte of Rennish Wine ounce of the
Syrrops of Marsh mallows Gall peeter extracted ounce of Barley of each a
pinte in the morning
To Ease the Stone take Sipers Turpentine in pillet fine a
spoone at a time take half a pinte of warme Ale with two ounces
of Honey after the pillet when you go to Bed
181 To Cure the Stone take two Large onyons and Slice them and
a pinte of Gasko put in to them two ounces of Honey Give them 8 at times
Drinke the wine and Eate the onyons when you go to Bed
182 To Cure the Stone take a pinte of Rennish wine a quarter of a pound
of Red Corrants the Crymes of Raspices Coles Boyle them well together
and Sweeten it with two ounces of Honey and take it when you go to Bed

To dose the stone and gravell take 1 pennyworth of the oyle of
Turpentine when you goe to Bed -

183 To dose the stone take as much salt petter as will lye on
a Shilling in Sacke night and morning -

184 To dose the stone take twenty droppes of the Balsom of
Peruo in a glasse of Sacke night and morning -

185 To change the bladder from gravell and stone take foure -
quarters of strong dall worte boyle it halfe away then put into
it halfe pound of white lyquerice candy and halfe pound of Honey
take night and morning two spoonefull -

186 To dose the stone take the Juice and Water of Lilly of
Spoonefull Cuttpoale in an ounce of Honey night and morning

187 To dose the stone take foure handfull of the leaves of
slinges Nettle and bruse them put them in a pint of White
wine and a pinte dall water then set over a fire take
halfe pinte night and morning but you must add to it two
ounces of Honey and two ounces of the Syrope Off -
muste mallows before you take it -

188 To cure the stone take foure drames of Dubarbe
Galls stone in fine pouder in white wine night -

189 To dose the stone take the Juice of Golden Coramin quarter
of pinte of white wine night and morning -

190 To dose the stone and gravell take an ounce of Gromwell -
seed Crush it and boyle it in a pinte of white wine take halfe pinte at
3 time viz one night fasting

191 To dose the stone take pinte of oate and two handfull of Honey
and handfull of Hay & seed Boyled night and morning -

192 To dose the stone take an ounce of Red Currell in pouder in
halfe pinte of white wine night and morning -

To dose the stone take Spurre as will lye on
a shilling in Sacke night and morning

193 To cure gravelling take Lobsters and mallows parsley Coyle
them in oyle and Lyme it to the stone grind

194 To Clense the Reines take Lymes pare the Rinde and the
Kernell grappe (Pedlaggs) of each white halfe pinte of Juice of
Lymon Orings mixt them together take six spoonefull in a quarter
a pinte of Sacke beer morning to gether

195 To cure stranguary fitts take Dr Stonnery Lavender marigold Grigge
Fine Pimpernell red Mint Honey nep pane Pepper wort Red roses each a
former handfull pyne Nut kernells of each halfe pound Boyle all these
in fower quarts of spring water till one quarte be Boyled away then
strayne it with Honey take halfe pinte night and morning -

196 Ointment for sore Brests take oyle and of the Lilley of the valley
Pitch Brasse them put it in a pinte pot the pinte it and a little fire amongst the Boyle

197 Ointment for sore Brest take white Lilley Roote and plantane of each
a pound in a quarte of oyle simper it over a softe fire amongst the boyle -

198 Ointment for all Wounds take the Juice of Hypericon
Hyperi in a Quarte of oyle Boyle them over a soft fire stirring
amongst them and straine it thro the fire -

197 [illegible] thrust them into a quarte of oyle boyle it then anoynt the wounde - 115

200 To cure Gander take the parlos roses boyle an ounce three
morning then take plantan water plantfoly Rute Boyle it and drinke 114

201 A horse in the gnall pisse take two pennyworth of the spirite of saffron
cassia water treacell water marigold water put them together is a cure

for any pestilence To cure the sore Buggs take foure quarters of posset
Curd an a quarte of Brasse two ounces of the powder of Brimstone Equator
ounce of Tobacco green brome elder Leaves Sage of each two handfulls
Boyle them well halfe a pint away then bottell close it up then water it -

To take away Scarfell take halfe pound of gray Butter Scarfe Lute
white Lilley fillipendula plantan of each two handfull boyle them well
together and stott it close -

203 To cure the grevey in the teeth take handfull of Saige and
a handfull of Rosemary an ounce of allome boyle these in three pints
of spring water till two pinte is boyled away then put in two ounces
of honey then strayne it and bottle it then wash the teeth night and morning

204 To strengthen the Backe take a bottle fower neate pinte aquavite
a pound of Colts glave cut them to pieces fether pound of Rosen pound Cowards
and French Barley of each two pound Cynamond Cloves mace ginger nutmegs
of each a quarter of an ounce bruse them well Boyle all these in fower
gallons of water and fower gallons of white wine till halfe be boyled
away then strayne it with fower pound of Honey strayne it as you
drinke it take night and morning and two houres after dinner -

205 A Cordall to Cure the sicke take ginger Cinamond Caraway worme
wood angelico Cardemum mellisa roseate mace and Cloves water of all
of these each of them fower quarts then take and put into it Egremony
wood betony Cubebs Celery parsley root mugwort Hyssop mugwort angelico sauge
fenellery Cost mary mother time spare mint parsley pelantan fennell
Garnell Colesine pimperall time Red roll Camomile penebary of the valley
Burrey Dandylyon Coult foot flowers maiden hare wood sorrell Scabious
Scabs foot of the oake Johnswort prusse spring knotwarke Bootstime
plantan Harstonge Eyebright marshmallo wormwood rosemary Cowsly
pine Lavender the Lilley of the Valley Clove gillflowers Red Roses dragons
marigolds white Roses each of all these two pound cut small and put in to
this wattors then adde eight Currants thyme of each six pound Long pepper -
Cardamoms seed of each three nutmegs pinny Nut white Lilley Nute Comfery -
Put Carraway parsnipe turnepes of each two pound a penne Pumball pod
Cleven Grope Nuts Barkes and graines Borage Liquorish Dates Prunes
of each of these two pound a pinte Straberries Red and white Currents
Raspes Mulberys Sloe berry Bramble Berry of all these each of
them two quarter a pinte Clove gingar pepper Synamond nut mage -
mace each of these two ounces a gallon of Spirit of wine Orange
water Lemon flowers then let all these stand 10 days after the
last thing a put in then still in a glasse still take a Quarter of -
a pint night and morning

206 To cure the Tysicke take two pinte of oyster shells after they
Barbad in powder take a dramme in a pinte of white grape night
and morning -

[illegible] Aquanitis tabilis take three [illegible] of solum [illegible] one pinte Aquanito one pinte of the Juse of Solentine Cardamer milliot flowers each adrame Cubebs galingale nutmages Cloves mace ginger each of all these adrame a peece put all these together over night and the next day stille them in glass Lumberke

208 A Cordall take the spirite of Sarfern the sperrite of harte horne the oyle of Amber of eache an ounce the syrrope of Willets maiden heare Coalt foot Lemmon Clowgill flowers of each four ounces gniper and Cynmente watter of each a pinte put all these in to a bottell and shacke it take a quater of a pinte when you goe to Bead

209 To make Dr Stements watter take a gallon of Barke Synemente ginger nutmages Cloves Anneseed funnell seed Corrander seed of each of all these adrame Saugge minte time red Roses Dilitorie marigold magrorne Resemerey Camiellie Lavender smallige of each a handfull then beate the spices and yarbes small and put them in to the wine then Lett them stand a daye and a night then stille it with a glase Lumbicke take a quater of pinte at a time

210 To make Dr Butter purgen ball take Sarsaparilla two ounces and of the hole pod of the oake an seme of each four ounces Carreway seed and Anneseed of each halfe an ounce Lickrish two ounces Maiden heare a gremoney of each a handfull halfe Bushell of [illegible] grasse beate all these well together then put them in a bage and put it in to six gallone of ball Lett it stand three dayes then drinke a pinte in the moring

211 To make Cowaslipe wine take fiver gallon of spring watter and eight pound of Brown singer Boyle it and sume it then take it of the fiere and then pute in ~~[illegible]~~ fiver Crowdes gallone of Cowslipe flowers then Lett it stand well it is all [illegible] Cole then put in your yest and worke it then put it in a barrell for tenne dayes but [illegible] it [illegible] then [illegible] your wine put three [illegible] in ever bottell with a Lite beaten spice then stope it close and Lett it stand [illegible] then drinke it

212 To Ease Breelinge take the cyntemente of [illegible] and shake it in [illegible] when you goe to Bead

213 To Cure a sore head take [illegible] house Lake [illegible] of each two handfull [illegible] [illegible] of each [illegible] pepe and ginger of each halfe an ounce [illegible] a pinte of [illegible] Boyle all these together and [illegible] it and put it in to a pott [illegible] the head [illegible] it night and moring and beepe it warme

BRITISH

♀ Sublymed demi ℔.
Salarmoniak 3 ℔.
Arsnick — 2 ℔
Salt preparyd.
Talk. 1 ℔
Shepes tallow 6 ℔.
Sorrysse demie ℔
Calx ouorum.
Alome. 2 ℔.
Oyle of tartar.

Dissolve Lune in aqua regis and evaporate the water, after drye the ☾, then take vittriall preparyd & finely porondyd, and put it in clean water or vyniger and let it seethe on the fire for a prittie space then put ye ☾ in the vittriall & water & let it seethe therin a pryttie while, after put an Jorne in the water, and the ☾ will stick to it, wh you shall put in a crusible wt ye ☿ congeyllyd, et habebis

Doctor Stephan

Take eight unces of dissolving water such as you shal bye at the good finers, put thereto iij unces of sal armoniack wel beaten to powder, tak an angel somewhat thyn beaten break hit in nyne or x peeces put hit in this water ~~[illegible]~~ wyth the sal armoniack in a glasse wyth a round bottom, and a brode mouth. put ~~[illegible]~~ the glasse in cinerees wyth a round fire under hit. leave the glasse uncovered and let the water bile away untyl hit cum to the very bottom not alto geather drye, but hit ~~[illegible]~~ must vapor untyl you see a thick sayre oyle in the botom. Then tak an unce of Doctor Stephan his water cold and pour hit in this warme oyle and let theym shrive to geather untyl they be cum drye, and after put theym in a crusible, melt theym wyth lead, test hit et habebis.

The making of
ye vnicorns Nitriol.

Dissolue a pound of copp̃as in strong water: then take salt peter, and Denysh or Flet copp̃as pulu Englysh copp̃as and bet yᵉ powder altogether and put peter or at yᵉ least equal proportion. power your hy water in yᵉ strong water. Then distil yis water and but yᵉ residewe will not, for ye spirites flie away. Then take iij pounde of Denysh or flet copp̃as, and dissolue yᵉ in as litle water as you may, then set yᵉ on ye fire in an earthen pan vnbonded, and when yᵉ be dyssolued to bayle, and continew yᵉ bayling vntyl yᵉ haue drawe out yᵉ humor. put yᵉ strong water in a vyssel, and when yᵉ bayling water is cold put yᵉ strong water and powre yᵉ vyssel full of yᵉ strong water and stirre yᵉ well together for iij dayes, and yᵉ shall haue yᵉ vnicorns Nitriol. but yᵉ fyre must not be to much, for yᵉ liquor is not required to be drawne out to much, for then will it not be a perfect Nitriol. then ye shall haue fayre shyning of hue. it will be very good for yᵉ eyes, and doo yᵉ good by yᵉ eyes washed, and preserueth

℞ Take Lime dissolued. and myxe ther with wᵗ equall quantyte of Gallarmoniak / Borax ana wᵗ mercury sublymate, medlinge all ther powders together and put them in a Sublymyng potte, sublyme 4 tymes. Then you shall yᵉ take of Silver / & breake all in litle peces wᵗ a rammer into substance lyke flower then dyge in a pot, then take any parte of the lightest in your powder / Camfe in powder 3ij. talke & pomyce 3ij. of eyther / then you must rayse a pot with wᵗ a stronge fyre to ramme the talke to beate in powder. And when the talke and stone are so beaten minge them wᵗ yᵉ other powders (ab after yᵉ wᵗ any parte & camfe) And boyle them in egge / water or sheep tallow then a good space then 2 or 3 powdre rather sowthinge then yᵉ tallow rather more yᵉ powder / so dyge them in Sublyme nat / then powder out yᵉ tallow and dyge yᵉ powder in a pot / then yᵉ pot tallow ouer it. And when it is dry / put it in a Sublymatory / first sprynkling a bowt yᵉ mouthes & then a litle fyre / and so lett it Sublyme wᵗ a very soft fyre / for the best and most shyninge yᵉ will abyde longer after it Sublyme and it is the best / therfore thinke it not ouer much, Sublyme till there nothinge in the bottom. Then take the 2 pottes of them / powder, and of yᵉ other prepared as aforesayde and dyge them very fyne together wᵗ a quantyte of oyle of Tartre Dot them to dyssolue, which in ouer nyght down / then dry them vp and powder them fyne. Proportion ouer vppon 4.

Cardamomi — ℥ 3
Rhubarbari — 1 3 ol dom
Semi ——— ɳ ʒ
Tamarindor
Argavari ana dom ʒ
Pollipodi — ɳ ʒ
Lignum aloes 3 ol dom
Turbitar — 1 3
Enari — ɳ 3
Costirio — ɳ 3 ol dom
Salsaxilla — ɳ ʒ
Cassias — ɳ ʒ
Semen sardi — 1 3
Anisi — 1 ʒ
Radix Enular 1 ʒ ol dom
Irros — i ʒ
Herme dactilazmud ʒ ol dom
Liquirii — ɳ ʒ
Zinzibi — i ʒ ol dom
Sebesten — i ʒ ol dom
Dates — ɳ ʒ
Ficus — ɳ ʒ
Cinamomi — 1 ʒ ol dom
Rosas ol rosar — ɳ ʒ
Sugar — ɳ ʒ
Turpentine lenite ɳ ʒ
Water rosall — 4 ʒ
Red rosall — ɳ ʒ
yellow amber — ɳ ʒ
Gold & pearls ɳ 3
Water bryar ɳ gallond
Water oue gallond —

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The taking of the Quinsey

yt must be taken in a good Regum & after the change or 3 days after the water moue accordinge as the Signes wile shew & ower most begon the Signes are after nar to be Regarded. The order in taking is this. Take one dose in the morninge ar 5 of the clok and fast 5 owrs after & al abstinge of the clok take yt dynner and eat no more that day, then the same day ar 5 of the clok take an other pille, & the nexte day ar 5 of the clok in the morninge take the third pille & so go to dynner ar 9 of the clok. and ar nyght take no medicyne but supper ar nyght & by brenge the nexte day dyner & supper of good and light meat and take no medicin. The same the nexte day wch is the 1/4 day take yr pilles ow ar 5 in the morninge & ye other ar 5 ar nyght The other the nexte day in the morninge ar 5 of the clok ab you dyd the first & third day then stay ther nyght & the nexte day from medicin & then the nexte day following yar take yr pilles ab before in the first day, and ower other the nexte day in the morninge // Note yar all the ye days you must drinke no other drinke but warme ale or a lyst // the morter Wilbe, bird but any Cotton Will sayle it

The longe of Ginger & quarte of Cynamy a quart of hatte pott then ar ower to the fire, before the bottle the Ginger be in a gallyp, take a lyttle in a spoone Lett it rote and by that you may knowe

To make Dansuk

Take the Dansuk and pick them clean pott them in a bottle Stamp the nagge of powder ginger beyond then & a lyttle Red hatte Lett them nar before to fast, but Symper a lyttle take a lyttle in a spoone & rolle it, yf it be in a gelly then is it redy

To make wine lady

Take 3 quarte of water & a pound of sugar & let them boyle in a bottle ower the fire then strow it clean, yf the sugar be not grose & nyce take the nyce of an egge beat it hole & put it into the bottle. stire it nyce & down. then take a ste of Cinamy hole pearle & Cloue & put them into the bottle when they are tender, & then take them up, and breake them in a Basen & a spoone put them down again take a broade Lathe and stire them till they be redy. you must sometimes stire them or els they will burne. Take a lyttle in a spoone, and when it is cold & nyce is it redy then keep it up —

pro Gomorrhata passione

R the ashes of vine wode in Latyn Crassula maior and lett it be strayned very clean, then take the pithe of a radish and lett it be strayned & inioyned to the ashes & boyle them together, then put them in a spoone fully of Cinamon, boyle all these in mutton fatt then a quart to a pynt, then strayne out the liquor or straye it through a linnen bage Lett the patient drinke this morninge and eueninge. et continuabit ista vna septimana Liuet duobus annis illo morbo Laborauit —

To blanch copper.

A. and cast thereon the powder of glasse.

Make a lye of asses and unsleckt lyme
melt yo^s copper twiste or thriste, A thee
oftener the better, and ~~[illegible]~~ poure yo^s
copper eeche tyme in the lye and get wyl
rubbe out the water from yo^s copper.
when yo^s copper is thus prepared beat get in
thyn plates, make them read gout and
quench them in this water following.
Take principal good wyt vinegar, and
therein dissolue salt peter and comm^n
salt. in wch water you shal quench
yo^s hoate plates. Then cement the
sayd plates wyth sal peter and wyt
Tartar for the space of six houres
Then take arsnick fixt after this manner.
Take Arsnick and sal peter ana, and
put them in a ~~[illegible]~~ crusible, and put an other
crusibel upon that wyth a gole in the
toppe of the uppermost crusible beeing wel
luted to the other, set get in a pritty
lent fyr xxiiij houres and then get is
fixt. Then melt yo^s copper ~~[illegible]~~
and proiect upon a pound of copper an
vnce of this medicin, and after keepe
gitt in melting in the fire a good tyme
after proiection, cast get in an ingot
and you shal find get very wyt, but
from wyt brutelle. ~~[illegible]~~

To make the sayd
blanch tough and malleable.

Too grene ffs morning a
tincture of gold.

Breake yᵉ morning vpon your severall
pestles put in ffe Collar of ffe newfoble
to Cold of Harts Cod, and to one ffe
Cold of yᵉ morning, and so Cold in
Cold vntyll yᵉ Rumble be grosse
fallē, then put a myld ffe newfoble to mixture
of dry figges, or elles ffe pilles of a pomgranat
rynde of ffe sirrupe, and a yelow root
wᵗ ffe pestle must be not stampt, then fill
vpp ffe remnant of yᵉ pott vpp yᵉ
forsaid morning and Leave standing Cold
vpon Coales, till yᵉ newfoble, and let sit
dayes, let sit neat vpp a gainst fire for
ffe space of six houres, then drawe ffis
Cold yᵉ vpp Close vpp ffe mouth
let sit vnto ffes, and so your
shall find yᵉ morning gumme as fryer as
Shirrhe or ffe vmpelle.

Too Tincture silver
vpp ffis morning vnguent

Take two pestles of ffis morning
forsaid and one of silver, mell them
to gether and yᵉ shall have yᵉ silver
gumme a Cruple tincture. put to yᵉ morning
of silver as much of Gold and
remant sit vpp vnto fall, ffe Sept of
bber, and Remayn vntill ffe ffume of

Take ye pestle one vnto, morning subbomed
yᵉ Ulcerations of Tartar one vnto, sublimed
one vnto Borax one Dermine beat ye
Speete in powder and mingle them well to
gether, then mell yᵉ vppon ye myd
Poore of ffis powder you fil, but fil
mell vpon Porcelan or Glass, then put
= ffe vpon peice of silver, and you
shall find fil mellinable and flye.

Too vnguent morning two
grene a tincture Too silver.

Take on yron pestle, and pone Green Sculpt
wrake, and put to one pound of morning
two pestle of sil ammoniake, Nitrol Romayn
and Verdegrese let speete ye boyle in a
quick fire, always stirring ye morning
vpp in yron vessell, and as ye make vehemt
in boyling, vpple ye pestle vpp Copper
Nitre and ffis to time for ffes
Seasons; take out ye morning vnguent vpp
bibber a myd pestle vpon a pumice, and fil
it a Cruse Crucyble, and Seal ye
vpp fast vnto Coales, and ye shall
vpp vnguentish Gold vpon ye bottome, ffis
vpp vnguentish in ye Crucyble mell-
vpp Gumme vnto pestle, and vpp
on a ffume sheet, and vpp Cover
Seasons yᵉ you they fil a Gold
vpp vnto ffis a boone.

xxiij houres and you shal find yor silver transmuted to good gould.

Too grene a tincture to sylver.

Take the filinges of silver one part, and mingle hit with three partes of mercurye, vapour away in the fire the better part of the mercurye, namely as much as the silver can not soulk, then take of sal ammoniack and sulphur vive as much as yor silver wayeth mingle altheese beeing stupt to geather let them bee sublimed with a quick fire. Take that with remayneth the bottom of yor vessel and put hit in this water following.

℞. Roman vitriol one part
Thra best coperosse ij partes
sal niter iij partes
Verdegresse a third part } to the vitriol.
cinnabrium a sixt part }

Draw a streny water out of theese ultramentes, then put too

one part of yor silver two partes of this water, and let hit boyle in a lent fire xij houres, vapour away the water, and that with remayneth the bottom put in a crusible with soon borasse, stopt yor crusible and melt yor silver downe and hit shal receive a permanent tincture of gould.

℞. vitriol rubified a dramme.
Verdegresse half an ounce.
sal armoniack a drum
Aluminis plumae dimi ounce
Bay salt one ounce.
stump al too geather and mingle hit thick with vrinne, melt sal and lune aequal portion and beat hit into thin plates; put the sayd plates in this mixture and plate hit in a broade crusible and cement hit for iiij houres and hit wyl bee tinctured inward and outward.

Too prepare comm̄ salt or bay salt.

Rx bay salt ij or three poundes or ~~[illegible]~~ as
muche as you list, and put hit in cleere
rayne water, or for lack of rayne
water, put hit in cundit water, and let
hit stand there until hit be wholly
dissolved. Then ostner you stur hit with a
stick, the sooner hit wyl dissolve.
Then distil hit by filter, and take the
water thus distilled and put hit over the
fier, and let hit ~~[illegible]~~ vipos away very
gentelly. and you shal find yos salt in
the bottom of yos pipkynne. Then you
must dissolve that agayne in rayne or
condit water and distil hit as before,
and so you must doe thrisse, and
then have you yos salt very well
prepared. And by this meanes you
may prepare xx or xxx^ti poundes of salt
at one tyme. And when you doe
not use hit you may lay hit vppe
in a closse woodden vessel and stelle hit
in a dry or hot place at yos chyneis
ende or elles where to preserve hit
from dissolving. And so must you
preserve al yos other ~~[illegible]~~ saltes
that you shal be occasioned to use.

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Too prepare yos sal armoniack 122

Take a pound ~~of~~ or more of sal armoniack
and cut hit cleene as you ss know, then
stamp hit and serce hit very fine.
when you have so doone, take a pound
of yos bay salt prepared, as is a fore
sayde and ioine hit to a pound of yos
serced sal armoniack, and mingle them
both to geather very finely on a marble
with you shal doe the better if you
stamp yos bay salt after hit is prepared
and serce hit as you did yos sal armo-
niack, ~~[illegible]~~ with you must doe before
yos coniunction beetweene both these saltes.
when you have recht and pounded both
these saltes sufficiently to geather
put them in a sublimatory of glasse
or of earthe glased. and let them
sublime to geather untill yos sal armo-
niack arise to the toppe of yos glasse.
and when by gesse you shal perceave
yos sal armoniack to bee wholly suble-
med you may slack yos fire and
let yos vessel cool by degrees or
an whole night. Thee next morning
take out that wch is sublimed and
weigh hit, and if you have not the
fulle weight of yos sal armoniack you
may returne the remnant to be sublimed
agayne, or elles you may loose hit but
if you sublime hit agayne you must
stamp yos comon salt that resteth in

If you purpose to sublyme yᵒˢ mermayd
yᵒˢ self, doo according to yᵉ prompt
following. Take a pound or more of yᵒˢ
mermayd perpared or purged as is vsed
Lloyd Iowne: and to every pound of
mermayd, put ~~to~~ halfe a pound of ~~salt~~
bay salt perpared, ~~or~~ and halfe a pound
of vitriol, I meane not Romayn vitriol,
because wolfes vitriol wyl serue yᵉ turne
sufficiently. Beat or stamp yᵒˢ salt, and
likewise yᵒˢ vitriol very smalle, then
reduce yᵉ bay salt into powder on a marble
stone, then put yᵒˢ mermayd to them
and shake them in the powder, while yᵒˢ
mermayd doe weight drowned, put yᵒˢ
materialls in yᵒˢ sublimatory, & close
yᵉ ~~to~~ sublyme yᵒˢ mermayd from yᵉ
salt and vitriol, as you doe yᵒˢ sal
armoniack. and in yᵉ first put you yᵉ
purchase yᵒˢ mermayd sublymed. But
if you might get a pint of yᵉ first labours
you may formably ~~to~~ mermayd sublymed in
greater ~~to~~ expedytyon yᵉ cheape. and yᵉ
ordinary price is aboue 5 shillings yᵉ pound.
But sometyme yᵉ may fall out amisse sub-
limed for mermayd sublymed, why as yᵉ
doth fall out the first sundrie wayes, name-
ly that vncleanly sublymed is deuer fyn
mermaid sublymed, yᵉ are hardly brought
at any yᵉ dearer sometyme at any of yᵉ
second yᵉ misplacing of yᵉ first sublymate
might hinder you of all yᵒˢ worke.

Yᵉ bottom and pond fil on a marble or
your dead lyke. But as many of yᵉ
first Armoniack as is sublymed keepe
apart, vnlesse you meane to vse yᵉ
perfectly, for yᵉ keepe yᵉ first apart in
a wooden vessel and in an vpper
place, as before is mentioned.

Thus preparing of yᵒˢ
Mermayd.

Take as many pound of mermayd as you
list, and put yᵉ in a wooden dish
or bole, and put yᵉ to a clene lampe
water, or rundle water, and soon after
yᵉ hath vnpurged, or if you put vinegar
and bay salt yᵉ is apt and to shew
yᵉ to receiue vnpurged or vnwalden
perfect as you know, and dry yᵉ vpp
with in or fine hymes, after vpp
water, or vinegar alone vnpurged
yᵉ ~~yᵉ~~ make to clense and purge
from filth. Then skumme yᵉ
vnprofitable water, I meane as you
know, then must yᵉ put over wise
a lyttle vpp clene water and
bay salt dry in yᵒˢ hand, and then
keepe in yᵉ vpp in a clene
glasen vessell.

how to know or discerne yor mermen subl
and from ye mark sublemd how ma
~~how~~ ye ye special tokens. The
first is, yat yor mermen will have
glistering skales in yr tayle like vnto
of fish, and so will not be sublemd
vnwith yme, but only lookes smoth
and very wet. The second token to
know is this. Take a little of yor sublemat
and wet a knife or a dagger wth yor
spittle, and rubbe yat place wth
yor sublemat hard, yn yt will make ye
knife blak or warish, yea is yt ye
yt yt doe not yea is yt mingle
yis hand token is this. Take yor
sublemat and mingle yt wth a little
starche, and bathe yor body in an
ouer yor pottes during ye space of an houre
and yn yt be right sublemat yt
will have ye aforesaid quick mermeyde
this hand token some wonder kind
of it take yt to be very true.
The seventh way to try yt is this.
Take eyder wyn and put yt in a vessell
under yr fire, and let yt reioyce yea
while yor mercurie be red coale, yea take
heed yat non come at yor sublemat and preserve
yt vpon yor silver, and yf yt be right
yt will remayne there or ells yat ye aforesaid
heate yor silver be not of ye owne kynde

to louse and yt shal flow yea a plain like
wise as yea yea have mer thod.
My manor of working of yor silver
will shew you ye further purpose
as hereafter, yat be declared.
When ye any of these four period
tokens you find yat sublimat is ye
right you must vse yt in ye order
following. Take mermen sublemd one
pound or more, and grind yt yea a
marble wt vinegar that yt shal ye
yt dust enter not into yor nose or eyes
for yt is dangerous. Then take yis
mermen sublemd and make yea yt ye mercurie sublemd
~~yor mermen~~
~~sublemd and make~~ ~~take~~ ~~yea~~ ~~yt~~ ~~is~~ ~~sublemd~~ ~~powder~~, and mingle yea
~~quicksilver~~
mercurie with vinegar ~~or~~ on a marble, put
into yea in yor sublimatory of glasse
equal in yt and make a coal fire, as you know, and
~~separation~~ yt mercurie yt on like and like vnto
yea yat yor mermen is wash
sublemd in ye toppe of yor glasse
that yt rise all at once, and mingle
yt again with yor yt mercuriall
and yn you may sublime yea as hereafter
allowing ~~one~~ two ounces to every sublimation.
And ye seventh time ~~yor mermen~~ ye at
ye eight time at yt, ye most not
mermen will remayne in ye bottom
and yor yt mercuriall will sublime
vpe, wch you shall know by ye yellowish
colour yat shall appear in ye toppe
of yor subliming glasse. And yor mer-

wylle melt and flow in yᵉ bottom of yᵉ
vessell or on some plate, as you
shall see by experience: and
wyssolle yᵉ wylle be somwhat enclining
to blacknesse, of reason hard for to
make perfection.

The preparing of yᵉ
Tynne.

Take a pound or more of tynne and melt
yᵉ in a pott in yᵉ stone pitt and burn
as you know wyse or practise, and after
melt yᵉ in and put peces in by shall
unprepared and shut yᵉ close untille yᵉ be
hot, then caste yᵉ in water & rubb yᵉ
scale dissolue from yᵉ, then melt
yᵉ again ones or twise more and powre
peices more salt in yᵉ, yᵉ other yᵉ water
and use be ever peices cast in yᵉ scale
from yᵉ. Then take iij peces of
tynne when you tynne doone wayle
as these wayes here is an other manor
to purge yᵉ more better, yᵗ is this.
Melt yᵉ tynne, and being molten take yᵉ
scum of yᵉ fire, and let yᵉ stand nolong
in yᵉ wessell. Then presently tynne some
wide morter & put us many as yᵉ tynne
in quantity is & wessell and put yᵉ on yᵉ

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roles, and yᵉ let yᵉ stand nott yᵉ
so cold as yᵉ take your pewter yᵉ tynne
from take yᵉ vppe and powre yᵉ among
yᵉ tynne, yᵗ tynne must not be
hotter nor yᵉ, is too soft, cold
beating too hart quickes. yᵉ vnder
yᵉ morter use yᵉ to in fine wyse as
yᵉ fle, and yᵉ tynne powreth not
yᵉ morter wood flee in yᵉ fire
or scalles wold yᵉ spoyle, therefore
in maner heat and yᵉ not to cold
one of yᵉ other. Therefore beware
yᵉ powre not yᵉ morter in yᵉ tynne,
or in any other yᵉ melteth in any
wyse. and also keepe yᵉ yᵉ from
yᵉ fume of morter in all workes.
for yᵉ vndoeth yᵉ pewter and dryes
other diuerses. when you tynne mingle
both togeather and no weather hott
then not in yᵉ possible. and if you
possible be yᵉ tynne from yᵉ morter, you
may take yᵉ one by yᵉ other in yᵉ
manner as you see in yᵉ wessell
wherein you tynne. But if yᵉ worke require speede
and yᵉ you wylle not stand about yᵉ
tyming of yᵉ morter, as soone as you
see powder goe in among yᵉ tynne
remoue from for nothing but put yᵉ
wessell in yᵉ hott and yᵉ morter
from away, then take yᵉ yᵉ tynne
and put more morter to yᵉ as you
shall perceive yᵉ tynne be powre tynne

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and at the last tyme bee sure yor
mercurye bee sumed away from yor tynne
and this is the exactest kind of purging
tynne that hitherto I know. when yor
tynne is thus prepared take iij partes
thereof an melt hit, beeing molten take
uppe and let hit coole, then take iiij
partes of yor purged mercurye and warme
hit over the fire untill you perceaue
hit fume, then take hit uppe and
pour hit to the tynne beefore hit bee
thorough cold, and stirre both the substances
with a rodde, and so let then cold.
then take this substance out of thee
crusible, with you shalle find white
and ready too falle too dust or poder,
put hit in a woodden boule, and wash
hit and stamp hit as you know
untill the water too from hit cleere
and so haue you yor fermentation
prepared for the blanch. thenne
too proceede further you shalle uste
this processe. Take as much of yor
mercury beefore subleamed as you put
of yor crude mercury too yor tynne
that is too say four partes, beat hit
smalle in a morter, then ioyne hit

too yor ferment aboone sayd reching
theym to geather on a marble untyl
they bee fully encorporated. Then put
theym too dissolue as you know and
in short space you shal purchase
an oyle with keepe in a glasse.
when you purpose to proceede further
put as much of this oyle as you list
in a ~~phil~~ glasse and let yor ~~the glasse~~
very closte, put hit in a philosopher
his towre called Anathanor, with shal
bee made for you, and let hit haue
the lest ~~of~~ degree of fire untill xxv
dayes bee past in with space you
shalle see putrifaction, and a certyne
chang of colours, and at the leingh
a perfect whit colo^r. If you ~~[illegible]~~
encreaste yor heat by ~~[illegible]~~ degrees
for five or six dayes after hit
wylle nor bee a misse. If you
haue store of this oyle readye ~~[illegible]~~
~~[illegible]~~ you may pro-
ceede too multiplication or proiection as
you list. proiection runneth one upon
six of Venus purged or unpurged.
But you must multiply yor medicyn
in this order following. ~~[illegible]~~ Take
one part of yor medicinne, and three
partes of crude mercury cleene purged

in such wise as is before expressed ...
Stur yo medicin in thee glasse by breaking
hit too small powder and pour thertoo yo
mercury and stur theym too geather
wythin the glasse, & put hit in a lent
fire, and in iij or fours hours hit wyll
turne too medicynne. and so you may
multiply that further, as occasion shall
serve.

When you ferment wyth silver, hit may
bee doon two wayes, thee one way is too
take silinges of silver one part, and
iij parties of crude purged mercury, mingle
theym too geather, wasth theym as you deed
yo tynne in a bolle until the water room
cleane from the substance, and put too that
iij parties of yo sublemed and sixed mercury
as you know, and put theym too dissolve.
Thee second way is this. Take silinges
of silver or small plates, put theym in
a crusible when they are read hote,
proiect upon that substance a pritty quantitie
of mercury sublemed as you bye hit at
the apothecaries, and ~~[illegible]~~ when hit
hath doone smoking pour out of yo crusible
alle thee substance that wyll rune from
~~[illegible]~~ thence, and put the remnant devine
aguyne in the fire, and proiect aguyne

more mercury sublemed, and after
smoking pour out the remnant, and
so continue untylle you see nothing
left in the potte. Stump that silver
very small and put too one part
thereof iij of mercury crude, and
iij of yo sublemed sixt mercury
and put theym too dissolve.

Lykewise ~~too~~ in calcining yo got
you may use equal proportion
or a little more and if you list of
mercury for fear that soon of hit
should fume away. A ye order how
too calcyne hym you know. put too
this calc of gooud ij parties of crude
mercury if the other mercury ove fledde
elles not, and ij parties of yo mercury
sublemed and sixt, and put hit too
dissolve. There is an other way
too prepare or weaken yo got wch
is doone in this wise. Take silinges
of got the smalest you can gette, and
put thertoo by gesth as much ~~sal ar-~~
~~moniack~~ or soomwhat more of
sal armoniack sublemed put theym
too geather in a crusible ~~and lette the~~
over the fire, and lette the sal armoniack
fume quite away. Then ioine more
salt too hit as beefore, and thus you
must use eight tymes at the last.

Then you must take ordinary sublimed mercury and ioyne hit to ye good in such sort as you did yor sal armoniack, and sublime hit eight times lykewise from ~~yt~~ thre gouds, and by this meanes you shal weaken and prepare yor good to dissolution: whereunto putting two parts of crude mercury, and two ~~m~~ parts of mercurye sublimed and sixt you may use hit as is afore expresst.

Finis.

You may multiply yor medicin of sol and lune of proiecting one part of yor medicin upon iij of thre body molten, or alles you may multiply hit with mercury alone, or thurdly with mercury and ye body amulgamed to weather equally, but then you must melt yor body in this multiplication.

Take thre leaves of white lyllye put them in a glass and wrape yor glass hot in a blanckyt for x or xij days and you shall find ☿ in the bottom of yor glass. Lykewyse the leaves of the yellow or rede lyllye will yeld a rede ☿. —

For the cornes growing on mens fett or toes

Take an oyster openwyd and drye the fysche therof in his own shell and put it as hot to the place as the pacient can suffer lett it rest there xxiiij owers dow this twyst or thryst

For the collyk and the strang gollyon

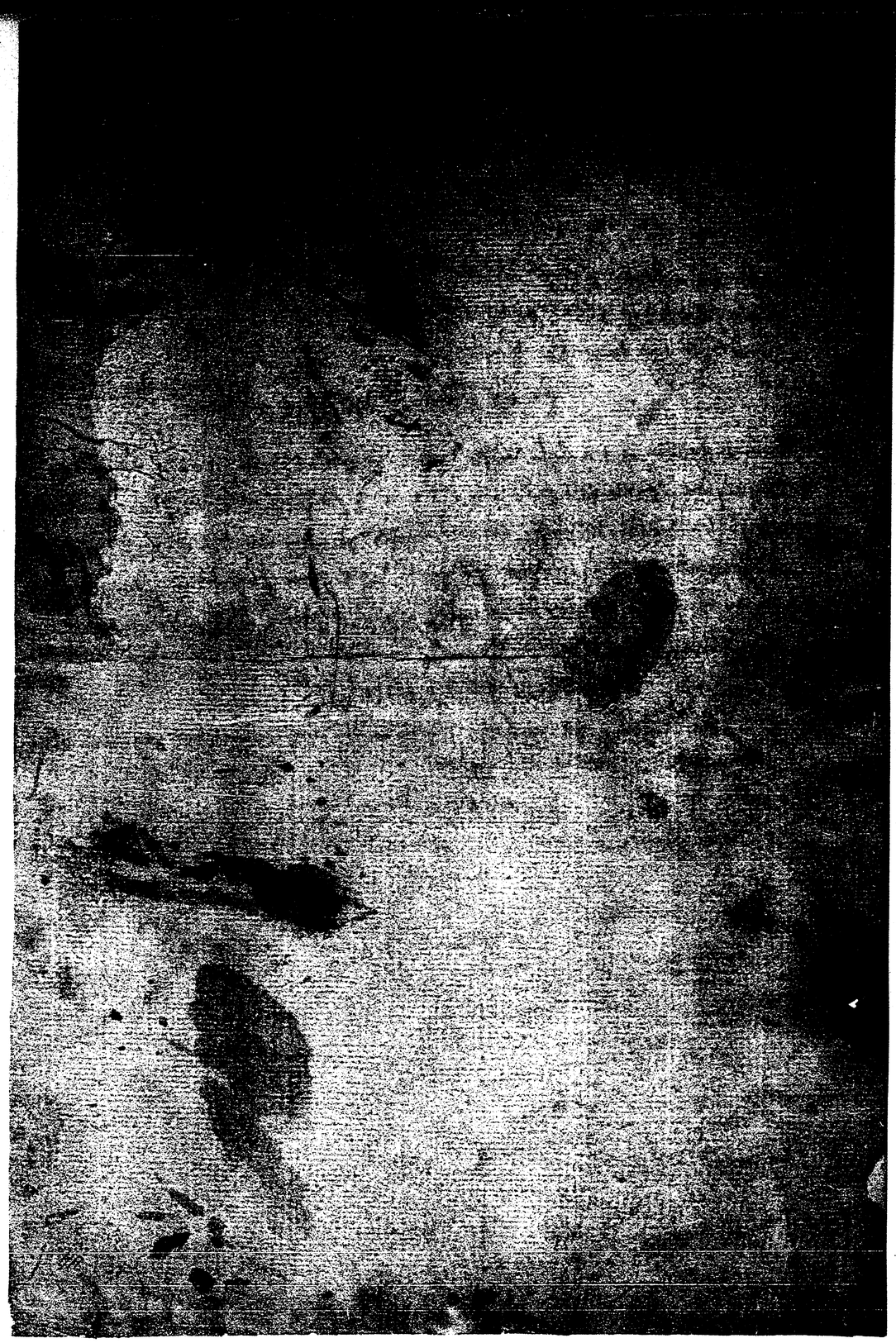
Take a gallon of the best white wyne and put ther in 3 or 4 lemans squysed and cut pill & and all and 2 or 3 heads of garlyk stampt, lett it seeth untill the half be consumyd, strayn it and drynk of this lycoor, putting therunto yf you will son suger and presently it will heale the pacient, lett hym kep his bellye warme wt a wolfes skyn.

For a tetter

Take blak soye & long peper beat it smale then mynyell bothe it gether & put it to the sore

For a ryng worm

Take gynger beatten & mynyell it wt fasting spyttle.



To preserve Goosebergs

Take the farest Cleare Round Goosebereg you can gitt and to doo but halfe a pound att a time is best when your Goosebereys are stoned take the waight in dobell refined sugar betten fine then strow sum in the bottom of the skillett and lay in sum of the Goosbereys then more sugar so do ~~t~~ thay be all in then putt into them 3: or 4 spoomefull of faire watter sett them one the fire and shake them often tell the sugar be mellted then make them boile so fast as you cannot see one of them and as the scum rises take it of when the starop boiles in Cleare Great blisters and the Goosebery Look Cleare thay are enofe so put them in glases presently — when you stone them lay them in watter and when you doe them wett the sugar in that watter sum thinke it better to make a serup for the Goosbereys then the dry sugar thay will doe well both ways therefore take what way you like best — —

How to make past of Apoukoks and pippens

Take Apoukoks and pipping a like quontety pare them and cutt them in quarters and putt them into a Littell faire watter Lett them boyle in a skillett a good keping them sturing and when thay are redy put them into a dish and sett them over a chafindish with coals and with the back of the spoone make them as fine as you can when your spoone will stand in it tis redy then take the [illegible] weight of sugar and to a pound of sugar take 4 spoonfulls of watter and boyle it to a candy then put in your pulp to your candy and Dish it and sett it in a stove to dry —

To make Jelly with Curents —

Take your Curents and boyle them as for Cleare takes take the waight of your Juce in sugar breack it in bitts and put it into the Juce when it is mented boyle it and dom it Cleane then put in as maney currente as you thinke fitt stoned and pulled of the stakes boyle them a pace and when you see thay will Jelly Glass it up —

To make ~~[illegible]~~ Quince Jakes

Take a pound of the fairest yellow quinces pare fore and quorter them boyle them tell thay are tender then take them out and bruse them in a stone morter put them into a broud dish and sett it one a Chafindish of Coals put to them thare waight of fine sugar and keepe them stirring till the sugar be mellted then lay them one plates in what form you pleare strow a Littell sugar one them sett them in the stoue the next day turne them and strow more sugar one them and in tow days thay will be dry enough box them and keep them neere the fire — —

To make white mallmelett

Take the worst of your quinces grate them and strame them to a pinte of this Liquor Take a pound of quince pare them quorter and fore them then Lett these boyle with a gentle fire tell the quince Looke Cleare and is tender then put in one pound of sugar finely beat and sarched break the quince as it boyles into Littell peeces and when it parts Cleane from the sides of the pann tiss enough take it from the fire squeese in a Little Jure of Lemon Putt it in glasses stoue it a Littell

To: Preserue quinces white

Take halfe a pint of water to a pound of sugar Cutt your quinces in halfes fore them and beshouer take all the hardness out you ~~[illegible]~~ not do a boue a pound att a time take 4 of the best Jelly Coals to a pound take the best Lofe sugar for it must not be scumed so putt in the watter and quinces and sugar together and when it boyls scom it Cleane and Lett it boyle very fast be ease ~~[illegible]~~ may not Loase Its Coller beshouer to turn them ofen and boyle them tell it Comes to a Jelly then put your quinces into a glass and strain your syrrop through a Colinder and put it to your quinces whilest it is hott and kepe it downe in the Glase and keepe sum of the syrrop to putt upon the top when it is Cold you must take the best quinces that will be sooner boyled you may doe them hole or in halfes which you pleas

To Preserue quinces white to Last: 130 ~~129~~

Stald your quinces then pare and fore them take thare waight in Lofe sugar and allmost a pint of watter to a pound so boyle your serrop a good while before you put in your quinces then boyle them tell thay Luck Clear

To make french bread

Take halfe a peck of flower a quart of milke and a quart of watter and a pint of yest and halfe a handfull of salt then stur them alltogether with your hand the whilest warme your Liquor then mex it with the better halfe of your flower and Lett it stand tell you begin to see it rise then work it very well then mould it and putt it into your dish and Cover it warme and Lett it stand whilst you see it rise and begine to be rough one the topp then putt it into your ouen and Lett it stand an houre but see it doth not scortch on the top — —

To make ffritters

Take a pint of Creame milke or water and warm it then take 8 eggs but 4 whites beat them well in a deep pan and so mex them with your Liquor then take a race of Ginger a Littell Cloues mace nuttmeg and Sinamon beat all well together with a Littell salt put in 2 or 3 spoonfull of ale yest then make it thick with flower according to your pleasure all which being done sett it in the Ore of the fire that it may rise and swell when it doth you must beat it well then put into it six spoonfull of sack then take 2 pound of beefe suett or hogs Lard put it into the pan or skillett and sett it ouer a quick fire and when it is melted and begins to bottle you shall take the fritter batter with your fingers dip in thing slices of pipping into your batter and put them into your boyling suett and boyle your fritters crisp and brown then take them up with a skimer and Lay them in a Cullender that the suett may run ffrom them — —

To make Skins of Quinces -

First Stald them very tender then Skin them into a dish - and pour a Brandy Syrup to them Stalding hott and Let them Stand all night then Lay them on plates and Searce Sugar on them and turne them Every day and Strow more Sugar on them till they be dry if you Will have them Look Clean - Keep them in the Syrup but not to Boile -

To make White Marmolett With that Syrup -

Take quinces: of a good bright yalow Color Stald them tender but put them in When the Water Boyls then pare them and Scrape the pulpe Clean from the Core and in your Preserving pan Keep that Syrup and add a Littell more fresh Sugar and When it Boyles put in the pulpe so Let it Boyle Not to much - -

To make past of Quinces -

The same Way order your quinces as for your Marmolett and When it is Boyle as that was take your fine Molds and Fashion it one a pye plate but Strow under them a Little fine dust of Lofe Sugar then set your plate one a Shapeing dish of Coals fold you have don the rest then set all in a Warme oven to dry Leisurly and When they are dry hard turne them So dry them Six or Seven days and they have Eye Enough to Eate -

the Clarke Sakes

A pound of Red Lead Sixe ounces of Electompaine powder halfe a pint of Beane flower halfe a pound of Cobs a pound of Clarke Rosen halfe a pound of mutton Suett Tryed a Quart of Sallett oyle flower ounces of powder of Sage finely Drest putt all these into a brasse Kettell and Set them over a Slow fire Keepe them Boyling and Stirring Until the Salve be Clarke then Dropp a Sticke upon a pece of paper and Lett it Coole and then See if it will Spread - - - - - - - - - -

the Sweet Sticke

A Pint of Sallat oyle halfe a pound of Red Lead A Quarter of a pound of White Lead A Quarter of a pound of Cobs wax A Quarter of a pound of Rosen two pence worth of Beniamine a quarter of a pound of Castle Sope A quarter of a pound of Burgany pitch and two Nutmegges when the rest is Boyled

Aqua Stephans water

To One Gallon of wine you must take one handfull of Bane Spire Nettle red Sage Rosemary Angellica Garden marygarum wild time wild marygarum pellitory of the wall Lavender Camomill penny Royall Pimpernell Egrimony Red Roses of each of these one handfull and dram of mace Cloves Ginger Nutmegs Cinnamon Gallon Graines one dram of Caraway Seeds Annise Sallander Seeds Fennell Seeds and Liquorish of each a dram Bruise your Spices Shread your herbs and put it into the wine and Lett it Stand twelve howers then Still it in a Limbicke

The malomkoly water

take willflowers Lowslops Singoll pinks marygolds flowers
Rosmary flowers damask Roses vilats Burrages and Buglas
flowers Comfrey Cano Mary Salindine Sage flowers Stouds
gilliflowers Scabus and all sorts of flowers from the Coming
of the years to the end Stoppe them in one gallon of Spirit
of wine as the flowers Come Soe put them into the Spirit
So Stop it close while you have all Sorts of flowers in
and when they are all Stopt Still them with Sack

A Comfortable water

Take a pork of Marygold flowers and halfe a ounce of
Saffron In fuse it a gallon of Sack and Let it Stoppe
eight Dayes and then Still it

A drink against a Consumption

Take Rose Cano Lavindar red Sage Coy Botony Salindine
maiden of each a handfull of Cloves mace and Nutmeg
of each a dram Long pepor a quarter of a ounce Bay
Berries and turmerick halfe an ounce aniseeds and fen-
nell Seeds of each an ounce two ounces of Liquoris boa
the Spices and Coyle it an houre upon a Soft fire and whe
it is Coyled and Cold put it into Bottels and put to it a
quarter of a pint of angelico water and a quarter of a
pint of Spare-mint water halfe a pound of treakel and
Sweeten it with Lofe Sugar

This drinke hath Cured them that have Coun-
dropsie in Consumptions

This drinke is to be dronke 4 times a day
in the morning and at ten of the clock and at fower in 132
the after noone and at night when you go to bed if
you please you may drinke a little Claret wine Sugar
with it

A Receat against the falling Sickness

take a handfull of wormood one handfull of Rew one of
Hothorne one of Sinkfill one of pennyroyall one of
pellitory of the wall one of Rosmary one of Camomill
one of Crosstime one of Red Sage one of Strabery
Lefes one of Violett Lewes and Seeds and Liquorish of each
A quarter of a pound put all these into one gallon of
fondish water and let it be well boyled together then
Strain it then take one ounce of Jenepor Berries one
of pine Cones and 6 Drams of Costmarie beat the
Cones Small and Earth them then take 5 or 6 Cloves
of Lofe gold and mixt with this poudor also the
poudor of a Stallia mans the womans and if a woman
the mans Skull So give the patient morning Fasting and
Caing last as much as will lye one a Sixt pence or
half a Spoonefull in a draught of the drinke
this drinke is good all So for this disease
take one quart of white wine boyl in it one handfull
of Red Sage one of Rew one of Rosmary boyl it tell
one quarter be boyled away then Strain it take as much
Castoreum as big as a nutmeg and boyl that a little in it
drinke it with this poudor morning and Euening if the
party be taking in the head it will be the Sooner dri-
ed if the party be wary of this drink take this
poudor with a rost of apple

for a burne or Skald

take a pint of good Sallett oyle and thuee quarters of a pound of white Lead So boyle it together and kepe Sturing it then Spread this ointment one a Cloth and dies it twice a day

To preserue pound Sitrons

Take of the fariest Sitrons and lay them in water and Salt 3 dayes eury day Shift them into fresh water and Salt Salt make your water pretty Salt then boyle them hole in faire water and Shift them So often in the boyling tell the brackishns be Clene drawne out of them your water that you Shift them in most be Redey to Seeth before you put them into it when you fust Set them one the ffier your water must be Cold and So let your water and Sitron heate together you must let them boyle tell thay be tender when thay be very tender take them up and with youre knife take of all the Spots and the rough plases then Cut your Sitrons into long pieces of whot bignes you like then take out the meate Cleane from your Sitrons then haue warme Cloth by your fier and as fast as you Cut out the lay them in your warme Cloth and Couer them then waght them and to dueey pound of Sitron take a pound of pouder Sugar and allmost a pint of water then Set it one the fier and Clarifie it with eggs when it is Cleare Strayne it and when it is allmost Cold put in your Sitrons and So let them boyle 2 or 3 warmes and then take it from the fier and put it into a pan and So let it lig 3 dayes in the Sirop then boyle it till you think it to be redy which you Shall know by the thicknes and Clearnes and ~~tender~~ Tendernes of your Sitrons you most let it boyle lesurly and when thay be redy take them up and when your Sitrons is Cold put it up and put your Sirop to them and So kepe them — — —

— — — —

To dry white barberyes

Take your barberyes when thay begin to turne ~~yel~~ yealowish then Stone them and Put of the Stons a quarter of a pound of Sugar to halfe a pound of barberyes put as much water to your Sugar and barberyes as when thay boyle may Pouer them let them boyle prety ffast do not Pouer them Skum them and when thay looke a litell Pleare take them out of that Sirop and let your Sirop rune Pleare from them and have a Sackond Sirop made redey boyled till it Pande but not to high and put your barberey into it whilst it is warme and Set them ouer the ffire till thay be through warme but not to boyle then take them of the ffire and let them Stand 2 dayes Storing them once a day then warme the and lay them upone a Glas and Set them into the Stoue to dry when thay be allmost halfe dry moue them with a bodkin from the Glas and Set them into the Stoue agane

To make Pleare meate of Aprecocks

Take your aprecocks when thay are of a white greenish Pouler pare them and Put them in Slises then weight them and put halfe the waght of Sugar and as much water as will Couer them so Set them one the fier and let them boyle a pace and take as ~~much~~ much Sugar as before and boyle it ~~as~~ and when it hath boyled preety high then put them to your Pandy and so let them Stand ouer a Soft fier about a quarter of an hower to Pleare you most have a Pare in Stiring that you breake not your peces to Small when it is Pleare fill it into your Glases and Set ~~it~~ into your Stoue and it will keepe all the yeare with a fine Candy upon it

To preserue aprecocks

take your aprecocks with thare waite in Sugar bete your Sugar very ffine then pare your aprecocks very thine and Slit them in the Seame and take and take out the Stone if you plese lay a row of Sugar in the bottome of the pann and then a row of aprecocks then Pouer them with Sugar and let no plase be left bare and So let them Stand all night and the next day boyle them till thay be Pleare then take them out of your Serop a littell then put your Sirope to them you may let them Stand 2 dayes before you boyle them

To dry aprecocks

Take two pound of aprecocks to a pound of the best Sugar pare your aprecocks and Slitt them in the Seame and Slipe your Stone one the Side if you plese take a pint of water and melt your Sugar upon the ffier then put in your aprecocks and let them boyle tell thay be tender then take them out of the Sirop and put them in a pany and boyle your Sirop agane then put it ~~into~~ your aprecocks and let them Stand all night and ther next day drene your Serop ffrom your aprecocks and heate it hott agane and so do every day till thay be Pleare then take them out and ~~[illegible]~~ lay them upon plats and ~~[illegible]~~ Sitt them to dry in the Sun Still turning till thay be dry

To dry ffiggs

Take your ripe figgs pare and Put of ~~them~~ buds and thrust your knife through them that your Sirop may Soake out then take your waght in pouder Sugar and make a thin Sirop ~~as~~ Set it one the ffier and when it boyle Skum it then put in your ffiggs and let them boyle tell thay be very tender then put them into a bason and put your Sirop into them then Sett them into the Stoue 3 or 4 dayes then boyle them tell your Sirop drops thick then Set them in the Stoue agane till thay begin to Candy lay them out in plats Strow Serched Sugar one them as thay dry in the Stoue

To Candy Phipps of pomstron Lemon or Oringe
the Lady Diggby way

first boyle your Phipps in fare water till thay be tender then ha
Redy boyling Sugar ~~and~~ and water which must be boyled to a
Sirop Resonable thicke then put in your Phipps and let them boyle
Sam times Stiring them till your Sirop Grows thicke and be
Consumed then take them of the fire and when thay are a littele
Coole part them with your fingers and put them in a broade dis
and set them upon Embers Still Stiring them and parting them till
thay be dry — — — — — — —

To make puff paste

Take Sume fine flower as maney whits of eggs as you think
Suffisient for your flower Strane your white with a littell Roswater
then make your past with your eggs and roswater and Fold butter
if need be you may take a littell Cold water when you have
molded up your past Put it out in Slices half a dousen times
duery tyme Spreding the past with littell peces of Fold butter
your butter must lye by you in water So bake it — —

— — — — —

To preserve Phergs

Take foure pound of Phergs to a pound of ~~Sugar~~ of the best dubelle
refined Sugar the best Phergs you Can get it but not presaring Phere
and Stone them over your Sugar and put them in to your preserving
pan lay Sugar in the bottome and then put in your Phergs and Str
the Rest of the Sugar one the top of them and when it boyles let
them boyle fast till you See the bottome of the pan then put in
a good glase of Furrance Jelly then let it boyle a littell then
take them of and glase them — — —

BRITISH MUSEUM

for a Child that is trobeled with a Rupture
of wind

take Sallaman Soule and Fomfery Roots of each whot
quontety you thinke feet and take ~~[illegible]~~ of Gromboll
Seed Sweet finell Seed Furway Seed Anes Seed Fallander
Seed brose them all allitell and boyle them in water whot quontety you thinke fit
and gine it the Child aganst the new of the moon for the Phany
in march Phefes and Sweten it with a litell Sugar and give the Child to
drenk 3 or fore times a day — — — — —

the plasture for a Child that is trobeld with
a Rupture of wind

take marih mallers Roots and Skrape them to the iner peth
and take Sallaman Soule brosed and boyle them in Read wine tell
thay be tender and then apply the Roots hot and wet in it Closes and
apply them hot to the plase

— — — — — — —

a plasture for a rupture of wind

Ofre Proreshes Spread apon leder Round the
~~[illegible]~~
Oxitromshi Oxitromshom

take a quort of white wine and a quort of water if the wine be strong if not les and then take nine eggs and fouer or five of the whits and bett the eggs very well and take out the treads and take a lotell sugar as you bett them and ~~then~~ put ing and then mert your wine and eggs all together Rold then put in a larys mase and set it one the fier and set it boyl and when you thinke it is enoueth take it of and put the rest of the sugar in the pot and so brow ~~it~~ togeth

for to make plage water

take wormord rid sage peneyriall madding iyesop bettony seabeus
Angelico Rosmary bamements pimpernell fellidine ruw
Cyrimony Jarymander turdell moywort Cardes ffemetoreg
pelletory of the wall mother time ~~Red~~ Dearey roots Pettafiter ~~[illegible]~~ Roots
Lowtean Roots of each 4 ounces to 5 gallons of wine
and one pound of dragons and as much of Calbins but the
rest of the Carbs half a pound sheriff the Carbs and stepe them
in the wine two days then still it in a Limbuck

the Red poder for this water

take a quart of white wine and put into it one handfull of
pempernell of Cardus tormentell roots of dragons of both one
handfull shred this small and infuse 3 days then take a pound of trowbold
and pound it and sarch it and put it into a
bason and wett it with the wine then set it in the sone
and when it is dry put in more wine so do tell all your
wine is in and when it is drie and ofe to mold in your hans
then make Cake. but remember to strant your Carbs from
it so driy your Cake in the son and kepe them for your youse
o take as much as will liy one a grat at a time

an Aproved medicine for the stone

take a gallon of Red Cow milk and put to it one handfull of
pellettore of the wall an handfull of wild time a handfull of
saxifrage a handfull phillipedilo as much pasley as much
mallees blosoms as much stone wort 3 Redish Roots slist
so step all this one night then the next morning still this
in a rose still and a soft fiedr this water must be still
ed in may or June use this water in this mand
take six spumefull of this water in a glas of white wine
or kinies wine with a little sugar and notmeg and drink it worm

worm and fasting and 3 ouers fast after it storing a littell after for three morings and three night Crey fortinght but let it be at the full of the moone when you do take it and the decreseing all so

For the Ricketts

take one ounce of magden haire one handfull of Hartstounge
one handfull of Liverwort one handfull of Egremony
one handfull of Speedwell one handfull of woodsorell
one handfull of Renekell One handfull of [illegible] Sem Ru
one handfull of Pots fath
A quantity of Red ments A Quantity of Dandilyon
A quantity of Plott ferne Roots slist and boyled in the Sgrop
A quantity of Pow slopes of Jrusalem a quantity of Stuirug grase

Take so much water as will Lower the hourbs & when it is boyled halfe away then put a pint of Flarett wine and a pound of Loafe sugar & boyl it up to a Sgropp

For the Oyntant

Take Pamomell Red sage and the Topps of Plott ferne boyl it in Butter unswashed

to make a pumatom

Take halfe a pound of the fatt of a Line of veale and beat it and put it into an Earthen pot and put the pot in a kittell of boyling water & melt it then strane it and let it stand a day then melt itt in the same manner agane and put 2 or 3 slistes of pippine in it and allitel Rose water then put to it halfe an ounce of Oyle of Tortur and as much of oyle of Lillies six peneth of Palmassittie beatt all these well together for an houre and then make it up in kittell Round Lakes like Fritts

to make a wash for the fase

Take one quort of may due and put it in a Pleane glass and put into it one ounce of Lapis prondo and one ounce of the Sperit of Tortor and as it grouns strane it into a Pleane Sglass and when it hath stoud nine days you must put the Jugse of a Lemon then use it if it be sefuen yeares old it will be prefer the wors
you must get the Spirits of a Pimmister it must be the first draft the Satkond is to weak the Last is Oyle if you Panot gett may due you may make it with butter milke water

take the tongus and Salt them on ye mouth the fust a
garond wourke they must be close Coopt that the Brayn
may not runne from them of ing Strowing Salt and the
and when they haue ben a month Salted Salt them in
a tubb of pumpe water for one night then haue them
up and Smok them with Sawe dust or Roath

A Receipt how to make white mothogin

take water and put so much honey to it till it is so Strong that
it will bare and egge to ten gallons of this water you most pu
one handfull of Raysbones and a handfull of the roots of
parsly Slice the roots and take out the pith two handfull of
Strabery leaues tow handfull of violet leaues halfe an handfu
of brook lime halfe an handfull of Surrery and of Egrimond Sc math
and one ounce of Barbary Seed an ounce of Almond halfe
an ounce of Liquish an ounce of ginger and an ounce of nutme
halfe an ounce of Cloues and mase Bruse all these Seeds and Spic
in a Morter and put them in a lynd bag and bouse them in this
water bridge up all your herbs and Roots with a thredad bouse it
halfe an houer and Skime it well and let it Stand till it is
Cold and take out the Spise and put it louse into the Barrell
amongst the liquer and so Stop it up close

Staying of Blood or Bleeding at the nose

nose — Lay a hote sponge bind to ye nape of the neke

Shepards purse dryed drunke or applyed as a pultise

nettles beaten & layd to the forhead

Sayt beaten probatum

2 Rootes of yᵉ white of an eggs mingled together & layd to yᵉ forhead

a wett cloth layd to yᵉ neke

Cobwebs wet in vinegar & applyed to yᵉ forhead stay the flowing the Stynk blood at yᵉ nose

put yᵉ Iuice of Plantan into yᵉ nostrilles

beate Coales armoniack & plantine Lyther & put vinegar to it & lay it to yᵉ forehead betwene yᵉ browes

drinke yᵉ Iuice of nightshade & annoint at yᵉ nose

wounde — Make powder of Burnt feathers & lay upon yᵉ wounde

Take vinegar & goosetrude mingled together lay yᵉ wounde

Strowe yᵉ powder of flintes upon yᵉ wounde

Drawe a hayre crosse upon a hote tyle stone & strowe the powder strowe upon a wounde

Give yᵉ sick yᵉ bloodwort strawberry leaues & rootes to chawe in his mouth & as he swalloweth yᵉ blood will stay

nose — Spit vinegar into yᵉ eare of him yᵉ bloodeth upon the same syde he bloodeth on: & it will stay bleeding at yᵉ nose

wounde — Mingle yᵉ blacke of it is on the outside of a bottle with the white of an egge & lay it to yᵉ wounde yᵗ bleedeth

Lay yᵉ moste of a shue brush to yᵉ wounde

Stampe yᵉ roote of white poppy & apply it to yᵉ wounde or lay it to yᵉ nostrilles

Burn wood nettle with strong vinegar & bathe yᵉ wounde

Lay a hote sponge on yᵉ nose

Drop yᵉ Iuice of Rue into yᵉ nose

to dry noise tongues

take the tongues and salt them one month the first in
salt and water they must be those Loope that the Gryn
may not runne from them of ing Stincking Salt and the
and when they have ben a month Salted salt them ine
a tubb of pumpe water for one night then have them
up and smoke them with Sawe dost or heath

a Receipt how to make white mettagin

take water and put to each Lou to it till it is so Strong that
it will beare an Egge to ten gallons of this water most pu
a handfull of Saunders and a handfull of the roots of
purging flax the roots must be cut the pith Lue a handfull of
Liverwort Lue handfull of Wirtot Lue handfull of Kuckoe
a birch tind take an handfull of Surrey and of Elme Sc math
an ounce and a quarter of Lignum Rodg an ounce of Stinking hatfe
an ounce of Liquorish an ounce of Figges and an ounce of prunes
halfe an ounce of Cloves and mace
Let all these stand in the water and put them in a Lead
water bridge upon Charcoles and Seeth them till this
water be Consumed to the Skinne it will Curdle if it stand fill it
with water and put it to the fire and put it to Seeth till the Curd
rise and then take it off and Strayne it through a Cloth

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Stayeinge of blood or Bleedinge at the nose.

nose — Lay a lobs Lungs Sliced to the nape of the neck

Sheepes pinse Lightly Drunke or applied as a pultise.

nettles Beaten & laid to the Forehead

Sage beaten probat

Beate & the nettles of an Egge minded Lightly & laid to the Forehead

a nettle Cloth laid to the neck.

Worms wet in vinegar & applied to the Forehead stanch Staieth them Staieth blood at the nose.

put the Ashes of Hares into the nostrills.

beate Beate Ammoniack & plantine Lightly & put vinegar to it & lay it to the Forehead betweene the Browes.

Drinke the Ashes of mise dried & Smell it at the nose.

wounde. — Make powder of Mouse feathers & lay upon the wounde

Take vinegar & goose dunge minded Lightly to the wounde.

Strawe the powder of Tallow upon the wounde.

Annoint a hurte Lined upon a Like by stand & strawe the powder Strawed upon a wounde.

Give the sick the Blood of a Sparrowhawke Beaten & Drye & Clothe in his hand & as they warme the Blood will Staye.

nose. — Put vinegar into the eare of him that Bleedeth upon the same side he Bleedeth on: & it will stay Bleeding at the nose

wounde — Minded the Bloode of it on the outside of a Cloth with the white of an Egge & lay it to the wounde to Staye Blood.

Lay the moste of a Sheepe fresh to the wounde

Stampe the Roote of white poppye & applye it to the wounde or Like it to the nostrilles

Drye Rose nettle with stronge vinegar & keepe the wounde.

Hote Swynes dounge at the nose.

Drop the Iuice of Rue into the nose.

Burne the haire of a hare & make it into powther & lay it on the place where ye blood cometh out & it stayeth it presently & if it be the fly in the belly put ye powther in his meate

Milfoyle drunke pr, mell unto:

Take [illegible] Armomacke [illegible] turpintine make thereof a plaister & lay it to the wounde:

[illegible] take the moist of the hazell tree & cast it into the wound [illegible] will shunk it forthwith: the [illegible] it is gathered the better it is:

[illegible]

[illegible]

To stay Spewnige

fol: 29

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Drinke ye distilled water of Centnarye

Drinke ye Juice of plantine

Steepe a toaste of Rye bread in vinegar & smell it at ye nose:

Make a bagg of myntes, boyle it in Ale & apply it to ye stomacke:

Put some Sinament water to ye Syrrope of Quinces & eate it with a spoone:

Peny Royall taken with water & vinegar is good

Coryander Comfitts good:

The Juice of wormwood drunke stayeth casteing by Sea:

Drinke a spoonefull of ye Juice of Bettonye in ole wyne every morneing three dayes together

Eate peny Royall with Eggs three dayes together:

For the flix: white or reed: fol. 33

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Boyle knote grase in all yd meats, or els beat it & streine the Anise into yd meates:

It is cold in ye second degree:

The seede of Agramony drunke in wyne is good for the bloody flix, or for a dangerous laske:

The decoction of sheepherds purse drunke stayeth ye laske & flix. pissing or spitinge of bloode

The pill of a pomgranat drunke in Reedwyne or posset Ale is good:

The decoction of ye Roote of patience is good

The Anise of plantyne stayeth all 52583 of 44466 in 317 or 317455. also it stayeth ye desire to vomite. great plantine is best:

Hellin beaten to powther & drunke

The Annermoste Kynd of oake or ye leaves beaten to powther

Willowe boyled in wyne: cold & drye:

Apply a piece of Rawe beefe to ye naxill & drinke every morneinge a good dranght of newe milke boyled with sage.

Make a playster of a quarter of an ounce of beale armoniacke as much white frankinsence & the whites of Eggs & apply it to ye naxill

Take beale armoniacke & wheate flower eyther a like quantaty kneade it with the yolkes of eggs make it into little cakes, buke them on a tyle stone & eat them hete: fr. marshall:

Lay Turpintyne upon a hete tyle or Aron & take ye fume at the fundament thronyh a Close stoole:

Scrape [illegible] rudd small & drinke in newe milke warme as it cometh from the kowe:

Sport ye ffruit of myrtle in one dish, goates milke or Cowes milke in another & Red wyne in a third & let ye diseased eate take of each of these a spoonefull one after an other: It will cure any ffluxe proceedinge from debility of ye stomacke or inward parts

Drinke ye ffruit of myrtle tosted with Red wyne three dayes together

Wash blacke poppie & eyebrights ye haue had both in them together & drinke it with Red wyne:

reed ffluxe — Drinke ye powder of Redrose leaues & Rasines & it helpeth:

reed — Open ye Navell of an Eft & put it in ye fire & as it roasteth put in beate armomarke & grate ye kirnell of it to beate, & fill the hollowe of his navell with Saffron, & binde it about him with a Rush a day & a night, proued for any ffluxe:

ffluxe ye guttes take navell with Saffron & binde it about him with a Rush a day & a night & Drowne yt tyme let him eate Saffron. this is a sure medicyne for any ordinary ffluxe:

Boyle beanes in Vinegar & eate them & make a plaister & lay it by ye navell:

Boyle Rosemary leaues in stronge vinegar & binde them to ye navell:

The Ethiopp of a Reed & ye fruit of plantine Drunke maketh a myracle of ffluxe

Boyle Rosemary leaues or flowers with white wyne till a third part be wasted, streine it & Drinke it fasting:

Take ye Dongue of a Rattell make in ye house (ye dam ye better) bray it, & fry it with oyle & apply it plaisterwise to ye greiued place:

Drinke ye fruit of Pellitory warme

Boyle Sowe Dongue in white wyne till it be thicke, & applye it plaisterwise to ye greiued place nothinge helpeth more:

Drinke twoe spoonefull of ye fruit of Sinkefoyle &c presently remedy:

if it come of colde — Take frankincense, mastike, Bayberryes, Annett seed, Castor or licke eyne & rue, bruise all, beate them to powder temper them with honye, & plaisterwise apply it to ye greiued place

Braue a greene plante in ye fieldes & drinke ye Cyples in white wyne:

Drinke myrtle & fennell seed beaten together with white wyne:

a glister — Mix rosaye, ye yolke of an Eft & honye together & like it as ye fundament with a glister pipe:

Drinke Sadine berridene boyled in white wyne as hote as ye can:

Drinke flowers & herbe of Camamyle boyled in white wyne:

Dry ye herbe Rue & beate them to powder & eate them with sugar:

Drinke muscatt bruised & boyled in stronge white wyne:

Drinke ye fruit of motherwort with sugar:

Drinke euery night a draught of posset Ale warme wherein ye heade & flowers of Camamyle haue been boyled & in euery draught put a spoonefull of sugar: ℞:

a suppositer — Mingle ye yolke of an Eft a little of ye powder of Comin seed fine mixt tempered & a little salt together, dye it in a fine linnen ragg ye bignes of a Cutten & put it vpp ye fundament: ℞:

Rue (two handfulls of white Coriander, Fennel, Lauander, Sage penny Royall, tyme & Annett seed each a handfull) into a gallon of stronge ale, boyle them till a third pt be spent myngle & drinke of this liquor blood warme with oyle & sugar

every pynte put two spoonefulls of salt butter melted: [illegible]:

Dett a Cupping glasse upon ye navill:

Make a hoale in a greate onyon fill it with butter and Cominseeds finely beaten, roaste it upon a tyle stone & when it is soffte apply it to ye navill as hote as yt can: use it divers nights together taking every night a new playster:/

For the Stone & payne in the blader:/ fol: 37 ~~142~~ 143

Put a quicke hare into an earthen pott, stopp it close yt noe ayre come onte drye it in an oven with a slowe fire & when it is throughly brownd make it into fine powther, & drinke it with whitewyne:

Fryes peritorye & Cresses each a like with barrowes grease & lay it warme to ye Codds:

Beat oyster shells & fire leaved grasse to powther and drinke it with whitewyne:

Beat wormewood & lay to ye Codds. it will abate inflamacon,

Dry hasle nutts, beate them to powther & drinke it wth white wyne

The Roote of valeryan steept in white wyne will provoke one to pisse

Boyle Reverfewe without ye flowers in water & drinke it: good

Drinke ye Juice of ye lesser Clott burr in white wyne. good

Drinke ye powther of philopendula roots boyled in white wyne good

Drinke ye powther of grummell seed in white wyne good

Drinke ye Juice of nettles in white wyne good

The stones of medlers beaten to powther & drunke in white wyne breaketh ye stone & expelleth gravell:

Seeds & roots of parsly made into powther & drunke in white wyne or possett ale good:

Radish roots sliced & layd in white wyne all night & drunke in ye morninge:

Liquorice, Annettseeds eyther a spoonefull, parsley seeds two spoonefulls Amber a spoonefull all beaten to powther & mingled together: drinke every morninge a spoonefull of this powther in white wyne or possett ale:/

Gromell seeds, parsley seeds, Cominseeds Liquorice, the powther of philupendowley roots Cherry stones & egg shells each a spoonefull & an amber bead, ~~each~~ mingle all these together & drinke it in white wyne or possett ale. probat:

The best tyme to take upp ye philupendulay roots is after michaelmas when ye sapp is downe:///

for a voyd nyge yrauell: Take philopodrey Rody Radish Roots. Gromwell Seed, Stone pursloine Seeds, Rootes Fennell Roots each a great handfull. Violet Seed Gromwell Seed each handfull & liquorice sowe ounce, Boyle them in a gallone of water till a third pt be spent. Drink it & keep yt strained liquor for yt drink, & mynt a pynte of white wyne with a pynte of yt liquor & drink it morn and nyght or at oportunitie when yt thirst prouoketh you.

Drinke yt thirde of morrell als nyghshade luke warme & it will make you pisse:

Fundament fallne

2 Boyle towne rosse in wyne & oyle & bynde it to yt fundament & yard & it will preserue one to pisse: & if the fundament be falne & prowd red it is good, & also to put yt some powder in yt arse hole, & annynt the thyes with hony:

Yarde

2 Boyle lilly Roots in water till they be tender, then beate it with barrowes grease & lay it warme to yt yard & it will asswage the swellinge thereof:

Yarde

2 Bruse an old woollen clowte & beate it to powder, then annynt yt yard (where it is drunke or swollen) with the oyle of Eggs & strinke yt powder vpon itt:

Stooppe stockfish till in white wyne & for want of wyne in Ale all nyght & in yt morninge drinke a good draught:

Take Roote boyled in water with a sandy stone will dissolue it:

Dyet

Drinke not ale nor beare drinke nor eate no flesh: & when yt drinke take a good draught:

Take yt Yolke of a newe layd egge, & as much butter as a hasle nutt mix a spoonfull of Rose water, Drinke it in a morninge fastinge twice or thrise and walke an houre after, before yt eate anything, and yt nyght Day at nyght drinke possett ale wherein your handfull of Violet flowers is boyled do this many dayes together & it will cause yt stone & strangury to

Drinke fumitorye with ale or water:

Put Rosemary flowers in good milke & let it stand all nyght & drinke therof a good draught in yt morninge &:

It is an excellent medycyne for yt stone in yt bladder or kydneys

The flowre of Bettony causeth yt stone & purgeth the bladder:

Choppe pelly mowell ale nyghshade, and stamp it a little then boyle it thoroughly in white wyne, drinke it & drinke it luke warme:

Mingle yt distilled water of Gromwell with white wyne & drinke it: it helpeth yt stone purgeth yt reynes & bladder:

Boyle a Radish Roote in water till it be tender, then let yt patient put his yarde into yt water as hote as he can it peaseth him:

Take a snayle out of yt greatest shell & in his herde you shall finde a stone, beate it to powder & giue it yt patient to drinke in white wyne & it will rawse him forthwith & voyd yt stone in his water: & if yt stone be harde or greate within yt patient: make the medycyne of more snayle stones:

Drowne two or three longe kuttrides in vinegar then roste them vpp in an earthen pott & bruse them to powder & giue the patient of that powder to drinke:

Inflamacon of the yarde:

2 Boyle ob Christ in wyne with wyth hinsell, & lay it to the yarde:

(R) or bath the yarde in water wherein willowe branch haue ben boyled, then take yt leaues & bruise them & lay them to the yarde & apply it plaister wyse by yt yarde:

Greate ache in

Drinke a spoonefull of hony in a half penny worth of Ale every morning fastinge: and fast an houre after: it purgeth the kidneys, and cleanseth the bladder:

Or take the hony in a rawe Egg:

Make a hole in a greate white onyon & put into it ye quantaty of a good Chesnut of good trieackle being incorporated with half an ounce of safferon beaten, let ye onyon & roste slowly by ye fire & when it is well rosted streine out ye Juice & drinke it three morneings together

Boyle ye flowers of Rosemarye in wyne to a third parte cleanse it & drinke it fastinge when it is cold:
It also helpeth ~~[illegible]~~ collica passio:

Drinke horehounde & a little safferon beaten to powther in ale:

Boyle roots of Celendyne in whitewyne with some annet seeds & drinke it:

Drinke nyne quicklyce every morneinge three dayes together
RR:

Drinke groundwomes & doggesturdes dryed & beaten to powther in white wyne:

Beate hempseed to powther & drinke it in white wyne:

Drinke Rosemary boyled in water

Drinke ye water wherein ye leaves of bearefoote rewe and agremonye are boyled:

Drinke grounde Irye or Alehoofe steept in water, use it six morneings together:

Drinke ye greene of goosetundes, Trieacke & safferon in olde ale fower or five tymes together: Probat:

Make a posset of white wyne: take of ye Crude, then stumpe plantine roots & leaves, streine it & put ye Juice there of to a pynte of ye posset drinke, & as much trieackle as a huste nutt will holde & a little English honey: drinke it blood warme morne & night:

Take a penny worth of Saunders deride it into nyne pyrtes drinke it nyne severall tymes in woemans milke yt hath a man child (if it be a man) or yt hath a woeman childe if it be a woeman yt is sicke

Probat Take Ashes of Ashwood mingle it with the sicke persons owne urine make it into a soft paste and lay it in nyne little heapes on a puther dish sides, and the odd heap in the middest, then lay on every heape a chive of safferon: it will wast and the sick [illegible] though the party be 400. myles of & never seeve [illegible]

Polts Remington:
Henr. Lath Ley.

fol: 42

For the Jaundis: Probat:

Take the Ashes of Ash wood and the rain of the Sinke perfum and mingle ym together make them of a paste; divide that paste into 7. or 9. lumps or balls, lay them balls in a prickd dish of such syze, and the 9th ball in the middle, then make a small hole in the top of the ball with the end of a silver spoon yt is plain at the end without any knobb or lump: and put a little of the Sinke parsons urin (which yu must save in making the balls) into the holes in the forewall balls and then put into every hole a Chiue of Asaphoetida, but ing the topp having first cut off the ball, & keepe the balls in a safe place where they be not stirred, like the Cure be finished

Reasons & the Cure

In it self the plant & ye Safoven have hidden properties to cure the Jaundice & therefore all the mistery of this cure belongeth to ye apposic & relation which is betweene the blood of the diseased and the urine & the blood of the dysaffected which carrieth with it partly some nutrimentall salt & tincture of the blood, & partly some of the vitiated of the Jaundiced humor which maketh the urin yellow: The Spirite of blood therefore with his owne linking in ye tincture & salt which is in the water seeketh or rather it self ouermounteth, and being buryed in ye mediocrious earth of the Ashes in which the salt of the plant dwelleth, or stirred upp by the Continuation retaineth it hath with that Spirit of life which yet dwelleth in the Sinke monks vomit: Therefore the water being in his mid & mingled with the mediocrious earth & mixed with Safoven the vivifying Spirit of the Sinke tending to the preservation of life, doth and the like in the urin, and also Excuseth & rejecteth ye in ye Sinke of the Ashes, to wit & forceth against the Jaundiced humor in the urin, which finding & being by little and little Conquered maketh his like in the Sinke body to dye and perish, Besides all this the Spirit linking in the salt and Exalted partly of the ouerplus Spirit of the plant, and partly of the Emanative Spirit of the Sinke body, doth send or Carry forth a Creative property into the whole Sulke of the blood:

fol: 43

Lymodes or Ictus:

Lay an onion by ye fundament with oyle or vinegar

Spread a little malt & fine bricke on a cloth & lay it by ye fundament:

mallow seed in butter & lay by ye heart:

Frankincense & mastick beaten in a Chafingdish of coales put into a close stoole & ye fume taken at ye fundament

The powder of goose dunge dryed by ye fire & applyed

Juice of housleeke to them

Beate Egg shells in ye shell & sage together, & then put to them the powder of three galls, & beate all together in a little linned cloth & apply it ye same:

Boyle ye leaves of greene fedge, or ye inner barke thereof in water till they be discoloured, then annoint ye sore with oyle of Roses, & spread ye other upon a red cloth & apply it to ye heart all hott as ye can, & as that cooles shift on fresh: Probat:

Take a penny worth of oyle olyve, a penny worth of Turpitine, a penny worth of galls, seed lyke or myrtle a handfull, a dozen of mastick cloves or ginger in the yolke: beate them all together, spread that on a linnen cloth, & apply it to the sore: Ath:

Drinke ye fruit of milkthistle in ale & ye partridge & make ye Remedy

Mingle ye leaves of sorrell, primrose, & ye white of an egge rosted & beaten into of which leaves together & apply ye plaister with ye yolke of egge

Bruise Celandine, mingle them with honey & apply to ye heart:

Roast smallage in goates milke & drinke

Temper the fruit of sweet pastenick with vinegar and annoint ye sore with it:

Fundament falne:

Roaste an onyon in the Ovales, and let the patient sit on it

Beate hartshorne small & sprinkle ye powther upon the fundamente:

Boyle lowne Grasse in wyne & oyle & bind it to ye fundament & amoynt ye thyes with hony:

fol. 46.

For a Bruise

Take the Juice of mulles als Hedgtapewell als Lungwort put it upon the greived place, then lay the leaves stamped upon the bruise a day & a night, & bind it fast on a day & a night, & if it be a wound then wash the soare fight with whitewine:

For an Ague

fol. 47

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Eate sliced onyons dipped in ye Juice of Sorrell:

Drinke ye powther of Gardus benedictus, a quarter of an hower before ye fitt come, & sweate after it

Steepe walnutt tree barke in vinage & lay it to the wrest of the Arme

Wash Turpintyne in faire water then mix it with soote & spread it on sheepes leather & strawe a little of ye powther of Amber upon it, & lay it to ye wreste of the Arme:

Reate a hole head of garlicke in ye Imbers then take a little of ye best English saffaron & bruise them bothe together till it be like a plaister, tye it with a linnige cloth to ye middlemoste ~~finger~~ joynt of the longe finger on ye leste hand & let it lye three or fower dayes withoute removeinge probat

Stampe three roots of plantine ~~with~~ mingle ye Juice thereof with water & drinke it:

Beat three roots & three Gropps of vervine & mixe the Juice thereof with water & drinke it:

Drinke ye Juice of Smallage parsely & Galymynt with water

quotidian — Beate saffaron very smale & drinke it & a little before the fitt come drinke ye Juice of marygoldes:

quartaine — Put ye pyth of walwort (white if it maybe) to a pound of faire water, let it steepe well, & drinke the quantaty of two nutshells full earely & late, use it daylye:

for al agues — Take Rewe: wormwood feaverfewe & Reedsage of each as much as one may gripe with the little finger beate them & temper them with water, & put to them a little pepper of graynes, & let the patient drinke a bole full before his fitt come then let him sweate: and fast after it twoe howers probat:

Take strell, dandelion, Bettonye of each a handfull milfoyle yarrow, derils bitt & sticke foyle of each a third part of a handfull, Bray them streine them & drinke ye ffinice with white wyne or Ale:

a Cordiall —— Take a pynt of Rose water, a pynt of spring water, a pond & a half of the best proynes well ~~pi~~ chozen & picked, & some harts horne made to powther: mingle them together let it stand a night & more, streine it & keepe it in a glass or stone pott and drinke thereof:

John Johnson:

Make a Lymon posset take of the Grind & put to the drinke a little nutmegg grated & drink it:

For a burne or Scalde: fol: 49 ~~148~~

Annoynt ye place with soape when it is newe done & bet

wash it well in ye ffinice of Grabbes:

Burne old Rosty bacon betweene a payre of hot tongues & annoynt the grieved place with it:

Apply warme horsedongne to it when it is newe done:

Annoynt a burne or scalde with hony, howsleeke & creame blended together

Hony will keepe it from blisteringe

The ffinice of onyons is good

Slecke unsleckt lyme in comon oyle, take it out as drye as ye can, incorporate it with oyle of Roses, & it wilbe an oyntment wherewith if one annoynt ye sore it wilbe hole in five or six dayes:

The ffinice of Salt is good:

Annoynt ye soare with ye oyle of whites of Eggs:

Steepe towe in the ffinice of Dolewort, leeks & wormewood & fasten it to ye soare.

Burne lard with a pair of hot tongues & as ye fett dropeth from them dropp a little of ye oyle of eggs whites & ye ffinice of trifoyle into it. mingle all together & annoynt ye soare therewith:

Mingle southrumige water sallett oyle & ye ffinice of howsleeke together, annoynt ye soare place with it & keepe it moyst: It will heale without scare:

fol: 50:

To drawe onte splinters: thornes or iron &c

The roote of stinckinge gladden is very good

Affexes longue

Reached Cheese

Apply ye dongue of a gander to ye wounde evenings & morninge & ye iron will so appeare ye yd maye pull it onte:

Beat Sothernewood, beane blossomes, hares grease & sallet oyle all well together & spread it on a clothe & lay it to ye sore:

Bruise the roote of red rose & lay it to ye sore:

Beat Egremony, myxe it with swynes grease & lay it to ye sore

Beat Sothernewood with sweete sheepes sewet, then take ye swarth of Bacon, & blacke sope & lay to the sore:

Dipp & tent in the fine of valerian & put it into the wound it will drawe out eyther iron or wood:

For biteinge with a madd dogge ||

fol: 53:

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~~150~~

Beate mynt well with salt & apply it to the soare:

Drinke ye Anice of Rewe & Angelica and applye the hearbes to the soare:

Fill a great onyon with triackle, roast it & dipp ye tent in it for ye soare:

Beat onyons with salt Rewe & honye: & make a salve there of:

Thawe Rawe wheat & apply ~~yt~~ it to ye soare:

Little foolefoote boyled with greast, & applyed &c

Drinke ye Anice of plantine for abyte with any ~~re~~ venimous beaste:

Beat wormewood & Rewe small mingle them with honye & salt, & apply ye plaisterwise to the soare

Drinke ye Anice of verrine with wyne & beate verrine Smale & lay it to ye soare:

Beat Red nettles well with salt, temp it with wyne make a playster of it & lay to ye soare:

Bray mynt with salt & lay to ye soare

Beat mynt & plantyne together mingle them with hony & lay to the soare:

Folio 4.

BRITISH MUSEUM

For the worme

Take nyne hobthrust lyce & radicke, ye lease in somer 152
ye roote in winter, drinke ye fince nyne tymes &
apply ye raddicke as often to ye soare: then heale
it upp with any drawenge salve:

Take three quarts of good newe ale, three handfulls of radicke
three handfulls of rewe: three handfulls of smallage
three heades of garlicke three handfulls of sage of
vertewe: three handfulls of leaks, one handfull of ZZ
hobthrust lyce: beat all the hearbes together, put
them into ye ale let them worke a day & a night
then drinke of it nyne dayes together at morne &
night, & lay the hearbes to ye soare:

Raddicke roote layd to ye soare is good:

To procure Sleepe:

Bray lettice seed, mingle it with woemans milke & ye white of an egge, make it into a plaister & lay it to ye temples:

Annoynt the temples with ye marrowe of a stagg as it is taken rawe out of the bone

Beat yrsely with woemans milke that nurseth a ~~ee~~ girle & annoynt ye temples & soales of the feete with it:

Drinke ye gall of an hare in wyne & it will make one sleepe till yo give him vmager:

Steepe henbane in sweete wyne & annoynt the nose eares & lippes with it:

Annoynt the temples with the oyle of nightshade:

fol. 58

Beate ye leaves of marrury with butter & lay to ye fundament per bet:

Drinke ye sceine of marrurye: or boyle it in ye broth & eate the porrage:

Boyle honye & salt together, & when it is cold make it upp into supposters:
& if ye please ye may put to it a little of the powther of Alloes:

Take ye yolke of an egge a little salt & half a spoonefull of myst turdes beaten to powther tye it upp in a fine lininge bagg & put one or twoe upp the fundament:

Make a little piece of Allome smoothe & put it upp the fundament:

Melt honye & butter together, dipp a candles end in it & put it upp ye fundament:

Take the stones out of twoe or three great rosins wringe them together & put them upp the fundament:

Put a figg or two upp into the fundament:

A Glister prescribed by Mr Conyers
for Wm Denmarke:

My Auncyent friend: this mans disease may be the stone,
but more probably winde & colde:

How ever let him take this ensewing Glister

Take Scena, Annis & Comin seedes, of each an ounce & a halfe
pellitorie, Comin, mallowes, mercuriall, of each half a handfull
Boyle them in three ~~pintes~~ quarts of spring water to one
Then take a pint of the liquor & put there to half an ounce
of Diaphanicon with a little hony oyle & salt:
give him therewith a glister, & twelve howers after use
the other half:

And annoynt the pained place, with
a little greene oyntement:

The leaves of Savin stamped with hony & applyed cureth ~~154~~ 155
all ~~[illegible]~~ vlcers
stayeth spreadinge & creepinge vlcers
scowre & take away spotts & farne tickles:

The leaves of Savin dryed & beaten to powther &
strowed upon, Caroles & such like gotten
by dealinge with ~~[illegible]~~ 58162182 554728:
will heale them:

for a cutt — Stampe ground swall with a little salt & lay it to ye cutt

Dead flesh — Grinde vertgrease & arnement together & lay it to a
wound & it will eat out ye dead flesh

Frankinsence & Arnement ground together doeth ye like

Liverwort Pyemeale & Jonye made into a plaister and
layd to dead flesh will take it awaye:

Take bettonye, sage, violets or leaves, spurge, honye
& Egrymonye stampe them all together & take ye Juice
& put to it some may butter, boyle them together =
streine it then boyle it againe & then put to it
frankinsence: keepe it in boxes but looke it
be not to hard, & use it at need:

Plantine, willowe & herbe nettle made into salve will
close upp wounds:

Shepherds purse healeth greene wounds: cold & dry:

Selfs heale doeth the like ——— hot & drye

Mouse eare drunke cureth wounds inward & outward

Mawdlen & Adders tongue make a good salve to bringe
upp flesh in a deepe wounde:

Vrawne is good to close wounds

Motherwort bruised & layd upon a soare keepeth it
from inflamacon, appostumacon or swellinge
it stoppeth blood: doeth cleanse cure & heale:

Comfrey bruised & layd to a greene wounde will
heale it upp:

Vervine is good ——— cold & drye:

Strawberry Roots boyled & applyed as a. pultis taketh away & mundifyeth holes in wombes:

Yarrow Cloysth upp wounds & keepeth them from festring & inflamacon:

Fenegreek is good:

Water bettony Leaves & the Rootes: being beaten with salt:

The Scabs — Leaves of Agrimony Beaten with fayre & sweet Clay & so put to the sore hole Doth draw & heale all the wounds that are hard to Cloyse:

Dragons beaten with vinegar & mingled with hony Closeth upp the sores:

Goldy knot beaten with the Stalk & Leaf upon the sore healeth all festred wounds:

greene wounds — Make an ointment of the best Lard, honey & Rye meale & an oynt the wound therewith: & it will heale it = = 38. 2. 62310

Swelling in y^e wound — Boyle brimstone in white wine: & wash the swelling therein & lay them to y^e grieved place:

wormes in a wound — Scrape Elder barke or y^e leaves & put the iuice into the wounde:

Felon in a sore finger — Bind y^e dunge of a yonder Lay^d upon it & it will take away the Felon:

for an old sore in a legg prescribed to Edward Worth — Take a pint of fullest water: white Copp^s. 3/4 of a pound: 2. ounces of Yellow wax an ounce & 1/2 of white Copp^s: beat the Copp^s & Copp^s in a mortar very much powder them through a fine sive put the water into an earthen pott, put the Copp^s & wax into it, & boyle them till it be somewhat like butter & keep it with stirring from the fire beginning till it be cold, then spread it upon it on rotten and lay it plaister wise to the sore but first wash the sore with this water following:

Take 3. handfulls of plantin: 2. handfulls of hoseleeke: one handfull of orpin: boyle them in a quart of water till half be spent then put in two spoonfulls & ½ of the Syrup of Syringa & Cistus boyle them a little, strain the liquor into another pott warme a little of the water & wash ye sore with it dry ye sore & then lay ye plaister on the sore:

For the Goute

Drinke grownd worms in vinegar & bath myre ointed of them in a pound of grease and annoynt the place payned with that ointment. 156

Any new made Cowes Dongue in may Butter and apply it warme to ye grieved place the dongue of a blacke Cow is the best

Myce throw or power oyntment made, lyke them in a morter of mingled till they be rammed, then put to a pound of blacke sope & give it a little warme or ye fire. & stir it well & keepe it in a boxe, & when nede is annoynt the payned place therewith ayenst the fire.

For the fallinge sicknes:

Knead wheate flower with dewe gathered on midsomer day at morne, & make thereof a bake & give it the sicke person to eate:

Cutt the throate of a suckeinge spanyell whelpe, bake the blood in an oven till it be very drye, then beate it to powther, boyle it in honye & water and drinke it:

Drinke the Roote of basterd Pellitorye of Spaine

Drinke ye Yellowe yt groweth in the middest of the violet flowers:

Drinke pyonett seed: & hange of the seed aboute the sicke partyes necke:

Drye Alecoaste & dytanye make them into a powther & drinke it with the Juice of Rewe: and putt some of it into the nose thirlet:

fol: 66

For shrinkinge of sinewes

Take the dryed powder of Reed wheat ~~mag~~ mingle it with vinager & apply it like a plaster.

Annoynt the greived place with Capons greaſe & ty a doggs skin on it.

For the Scrubye

fol. 67 158 187

Steepe Scruby graſe in Ale & drinke it every morneing & at other tymes

Doe the like with Garden Creſſes:

Fryye water Creſſes & Brooklyme with butter & eate it:

Take a good handfull of Scruby graſe & stampe it, then boyle a quart of thin milke, & when it boyleth put two or three spoonefulls of vinager to it, stir it well till it come to a greene whaye: then put the beaten Scruby graſe to the whaye & streine it & drinke a good draught of it eight morneings together faſteinge: and faſte an hower after: nd is yonge:

forbeare all saltemeates:

fol: 68

For the pox if it be inward in the body:

wash the body with the Juice of fennell, then wrap the patient in a warme cloth, & drinke the water of Scabious.
And if it be a sucking child let the nurse drinke it:

For St Anthonyes fier or wyld fier: fol: 69.

~~158~~ 159

Apply ye greene leaves of foolefoote beaten with hony

Annoynt ye greived place with ye Juice of the greene leaves of ingleshade mixed with barly meale:

Shingles

Boyle Celendyne roots in vinagre & annoynte the soare ℞ ℞:

The Juice of Howseleake is good.

Mingle the grounde of ole vine & the grynne of a brasse pott bothome together and annoynt the soare with it:

Mingle the blood of a Earle Cott & ye roofe of a Clay oven together & therewith annoynt the soare.

Gingles

Annoynt the sore withe the Juice of nettles.

Fol. 70

Ringe wormes & teaters:

Wash ye roots of Sorrell cleane, Cutt them in small pieces & steepe them in vinager two dayes then rubb the sore therewith three or fower tymes a daye: & still steepe ye roots in 2 vinager as yd have washed:

Burne Garlicke mingle ye ashes there of with honye & therewith annoynt the sore:/

Rubb the sore with good Inke or mustard:

To Ripen harde Swellinges and weenes.

Roast ye roote of a white Lilly in ye Embers & when it is soste blend it with rye Leaven & hogges grease & apply to any hard swellinge, & it will ripen it & breake any ~~swellinge~~ botch:/

Boyle the greene leaves of Coryander with Crumes of white breade & barly meale, & apply it in manner of a pultice, wasteth all harde swellings

Apply hoggs grease or lard & it will ripen it wth speed

weene. Stampe Arkeangell with vinager & apply it in manner of a pultice, it taketh awaye hard swellinge or weene:

Weene. Annoynt a ween with ye powther of unsleckte Lyme mingled with blacke soape & it will fall awaye: then annoynt the place with the oyle of balme & it will heale it:

swellinge Fry the Seed of the hearbe Dytany with newe swynes grease or sheepes sweet, make a plaister of it and lay it to any swelling & it will ease it: It will also drawe out any venime

Take wheat Sower and the Juice of smaz golds newe and freesh swynes grease wormewood and hony, temper them all together warme them in wyne and plaisterwise lay them on the swellinge:

For one that cannot hold his water

Take mushrooms alls toadstooles two ounces & ye scales of iron aboute ye Smythes Anvile & ounce & a half stamp them well together as fine as may be, put it in a quart of Red wyne & let it stand fower or five howers, then streine it & drinke wyne spoonfulls at a tyme morninge & eveninge:/

Make powther of ye bladder of a goate, sheepe or Butte & drinke it with vinager or water morninge and eveninge three dayes together:/

Burne ye bladder upon a tylestone & so make it into powther:/

Drinke ye powther of ye afterbirth of a woeman after her first childe:

Drinke the powther of beares hoofe or hogges hoofe in Red wyne:/

Eate the longnes of three geese:

fol. 74:

For pisseinge bloode

Take horehounde & madir of each two ounces, stamp it & drinke it with vinager:

For tenesmus or Costivenes:

Temper plantine & the lard of Swyne together and lay it warme to the bellye:

Beat motherwort, wyld tyme & wheate bran together, boyle them with white wyne and lay it under ye navill :||: a ready medycyne :/

Use to eat lax atyre meats & twise or thrise in a weeke eat half a spoonefull of Scaenae in milke or porrage with two penny weight of ginger:

Use the hearbe mercury in yor porrage :/

Mingle ye gall of a Bull, Alloes & salt together, mix them with oyle, & annoynt the fundament therewith it proroketh a stoole presentlye:

To staye vomytt:

fol: 77

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Boyle mynt rewe & Vettonye in goats milke or Cowes milke and drinke it:

Boyle Centnarye plantyne & pepper in wyne & drinke it at goeing to bedd:

Drinke a spoonefull of the Juice of Vettony in wyne for thyre dayes together:

Boyle garlike in wyne & drinke it: it will staye spittinge of bleed:

Procure vomytt

Take the middle barke of Elder & the fine of walnut tree dauncwort of either of them three ounc; put it to a pinte of warme water and drinke it:/

Make powther of ye dry mingle it with honye & drinke it:/

Take the middle barke of Elder & the fine of walnut tree dauncwort, of either 3. ounc & warme water as ye drinke it.

For a purge for Flegme or fleyme.

G. Fairfax:

Lyne Santy	℈ij ℈
Saniza parigla	℈ij ℈
Scena	℈ij
hermodart	℈j
polipod	℈j ℈
glizzard	℈j ℈
herba capillara	mj

Infuse these all night in five pynts of springe water, & in ye mourninge boyle it or a litle more till a third part be wasted then streine it & put it into a stone pot or bottle & keepe it warme in some place vse good plane drinke eight or nine spoonfulls of it at a time about an howre before dinner & supper: vse it 6 longe before supper: vse it 6 longe after dinner.

Butlers mayngott:

℔ Polipod
Spiknard
Synament
Fenell ginger
galingal minor
Setwall, of each

℈ penny weight.

Annett seed
Saffafras
plantin of each

seaven penny weights

Scena senna & cuttle ab much ab all ye rest

Beate the dryngs & powther put them in a ramard & buyld with a quarter of a peck of flowre & cum it upp into two gallons of new ale:

Drinke every morninge a good draughte of it

G. Butler

Brightes Bagg for all diseases

℔ Parsnep seed	℥ij
12d Saxifrage pryer	℥j
Saffafras	℥j
16d Graveldroote	℥ij
12d Annett seed	℥j
2d Fennell seed	℥j
12d Carr way seed	℥j
12d Guarnn wood	℥j
2d Earthnutt seed	½
5d Polipod of oake	℥j
2d Barke of raspe	℥ij
2d Tamarisk	℥ij
Liverwoorte	℥ij
12d Orpine buds	℥ij
12d Sylvine wyght	℥iij
3 Cooling wintergr	℥ij

ounce

Comm all these upp in a gallon of Ale tell it is fyne & skim it three nightes, & then drinke a draught of it every morninge:

Ye 2d draught be more a little ab 3 os it worke

drame

Hange ye mingle in a canvis bagg or rather a bolting bagg & so let it nigher touch ye new liquor for feare of settlinge putt a stone in ye bagg to make it sinke

Keepe warme & ye may ryde or goe a broade while ye vse it:

Mad. ye 3d day of August Kingston 17th Augusti 1654 //

Yeward

Of Sroma ——— 2 ounc
Cloves ——— 4 ounc
Blanch'd Hullde 2 ounc
fennel Seede ——— 2 ounc
Annett Seede ——— 1 ounc
rootes of pelitory
wrake Seede ——— 2 ½ ounc

beate all these severally into fyne powder
& straw which must not be beaten
put them all together into a Cagge of nine
ranian, or Gascoigne: then it upp in three
gallons of strong ale, sett it well, vnder it
keepe a Cagge downe, & let it neither touch bottome
nor sides: let it infuse two dayes & two nightes, & then
drinke halfe a pynt luke warme every morninge: ye first or
2e ounce thereof rather for yor health then for
ye sicknesse vntill ye 3e be spent: & then
yeeld vnto nature: & forbeare ye 3e ounce or some
a coordant of himself for it to worke vpon: for it may be yt may
not neede it: & a good breeding of: the quantity:

The Reeves

It prouoketh no longer then ye medicine himself brought vpon it
selfe: & soe doth other ordinary vomits, not limiting out nourishinge
It will purge & weary ye blood & vpon ye ill humours makeinge it
fresh & pure
It will purge ye body & wind water & all superfluous humours, and
every member & ioynt of ye body worke of his owne nature
ye spring: fall first from mid march till may: & so from mid=
September till mid March:
It is very good for ye stomacke in taste: and an appetite
for if there be any thing in ye stomacke to taste: and an appetite
we have or fowle taste of ye mouth
Drinking ye first houre walke abroad vpon good & dry soyle which warme
& dry houre or more ere ye 2e dose: & morninge draught take some
warme broth or pottage: yt may put all ye wormes of nourishinge
meates into motion:

A medicine for all sowres

Take primerose water & vinegar of Cyder of each sowre & sharpe
sowre alike quantity of each of them: a quantity of the fruit of
Barberyes a quantity of the fruit of Smallage: a quantity of roses
boyle them all together over a soft fire, keeping it with continuall
stirring till they be well mingled together & till the substance of the
fruit be come: then strayne it through a fine cloth into a cleane
vessell, and so apply it plaisterwise, this will heale any
wound or sore what soever.

Another salue

Take a quarter of a pound of pitch, as much waxe, as much Rosen
as much rapons grease or other soft grease boyle them all
together till they be well compounded, then strayne it through a fine
cloth: & so apply it plaisterwise to the sore:

A present powder for wounds

Take vipers & dry them each one apart whole beeing killed
be sure, how many, beate each of them by it self in a stone or wooden
morter as small as may be, then mingle them all together very well
& keepe it in boxes of leather well bound vpp & dry:
put of this powder in a wound where as bad flesh is, and lay a=
little lint about it: then lay a plaister of Diapalma vpon it
& it will heale it: it is rather powder prepared, for the speedy
working in Chirurgery:
being dry kept it will keepe it sound seaven yeares:

To make an excelent water for wounds or Dankers

Take a handfull of Rood Sage leaves. as much Salendine, as much woodbinde leaves. a gallon of conduct water put he hearbes in it & boyle it to a pottle then streine it through a streiner, put to that liquor a pint of English honey a good handfull of Rouch allom, as much white Coprose, tyme beaten & a penny worth of graines beaten or well bruised let them all boyle to gether three or fower whalmes, then take the scum of with a feather & when it is cold put it into an earthen pott or bottle so as it may be keept close: then for an old soare take thinest and for a greene wounde take the thickest, & when you have dressed the soare with this water then cover the soare with veale or mutton, & skin it with dock leaves

To make an other water for the like

Take Dragon. Scabions, Endive, pimperiul, woormewood, Reive, Tansey, Cowslopes, Maidenhair. Cinquefoyle, featherfue, daysie leaves Dandelion, Tyme, Balme, of each of them one handfull: Trieacle a pound Boule Armoniacke fower ounces, streed the hearbes a little, then mingle the Trieakle & Boule withe the hearbes, put them all together into a stillitory & distill them, & then use the water:

To make Allom water for a Canker:

Take Sage woodbinde plantin, Rosemary honey Allome & a quart of white wyne or water, boyle altogether till a third pt be spent

woodbinde ocumble leaves. plantine Rosemary Sage & Allome boyle them in a quart of water till a third pt be spent

To make Rosemary water:

Take Rosemary & the flowers in the middest of may before sun rise, strip the Rosemary & the flowers from the stalkes, then take fower or five Emula campana roots: two handfulls of sage, beat the Rosemary, sage & roots all together till they be very small, then take three ounces of Cloaves three ounces of mace, three ounces of Quibles, halfe a pound of Amisseedes, beat all the spices severally then put all the hearbes & spices in fower or five gallons of good white wyne, put it all together in an earthen pott & set it in the ground sixteene dayes, then take it up & distill it at a very slowe fire:

Cyment — The white of an egg well & long beaten & mixt with quicklyme is a good Cyment for glasses & earthen vessell.

Steeps an egg in strong vinager till it be soft then open it finely & put in a paper rolled together with yr name or other writeinge then lay it in cold water & it wilbe hard again

Salt beaten & mixed with fasting spittle & layd where superfluous haires growe will ~~[illegible]~~ lay them

Rubbe Chapped lipps with the sweat behinde the eares & it will make them smothe;

To Kill Lice:

The Juice of broome, the oyle of Redish, or mustered seed is a very safe Remedy to kill lice

For a woeman in travaile

Divers midwives do observe and use this tryall:

A gentlewoman about London taketh a flower called a rose of the sunn, which hath small huskes about it, which flower will open and shut
she putteth it in plantin water, and it Closeth
Therefore when a woeman with Child begineth hir travaile she giveth hir a little plantin water, and then though the woeman appear (to the midwife) never so ready to be delivered, yet if the gentlewoman so the vegetable closed she Concludeth that they are deceived, and that there is no such matter: (and so it proveth)
Againe when the midwife doubteth of hir delivery (and yet she is indeed neere it) the flower will open by little and little as the Matrix doeth; and then the gentlewoman bideth the ~~gentle~~ midwife looke to it, assureing hir that the laboureing woeman is ready for it, and so it proveth:

Reasons for it:

Coltes foote is good for the Lunges
Herniaria for a Rupture
Liverwort for the Liver
Eybright for the Eyes
} herbes

Gold for the heart
Silver for the braine
Iron for the Spleene
Brimston for the Lunges
} Mineralls:

And why may not the rose have like relation & Correspondency with the Matrix and yt by reason of the vehicle of plantin water which doeth Communicat ye nature of the one with the other; The Ayre being the Comon Medium:/

To take away warts:

Take a piece of fresh biefe rubb it well on the wartes, buryse the biefe in ye ground and as the biefe doeth rott & putrifie in the ground so by little and little the wartes will fade away:

I thought the party be farr from the place where the biefe was buryed:

If one be hindered in the act of generacion by witchcraft let him passe through his wedding ringe

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for the whites in ~~[illegible]~~ 5542728

+ Take Sardus benedictus & Clary boyle them in water put to it the powder of harts horne & suger: drink it morne & night and as oft as you will besides:

For the greene sickness

Take water cresses boyle them in + [illegible] & eat it thinke dayes together

Or drinke Centaury & Anethseed in wyne

To + 2k17.1.817455. 98396 ht94f.
1.817.d63hc:

Drinke the seed of stitch grasse [illegible] after 93h 528k+3l:

To stay the 728[illegible]5455 d4lb 37 827455

+ Soake [illegible] in wyne & drinke [illegible] at [illegible]

The use of the weapon salve

wherein is proved

Fludd.

ffirst that the ointment is made of more Noble:
Mans fatt
Mans flesh or Mummy of the famous
execuffions of mans bones rulers either
vsme, or the mosse that groweth
on the Scull:

And that hee participates with that Balsamick nature or Mundum radicale
which is in the living man:

Then we see of this ointment is Compounded of things agreeing purifying well & mundy
particles [illegible] that it hath a good vapor in its nature & purifyeth from mundy as
unto the Complexion bodyes of which most part there is in which the power of life is placed
for Effence of mundy doeth proceed out of them in fumes of mosse (mans and mumia:
The flesh in the Mummy consist of Compoundes of flesh & Balsame
the fatt of mans body which Commeth into the salve and the part of an ointment
And with all these for is put the blood of mingled, which was the beginning & fountaine of them all
for all mundy of in it is the Spirits of life & soule which in this Corpse doeth abide & appeareth
after a Mundy manner for to be the whole preparation of mundy body doeth seeme to Consume
unto the Completion of the perfect ointment:
And this is the reason why the blood of a corpse & Corpses thereon hot & moist
with the Aire of the animate yeelds
ffor it is most plaine that one of the Chiefe of the wounds or diseases are from the spirit of the
wound:

The Cheife is the prime ingredient, which the nature of Spirit more want
to make of the rest of the Balsam a perfect like Sanguine & continent
things and more conformes the unction:

The Balsamick nature is nothing else but a mundyfie effectuall fatt, & full of ingendring
& multiplying nature, which is resident somewhere, as a particular seede to multiplie and
augment it, the action worker is of Cardinall signification, as naturall heat & whose
worke seeke Creatures doeth exist, and mundy vehicle in which it is wrought
is that Humidum radicale or primum mundum or mundus the mundy vinculum
the spirit worker doeth immediately move and act with life, vegetation and multiplie
cation:
All the operative Chiefe of these effentiall natures and passive vegetables
Commixtable to manifold [illegible] Sensuall creatures of vegetable & mineralls that
all meete in them found a naturall fire, as in these ointments
And for this cause the know Alchemists call this mixture full of ingredients
for all mundy of in it Corpse like mistery of nature
Hence I conclude the true Balsamicum nature in which the ingredients of mundy
life
Drawing the subtill part of the whole mixt which is most powerfull in the
operation of the principall Cheife of the ingredients and that by meanes of life it
for mundy nature of [illegible] may work in this mixt with full power of life
but [illegible]
There is left in the [illegible] of mixt life and nature to stay and retaine it
multiplie by meanes of [illegible] purpose and [illegible] most plentifully of
Cheife mixt [illegible]
The [illegible] of [illegible] nature [illegible] with the Balsamick
life
and the [illegible] is the [illegible] operation [illegible] of
[illegible] multiplies [illegible]
[illegible]
[illegible]
for it is most true that the suffering [illegible] is [illegible] nature is
for the operative life [illegible] for most [illegible]
[illegible]
[illegible]

I [illegible] in the Blessing Faith Jesus & [illegible] of
mans [illegible] multiplies [illegible] life [illegible]
[illegible] multiplies [illegible] participates [illegible]
[illegible]

Action

[illegible] the spirit [illegible] life [illegible]

[illegible] the [illegible] for [illegible] of this [illegible] participates
of the mankind, [illegible] in [illegible] participates
of the [illegible] for [illegible] the immediately [illegible]
[illegible]

fo 16

For ointment of the weapon

Take the bigness of a fitch of Cyort and rub the 265tl therwith
keep the 23662l warme & by still with 93h 2122f warme clyth
to goth:

Take five sheep kreathes & wash & cut them & draught
of wine & drink it as warme as ye can

Dyet not to eate in fowl during ye whole & applid it to the
hole as hott as ye can:

To kyll the gall47 keep 2946: & take out it & the
guts your bowgestones

& gelimans & 2416

powder them with oyle of Roses & so wet, spread & apply it

hott keeped in wool & the wound to be opened in 24 houres

wash it away & dress & apply it warme to the hole

Set on the Decoction of Oake apples with it is very well & it will
make it doe app:

[illegible] & dale & myrrh & put them & a handfull of feather fole the
fitch & it will wonderfully draw & minister & apply it
[illegible] & as warme [illegible] & keep it [illegible] of gross & fibe
[illegible] & so dry with linen cl[illegible]

4554

No 1

Fluedd:

The use of the weapon Salve

Wherein is proved

ffirst that the ointment is made of mans blood: 170

mans fatt
mans flesh or Mummy & the fumous
excrescens of mans bones raked other
vyme, or the mosse that growth
on the Scull:

And that they do participate with that Balsamick natural or humidum radicale which is in the living man:

Thus we see y^t this ointment is Compounded of things agreeing passing well & much natural: and consequently that it hath a great effect to the health & preservation, for as much as into the Composition thereof, we have in ye Chiefest place, blood in which the power of life is placed
The Effluvia of mans bones growing out of them in forme of mosse termed Vsnia:
The flesh in the Mummy which is Compounded of flesh & Balsame
The fatt of mans body which Commeth with the rest into the perfection of ointment
And with all these (as is sayd) the blood is mingled, which with the beginning & seeds of them all
for as much as in it is the Spirit of life; and with it the Brighte Soule doth abide and operate
after a hidden manner, so that the whole perfection of mans body doth seeme to Consume
into the Confection of this perfumed ointment:
And this is the reason why there is so great a respect & Consent between the ointment
and the blood of the wounded person
ffor it is manifest that some of the blood & the wounded be drawen out from the dipth of the
wound:

The blood is the prime ingredient, which the nobler of Egipt were wont
to make of the naturall Balsam & sundrie other pretious ointments & oriental
things as were common to Corruption.

The Balsamick natural is nothing els but a volatil & effentiall salt, it is full of vegetating
& multiplying natural, which it receiveth from above, as a portion of the Soule to vivifie and
animate it, the which virtue is ye Calidum innatum, or naturall heat by whose
virtue every Creature doth exist; and ye volatil vehicle in which it is Conveyed is
that Humidum radicale or radicall moysture or humidities by which & in which
the sayd virtue doth immediately move and act unto life, vegetation and multiplication:
By the operation therefore of these effentiall active and passive vegetables and
Animals do mainfestly (and minerals ordinarily) vegetate & multiply, and that
as well in their forme as naturall fruit, as in their substance
And for this cause the brave Alchemists call this mistical salt, sal sapientium
for as much as in it Consisteth the mistery of nature
Which knowne is the true Balsamum naturæ in which all the influence of nature
do Consist
Touching the aeriall part, it is the volatile salt which is every where exposed in the
open aire, & it is the principle effluvia of aire in the agent in which the generation of life is
and nothing can exist or be of any continuing without this mistical salt or else of life
but will quickly decay & Corrupt
There is salt in the very principall of growth life and heate to the ground whereby it
multiplieth the grains in a great proportion, and sendeth to it more plentifully y^e
Celestiall influence of life:
The very effluvia of animall Creatures blood in generall Consisteth in this Balsamick
salt:
Why is the body of animales, Why is the flesh through opposition, minor & attenuation of
parts is vivified, multiplied & sumptuously preserved, And why it corrupteth into a
vivifying aire, man is quickly eaten & Corrupted:
So is reason that this vivifying spirit which is Donum dei cuilibet Creaturæ is
the brave operator in this his mistick tabernacle to heale, mende & restitute
a wounded living afflicted with application, more either by a weake or unnatural
Contract
It followeth therefore that this Spirit being in the Blood, Fatt, Bones, & Flesh of
man ~~by death doth participate~~ for as much as they do subsist by it, and were first
animated, Engendred & multiplied by it do participate of this Spirit which in
wisdome: 16.10. is sayd doth comprehend and heale all things

Objection. when this Spirit & life in the flesh blood & fatt is not seperate from the living man
it hath motion, but being seperate it hath none

Answer It may: Looke in the ~~dead man~~ sudden endeavouring of the blood in the mouth and at ye ~~p~~ssage
of the mouthes, which could not happen without this vivifying Spirit did participate
with & lurke in the blood, though without action, till by the mouthing Spirit it was
excited into action:

ffor it

It is most Certaine ye such as have applyed themselves to ye art of distilling, ye mans blood, & bones do contain an admirable deale of volatile salt, in which there is so excellent a balsamicke disposition ye it doeth by ye propinquity of nature suddenly appease ye dolours of ye gout & intolerable aches, Cureth woundes, healeth such as are afflicted with the mother, & faleing sicknes:

And ye ogle of mans fat is a great appeaser of ye gout & other dolours, a healer of woundes, a present dyer up of Excoriations

Every oyler will tell yt ye droppings of a Candles end will cure a horses heele being cut with a stone or shoe: & Hogs grease, & deaves sewit are esteemed ~~needle~~ necessary in ingredients in a healeing salve:

Even so by ye same spirit hath the fatt, flesh, blood and bones ye vertue of healeing or not at all, the difference is this, when they are in the liveing body their vertue is Actuall, but being seperated it is onely potentiall

We have therefore the Balsamick salt in all these ingredients: & in yt salt lurketh the active vertue, which being stirred by his fountaine of action, floweing & acting a termino a quo doeth reagere or act againe a termine ad quem, viz from the beginning to the ending:

This is the reason that this ointment cureth not onely by a Reall but also by a virtuall contact, namely by reason of ye vertue which it holdeth from his first Creator:

Doeth an herbe or roote loose his sanative vertue because they are gathered from the plant, No! for ye wheat Cowne gathered from ye stroue or ye apple from the tree have still their vegetateing & multiplieing spirit: for being put into the earth the very Atom of life surkeing in them & maketh them grow againe

The urin which is the whayie Excrement of the blood is full of salt Armoniacke & by reason of the Balsamick nature thereof mans urin doeth mundifie & Cure a sleight greenwoundes:

Chap: 4: number: 2:

The application of salves, balsames, or inward phisicke, the naturall spirits & internall actor of life doeth help & assist the medicines in this Cure, or els they would not effect any matter, and for this reason is the phisitian called Adiutor natura.

The principall agent in this Cure is comprehended in the body of the wounded, for it is observed & found trewe that when the wounded person hath sent his blood on the stick, iron or weapon to the ointment, and that thereupon he hath beene in a good way of healeinge: Afoin the tyme of his Cure he hath to doe with a menstruous woman I mediately the Curative power of the ointment is lost and it will do him no more good, or if he happen to have an issewe of blood out of his nose the curative power is taken away: whereby it appeareth that this happeneth because the act & secrett Emanation of the internall spirit of life in the wounded is diverted from his aspect to the weapon salve

One being wounded with a syeth, his lord bad strike the syeth out of the hafte which the wounded man doeing himself, at the first stroake the blood presently stanched: And though no dropp of blood could be seene upon the syeth, yet the salve being applyed by ~~[illegible]~~ gnese, the wounded man was Cured as well as if the blood had stinke upon it.

So it is not the devill that worketh any thing in the Cure, but it is by the Central Emanation of that spirit in the wounded ye giveth him life, which apperateth ab interno:

Chap: 5.

There was a knight in Kent, learned, Fictions, & Religions called S. Nicholas Gilbourne having argumentaine with Captaine styles was with the sayd Captaine stiles, and divers good & learned divines at the makeing of this salve or ointment, & saw all the ingredients a part, and after saw the Apothecary Compound them, and by them it was accompted a lawfull medicine: And a box of it being given to one of them, it wrought divers good Cures.

As one Cut with an Ax so deepe as it could passe, and not Cutt it of: was Cured with it:

A boy goeing into a pond to get fish, a reed ran into the Calf of his legg, it bleed much, put him to great payne: the boyes mother sent for a Chirurgion to dresse it, but the boy Contynued still full of payne and apt to faint: the mother sent to S. Nicholas Gilbourne who answered he could do him no good because he was already dressed by a Chirurgion. The mother importuned him: whereupon because the orifice was very narrowe, he advised them to wash away all the Chirurgions worke, and to put a kinting needle into the wound, so farr as it would goe, and to tye a thread where it stopped and would passe no further: they did so, and found it went through to the skin on the other side, he annointed the needle, and in appearance it was well, saveing that upon the topp of the orifice there was a scale: S. Nicholas, nothing well pleased with the scale, annointed the needle againe overnight & the next morneing there came out at the orifice a small splinter of the reed, and in two or three dayes after it was perfectly whole

~~A noble man~~ By the Cure of the syth as above sayd

I gather that the mistery of this Cure Consisteth in the secrett and invisible spirit which is within the blood, & well remaineing and operateing in the wounded body, as that which hath invisibly penetrated into the weapon: Yea and out of this observation, that the syth being stanche the blood did forthwith stanch, there is as great a mistery opened as rich the presence of the murtherer doeth cause the congealed blood of the murthered to

flowe

flowe and run againe, all which is effected, partly by the Contracting property of the occult spirit in the blood, and partly by his dilation as to So as the Cure is by the Centrall Emanation of the spirit in the wounded that giveth him life which operateth ab interno:

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The wise philosophers (speaking Emematically of this spirit) say ye in ye body is a little bone called Luz, which will remaine with a man till the later day & Cause him to revive againe, but we must understand this after their own sense & not vulgarly:

The Ancient phisitions & philosophers have observed that Lungs nourish Lungs Brames nourish Brames ye are weake: The spleene helpes the spleene: for weake Gutts they make glisters of boyled Gutts The stomack of a Cocke helpeth disgestion, The very spittle voyded by the phtisicall Lungs are sayd to cure the Lungs,

Wormes mortified & dryed to powther destroy wormes

The stone of the Kidney rightly prepared cureth the stone

Angels have soules and Bodies:
or Internall & Externall:

Sfirst yt must knowe that if they were Identity, that is of all one simple form or beeing they would be all one in Essence with God their Creator, who is called Identitas or ~~[illegible]~~ absolute & simple unity: But for as much as they are Compounded of twee namely of light which is the beame of God which they receive to informe them & make them Creatures: And spirit to ~~[illegible]~~ a polished looking glasse receiveth the glory of ye divine light there called Alteritas or Alterity that is Composed of two And St Denis toarmeth them Algamatha, that is moste Cleere mirrours or looking glasses receiveing the light of God:

So as the Angels internall & as it were his soule is the brightnes of Gods Emanation His polished or pure aiery Externall is his spiritnall body which receiveth this light Sfor we must note that in the beginning Heaven and Earth were made of water, & by water Consisting by the word as St peter sayeth peter: 3. & therefore the whole world is Composed of an internall or invisible which is the soule or spirit animated by Gods word: And an External & visible Earth & water:

So as every Creature must needes be Compounded of an internall or Active soule, and an Externall or Organicall receptacle of that soule which is the body, as is apparent Genes: 7. that when the spirit of God did move upon the waters the water was the Catholike patient And the spirit the internall Agent.

St Augustin super Genesim sayeth The spirit moved upon the waters impartinge unto them a fiery vigour or vertue, That is a vivifieing nature, So that the spiritnall Created Catholike waters were animated by the spiritnall increated Catholike breath & light of life, whose spirit in every Creature is the spirit of life, and therefore their Central soule, and the Creature animated is the body: wherefore as the purest & most spiritnall part of water ~~is the body~~ or aier is the External of the Angel. So his internal is the Lucid act of Gods spirit

We find in holy writ that God is sayd to speak out of the organical Cloud So that if Jehovah maketh this organicall tabernacle of the aier to utter his voyce unto mortall eares as appeareth in many places of scriptures It is no sin to say that his inferiour spirits have aiery substances for their External bodies, which being granted, what should hinder spirits by Contraction of this their Externall substances to appeare visibly when they please & organically to talke with a person: and againe by an imediate dilatation of the same External aierye spirit to become invisible:

If then Angels of all kindes have their Externall from the aiery spirit of the world & their internal from ye Eternall vivifieing spirit in whom is the property of the four wyndes, we ought not to make any question but that the vertue of ye Internal act, and the substance of the External aire they may contract themselves from a spiritnall fiery and aiery invisibilitie unto a Nebulous or watrie yea and earthly visibilitie, or snowie or frie nature, Espetially the the grose malignant & darke spirits which by their fall have induced the grosser ayre as sayeth St Augustin And therefore by the Apostle satan is called the prince of the Ayre!

It is by his Emanation or dilatation from the Center to the Circumference that Kindleth naturall heat in the Externall of every Creature Therefore it is moste Cleere & certaine, that where there is rarum, & densum, Thin and Thick Consequently there is Corporitie either thin or thicke, for whatsoever is in his substance transmutable unto a thinner or thicker body must needs be bodily, though not a visible body: So fier may be condensed into aire: Aire into water, & water into Earth And againe that Earth may be rarified into water, water into Aier, and Aire into fier, Now the Externall of Angells must be Created of the spiritnall substance of the higher world or not at all And so ~~[illegible]~~ Consequently it is bodily, though of a thiner or thicker Consistence, according to the dignity of the Angell.

Lightennige ~~[illegible]~~ being the soule of the Clouds, yet Exceept it have his Cloudy organ or bodyly ~~[illegible]~~ instrument it will not speaky

For a withered Arme, Legg foote or such Like:

Fluid

Cut from ye member, the nayles, hair, or some part of the skin, and with a ~~wimble~~ wimble pierce a willow tree, unto the pith, put the paired nailes haire, or skin into the hole, and with a pegg of the same wood, stop it close observing the Moone to be encreasing, & the good planets in such a multiplieing signe as Geminj = and fortunate and powerfull over Saturn, which is a great dryer.

The like effect yo^u have, if yo^u take the nayles, and hair which is Cut of the member and Close them in the Roote of an Hasle tree, and shut upp the hole with the barke of the tree, and Cover it with earth, and as the tree growth & flourisheth so by little & little the patient will recover health: But yo^u must diligently observe the motion of the Heavenly bodyes, & especially the Sunn and Moone when this is Effected

Wise Philosophers say that all that wise men seeke after is in salt:

Mans Soule is Carryed in this manner

Fluid

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The mentall beaine is Carryed in the soule
The soule in the spirit or Ayre.
The spirit in the body
The spirit being dispersed through the veines and Arckliers doeth stire upp and move the liveing Creature in Every part:

Vitæ hominis spatium est miserum absq; benignitate Jehovæ.

For a swelled Legg when the skinn is not broken

Take white Coprose & beate it small & steepe it in beere all night in the moringe stie it and warme it wet clothes in it and lay it to the leg morning and att night

For the Pallett of the mouth when it is downe

Take white doggs tord and dry it and beat it very well and take it upon your thome and touch the Euela therewith and it will goe up

For a Lask

Take new milk and theken it with white starch and being well boyled eat a good mease of it to breakfast but put in nether bread nor salt use it 2 or 3 dayes till you be well

For Pempells in ye face

Take a peece of white bread and let it steepe in water which is runinge and the morning following eat the bread and drinck of the water and fast an houre after doe this 2 or 3 moringe —

To break a bile

Take yest and spread it on browne paper and remoue it morning and Euening

For an Jech or heat in the face

Take the white of an Egge and beat it well put to it 2 spownefulls of Veneger and 3 spownefulls of your owne urine beat all they well together and wash your face therewith

For a rume fallen in the eyes

Take Pigions doung and wine Veneger and frie them together and lay them to the nape of the neck as hot as you can

For ye cramp

In may take black snaills in there heads lieth certaine bones which must haue holes made in them and strung and worne about the wrests of the armes

For Cornes

Take a rason and rost it and lay it to ye cornes red wax is also good

For a sore breast

Take a bour leafe and lay to it and remoue it eury day

for a sore beeast take sallet oyle ye yolke of an egg and a little veneger beate them together spread them on browne paper and lay them hote to ye breast

for wormes ether in ye belly or stomack

take ye topes of Rosemary and stampe them with a little beere and drinck it 9 morwings fasting together

1 Gluster for ye stone

take good olle a quart browne sugar cande 4 Unses fenell seeds bruised a ounce boile these to a Pinte put to it when it is strained salte butter 2 spowneffulls of the galle of a beast which hath beene killed 2 dayes before

for a scalled head

take the stale of a Red cow euery moring and wash ye sore with it luke warme

BRITISH MUSEUM

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Resident

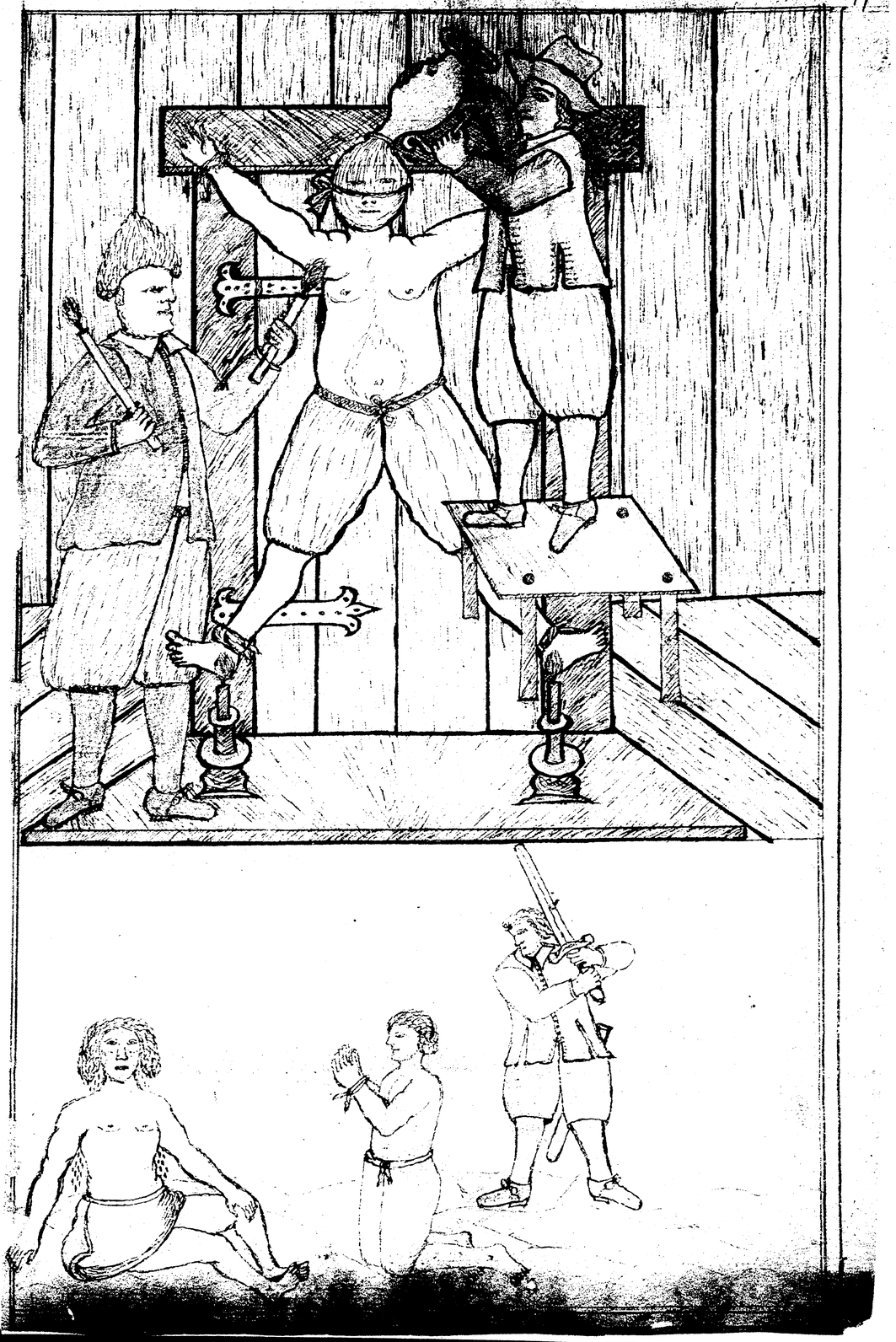
9 16[illegible] a
[illegible] for No. 69 as followeth

The following MS with a similar plate prefixed, is printed verbatim, with the following title.

" A true Relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
" landish Governours &
" Councell there." &c &c &c
The 3d impression.
Published by Authority.
Lond. 1632. sm. 4.to
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of ye Duch at Amboyna to ye English

177



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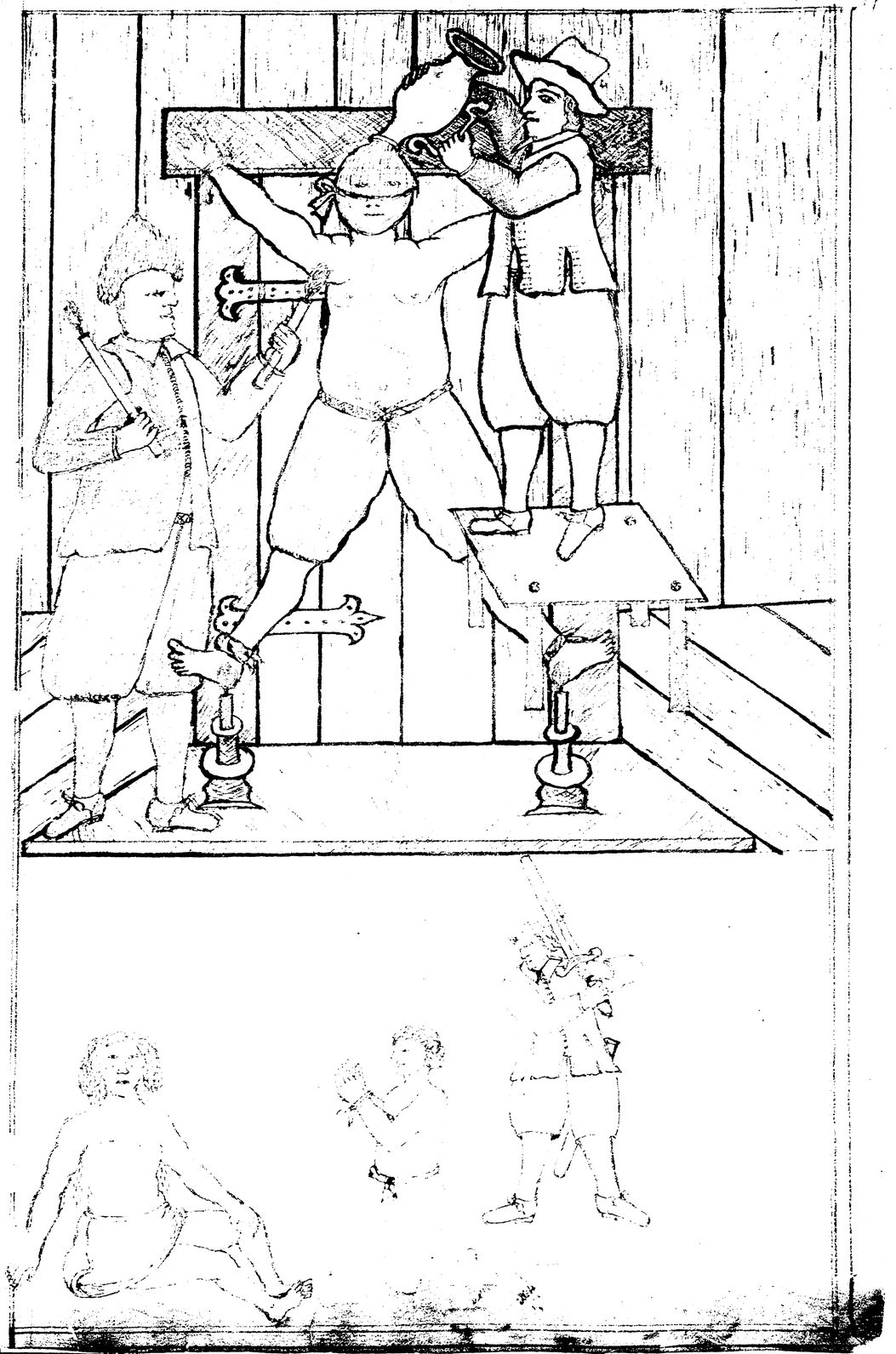
9 1673
it for No 69 y followeth

The following MS with a similar plate prefixed, is printed verbatim, with the following title.

" A true relation of
" the unjust cruel & barbarous
" proceedings against the
" English at Amboyna in the
" E. Indies, by the Neither-
" landish Governours &
" Councell there." &c &c &c
The 3d impression.
Published by Authority.
Lond. 1632. sm. 4to
Printed by G. Purslowe
for Nathan. Newberry.

The cruelty of ye Duch at Amboyna & English



A true Relation of the cruell and barbarous Tortures and Execution done upon the English at Amboyna in the East Indies by the Netherlanders there

175 177

After the [illegible] of two severall Treaties, the first Ao. 1613 at London and the other Ao. 1615 at the Hague in Holland touching the differences between the [illegible] in the East Indies; At last by a third Treaty Ao. 1619 [illegible] was [illegible] for the future proceeding of the [illegible] of both [illegible] in the [illegible], as well in the course of their Trade & Commerce as otherwise. Amongst sundry other points it was agreed that in [illegible] of the great bloodshed & [illegible] pretended to be done by the Hollanders in winning of the trade of the Iles of the Molucco, Banda & Amboyna from the Portugalls, & in building of Forts for the [illegible] of the same, the said Hollanders, therefore should enjoy two third parts of that trade, & the English the other third, & [illegible] the Forts [illegible] in consequence of this agreement the English [illegible] some at [illegible] the [illegible] would [illegible] occasion to [illegible] [illegible] prone [illegible] said Country, [illegible] is an Island [illegible] quieth [illegible] to some other [illegible] the English [illegible] Factories. [illegible] at the Towne of Amboyna, and therein first Mr George Muschamp & afterwards Mr Gabriel Towerson their Agents with Directions over their sundry Factories at Ambon & Larica, upon the same Island, & at Loho & Cambello, upon a point of [illegible] Island of Ceram.

Now on this Island of Amboyna, & the point of Seram, the Hollanders have Forts. The Iesse of [illegible] is at Amboyna [illegible] Towne, [illegible] with [illegible] of [illegible] of them [illegible] from [illegible] of [illegible] or [illegible] Brewe, [illegible] & [illegible] the Garrison of this [illegible] besides [illegible] there is allowed a matter of [illegible] Marriners (for so they [illegible] free [illegible] at an houres warning. [illegible] for the [illegible] of the Hollanders, as well for [illegible] Sea, as for the occasions [illegible] Rendevous, [illegible] Island of Banda, as for the rest of Amboyna. [illegible] the English [illegible], not in the [illegible] Towne, [illegible] as well in respect of the [illegible] betweene both Nations, as of the [illegible] was by the late Treaty before mentioned.

[illegible] Trading [illegible] differences of the said Treaties, [illegible] sundry differences & debates betweene the [illegible] did not only [illegible] large & [illegible] to pay the Garrisons [illegible] the [illegible] it cost them [illegible]

not allowe of the English Companies parte of the same charge, but only in reddy money, thereby drawing from the English, wch ought to pay but one third pte, more then two third of the whole true charge. Whereupon & upon the like occasions grewe some discontent & disputes & the complaints were sent to Jaccatra in the Island of Java Maior to the Councell of Defence of both Nations there residing. Wch not according upon the points in difference sent the same thither over into Europe to bee decided by both Companies here, or in default of their agreement by the Kings Matie & the Lords States generall according to an Article of the Treatie of the yeere Ao. 1619. in this respect. / In the meane tyme the discontent betweene the English & Dutch about these & other differences continued & daily increased, untill at last there came a sword forced at once to cutt in sunder that knott wch the tedious disputes of Amboyna & Jaccatra could not untie. And this was thus in manner as followeth.

About the 11th of February 1622. Stilo veteri. a Japoner a Souldier of the Dutch in their Castle of Amboyna, walking in the night upon the wall, came to the Sentinell (being a Hollander) & there amongst other talke asked him some questions touching the strength of the Castle, the people that were therein. / It is here to bee noted that the Japoneses) of whome there were not Thirty in all the Island, did for the most pte serve the Dutch as Souldiers, yet were not of their trusty band, allwaies lodged in the Castle, but upon occasion called out of the Towne to assiste in the watches. This Japoner aforesaid was for his said conference wth the Sentinell apprehended upon suspition of Treason, & put to the torture. Thereby (as some of the Dutch affirmed) hee was brought to confesse himselfe & many others of his Countreymen there to have contrived the takeing of the Castle. / Whereupon other Japoneses were examined & tortured as also a Portugall the Guardian of the slaves under the Dutch. / During this examination wch continued three or foure daies some of the Englishmen went to & from the Castle upon their businesse, sawe the prisoners, heard of their tortures, and of the crime laid to their charge. But all this while suspected not, that this matter did any wayes concerne them, haveing never had any conversation wth the Japoneses nor wth the Portugall aforesaid. At the same time there was one Abell Price surgeon of the English, prisoner in the Castle, for offering in his drunkennesse to sett a Dutchmans house on fire. This fellowe the Dutch tooke & shewed him some of the Japoneses whome they had first most grievously tortured, & told him that they had confessed the English to have beene of their consorts for the taking of the Castle, & that if hee would not confesse the same, they would use him even as they had done those Japoneses, & worse also. Haveing shewen him the torture they soone made him confesse what ever they asked him. This was the 15th of February 1622 Stilo veteri. Forthwith about 9. of the clock the same morning they sent for Capt Towerson & the rest of the English that were in the Towne, to come to speake wth the Governor in the Castle. They all went save one that was left in the house. Being come to the Governor, hee told Captaine Towerson that hee & others of his nation were accused of a conspiracy to surprize the Castle & therefore untill further triall to remaine prisoners. Instantly they also attached him that was left at home in the house, tooke the Merchandize of the English company upon

in

into their owne custody by Inventory, & seized all the chests, boxes, books writings & other things in the English house. / Capt Towerson was committed to his chamber wth a guard of Dutch Souldiers, Emanuel Tomson was kept prisoner in the Castle, the rest sent aboard the Holland Shipps, then riding in harbour, some to one Shipp & some to another, & all made fast in Irons. The same day also the Governor sent to the two other Factories in the same Island to apprehend the rest of the English there. So that Samuell Colson, John Clarke & George Sharrock that were found in the Factory at Hitto, & William Griggs & John Sadler at Larica were all brought prisoners to Amboyna the 16th of February, upon wch day also John Bowle, John Wetherall & Thomas Ladbrooke were apprehended at Cambello & Loho, & brought in Irons to Amboyna the 20th day of the same month. In the meane time the Governor & Fiscall went to worke wth the prisoners that were already there. At first they sent for John Beomont & Timothy Johnson from aboard the shipps, who being come into the Castle Beomont was kept wth a guard in the hall, & Johnson was taken into another roome. Where by & by Beomont heard him cry out very pitteously, & then to bee quiet for a little while, & then aloud againe. / After this they tooke off the torture Abell Price the Surgeon that was first examined & tortured as is above remembred was brought in to confront & accuse him. But Johnson not yet confessing any thing, Price was quickly carried out, & Johnson brought againe to the torture. Where Beomont heard him some time crying, then quiet againe then roare as before. At last after hee had beene above an houre in this second examination, hee was brought forth, wailing & lamenting, all wett & cruelly burnt in divers pts of his body, & so laid aside in a by place of the hall wth a Souldier to watch him that hee should speake wth no body. / Then Emanuell Tomson brought to examination, not in the roome where Johnson had beene, but in another somewhat further from the hall, yet Beomont being in the hall heard him roare most lamentably many times. At last after an houre & a halfe spent in torture, hee was carried away into another roome another way, so that hee came not by Beomont through the hall. Next was Beomont … & being demaunded many things, wch hee denied all wch … a protestation was made fast to bee tortured, a cloth tyed about his neck, & two men ready wth their jarres of water to bee poured on his head, But yet … at this tyme the Governor had looser him, & so spare him a day or two, because hee was an old man. This was Satturdaies worke the 15th of February aforesaid.

Upon Sunday the 16th of February, William Webber, Edward Collins, Ephraim Ramsey & Robert Browne were fetcht from aboard the Rotterdam to be examined. And at the same tyme came Samuell Colson, William Griggs, John Clarke, George Sharrock & John Sadler from Hitto & Larica, & immediately upon their arrivall brought into the Castle hall. /

Robert Browne the Taylor was first called in, who being tormented wth water, confessed all in order as the Fiscall asked him.

Then was Edward Collins called in, & told, those that were formerly examined had confessed him as accessary to the plott of taking of the Castle. / Wch hee denied wth greate oathes & execrations they made him fast to the rack, bound a Cloth about his throate, & was put to the torture of water. Thus prepared, hee prayed to bee let downe & hee would confesse all. Being lett downe, hee againe protested his innocency, yet said, That because hee knewe, they would by Torture make him confesse any thing, though never so false, they should doe him a greate favor to tell him what they would

him, saying hee would speake it to avoid the Torture, The Fiscall there upon said, what doe you mocke us; & hatch up with him againe, & so gave him the torment of water; which hee not able long to endure, prayed to bee lett downe to his confession. Then hee devised a tale with him selfe & told them that about two monthes & a halfe before, himselfe Tomson, Johnson, Browne & Fardo, had plotted with the helpe of the Japonezes to surprize the Castle. Here hee was interrupted by the Fiscall, & asked whether Towerson was not one of that conspiracie? hee answered no. You lye said the Fiscall, did not hee call you all to him, & told you, that these dayes [illegible] the Dutch had caused him [illegible] of a [illegible], & that [illegible] not [illegible], but your conspiracy [illegible]. Then said [illegible] John Joost [illegible] by, did not you all sweare upon a [illegible] to bee secrett to him? Collins answered [illegible] of any such matter. Upon this they made him fast againe. [illegible] the Fiscall asked whether [illegible] Captaine [illegible] were not [illegible] conspiracie [illegible] plott; hee answered no. The Fiscall then asked him [illegible] the president for the English at Jacatra, or Mr Welden [illegible] at Banda, were not privie to this business. Collins answered no. Then the Fiscall asked him what meanes the Japonezes should have executed their purpose. Whereat when Collins [was] staggering & devising some probable fiction, the Fiscall helped him & said; [illegible] to each point to the [illegible] had beene without, [illegible] coming to [illegible] was the manner, [illegible] the Japonezes to [illegible], [illegible] said to the Fiscall, [illegible] spake for him [illegible]. Whereupon [illegible] without attending the answere to the former question, asked what the Japonezes should have had for their reward; Collins answered 1000. [illegible] a peece. Lastly hee asked him when this should have beene effected? [illegible] hee knew nothing not knowing what to [illegible] on the suddaine; yet was hee [illegible] glad to come [illegible] of the torment though with certaine beliefe that hee should dye for this confession.

Next was Samuel Colson brought in being newly arrived from Hitto, [illegible] before touched, [illegible] brought to the torture, who for feare of the paine, [illegible] Collins come out in such a case that his eyes were almost [illegible] out of his head with the torment of water, chose rather to confesse all they asked him, and so was quickly dismissed coming out weeping, lamenting & protesting his innocence.

Then was John Clarke [illegible] at Hitto [illegible] after was [illegible] without [illegible] him with water & with fire [illegible]. The manner of his torture as also of [illegible] Thomsons was as followeth. First they hoisted him up by [illegible] upon a large doore where they made him fast upon two staples of iron fixed on both sides at the top of the doore posts, haling his hands one from the other as wide as they could stretch. Being thus made fast his feete hung some two foote from the ground [illegible] which also they stretched asunder as farre as they would reach, & so made them fast [illegible] on each side. Then they bound a cloth about his neck & face so close that little or no water could goe by. That done they

they poured the water softly upon his head, untill the cloth was full up to the mouth & nostrills, & somewhat higher, so that hee could not breathe, but hee must withall suck in the water. Which being still continued to bee poured on softly, forced all his inward parts, came out of his nose, eares & eyes, & often as it were stifling & choaking him at length tooke away his breath & brought him to a swound or fainting. Then they tooke him quickly downe & made him vomit up the water. Being a little recovered they tyed him up againe, & poured in water as before, eftsoones taking him downe as hee seemed to bee stifled. In this manner they handled him three or foure severall tymes with water, till his body was swolne twice or thrice as bigg as before, his cheekes like greate bladders, & his eyes staring & strutting out beyond his forehead. Yet all this hee bare without confessing any thing. Insomuch as the Fiscall & Tormentors reviled him saying, That hee was a Divill & no man, or surely was a witch at least had some charme about him, or was enchaunted that hee could beare so much. Wherefore they cut off his haire very short, as supposing hee had some witchcraft hidden therein. Afterwards they hoisted him up againe as before, & then burnt him with lighted candles in the bottome of his feete, untill the fatt dropt out the candles. Yea then applied they fresh lights unto him. They burnt him also under the elbowes & in the palmes of the hands, likewise under the arme pitts untill his inwards might evidently bee seene. At last when they sawe his constancie [illegible] made no [illegible] confession, then they [illegible] him among with questions of [illegible] circumstances, [illegible]. Being thus wearied & overcome by the Torment, hee answered yea to whatsoever they asked, [illegible] from him a [illegible] of a confession, to this effect, To witt That Capt. Towerson [illegible] last before [illegible] all the English [illegible], to bee secrett & assistant to a plott that hee had projected with the helpe of the Japonezes to surprize the Castle & to put the Governour & the rest to death. Having thus [illegible] the poore man, they [illegible] him out [illegible] who carried him betweene them to a [illegible] where hee lay [illegible] without any chirurgion to dresse him untill his flesh being putrified great Maggotts [illegible] in a most noysome fashion. Thus they [illegible] daies worke [illegible] but the rest of the English [illegible] still then attended in the [illegible] to the [illegible] where they were [illegible] same [illegible] dungeon, where Clarke & the [illegible] with the poore Japonezes, lying in the putrefaction of their tortures.

The next morning being Monday the 17th of February Old Stile. [illegible] & Fardo with certaine Japonezes were brought [to] the place of execution.

The Japonezes were first cruelly tortured to accuse Griggs, [illegible] last [illegible] to avoid the like torture confessed [illegible] the Fiscall demaunded. [illegible] John Fardo & [illegible] Japonezes. But Fardo [illegible] at last confessed whatsoever the Fiscall [illegible] him, & so was put back to prison.

The same [illegible] John Beomont was brought into the [illegible] chamber, where one Capt. [illegible] a Dutch man [illegible] served as Interpreter. With

Griggs was also brought in to accuse him, who said that when the consultation for taking of the Castle was held, then hee the said Beomont was there present. Beomont denied it with a great earnestnesse and deepe oathes. / At last being tried by drenching with water till his inwards were ready to crack, hee answered affirmatively to all the Fiscalls interrogatories. Yet as soone as hee was lett downe hee clearly demonstrated to Capt. Newport and one Johnson a Dutch Marshall then also present, that the thing could not bee so. Nevertheless hee was forced to put his hand to his confession, or else hee must to the torture againe, which to avoid hee subscribed; and so had a great iron bolt and two shackles riveted to his legges, and then was carried back to prison.

After this George Sharrock Assistant at Hitto was called to the question, who seeing how grievously others were martired, made his earnest prayer to God (as hee since upon his oath hath acknowledged) that hee would suffer him to make some [illegible] probable lies against himselfe, as the Dutch might accept and so hee might escape the torment. Being brought to the rack, the water provided, and the candles lighted, hee was by the Governour and Fiscall examined and charged with the conspiracy. Hee fell upon his knees and protested his innocency. Then they commanded him to the rack and told him unlesse hee would confesse hee should bee tormented with fire and water to death, and then should bee drawne on the wheele to the gallowes and hanged up. Hee still persisting in his innocency, the Fiscall [illegible], then hee craved respite a while, and told them that hee was at Hitto [illegible] upon New-yeares day, when the Consultation was pretended, notwithstanding [illegible] Remember before, as [illegible] known to many of the Hollanders there [illegible] there also with him. Thereupon they commanded him againe to the Rack, but hee craving respite as before now told them, that [illegible] Clarke that was with him at Hitto saying that the Dutch had done them many injuries and wrongs and that hee could bee revenged of them to the [illegible] broken with Capt. Towerson of a bruse plott. At [illegible] the Fiscall [illegible] to [illegible] went on saying [illegible] [illegible] to Macassar [illegible] the Spaniards to come with [illegible] Seran where no [illegible] were [illegible] that [illegible] for the [illegible] from them [illegible] all from the matter [illegible] another tale. To [illegible] left [illegible] thereunto [illegible] Towerson [illegible] Sharrock [illegible]. Then the Fiscall [illegible] that [illegible] said as before in the beginning [illegible] brought thither. Why then quoth the [illegible] prisoner resolutely [illegible]

all that hee had spoken touching any Treason, was false and feigned to avoid Torment. Then went the Fiscall out into another roome unto the Governour, and soone returned, and sent Sharrock to the prison againe. The next day hee was called againe [illegible] him, wherein was [illegible] a formall confession of his last conference with Clarke at Hitto touching the plott to take the Castle of Amboyna, which being read unto him, the Fiscall asked him whether it were true or no. Hee answered no. Why then said the Fiscall did you confesse it. Hee answered for feare of Torment. The Fiscall and the rest [illegible] spoken it and it was true and therefore hee should subscribe it [illegible] refusing to doe [illegible] Torture. So then hee subscribed it, which as soone as hee had done hee fell [illegible] into a great [illegible] innocent blood of himselfe [illegible] at the [illegible] which the Fiscall would [illegible] with whome hee also [illegible] to speake [illegible]

William Webber being [illegible], was told by the Fiscall that John Clarke had confessed him to have beene at Hitto on New-yeares day and there to [illegible] this plot [illegible]. All which hee denied alleadging that hee was that day at [illegible] [illegible] at consultation at Amboyna [illegible] of the money [illegible] his knife [illegible] at that time [illegible] one Renier a Dutch [illegible] pretended consultation [illegible] that hee had falsely confessed [illegible] pointe touching the postscript of Clarkes [illegible] though often threatened with the torture [illegible]

There was [illegible] brought to the [illegible] protesting his innocence [illegible] unles hee would make good his former confession againe [illegible] sent away. They also brought William Griggs [illegible] confessions to his face [illegible] as they would [illegible] truth [illegible] further [illegible] spoken only to avoid Torment. [illegible] ordered them againe to the torture which they would not endure [illegible] their former confessions to bee true.

[illegible] Collins [illegible] Towerson [illegible] his hand to his confession, hee [illegible]

worke of eight Daies, from the 15th to the 23d of February. Which was two Daies before the Butcher John Powler being Examined acquitted as before said, went to the prison to visit John Farre, one of the last that had arrested Capt Towerson; & when Farre perceived him in mourning, but especially his sorrowe for arresting their Master, for said he the feare of death set nothing by me, for that I knowe well I must die, and duly to the mourning of my friends. He only wished that his bloodshed might be that through fears of torment any one accuse that could godly man Capt Towerson, who thanke be to my conscience would so upright & honest towards all men, that he never wronged me in the value of a penny, much lesse would attempt any thing against his life. He further said, he knew before the Dutch in attempting to take the Castle of Amboyna, & in attempting to take Capt Towerson, false fearing to come to feare of torment.

Then the Fiscall & Assistants sent for the prisoners & spoke with the English Chirurgion & the Japonese, who were brought into the great Room of the Castle, & they were severally examined, & Edward Lamby, John Powler & Richard Adams acknowledged as before said.

Capt. Towerson being soone dressed, the prisoners spoke with him, & told him that now they were like to speake to dy, & therefore desired him to confesse the truth, for they knew that he was guilty of the death of Gabriel Towerson, brother, but all was supposed false only to draw him to confesse. Then Thomas Lambson the Surgion spoke to him in the Japons tongue, but the English Company took no notice thereof, only Thomas Lambson told him that he was sorry to see him in this case, for that he knew he was guilty of the death of Gabriel Towerson, for which he was apprehended & imprisoned, & therefore desired him to confesse the truth, for they must all dy. Capt Towerson answered, that he was not guilty of his brothers death, but that he was apprehended for suspition only, & that he was innocent, & therefore desired them to be of good courage, for they should not dy, for he was sure that they were innocent, & that he would write to the Governour in their behalfe, & that he hoped they should be released. Then they all departed.

Then the Fiscall & Assistants sent for Capt Towerson, & spoke to him in the Japons tongue, & told him that they had examined all the prisoners, & that they were all guilty of the death of Gabriel Towerson, & that they had confessed the same, & therefore desired him to confesse the truth, for they must all dy. Capt Towerson answered, that he was not guilty of his brothers death, but that he was apprehended for suspition only, & that he was innocent, & therefore desired them to be of good courage, for they should not dy, for he was sure that they were innocent, & that he would write to the Governour in their behalfe, & that he hoped they should be released. Then they all departed.

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This Table booke was afterwards delivered to Mr Welden afore named by one that served the Dutch.

Samuell Colson also another, That accused Capt. Towerson writt as followeth, in the waste leaves of a Booke, wherein were bound together the Common Prayers, the Psalmes & the Catechisme.

In one page thus

March the 5th Stilo novo, being Sunday aboard the Rotterdam lying in Irons.

Understand That I Samuell Colson late Factor of Hitto, was apprehended for suspition of Conspiracy, and for any thing I know must dye for it, Wherfore having no better meanes to make my innocency knowne, have writt this in this booke, hoping some good English man will see it, I doe here upon my salvation, as I hope by his death and passion to have redemption of my synns, that I am cleere of all such conspiracy, neither doe I know any English man guilty there[of], nor other creature in the world, as this is true God blesse mee. Samuell Colson.

On the other side upon the first page of the Catechisme is thus written.

On another leafe ye shall receive more wch I have writt in this booke. Samuell Colson being

in the beginning of the Psalmes.

And in that leafe so referred unto is thus written viz.

The Japonez were taken with some villany and brought to examination being most tyrannously tortured, were asked if the English [illegible] any hand in ye plott wch torture made them say, yea. Then was Mr [illegible], Mr [illegible], Mr Collins, John Clarke brought to [illegible] and were burned under the armes, the armes pitts, the hands and soles of the feete, wth another most miserable torment to drinke water, one of them almost tortured to death [illegible] that wch they never knew by reason of ye torment wch flesh and blood is not able to endure. Then were the rest of [illegible] being wished to confesse, or els I must goe to torment, [illegible] tormented to witnes against [illegible], or els [illegible] be tormented againe, wch rather than hee would endure, hee said, what they would have, [illegible] that I never knew or [illegible] to torment [illegible] I did confesse that wch as I shall be saved [illegible] is not true being [illegible] torment, Then did they make [illegible] witnes against Captaine Towerson, and at last made Captaine [illegible] being for feare of some cruell torment, for wch [illegible] I know no more [illegible] this the 5th of March Stilo Novo

Samuell Colson

And in another page were these words.

I was borne in New Castle upon Tyne, where I desire this booke may [come] that my friends may know my innocency. Samuell Colson.

This booke was delivered to one that served the Hollanders, who sowed it up in his bedding, & afterwards at his opportunity delivered it to Mr Welden before named.

All which said writings are yet extant under the hands of the severall parties, well knowne to their friends here in England.

The 6th of February Stilo novo, the prisoners were all brought into the great Hall of the Castle [illegible] to be prepared for death, by the Ministers. The Japonezes were all in generall, as some of them had done before in particular, cried out unto the English saying, [illegible] Englishmen where did wee ever in our lives [illegible] The English answered, Why then have you accused us? The poore men perceiving their [illegible] unable [illegible] others, [illegible] had so done indeed [illegible] God [illegible]

Besides these were [illegible] in the Hall, Capt. Towerson was [illegible] the place of examination, two great [illegible] of water [illegible] after [illegible] did or suffered was unknowne to the English [illegible] After supper John Fardo, Ephraim Ramsey, John Sadler, who were found not guilty as aforesaid, were taken from the rest, & put in another roome. [illegible] Samuell Colson [illegible] Emanuell Thomson [illegible] The Fiscall told them it was the Governors mercy to save [illegible] they should drawe lotts for it. [illegible] & the rest that were guilty [illegible] Then Samuell Colson [illegible] into the Hall, [illegible] was brought out of the Hall into the chamber [illegible] his life.

So then there remained in the Hall only [illegible] of the English, [illegible] were [illegible] in severall roomes apart from the rest. To these [illegible] them to make their true confessions: for it was a [illegible] the Ministers that they might [illegible] as a seale of the forgiveness of their sinnes, [illegible] to confirme their last profession of [illegible] innocency [illegible] be granted. Hereupon Samuell Colson [illegible] guiltlesse, being otherwise also true believers [illegible] shall [illegible] Worth [illegible]

him his purse wth such money as hee had in it, saying Dominie, God blesse you; Tell the Governour I freely forgive him, and I intreate you to exhorte him to repent him of this bloudy Tragedy, wrought on us poore innocent soules. Heere all the rest of the English signified their consent to this speech. [illegible] spake John Fardo to the rest, in presence of the Ministers as followeth. My Countrymen & brethren that are heere wth mee condemned to dye, I charge you all as you will answere it at Gods iudgment seate, if any of you bee guilty of this matter, whereof wee are condemned, discharge yor consciences & confesse the truith for satisfaction of the world. Hereupon Samuel Colson spake wth a loud voice, saying [illegible] vpon my soule, and if I bee guilty thereof more or lesse, lett mee never bee partaker of the Heavenly ioye. At wch words every of the rest cryed out, Amen for mee, Amen for mee, good Lord. [illegible] knowing whome hee had accused, went one to other begging forgiveness for their false accusation, being wrung from them [illegible] they all freely forgave one another: for none had [illegible] falsly. Captaine George Sharrocke who [illegible] to John Clarke [illegible] forgiveness at his hands. Clarke freely forgave him saying, How should I looke to bee forgiven of God, if I should not forgive yu, having my selfe so falsly accused Capt Towerson and others.

After this they spent the rest of that dolefull night in prayer singing of Psalmes & comforting one another, though the Dutch that guarded them offered them wine [illegible] contrary to the Custome of their owne nation in like case; but contrary to the [illegible] of the English.

Vpon the morrow morning being the execution day the 22th of February O. Stile, John Powle being freed (as is above written) came into the roome where the condemned persons were & found them at prayer. They all requested him to [illegible] to their friends in England [illegible] them selves & others touching this Crime was all false & forced by feare & Torture.

The same morning William Webber was called [illegible] into the [illegible] roome & there pressed to [illegible] John Clarke [illegible] said Sharrocke wth him.

That morning also Emanuel Thomson [illegible] Beomont [illegible] much adoe hee obtained [illegible] Noble Company [illegible] to [illegible]

All things being prepared for the execution, the condemned were brought forth of the hall where the [illegible] were quitt & pardoned [illegible] stood in the doore to giue & take the farewell of their Countrymen now going to execution, staying a little for this purpose, they prayed & charged those that were saved to beare witnes to their friends in England of their innocencye & that they dyed not Traitors but [illegible] innocent, meerly murthered by the Hollander, whome they prayed God to forgiue their bloud thirstiness, and to haue mercy vpon their owne soules.

Being brought out into the yard, their sentence was there read vnto them from a Gallery, & then they were carried to the place of execution together wth the Japoneses & a Portugall, not the ordinary & direct way but round about in a long procession through the Towne, the way guarded by five companies of souldiers Dutch & Mardykers, & thronged wth the natives of the Iland, that vpon the summons given the day before by sound of the Drumme flocked together to behold this triumph of the Dutch over the English. Samuel Colson had conceived a prayer in writing, in the end whereof he protested his innocencye wch prayer hee read to his fellowes the night before, & now also at the place of execution [illegible] pronounced the same, then threwe away the paper, wch the Governour caused to bee brought to him, & kept it.

Emanuel Thomson told the rest [illegible] some signe of [illegible] one of [illegible] vpon their deaths [illegible] & so one by one wth great chearfulness they suffered the fatall stroake.

The Portugall prayed [illegible] & often kissed the Crosse, [illegible] innocent of this Crime [illegible] punishment vpon him for [illegible] perswasion [illegible] Countrey his first being.

The [illegible] there [illegible] Capt Towerson. English [illegible] Samuel Colson [illegible] Amboyna, [illegible] Cambello, [illegible] Hitoe at Loricka John Fardo [illegible] Castle.

The [illegible] English Company.

At the instant of the execution, there arose a great darkness, wth a sudden [illegible] storme [illegible] Dutch shipps [illegible] Anchors [illegible] sands from the rocks. [illegible] after one William [illegible] told [illegible] the English [illegible] a few words [illegible] in his mouth [illegible] of Amboyna [illegible] English were buried, being [illegible] against [illegible] to [illegible]

daies together, & so dyed. Hourtwith also fell a new sickness at Amboyna, wth swept away about a Thousand people Dutch & Amboyneses, In the space wherein usually there died not above Thirty ut other seasons. Theis signes were by the surrounding English referred to the confident prediction of Emanuell Tomson above mentioned, & were by the Amboyneses interpreted as a token of the wrath of God for this barbarous Tyranne of the Hollanders.

The next day after the execution being the 18th of February the viteri, was spent in triumph for the new Generall of the Dutch [illegible] reioyning for the Deliverance from this pretended Treason. [illegible] following being the Hirst of Marc, John Bremont, George [illegible] Edward Collins and William Webber were brought to the Governor who told Webber, Bremont & Harrock that they were pdoned in [illegible] Generall, & Collins that [illegible] to goe to Jaccatra there to stand to the [illegible] Druile [illegible] willing them to goe [illegible] the rest that were [illegible] who were [illegible] placed in the Generall [illegible] Governor, [illegible] their place, adding [illegible] take upon him the patronage & government [illegible] To wth purpose he had then within [illegible] English President at Jaccatra [illegible] to Capt. Towerson, [illegible] English Lre that ever [illegible] at Jaccatra were innocent [illegible] Business.

The Governor [illegible] Amboyna, discatched them, [illegible] where they made very diligent enquiry against Capt. Weldon the English Agent there, but found no [illegible] of guilt to [illegible] But at [illegible] him wth [illegible] to bee very glad that they found him, [illegible] without suspicion of this Treason, [illegible] terme it Capt. Weldon [illegible] at Amboyna [illegible] dealing of the Dutch, [illegible] passed to Amboyna. [illegible] recalled the Companies [illegible] by the Dutch Governor to the [illegible]

[illegible] were left at Amboyna [illegible] passed, [illegible] & agreeing [illegible] was no [illegible] English (as was pretended. [illegible] Governor [illegible] once to talke or [illegible] although [illegible] them wth Treason, & [illegible] bellies of the women wth [illegible] the poore vulgar to make [illegible] them. [illegible] to sorte neither [illegible] to any [illegible] this poore [illegible] Jaccatra [illegible] John Bremont & Edward [illegible]

[illegible] any newes of [illegible] came to Jaccatra & to the [illegible]

the President fourthwith sent to the Generall of the Dutch, to know by [illegible] authority the Governor of Amboyna had thus proceeded against the English, how he & the rest of the Dutch there at Jaccatra did approve theis proceeding. The Generall retourned for answere, that the Governor of Amboynas authority was derived from that of the Lord States Generall of the United Netherlands, under whom he had lawfull Jurisdiction both in criminall & civil causes wth in the District of Amboyna. Hurtherer that such proceeding was necessary against Traitors, such as the English executed at Amboyna might appeare to bee by their own confessions, & oppie whereof hee there with sent to the English President, who sent the same back to bee authentiquely certified, but received it not again.

Hetherto hath been recited the cure & naked narration of the progresse & passage of this action, as it is taken out of the depositions of the Generall English Harris, [illegible] foure were condempned, the other two acquitted in this process of Amboyna, all since their retourne into England, examined upon their oaths in the Admiralty Courts. [illegible] Capt. Towerson [illegible] Tomsons examinations & answeres, are not yet come to light, by reason that [illegible] two were apart from all the rest, & [illegible] by Emissaries, nor any other of the English suffered to come to speake wth them, except only that [illegible] Tomson the morning before the execution [illegible] tooke [illegible] obscurity is yet touching the examinations & answeres of [illegible] the rest that were executed, being during their imprisonment so strictly looked unto & watched by the Dutch, that they [illegible] talke together [illegible]

But [illegible] the Hollanders defend their owne proceedings [illegible] confessions of the [illegible] executed, [illegible] generally under their hands that they were guilty of the pretended crime. [illegible] not bee amisse to recollect & recall into this place as it [illegible] one some & totall certaine circumstances [illegible] of this narration, [illegible] the [illegible] them may bee manifest.

First therefore it is to bee [illegible] three or foure daies before [illegible] & the same [illegible] was rife [illegible] Amboyna [illegible] the examination [illegible] to the Castle to [illegible] poore Japoneses. [illegible] to the English (if they had beene guilty) for to [illegible] so they had redy meanes by the [illegible] the Amboyneses, [illegible] nomber, wherewith they might have easily [illegible] to Seran, to Bottoon or to Macassar [illegible] But in that they fled not in this case, it is a very strong [illegible] to any Treason [illegible] of any treacherous [illegible] blood.

[illegible] place lett it bee considered, how impossible it [illegible] English to attempt this pretended enterprise.

The Castle of Amboyna is of very greate strength, as is before declared by Garrison therein two or three hundred men, [illegible]

their free Burgers in the Towne. What their care & circumspection is in all their stories is, may only appeare by the quick Alarums they were in [illegible] at the foolish question of the poore Japoner made to the Centinell above written, but also by what was a little before hapned at Jaccatra, where one of their Souldiers was shott to death for sleeping in his watche.

Durst Ten Englishmen, whereof not one a Souldier, attempt any thing upon such a strength & vigilancy? As for the assistance of the Japoneses, they were but Ten neither, & all unarmed [illegible]. For as at the seizure of the English house all the provision [illegible] there was but three swords & two muskets, with [illegible] powder: So the Japoneses though they are in service of the Castle, & there armed by the Dutch, are allowed to have no armes, but only a Cattam, a kind of short sword, & it is forbidden [illegible] the Dutch upon great penalty to sell any gun, powder or bullets to the Japoneses [illegible]. But can it bee imagined that these Twenty fowre English & Japoneses were so desperate as to adventure [illegible] either to master the Dutch in the [illegible] to [illegible] possession when they had gotten it? [illegible] Neither were any of the English [illegible] rest of the Japoneses in the Island were not above twenty [illegible] English more. The most of the rest of the English were at Banda Thirty leagues from Amboyna [illegible]; whereby the Governour & Fiscall [illegible] of this pretended crime, as were also the rest of the English at Jaccatra.

On the other side [illegible], the strength of the Castle & Towne of Amboyna [illegible] they have three other strong castles well furnished with Souldiers, in the same Island, as Cambello & [illegible]. They had then also in the road of Amboyna eight shipps [illegible] the Rotterdam of 1200 Tonns [illegible] of 700 Tonn, the [illegible] of 600 Tonn [illegible] Flute of 300 [illegible] 60 Tonn. [illegible] It is true that the [illegible] the English nation [illegible] some of them [illegible] this English [illegible] nor Legend rarely [illegible] should [illegible] [illegible].

But lett it bee [illegible] might [illegible] to what end & purpose should [illegible] [illegible] well enough that [illegible] both Companies [illegible] should remaine [illegible] Anno 1619 [illegible] [illegible] this [illegible] their [illegible] danger. [illegible] other then [illegible] by the Treaty [illegible] as the [illegible] of [illegible] Amity [illegible].

But lett these Englishmen have been as foolish in the plott, as the Hollanders will have them; is it also to bee imagined that they were found so when they were condemned, & seriously admonished by the Minister to discharge their consciences, kept them so still in their dissimulation, being otherwise of such godly behaviour, as to spend the time in prayer, singing of Psalmes, & spirituall comforting one of another. The Dutch would have had them bestowe in drinking to drive away their sorrow. Let Colsons question to the Minister bee considered, [illegible] desire to receive the Sacrament in signe & token of their innocency, their mutuall asking forgivenesse for their like false accusations of one another, forced by the torture, Tomsons last farewell to Beomont, Colson prayer & his writing in his prayer booke, Fardos farewell to Powle, also his coming [illegible] to his fellowes to discharge their consciences [illegible] answered thereunto, craving forgivenesse [illegible] according to their innocency in this cause. [illegible] profession of their innocency in this cause to their countrey [illegible] at their last parting with them, & [illegible] the sealing of this profession with their last breath & blood [illegible] in the [illegible] of death, & in the stroake of the [illegible]. [illegible] unexampled [illegible] if some one or more of them had been so fearfully [illegible] not there one amongst them [illegible] to [illegible] [illegible] stoutly [illegible] Death or [illegible] as [illegible] & life if they kept [illegible] when Capt Tower [illegible] Clarke to [illegible] so [illegible] & martyr by the torture. [illegible] one by one, & [illegible] [illegible] death that they [illegible] guilty [illegible].

How [illegible] smooth over all this rough [illegible] Governour & Fiscall [illegible] the proces [illegible] [illegible] partakers of this treason [illegible] English [illegible] upon the [illegible] sufferance [illegible] to bee a [illegible] [illegible] [illegible] [illegible] the [illegible] ground [illegible] proceeding [illegible] not the [illegible] cruell treacheries to [illegible] the Molucca, Banda & Amboyna: [illegible].

Could hee unto by way of aggravation [illegible]; the fact in [illegible] of odious & barbarous inhumanity, executed by the Hollanders upon the English nation, in a place where both [illegible] of [illegible] partnership [illegible] Amity confirmed by a most solemne Treaty.

(5)

of ye tortur̄ of ye English at Amboyna

1th Ap. Cotton 1896 [illegible]

[illegible] by [illegible]

186 ff. Oct. 1896 WR

Examined by [illegible]

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