

THE
HOLY GUIDE

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., **φιλοσοφος**, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

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The
Holy Guide
Leading the Way to
Long Life, Health, Youth,
Blessedness, Wisdom and Virtue,
and to Change, Cure, Alter and Asend the state of the
Body.

All being made plain and easie to mean Capacities.

By John Heydon, Gent.

A Servant of God and
Secretary of Nature.

Aude ignis vocem.

LONDON. Printed by T.M. 1662.

To The
 Truly Noble
 By All Titles,
 Sir John Hammer,
 Barronet.

Sir,

Your Worthiness and grateful acceptance of this kind of Learning, which I promised your honourable self, I would put forth, is now flown to your Temple of Safety, Knowledge, Perfection, or acquired parts for refuge and protection, from the wickednesse of itinerant scandalous Pulpit Sycophants, achool-sophisters, and some of my own profession,

Lawyers: I mean the Phanatick Rable of Gown-men, that rage against the King and Bishops, whom God preserve out of their power: these contend against me continually, and contemn that which they do not know. But take heed ye unwise among the people; O ye fooles, when will ye understand? they Judge they know not what, and condemn without evidence. This HOLY GUIDE, which about ten years past, with some others of af finity thereto, for my private exercise and satisfaction I had at leisure, composed; which being communicated unto one, it became common unto many; and was by transcription successively corrupted, until it arrived in a most depraved copie to Doctor NICHOLAS CULPEPPER, and from him many had Copies, which Bone highly esteemed, and others abused: it came to pass about seven years past, I ehewed my true Virgin invention in manuscript to the learned Mathematician Mr. JOHN GADBURY, who was then in

comapny with Captain GEORGE WHORTON and other Gentlemen, of which one had a Copy, but imperfect; and therefore knowing me to be the Author, intreated me to publish mine: I suspected my ability, because it was set down many years past, when I was very young, and was the sense of my Conceptions at that tine, not an immutable law unto my advancing Judgement at all times; and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable to my present self; therefore unwilling any work of mine should be printed. But at last I was persiaded; Now the enemies of King Charles & the Bishops, very proudly, with full mouth, bitter hatred, envy, malice and calumnies, hindred me from putting of it forth. Hence I began to be at a stand, whether I should put forth the rest of the book, or no; whilst I did doubt that I should by this means expose my self to publick censure, and as it were cast my self out of the smoke into the fire, a certain rude fear seised upon me, lest by putting then forth I should seem more offensive then officious to you, and expose your Worship to the envy of malicious carpers and tongues of detractors, whilst these things trouble me with a various desparation, the quickness of your understanding, exact discretion, uprightness of Judgement, Religion without Superstition, and other most known Virtues in you, your authority and integrity beyond exception, which can easily check and bridle the tongues of slanderers, removed my doubting, and informed me to set upon that again more boldly, which I had almost left off, by reason of dispaire: Therefore (most honoured Sir) take in good part, this book, in which we shew the mysteries of Astromancy and Geomancy, Art and Nature,

Celestial and Terrestiall, all things bing opened and manifested; which experienced Antiquity makes relation of, and which came to my knowledge, that these Secrets of R. CRUCI*jt\$ (hitherto neglected, and not fully apprehended by men of later tines), Nay with your protection be by me, after the shewing of Natural Virtues proposed to them that are studious and curious of these secrets: by which let him that shall be profited, and receive benefit, give you the thanks, who have been the occasion of this publication, and setting of it at liberty to be seen abroad, wearing the fionourable Title of

May 1.

1662.

SIR,

Your humble Servant,

John Heydon.

Book III.

Chapter I.

The Way to Long Life.

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food of AETHER; 47. Of the unseen first Moisture and Being of Life; 48. Of the first stuffs of the fine Oyle of the food of life; 49. Of a plains pattern of adjournment of life; 50. Natures pattern not counterfeit, or the blood and flesh of seed; 51. Cause of Life; 52. Instruction and nourishing; 53. An example of CARDANUS; 54. Our single Oyles ; 55. Natures Works equil in weight and truth.

1. Here we have met with the common argument, wherewith the unlearned use to deface this goodly sequence; we must go forward and encounter with the learned, who because their great deeds & effects promised, that is, to make all happy, knowing, long lived, healthfull, young, wise, blessed and vertuous, are above their skill, or of their Ancestors; The Grecjans rate both the works impossible, and the workmens way false and guileful; I mean, I say, prove, according to my task appointed, that those great acts and deeds may be done & performed by other and weaker means then HERMES Medicines; And this I must do with more pains and diligence, because this way and entry once made in their hearts, the great marvellous truth of this secret, may the more easily come in and take possession,

2. But of such variety of hard and slippery matter, where were it best to set out? Which way first to take? Were it not meet the means and helps unto pleasure should be first cleared and read before we come to pleasure it self? And among then to give long life the foremost place, if not for his rorthinesse, yet for his behoof and necessary,

being needful in all Commonwealths and private persons; first to seek to live, before to live well, though that unto this end: then let us see what is long Life, and how all men may reach unto JOHN MACKLAIN,

3. But why do we make such great hast? We had need be slow and advised in so great a matter, and to look before we venter on so long away, and of so many dayes journey, that we be well provided and furnished of all things: wherein I hope, if I have not of mine own; or if after the thrifty manner, when I am well stored my self; yet I borrow to prevent lending, although I took upon trust so much as would serve this turn, it shall be no stain unto my credit; but be rather deemed a safe and wary way, to cut off occasion of robbery, both at home and abroad, especially if I take it up of such men as are most famous and well beloved.

4. These should be my friends of AEGYPT and ARABIA (though we have their secret help now and then) the best able indeed, and the nearest unto me, if they were so well known and beloved in the world; but because they be not, I will fly to that other side of GREECE, and to the most renowned there, and best liked: HYPOCRITES, PLATO, and ARISTOTLE, whom I doubt not to find very free and willing in this matter: Let us see then awake our old studies out of sleep, and lye to them, what need many words? After greeting, and the matter broken, they make me this answer joyntly together: God, because he was Good, did not grieve to have others enjoy his Goodness, that is, to be, and to be well, meaning to make a world (though ARISTOTLE withdrew his hand herein) full of all kind and everlasting changeable things, first made all, and blended

them in one whole confused lump together, born up by his own weight bending round upon it self.

5. Then seeing it lay still, and that nought could beget and work upon it self, he forced out and sundred away round about, a fine lively piece (which they call Heaven) for the Male-Mover and Workmen, leaving still the rest (as groese and deadly) fit for the Female, to contain the working and fashioning, which we term the four beginnings (or Elements) EARTH, WATER, AIR, and FIRE, and thereof sprung the love which we see yet Between them, and the great desire to be Joyned again and coupled together.

6. Then that there sight be no number and confusion of workman and doing causes, but all to flow from one head, drew all force of working, and virtue of begetting, into a narrow round compass, which we call the Sun, from thence to be sent out, spread and bestowed all about the world, both above and below, which again meeting together, made one general heat, light, nature, life and soul of the world the cause of all things.

7. And because it becomes the might, wisdom and pleasure of such a Builder, to make and rule the infinite variety of things here below, and not evermore one self-same thing; he coMmanded that one light in many to run his eternal and stint-less race, too and fro, this way and that way, that by their variable presence, absence and meeting, they night fitly work the continual change of flitting Creatures.

8. This Soul, which PLATO calls the ever moving mover, quite contrary to ARISTOTLE, , which he himself conatrueth, a

moveable mover, (that we may mervail how TULLY could translate it, as to make it all one with PLATO, unless LUCIANS GALLORES misled him, which is found in some copi•s that he might be an eternal mover, is, in Nature) and being a moat subtile and small bean, a spark of heavenly fire, in property and quality, by his cleanness, light, and fineness, hot; and for his moistness, withall temperate, as appeareth to him that bendeth his mind upon it.

9. If you doubt of this moistness, think nothing is made without mingling, which is by drawing in, and breaking small together the whole stuff, when a dry heat draweth out and scattereth the fine from the great, and thereby wasteth and narroweth all things, making nothing: As for example, DUNG HATCEETH AN EGG, AND QUICKNETH ANY THING APT TO RECEIVE LIFE, when warm ashes will never do it; what need we more? Imagine an heavenly flame by a good burning water, which flaming upon the hand on a dry cloath, heateth them both gently, without heat or punishment; and yet this Sunny bean is not moist of it self, before it is tempered with the moistness of his wife, the Moon, to make it apt for generation. Then HERMES calls the SUN and the Moon the Father and the Mother of all things.

10. Now the stuffe and female, to be fit to suffer working, must be first open, that is, soft and moist, and then not one, nor yet many like things, least in both these cases they should stand still the same, and not when they be stirred by the workman, rise and strive, bruise and break one another, fitly by continual changes, until at last they come unto a constant rest and stay; and that upon small occasion the

sane consent might Jar again, and come and change the wished end and purpose of the work; And therefore God cast in at first, th. known four fighting enemies: yet in the soft and open stuffe, there are but two of them, Earth and Water in one mixture, seen and extant at the beginning, before the painful, soul draws out and works the rest, Fire out of Earth, and out of Water that breath-like and windie thing called Air.

11. So that if there be much Earth, little Water, and great heat to mingle them, fire Will shew it self and bear the sway; if but small heat upon the sane measure of Earth and Water, Earth will rule the roost; if on the other side, upon small store of Earth, and much Water, but a small heat of working; the thing will fall out to be raw and waterish; if upon the same quantitie, and stronger heat, there ariseth an kirie, which is termed a fat and oyly body.

12. Wherefore when the Soul comes down by the Aspects of Stars (Read the HARMONY OF THE WORLD) upon the stuffe, cloathed with a fine windy coat of the cleanest Air next unto Heaven, called AETHER (without the breaking of which means, the two extreajnns and unacquainted strangers would never bargain and agree together) by his moat mild heat it moves it, and alters it very diversly, making many sorts and kinds of things, differing according to the strength of the one, and the obedience of the other.

13. And so by reason in that separation of that fine and male part, at first, the stuffe was throughly tost and mingled, and the heat of Heaven thereby (like a hot Summer, after a wet Spring) very fitly; all which, man and all were made alike, without any seed sown, otherwise

then by the great Seeds-man of Heaven, upon the common stuffe Earth and Water, and is still seen in the Common tillage, yet used in those lame and untilled Wights, which some call Start-ups, and sprung out from themselves, As we may be easily led to think, if we Consider how, not only all kinds of plants, without all setting or sowing, grow up by themselves in some places; and some kind of Fish in the Sea are only Females; but also what plenty of fish there abounds in that frozen Country, for the great heat and fatness of the waters; and Chiefly that upon the slimy and the hot lands of AEGYPT, there are yet some bloody and perfect Land-sights (as Hares and Goats, etc.) all made and fashioned.

14. But because afterward the well mingled and fat fine stuffe, and strong working heat failed (as it must needs in time) and yet the great LORD would have the continual flitting, change, and succession hold the same, and fit causes were daily kept by continual succession within the body of the perfect Wighte, the stuffe in the she, and the heat in both, yea, and as far as need required in seeded Plants also.

Now we must understand as well, that this heavenly Soul., when it is so cloathed with that windy body, is called spirit (not only moveth and worketh with his heat) but also for food wasteth the stuffe; for nothing that is made, is able to bear up his state and being without his proper and like food and sustenance. See my HARMONY OF THE WORLD.

15. Then as our gross fire here below feedeth on weather and wind, called Air, as upon his lightest meat; and as it in his due place, is too thin and scattered, spreading the figure so far as it followeth

his food, until at last it vanisheth to nothing, unless it be plentifully heaped and crowded up together, and so kept in a narrow shell of water, which is called oyle or fatness; even so it is between the fine starry fire and his like food, the fine fat of AETHER, for that cause besides the divine purpose abovesaid, it cometh down in post into these quarters, to find and dress himself store of meat, as appears by his tarrying; for as soon as his food is spent he flyeth away as fast, and leaves his Host at six and sevens uncared for. I was about to tell you the course of the divers sorts and suits of these lower Creatures, but that there was a great pusse of matter came between and swept me away. This now being passed over, I will, go forwards.

16. Then if the suffering stufte be gross, foul and tough, and the making heat very small and easie, as it is within and under the ground, things are made, which they call Metals, or rather by the Arabick word, Minerals, little, broken, altered, or changed; but the gross beginnings, Earth and Water (Earth especially) rule still; and the life and soul, as it were, in a dark dungeon, fast shut up, and chained, as not able to stir and shew it self at all. When the stufte is finer and softer, with greater heat upon it, then will arise a rooted and growing thing, called a Plant, better mingled, and smaller, and further broken from the low and foul beginnings; and the life of Heaven shall have more scope, because Wind, or Air, or Water (and yet Water chiefly) swayeth the matter.

17. But if the Soul be yet more mighty, and the etuffe yet finer, he is able (Air and Fire) but that above this exalted, to shew himself

a quicker workman, and to make yet a finer piece of work, moving forward, and by mighty force perceiving; but by reason these two causes, passing by those degrees, to mount and rise at last, there is an excellent and fierie kind contrived, over our kind, I mean, most throughiy, and fair, and finely wrought, even so fat indeed, that he may not easily seem made at all of these all-making seeds, the four beginnings: Whence it is, that when a Corpse is consumed with fire, there are found scarce six ounces of clear earth remaining; which fineness of body gives occasion to the greatest quickness and freedom. of the Soul, and ability to perform (as his duties of life) moving and perceiving; yea, and shall I put in understanding also? For albeit God hath inbreathed us with another more fine and clean mover, called Mind, for a special and divine purpose; yet that mind, as well as the soul above, is all one of it self in all places, and working diversly, according to those divers places, as we shall see more at large hereafter.

18. Then you see all the differences of the four great heads and kinds, which contain all things; y.a and of many lesser degrees and steps lying within every one of these, which I named not before; as also of sundry sorts (not worth the naming) of doubtful and needless things, touching and partaking on each side of the four great ones (or between the first two, stones budding like herbs in the Scottish Sea; between Plants and Beasts, that sprung APES, OR RATHER HAIRY WILD MEN, between beasts and us) to proceed from the divers mixtures of their bodies. If you cannot quickly perceive the matter, behold at once the outward shapes and fashions, as they here go down a short pair of stairs before you.

19. Do you not see man alone, through his exceeding fine and light body, carried up and mounted with a mighty heat of Heaven, of an upright stature and carriage of himself, that his divine wit might be freed from the clog of the flesh? when other Wights, from the contrary cause, (which the gross or earthly leavings, or excrements, of hair, hoof, and such like declare) are quite otherwise disposed, as we see, towards the ground, their like companion; and so the less hot and fine they be, that is, the like the earth, the nearer they bend unto her, being lesse of stature still; and after that many-footed to support them; but at length footless and groveling, until they come to their heads downward, and there they stay not, but passe quite over, and degenerate from Wights to Plants, and from thence, if I might tarry about them, I would send them down still through all the steps of them and Minerals, until they come to their main rest and stay, from whence they all sprung clean Earth and Water.

But I think it be now high time to take my leave of these PHILOSOPHERS and PHYSITIANS, and to set forwards as soon as I have packt up my etuffe round together, especially the best and most precious things, my Medicines.

20. Then we gather by that enlarged speech, one chief and notable rule of learning, that the shape, nature, being, perfection, and all the difference in all things here below, springeth from the mixture and temper of the stuff. and beginnings; the doing, making and working cause, that makes, mingles, broacheth and sets all a running, to be a piece of the finer part of the whole, parted and packt up together in the Sun;

of which finer part, some remajneth still in the raw and rude stufte secretly hid and placed: othereome more freely, in the half-made stuff, called seed; and in finer seed yet more lively, and in man most at liberty, excepting where I said it was free indeed from all kind of body; and yet all, these but one and the self-same thing, called soul, life, heavenly and natural heat.

21. Thus means divine HIPPOCRATES when he saith, nought is made, and nothing perisheth, but all are altered, and changed up and down by mingling: And again, that no Wight can die, unless all tall; where he is most agreeable, and Junpeth with these grounds and rules, and with the whole web of our ROSIE CRUCIAN Physick. If any man doubt of the other two, PLATO and ARISTOTLE, let him read their books with heed, and he shall find them, where they speak naturally, and by the light of humane reason, to draw still towards this head and point of truth, though they come to stay sometime, misled, I think, by the over weening wisdom of Astronomy, to the Infinite variety of divers natured and conditioned Stars above, and such like Influences causing the like endless odds, and differences of all things.

22. Let us now, I say, set forward in our first dayes journey to long life, unfolding first what it is, and the cause thereof, and lastly, the common and high way to it.

It seems hard for a man to appoint what bounds of life are large and long enough for Man, unless God (who knoweth best both the measure of pleasure and happiness fit for him, and the race of time meet for him) first set and marked them; so that the greatest age and farthest

time that the lustiest men and best disposed bodies, both by kind and diet, have at any time reached and lived, may well, by the great and good will of our great Land-lord, be set the bounds, stint and end of life, large enough to hold all the pleasures meet for mankind, and the mark which we may all aim and level our indeavours at, yea and with sun, hope to hit and reachit, and no further, is about AN HUNDRED AND FIPPY YEARS, as you shall hear anon.

Now if there do three causes meet to the making up of things, and thereon leameth all' their being; the stufte, the mover, and the meat of the mover, which is the fatness of the stuff., then sure the Cause of their long being and continuance in their estate can be nothing else but the favour and goodness of those three causes.

23. The soul and heat of heaven is good and favourable to Wights (to let the rest go far more dark and further off my purpose) when she poures her self plentifully upon them; for there can be no other odds in one and the self-same thing in all places, but the fat food of life which they call the first moisture, and is the finest piece of all that is lying hid and unseen in the sound second part of Wights, and yet by skill to be fetched out and set before us, must not only be plentiful and great in store, to match the feeding soul, but also fast and fine, that by his fineness he may be both friendly and like to live, and Aiery, or rather AETHERIAL (we must leave these words without handling) to keep himself both in cold and heat flowing, and that through his fatness and closeness, (which they call In Latine, DENSUM or SOLIDUM) that through his much stuff. in a narrow room he may be more lasting and

fit to continue, tow the stuff. and body is beet when it is fast, and fin, also, to hold and hang all together, and that other to give free scope without stopping or let, unto the continual and wise race of life.

24. Then to make a sun of all, the cause of long life is a fast fine body, sprinkled and seasoned with much like fine moisture, and store of heavenly heat. If this matter needed any further proff, I could easily by cutting up the nature of things, so lay it open before you, as your own eyes should witness and see the same; but if it need to some, they shall see something, and that sufficient to content them.

For the first, ARISTOTLE saith, and we find it true by experience, that they live longest in hot Countries for their dry, sound, soft, and fine bodies; but chiefly for their fineness, yielding free recourse and passage unto life; for age and kindly death come of rottenness, which flows from the stillness of heat, and slackness to salve and refresh the parts. Touching the rest, to wit, that much heat and much good fatness are a cause of long life: mark the short life of all those Wighte, that either want them by kind, as the maimed and imperfect ones, or waste them by motion, as the male Greyhound of LACEDEILON was, against the course of kind, shorter-lived then the Bitch, for his pains in running; and the gelt male Round, and spayed female, hunt better, and live longer then others. And the Cock-Sparrow lives but half so long as the Hen, and yet this but three years for their veneny; the world is full of such examples: and behold again, the Elephant on the other side, for the great help and favour of all the causes above the rest, as may appear

by their great fruit and effects in him, that is strength, bigness, and stomach, being able to bear the ground work of a Castle of fifteen armed men, to eat 9 bushels at a time, and to drink 14 sirkins (to indure and hold out much longer then any of the rest, and to live (ARISTOTLE is nine Author in the story) three hundred years in all.

Now we know what long life is, and the cause thereof, let us see whether all men may reach it or no, and then which way they may reach it.

25. At the first all mankind by the will and appointment of kind, was found, and lusty, and lived long, and all the failing and corruption now adays (which falsly seemeth a weak condition of our nature) crept in through disorder in our selves, by little and little, & so by sowing still the like children, it spread it self at last deeply rooted over all, and made it, as it were, a certain state, nature and kind of men; wherefore by good order in our selves, it may be reformed and brought back again unto the ancient Estate; but how may we prove this? If God and Nature have ordained man unto a divine end above the rest; and yet some beasts (as THEOPRRASTUS for a wonder complains) live longer then our common rate, yea and longer then any bounds above set; certainly we ought to do as much and more, by the rate of nature, and of all right and reason, and some did at first, before we fell by our default, which may be mended.

26. But least I may happen to deal with some, who will neither grant the Justice of God, nor yet yield to the end of man; with some, I say, that have so far put off all humanity, I will bring them to natural causes; I will open and lay before them, both the sorts and fruits

of Wights, I mean of men and beasts; that they being a monstrous doubtful kind between both, that is, Beasts within, cloathed only with outward shape of Men, nay the better Judge of both (as in like case they formed of the like mishapen Monsters the Poets know my meaning, it is not worth the flourish of a chaste and modern Pen) which hath in kind the more cause to live long; that seeing at last the worser lights to overgo us in life, and to run to the very goals it self, and yet to have received lesse cause from nature, they may be driven by force of reason to yield, that we have a better kind and worser custome, and that we did and might live long, but for our own fault, which may be reformed.

27. To begin with the soul and natural heat for his worthiness, let us see which of them is indewed with more store of him, that is, of the chief cause of long life; man walketh upright, when the rest are thrown to the ground, because they lack the force of this light and ascending heat, to bear up the weight of their bodies, which we have abundantly; but if we leave the outward shape and look into them, we shall by the great foresight of natural lights, which are hot and full of blood, have against the root and spring thereof, to root and temper the same, a contrary in place and property set, the brain, I mean some more and some less, still according to the behoof and request of the heart; in so much that they that have lesse blood and small heat within them, as not needing any cooler, have no brain at all.

28. Then by certain race and coarse of kind, if that be true which all Physicians & Philosophers hold, that a man bath the greatest brain of all lights; it must needs follow, that he bath the greatest store of

beat also: but inter further into them, and you shall see man by bow much more he goeth beyond a beast in wit, so much to burn in heat above him: for wit springeth out of the clearness of the bodie. And this out of heat, as I will prove in his place hereafter.

29. Now if this first point be done and granted, the next is quickly made, even as one match is made by another. It standeth with the justice of nature that makes not in vain, to match this greedy heat with store of good meat, that is, of fast and fine Etherial first moisture suitably, or else sure, smith HERACLITUS, the officers of Justice, the FAIRES would soon apprehend her. To be short, both this and that, and the third likewise, a close fine bodie and all is cleared, if it be so that man in making is moat clear and finely mixt, and broken of all the lower creatures, as we heard even now decreed in the Councel of the best Philosophers and ROSIE CRUCIAL Doctors; for if nought makes but beat, then nought maketh well but much heat; if there were no other odds in souls, as was above-said: and if the beginnings be well and finely mingled, and the concoction hold, they must needs gather themselves in close together also to make another cause, yea, and the last; for what is fine oyle and fatness, but water wherewith we flow, as our brain declareth, throughly mingled and raised into an airy, or rather into an Etherial close substance; but if you will not stand to this degree, then once for all consider and weigh but this one example, that albeit man be more given to lust, then any other light, and thereby drying up the body, it plainly appeareth more then in any other, and weakeneth all the helps of long Life together, both the moisture, that knits and holds

the frame, and that which feeds our heat, and this all; and so the summe of life, which is yet due by nature, he payeth before his day to his own wantonness, yet he liveth and holdeth out longer then almost any other; that we may plainly see, that if he lived as chastly, and in other points as orderly as the rest, he might far pass and over-run them all, in this race of life and continuance.

But methinks I hear then whisper, that I forgot my self, and the bounds of my long Life, when I make men able to live as long, and longer then any beast; for to let pass that Hart, Badger and Raven, which overtake the longest life of our old men; since the Elephant, as we have heard, goeth far beyond the very bounds of age, especially the Raven, whom EURIPIDES will have to live nine of our ages.

30. There may seem some matters, but chiefly the last uncureable, and yet they are indeed light and easie, and the last most of all; I mean the RAVEN; for if there was never yet man of Sound judgement and knowledge in the wales of nature, that allowed the story (and ARISTOTLE by name condemns it, when he gives the Elephant the longest life of all Wights, and man next to him) what? should we search after Poets Records? Besides, doth not one among them confess himself, they are not to be believed, and held as witnesses? doth not PLATO, once a Poet, and then a wise Philosopher, chase them up and down in all places? And in one place sayeth, they are besides themselves, when they sit on their Muses stools, and run like a spring pouring out all that comes? Are they not all, in wise mens account, the greatest enemies to God, good manners, and all right and true knowledge, that ever the world or the Devil bred?

31. But I slide too far unawares; and if we must of force receive this aged Raven, yet perhaps there shall be no great hurt received: and I cannot see why we may not match him with METHUSALEM, and some other aged Fathers in HOLY WRIT, reported to have lived as many years as nine of our ages comes to, with advantage, it is not enough to say that which some say, those years are to be meant for months, and not as we account them; for albeit I know the Egyptians reckon (so we may see in PLINY, where some of them are said to live a thousand years apiece, that is, so many months) yet is agreed among the Divines, men best skilled in these matters, that the JEWS account was otherwise, even as we and all other Nations make it. But if this ancient story of our holy men be a thing in doubt, or certainly untrue, or to be meant of months, yet your aged RAVEN may go with it, and the Father of the tale together; and we may, when we will, pass to the ELEPHANT. ARISTOTLE indeed is the Author of this story, that the ELEPHANT liveth three hundred years; how then shall we mistake in like manner of this man, and refuse his witness? I cannot tell what to say; it is a very hard matter that he saith: and again I know, that when the power and purse of his King and Scholer, ALEXANDER, who gave him eight talents of Silver, a huge summe, to that rise, he heaped up a rable of all kinds of reports and heare-sayes into some of those books (by some called) and some false and untrue tales might creep in among them; yet I owe much to the mans worthiness; and again the books have ever held the place of a true Record; and besides this matter of the ELEPHANT, both for the forecouches causes, and for his wit and manners,

somewhat near our nature, say reasonably well agree with the Sound of reason. Row then? I say again, methinks I feel my mind to ebb and flow within me: And yet suppose it true, that this Beast should live so many years; the ISLANDERS of TELL near COLECUT, and the inhabitants of the kill ATHO, both of them commonly and usually reach our appointed time of an hundred and fifty years, by the favour of the mire onely and soil where they dwell, taking (besides, for ought I can know) the common rate and course of the world; that we may lawfully deem, if they lived as chastely as the ELEPHANTS, who comes but once in two years to Venery, and swallowed his other good Orders of life as well, that they might easily draw forth their age longer, and come to the days of the ELEPHANT.

32. For as we in our less happie soiles, by our own ill diet and crooked customes, have cut off and lost the better half of our time, so it nay seem to them; for we must not think in this disorder of the world, that any man fulfilleth the time of nature, but all are swept away with the blast of untimely death.

33. But it say chance that long race of life, which the Author sakes the beast to run, was no common and ordinary course in that kind, but of some odde and rare example; and then, no doubt, as there be some amongst us which by their diligence, and I know not by what good hap, double the common tern, so there be not wanting in those places, which sometimes prove aged men, and which live twice as long as the common sort, that is, as long as the ELEPHANT,

34. Wherefore, for all this, or ought else that can be cast against us, let us conclude, that man, if he kept the good and kindlie diet and

order of life, which other nights, void of reason by the true and certain guide of Nature keep, having more helps and means unto it, might live longer then any of them; yea, and with ease reach the bounds of long life appointed, and perhaps further also; but we have stayed in the midst and sean, as it were, because it seems to obey the secret Will of God the better, and yet withall to fill the whole desire of Nature.

Then say you, it were good to learn the order of life which Beasts do use to keep and follow, if it were meet and seemly for men to lead a beastly life; do not so take the meaning of a good thing, with the snare of a foul and filthy word; a man is not one and single as they be, but double and two things, and partly a light, nay a Beast (be spoken with reverence) and partly a more divine thing; and therefore albeit, according to his divine part and reason, he ought to follow the divine pattern and form of life above set; yet as he is a Wight, and an eartly Creature also, it is not uncomely, nay it is necessary to do as they do, after a sort; and if it were altogether so, it were better, and sore agreeable with the will of Nature, who knoreth best what belongs unto life, that is, unto her self; for kind leadeth them still after one due and orderly manner, when great variety of wit and device guideth us against MINERVAES will, as they say, and quite besides the way of Nature, unto a thousand by and foreign Customes, which is the only cause of our degeneration from our ancient and first whole and second estate. WHEREFORE IF A COMPANY OF PICKT AND LUSTY MEN AND WOMEN, WOULD AGREE TO LIVE TOGETHER IN SOME WILD, OPEN, CLEAR AND SWEET AIR, SCATTERDLI LIKE A COUNTRY VILLAGE, AND NOT LIKE A CLOSE AND SMOTHERED CITY

(which one thing prevents a thousand diseases and deaths alone) AND TO LIVE TOGETHER TO THE RIGHT END OF NATURE, TEAT IS, JOR CHILDREN, AND NOT LOP PLEASURES SAKE C for this was made to the right purpose) and in as seldome and due course, as the better sort of Beasts, the ready way to preserve life and forestall diseases, BUT ESPECIALLY TO GET GOOD CHILDREN, AND TO BRING UP THEIR CHILDREN IN LABOUR AND HARDSHIP, MINGLED WITH MUCH MIRTH AND SLEEP TOGETHER, no small helps to long life and health, as the directors themselves confess and know.

But for their meat and diet (wherein those Beasts offend and fail greatly) if they would consent to take no physick, but in great danger cast in by misfortune (in which case the Beasts do not want their remedies) never to drink wine, the shortner of life; and to be short, not to take any neat and drink that the fire hath touched (for it sunders the fine from the gross, that is, the best from the worst, which we now choose) but as Nature bath left them, and other lights use them; if these things, I say, were duly kept and performed, I am fully perswaded that within three or four generations and off-springs, it would come to passe, that we should see this people prove a Nation of Giants, not only passing the age of Beasts, and the bounds of long life afore set, but wholly recovering and restoring all the blessings of the first estate of the body.

35. And this I gather, not by our own contrary customes only, taking effects as crosse and contrary, but chiefly by the life and use of GIANTS and lusty people in times past, and some other yet at this day, which was and is the very self-same race and course which I described: And

sure for the Inhabitants of TEILL and ATHO, which I brought in even now, filling the term of our long life, although I am not certain of their use and custome, and where I find the story, I know the cause is laid open, the goodness of the soil in the first place (for it is thought to be the blessed PARADISE) and upon the goodness of the Air in the next, for the height of the bill, without all wind and rain, two great troubles of sens bodies; yet I am led to think that they do keep the sane orderly and kindly form and rule of life, or at least to draw near unto it, because albeit clean Air, by cleaning and quickening the spirits, and searching the body, be not little helps and comforts in this Journey (as we shall easily see, if we mark how among all Creatures, that lead their lives in the cleaner Element, do live the longer; Fish then Worms, and land Wights then these; and winged ones yet longer, because the higher, the better air still; insomuch as CARDAN dares think, that if any dwell in AETHER, as PLATO'S Heir affirm, they live for ever); yet if ill diet went withall, it would narr as much as the other made, and greatly cloy and hinder, yea and cut short the race of their long life.

36. I am of the same mind for all other odd and private persons of great age and long life recorded, (as for some ITALIANS in PLINIES time, registred of ONE HUNDRED TWENTY FOUR YEARS) and such other aged men in Authors; a man might let in here a sea of examples; but I must be short; neither would I name King ARGANTHON, that LIVED AN HUNDRED AND TWENTY YEARS, AND REIGNED EIGHTY THEREOF; nor yet the old Knight of our Country, Sir ALINGTON, and PARRE, etc. Yet TWENTY YEARS OLDER; but

that is so strange in Nobility, that they come, as it were, unto that kindly course of life, as unto the gale and end of long life.

Then we see at length that it is not unposaible, as they say, but an ordinary and easie matter to strengthen the weak nature of mankind, to enlarge the streights of his life, and so lead him on still to the ancient age and long life appointed.

37. But I see them start up and say the like as CATO in affairs of state, used to give counsel (unwisely, though never so well) as if he had been in PLATO'S Common-wealth, and not in the dregs of ROMULUS:

So in matter of dyet and order of body, speak as if we lived in the former golden Age, which, as POETS fain, was under SATURN, and not in the corruption of JUPITERS kingdome; and that with the world, as it now goeth, cannot be brought (without a kind of divine power, to raze out the old, and make a new world, and that in long time) unto the first and kindly custome of life; I must, if I nean to do wisely, take the men as I find them, and prove that all such weakness as now is among them, may by mans indeavour and skill of healing be upholden and led forth unto those bounds, and the end of long life aforeset. Albeit I have done as much as reasonably may be required at my bands in this place, which was allotted out to show the possibility of the matter, yet because I count it better by plainness of speech to do good, which is the end of my writing, then by subtleness of Argument to obtain my purpose, I will come unto you, and venture upon that point also, be it never so hard and desperate, hoping not that fortune will favour bold men, but God good men.

Then as there are three causes of life and being, the life and soul it self, and his food the first moisture, and the frame and temper of the body that holds them both; so let us take them all in order, and see how they say be preserved, and kept together, beginning first with the last, because it is least and lightest.

38. It is enacted by the law of Nature, that no body, mixt or simple, shall or say live and preserve his estate, and being without two helps or stayes, that is, meat and exercise, each like his kind, and of his nature; as in lone and simple and subtile bodies (for it is plain in the first row, especially if they be living, as they term them, though all things indeed have life and souls, as we heard above) the hot ones crave fiery seat and moving exercise; moist ones, wind and water, flowing food and exercise; cold and dry things like an earthly, sustenance and rest for exercise, which is also like, and preserves their state and being.

39. But if all alone and simple things be within the compass of this Law, then Heaven may not be free, nor exempted; and they speak not altogether fondly, that say, the STARS FEED UPON TEE SEA; and for that cause, by good advice of Nature, the Ocean so rightly placed under the course and walk of the Sun; for although the water be yet so far off, and unlike them, yet their power and strength is such, as they are able by their Labour easily to refine it, and turn it first into Air, and then into AETHER, a weaker like thing, and their proper food.

40. That this is so, the hungry Souls (which are but Imps slipt off the heavenly body) makes it plain here below unto us, when we see

them still unwilling to tarry, and unable to live among us without meat, as they bewray themselves by the plain expence and waste of the first moisture: Nay take this one way, if you would mark well, and all lyeth on the ground: then there is old coil and fighting here below for meat and exercise, that is, for life and being (which sakes the cause of all action and doing, rest and change, and every one runneth easily and gladly to his like; and if his strength be never so little greater, he subdues, digests, and turns him into his own nature, and is strengthened by him; but if he misse of his like food at hand, and be much stronger, he dares encounter, and is able to equill unlike things also; as I find of the Stars, mightiest things, giving might to all things in the world:

But in case the unlikes and contraries be of equill power and matches, then neither devoureth nor consumeth each other, but both are named, dulled, and weakened, which they call consent, and temper, and mixture; for example, fire extreas hot and somewhat dry withall, and water very cold and somewhat wet, meeting together in even powers and proportions of strength, are both impaired, but neither lost and destroyed; but if this mature chance by the heat of heaven to be taken in hand, and turned into an airy and fat substance, though there be now two monsters set against the draught of fire, yet because of the heat of weather and Heaven abounding, it is now become partly like fire, his weaker foe and enemy yielding himself for food unto it, and encreasing his strength and nature. But if on the other hide air add unto his exceeding moisture, matching the draught of fire, yet some strength and watry coldness (as appeareth in thick and foggy weather) it is able easily to

overcome the fize, and eat him up.

41. Now for a aixt body (which is a consent and dulling of the four first famous enemies, made and kept in tune and awe, by the force and skill of an heavenly and natural heat upon them) it bath the sane reason; for when either for lack of meat, or driven by violence, this heat departeth, the friends begin to stir and fight for food and free- dose, until some one stands out above the rest, and recovers some part of his former power, which puts those that can feel to the worst, and breeds diseases, and at last gets the whole Lordship, and rules over all, and turns them all into his own nature; them the old consent, knot, and body is broken, lost and spoiled, and a new made and gotten, still going downward, until they return to earth, from whence they all came: for example, and that near hose: In the fiery frame of mans body, when the soul for want of food fails and flits away, they streight retire and run back in order: First, fire waxeth moist and luke-warm, supt up with air, and this soon after thick and cold, that is, waterish, and water muddy, still more and sore thick and dry, till at length it be most dry and heavy, and all be devoured and brought to earth, from whence they all, set forth before. And this is the natural dissolution and death of our body; forcible death and destruction is by disease (to bear out other force, which no man can warrant) when either breath or seat, distempered in some quality, do feed and nourish some one their like beginnings above the rent, and make him strong and able to vanquish them, and bring in the Jar of the musical consent aforesaid; as when by waterish neat and air all the beginnings are changed into water, through hot

and dry into a fiery temper, and so forth; or else when the body wants the exercise which is owing and due unto him, which is quick motion, to preserve the air and tire in the fine frame of man, from the sloth and idleness of the slow and rusty beginnings.

For in a Disease called the YELLOW JAUNDICE, when all the blood is converted into choler, if there be not a way to convert that choler back into blood, how can the man live? for if all the blood converted into choler be let out, he must needs die; so he must also if there be not a way left in nature to transmute this choler back again into blood: I might instance the like of the Dropsie; but I should make too long a marginal note; study Nature, and she will make thee a better Phyaican then GALEN himself was, so shall you learn to fortifie that quality of the body that is weak, and almost eaten up by its adverse quality, as a Musician winds up that string that is slacked, till it makes a harmony in the rest, but he winds it not too high, least it sound overtop them. By which grounds laid, we see the way to uphold the temper of our body made plain and easie; no more but to feed and cherish it with clean and temperate Air and meat continually; that all the beginnings served and fed alike, one say not be more proud, strong, and able then another, to subdue the rest, and overthrow the State; and therefore poison killeth us, because it is extream cold and dry, (for we may shut out all rotten, as also fiery and watery tempers from the name of poison) feeding and strengthening the dregs, but devouring the fine liquor of the body, as venomous Juices the like Plants, and these noisome Beasts, and one of these another; nay which is very strange, I have read of such natured

men of INDIA, that used to eat Toad. and Vipers: And ALBERTUS saith, he SAW A GIRL OF THREE YEARS OLD, TEAT FED GREEDILY UPON SPIDERS, and was never hurt, but liked greatly with it.

42. Do not think it any discord, when I said above, fatness and raw temperateness upholds the body; all i. one; it cannot be fat, unless the earth and water be well and evenly mixt; nor fine, except fire and air bear as good a stroke, as rule among them; but you will say, that Nature hath given her creatures a walk of course, not to stand still in one stay and place for ever, but to nave and walk up and down, to and fro, from one side to another; that is, as was said before, God bath made a changeable world, and therefore that frame and building of mans body, cannot ever hold and hang together, but must needs one day be loosned and fall asunder. I grant, it must needs be so by the course of nature, because to fulfil the will of her LORD, she bath appointed stronger means and causes to work, either the want and absence of the inward friendship and keeping of the soul, in those which the common sort call living things, or in the rest, the presence of some ravenous and spoiling enemy: but if ciulning Art and Skill (which by the help of mature is above the course of nature) by knowing of the due food for life, and defence against the enemy, may be able to defend the one, and keep off the other, then, no doubt, the frame and temper of both dead and quick may last for ever.

43. The way i. found already, and known by certain people for the one; I mean, that Art bath often, by keeping off the failing enemy with a strong contrary, preserved and upheld a dead thing, of slippery state

and soon decay for ever; as a Corps by Balm or water of Salt, Timber by the oyl of Brimstone, and such like: Why then should th. next prove impossible? to wit, by giving store of fit food still to life and natural, heat (for the other helps of meat and exercise are easie) to under- shore or keep upright our weak and falling frame for ever.

The Greeks hold, that our natural heat and life (because it feeds upon, and wasteth the most fine and unseen oyl (called first moisture) daily, which no food of Air and Meat is fit and fine enough to repair, must need faint and fail withal, and cannot be restored: Let us see what may be said to this, yea and bend all our force unto it; for this is all.

44. The soul, life and natural heat of things is often and fitly compared and likened unto the other gross and fierce, hot and dry body, called fire; to feed and maintain this, his weak-like, that is, air cannot be wanting; and because it in his due place is too thin and Scattered, dividing the fire to nought in pursuit of his food and sustenance, it must needs by heaps be crowded up in a shell of water, called oyl; if much heat and oyl meet together, the work is great and busie, and thereout riseth a amoak as a leaving of the meat, and the fire follows as far as the smoak bath any fatness, which makes a flame.

45. Albeit the nature of fire contiuetb as long as it bath food enough, & craveth no great exercise, and will in a close place as under ashes, yet a flame being more then fire, a hot breath or snoak besides, desires open and clear air, both to receive the thick, the refuse, which else would choak him, as also for his like weaker food, that he be not

starved, which two are enough, besides a little motion for his exercise; that we may not marvel at those men, which be in cooling for another needful thing in this business, whereas the kind of fire and air abhors cooling as his contrary, as it is engraven in the nature of things, still to fly from that which hurts it.

Now in like manner to come to the purpose, if the fire of life and natural heat be not great, a little fine oyl, and first moisture, will serve to feed it, and out of the slack working small store of refuse breath and smoak ariseth to make need of fresh and open air to deane and feed it, as appeareth by those lights, which are able to live in their places without help of wind, breath, and air: the little parted Vermine (call.d in Latine ISECTA) liveth anywhere; and Fish in the water, nay in the Bound earth sometimes; Toads in close Rocks, as AGRICOLA saith; and Flies in the most secret Miners fire, as ARISTOTLE reports: but when the heat, on the other side, is great and lively, like a flame, as in the hotter fish, and other, no light can want fresh air and fine breath, both by his clearness to purge, and his weaker likeness to nourish the AEtherial smoak, and spirit that carrieth it.

Now this, no more then flame, needeth cooling to preserve his being; but to temperate the kind of his proportion, fit for wit and weighty perceiving, which, I say, before I brought, and not the air performed.

46. That AEther is stronger then air, and able to consume it, it is plain in reason by his warmth and moistness, passing air in his own nature; and yet gross and thick air, as bent towards enmity and contrariety with it, will stand in combat against it, and overcome it, and

thence it is, that in deep Mine-pits, and Caves under ground, where the air is thick, corrupt, and unkind for want of flowing, no light nor light can draw breath and live, unless by sly desire the way be found to move and nourish the same air, and make it kindly.

47. Then to draw near the matter, if the Stars do feed on AEther, and this upon clean and spotless air, as on their weaker lights, and our soul and life is of a starry kind, even a slip and spark thereof (as you may read at large in my HARMONY OF THE WORLD) as Is aforesaid, then it so floweth forth to feed our AEther, the Carrier of our soul, with good air, which is round about us; that will serve the turn, but to nourish life and heat it self. Either it self must be the food, or this body which is so high and past our reach, except this spark of heavenly fire were able, like the whole body and spring above, by his power over our meats, to turn the water first into breath, and this into AEther, which it is not, and can go no further then to air, and to make a common oyl and fatness fit to nourish an elemental, as they term it, but not a heavenly fire.

48. Where then shall our life find food and sustenance, say you, fit to bear it up, and maintain his being? In that fine oyl, and unseen first moisture and fat, and call you that AEtherial? HOW CAN TEAT WHICH WAS ONCE SEED, AND BEFORE THAT BLOOD, AND FIRST OF ALL A PLANT, BECOME A BODY SO fine, CLEAR AND AETHEREAL? Especially when one weak Star, and soft fire of heaven, is not able to make so fine a work, so fair-and highly sundered; I say, this is the secret and depth of all, which because the GREEKS never founded, I do not marvel if the means to preserve life

did escape then; but us shut up every word, and help them in this helpless matter, yea although we be driven to open the things that have long lain hid and covered over with great darkness.

When our life in the lusting parts is by the bellows of thought stirred up, and moved unto work, it eendeth forth out of every part, the hot natural spirits and breath of begetting cloathed with the shell of seed, cut out from the dewy part of our meat, ready to be turned into our body (or at least already, and now turned into earth) and not from the refuse and leavings of it, as some say, when I could sher It, if time would suffer, the best juice in all our body.

49. This is the furthest and finest workmanship of our meat and food of bodyl the very beginning and first stuffe of the fine oyl, the food of life, after the remaining forty days in heat, before it come to perfection, being wrought, as we know, with the double natural heat of the begetting breath, and the womb, forty days before it be fully framed and fashioned into the form and shape of a man, ready to draw food or nourishment (be it milk or menstrue, received by mouth or navel, I cannot stand to reason) from the mother, to the increase of the tough and sounder parts: but the first moisture is now at his full growth and perfection, and from thence feedeth life, being unfed it self, and wasteth daily against the grounds and rules of Physick, for the child hath now received all that the workman can give, & is put over for the rest, which is his nourishment, unto his mothers payment; but what hath she to give for food unto the food of life? Nought, as I shewed before, else we might live for ever.

Then we see what the first moisture is, and how it excels the food of the body, & why it cannot be maintained by it, because it is the most airy peice (for the rest go every one his way, and make his own part from whence he came) of all the seed mingled, wrought, purged, raised, and refined, and then closely thickened and driven up close together, forty times more & above our meat, which in one day is ended and ready to be turned into earth, and therefore unfit in any wise to increase and cleave to our first moisture, the food of life, even as unmeet for all the world, as water is to AETHER, oyl or fatness.

50. And by this to come to the point, we have a plain pattern, (if we be wise and careful) and way to work the great mystery of ADJOURNMENT OF LIFE; for if It be so, as I proved above, that all the moisture of the matter lyeth in the maintenance of our natural heat, and it, as our men, and all reason teacheth, followeth the steps of common fire, waxeth and waneth, is quick and faint, according to the store of his food, and first moisture; then sure we can make an oyl as fine and close as this, nay in all points all one with this; it will easily mingle and joyn with our first moisture, and so feed, nourish, and increase, and like withal; even in as good and plain reason, as the same oyl dropt still into the fire augments both food and flame; yea put case the same natural fire of ours, should not only impair his strength, for lack of meat, and slack his force, but abate his bigness also, as some Physicans hold: yet there were no great hurt done; for this second spark and slip of the great and common fire of Nature, being a piece of the finer part of the whole (which is all one in all things) and fellow to his like in

us, when it is made free and close in these fine AETHERIAL Medicines, would restore the heap, and mend the matter.

But how shall we get the like fine oyl and fat first moisture?

51. The matter is drawn so far, that there is all the hardness; I shewed the pattern, even as Nature got the same before you, by the like stuffe and food, and by the like heat and moving workman: this by certain proof of all our men is easily to be found, even a gentle, continual, equill, and moist, that is, rotting heat. But the seed seemeth hard and unable to be matched, because a kind of strange and hid proportion and temper of our body (which no man by counsel and knowledge, much less by hand and workmanship, can reach and counterfeit, no not if he boyld all the mixtures in all the heats that all the wits in the world could devise, made It thus after his own fashion.

52. Then how if we take the same frame aid temper not by us, but by kind proportioned? I mean the same blood, or flesh, or seed, if we will (which the men of GERMANY choose, and command it, above all, and call it MUMIA) would it not be very natural? for If the Doctors hold it good, if any part about us fail In his duty, to correct and help him with the like part of some beast, passing in the property; as to mend fainting lust with the yard of a lusty Beast; the womb that cannot hold, with the womb of a quick Conceiver; narrow breathing with the lungs of a long-winded light. See the HARMONY OF THE WORLD, & etc.

Than consider with how much more kindly consent we might with our own parts finely dressed help ourselves in our diseases. - But for my part I cannot unwind the bottom of this great Secret of

GERMANY; for we mean not to make a Man, which is to be feared in the course, if his rules be true, but a fast moisture only; and then with all things are made of the same etuffe, by the same workman, and differ but by mingling only, it boots not where we begin the same mingling, and form it the last, which Art is able in time to do at once, she may do often, and so reach the end of Nature.

53. What need I say more? Is not the matter clear enough, that another fast fine oyl and first moisture may be made, in all like to our own, and able to maintain, or repair it and the natural together? And then that by the same (though other easie means would serve) because it is so temperate, the body may be brought and held in square and temper, and so by reason all the causes meet and flock together, the life may be preserved, I dare not say for ever, for fear of the stroke of destiny which God hath made, and itil have kept, but unto the term, and those bounts above set, and beyond them also, if ever any man have gone beyond them. See the TEMPLE OF WISDOM.

54. But if it should chance any of our chosen children (to use the phrase of our Family) be unable yet, for all this teaching, to take and digest this food of learning, what is to be done? Shall we cast them off for untoward Changelings, as the foolish women think? Or else for Bears And Apes, as GALEN did the GERMANS? No, that were inhumanity; let us rather nourish them still easily and gently, hoping that they will one day prove men; and give it unto them, that all the most wise and cunning men in the world, I mean all the hosts of HERMETISTS, have from age to age ever held (but under veils and shadows) somewhat covertly, and taught

for certain, that such a first fine oyl, whereof I spake, and which they call a fifth nature, Heaven, or by a more fit name, AETRER, is able alone to hold together the brittle state of man, very long above the wonted race both in LIFE, HEALTH, and LUSTINESS: nay, for fear there be yet some suspicion left in their Authority, I will go further; As many in the other side of GREECE, as had travelled in these matters, and seen something (though not with eyes, but with minds I think) confess the same; as (besides them which perhaps I know not) FERNEL in part, and altogether FECINUS and CARDANUS (who were as wise and learned men as any time hath brought forth) do openly declare in their writings: But if this soft and easle kind of delivery will not yet serve the turn, and they must feed their eye as well as their belly, as the proverb goes, then let them tell me by what diligence did PLATO so order himself and school his own body (to use his words) AS HE COULD BE ABLE TO CAUSE NATURE TO END HIS DAYS AT HIS PLEASURE? AND BY DEPARTING OR DYING ON THE SAME DAY EIGHTY ONE YEARS AFTER HIS BIRTH, to fulfil of purpose (but I know not of what purpose) nine times nine, the most perfect number; Might he not have had some such Medicines? Nay, is it not like he had them when he was in AEGYPT among the Priests and Wise men, and brought home some great learning from among them? And when he speaks so much and often in disgrace of his own Countries Physick, though HIPPOCRATES himself then reigned? But it is for certain written in divers of our Records, that many of EGYPT, the spring of this water of life, have before and since PLATO, by the self-same water, kept themselves alive twice as long as PLATO; if I might bring in their witness, or if this whole kind of proof (which I like full ill) were not counted by the Art of People unskillfull.

55. Then let this one example told by CARDAN, a man allowed among them, serve for all; That GALENUS of late CHARLES the fifths Physican, by this Heaven of ours, beset with Stars (as some do term it) encreased the spirits of herbs, by an sasive seat put into them, and so preserved him self in lusty sort until one hundred and twelve years.

56. Neither think that mixture better then our single oyl, (though LULLI, RUPERSIS, PARACELSUS, and some others allow it so) but rather worse in reason for too much heat in a weak and loose body; I mean for long life; by his over greediness in eating up too fast his own and our first moisture; it may be better because it is stronger against diseases; even as the Leaches judge between the dunghill and a garden herb for the same cause.

21. But I think the device not good in either, nor agreeable to the Justice of Nature, which more evenly weigheth her works; nor yet to the kindly skill of HERMES, who, to the great advantage of his Medicines, hath a most fast, tough, and lasting stuffe, according as we shall show in that which followeth. Now is it time to rest, we have made the Third a long days journey.

Chapter I.

1.2. Of the accurate structure of mans body: 3. Of joy and grief, and difference of wits.

I Admire the goodness of God towards us in the frame and structure of our bodies; the admirable Artifice whereof, GALEN, though a Naturalist, was so taken with, that he could not but adjudge the honour of a hymn to the wise Creator of it. The continuance of the whole, and every particular is so evident an argument of exquisite skill in the Maker, that if I should pursue all that suits to my purpose, it would amount to too large (yet an entire) Volume. I shall therefore write all that is needful to be known by all men, leaving the rest to be supplied by Anatomists: And I think there is no man that hath any skill in that Art, but will confess, the more diligently and accurately the frame of our body is examined, it is found the more exquisitely conformable to our Reason, Judgement and Desire; so that supposing the same matter that our bodies are made of, If it had been in our own power to have made our selves, we should have framed ourselves no otherwise then we are: To instance in some particulars, As in our Eyes, the Number, the Scituation, the Pabrick of them is such, that we can excogitate nothing to be added thereto, or to be altered, either for their Beauty, Safety, or Usefulness; But as for their Beauty, I have treated largely of it in my- youthful merry Poems, and now am not minded to transcribe my tender nice subject, and couple it with my severer style; I will onely note

how safely they are guarded; and fitly framed out for the use they are intended: the Brow and the Nose saves them from harder strokes; but such a curious part as the Eye, being necesarily liable to mischief from smallest matters, the sweat of the forehead is fenced off by those two wreaths of hair, which we call the Eye-browse; and the Eye-lids are fortified with little stiff bristles, as with Pallisadoes, against the assault of Flies and Gnats, and such like bold ANIMALCULA; besides, the upper lid presently claps down, and is as good a Fence as a Portcullis against the importunity of the Enemy; which is done also every night, whether there be any present assault or no, as if mature kept Garrison in this ACROPOLIS of mans body, the WFAD, and looked that such Laws should be duly observed, as were most for his safety.

2. And now for the use of the Eye, which is sight, it is evident, that this Organ is so exquisitely framed for that purpose, that not the least curiosity can be added: For first, the HUNDUR and TUNICLES are purely transparent to let in light, and colours unfolded, and unsophisticated by any inward tincture. And them again, the parts of the Eye are made CONVEX, that there might be a direction of many rays coming from one point of the object, unto one point answerable in the bottom of the eye, to which purpose the CHRYSTALLINE HUMOUR is of great moment, and without which, the sight would be very obscure and weak. Thirdly, the TUNICA UVEA hath a MUSCULOUS POWER, and can dilate and contract that round hole in it, which is called the Pupil of the Eye, for the better moderating the transmission of light. Fourthly, the inside of the UVEA is black like the wall of a Tennis-Court, the rays falling upon

the RETINA again; for such a repercussion would make the sight more confused. Fifthly, the TUNICA ARACHNOIDES, which invellops the CHRYSTALLINE HUMOUR, by virtue of its PROCESSUS CILIARES, can thrust forward, or draw back that pretious useful part of the Eye, as the nearness or distance of the objects shall require. Sixthly and lastly, the TUNICA RETINA is white, for the better and more true reception of the species of things (as they ordinarily call them) as white paper is fittest to receive those images of ink; and the eye is already so perfect, that I believe it is not needful to speak any more thereof; we being able to move our head upwards and downwards, and on every side, might have unawares thought our selves sufficiently well provided for; but Nature hath added Muscles also to the Eyes, that no perfection might be wanting; for we have oft occasion to move our Eyes, our heads being unmoved, as in reading, and viewing more particularly any object set before us; and that this may be done with more ease and accuracy, she bath furnished that Organ with no less then six several Muscles; and indeed this framing of Muscles, not only in the Eye, but in the whole body, is admirable; for is it not a wonder, that even all our flesh should be so handsomely formed and contrived into distinct pieces, whose rise and insertions should be with such advantage, that they do serve to move some part of the body or other? and that the parts of our body are not moved only so conveniently, as will serve us to walk and subsist by, but that they are able to move every way imaginable that will advantage us; for we can fling our Legs and Arms upwards and downwards, backwards, forwards, and round, as they- that spin, or would spread a Mole-hill with their feet.

To say nothing of RESPIRATION, the constriction of the DIAPHRAGME for the keeping down the Outs, and so enlarging the THORAX, that the Lungs may have play, and the assistance of the inward INTERCOSTAL MUSCLES in deep suspirations, when we take more large gulps of Air to cool our heart, overcharged with love or forrow; nor of the curious Fabrick of the Larynx, so well fitted with Muscles for the modulation of the voice, tunable speech, and delicious SINGING: You may add to these the notable contrivance of the HEART, its two VENTRICLES, and its many VALVULAE, so framed and situated, as is most fit for the reception and transmission of the blood, and its sent thence away warm to comfort and cherish the rest of the body; for which purpose also the VALVULAE in the veins are made.

3. But we see by experience, that joy and grief proceed not in all men from the same causes, and that men differ very much in the constitution of the body, whereby that which helpeth and furthereth vital constitution in one, and is therefore delightful, hindereth and crosseth it in another, and therefore causeth grief. The difference therefore of Wits bath its original from the different passions, and from the ends to which the appetite leadeth them. As for that difference which ariseth from sickness, and such accidental distempers, I have appointed them for the second Part of this Book, and therefore I omit the same as impertinet to this place, and consider it only in such as have their health, perfection of body, and Organs well disposed.

Chapter II

1. Of the perfection of the Body, 2. And then of the Nature of the Senses. 3. Of Delights. 4. Pain. 5. Love. 6. Hatred. 7. Sensual Delight. 8. And Pains of the Body. 9. Joy. 10. And Grief.

1. Other things I have to say, but I will rather insist upon such things as are easie and intelligible even to IDIOTS, or such PHYSICANS that are no wiser, who if they can but tell the joints of their hands, or know the use of their teeth, they may easily discover it was Counsel, not Chance, that created them; and if they but understand these natural Medicines I have prepared in this Book for their example, they will know that they shall be cured of all Diseases, without pain or any great cost; and Love, not Money, was it that made me undertake this Task. Now of the well-framed parts of our body, I would know why we have three joints in our Legs and Arms, as also in our fingers, but that it was much better then having but two or four? And why are our foreteeth sharp like Chisels, to cut, but our inward teeth broad, to grind? But this is more exquisite then having then all sharp, or all broad, or the fore-teeth broad, and the other sharp; but we might have made a hard shift to have lived, though in that worsen condition. Again, why are the teeth so luckily placed? Or rather, why are there not Teeth In other bones as well as in the Jaw-bones, for they might have been as capable as these. But the reason is, nothing is done foolishly, nor in vain. I have shewed you how to prolong life, and to return from Age to Youth;

and bow to change, alter and amend the state of the body: To keep the body in perfect health is my present design, and to cure all Diseases without reward, for there is a divine Providence that orders all things. Again (to Bay nothing of the inward curiosity of the Ear) why is that outward frame of it, but that is certainly known that it is for the bettering of our hearing?

2. I might add, that Nature hath made the hindmost parts of our Body (which we sit upon) most fleshy, as providing for our ease, making us a natural Cushion, as well as for Instruments of Motion for our Thighs and Legs; she hath made the hinder part of the Head more strong, as being otherwise unfenced against falls and other casualties. She hath made the Back-bone of several VERTEBRAE, as being more fit to bend, more tough, and less in danger of breaking than if they were all one entire bone, without those gristly Junctures. She hath strengthened our Fingers and Toes with Nails, whereas she might have sent out that substance at the end of the first and second Joints, which had not been so handsome and useful, nay-, rather somewhat troublesome and hurtful. And lastly, She hath made all bones devoid of sense, because they were to bear the weight of themselves, and of the whole body; and therefore if they had had sense, our life had been painful continually and dolorous.

3. And now I have considered the fitness of the parts of mans body for the good of the whole, let me but consider briefly his senses and his nature, and then I intend more solidly to demonstrate the cause of all Diseases, and with that the Cure, because I intended a HOLY GUIDE

in my HARMONY OF THE WORLD, and other Books. By our several Organs we have several Conceptions of several qualities in the objects; for by sight we have a conception or image composed of colour and figure, which is all the notice and knowledge the object imparteth to us of its nature, by the excellency of the eye. By Hearing we have a conception called Sound, which is all the knowledge we have of the quality of the object from the Ear: And so the rest of the Senses are also conceptions of several qualities or natures of their objects.

4. Because the Image in vision consisting of colour and shape, is the knowledge we have of the qualities of the object of that Sense, it is no hard matter for a man to fall into this opinion, That the same colour and shape are the very qualities themselves; and for the same cause that sound and noise are the qualities of a piece of Canon or Culvering charged with sulphurous Powder, fired, or of the Air: And this opinion hath been so long received, that the contrary must needs appear a great Paradox. The same qualities are easier in a bell; and yet the introduction of species visible and intelligible; (which is necessary for the maintenance of that opinion) passing to and fro from the object, is worse then any Paradox, as being a plain impossibility. I shall therefore endeavour to make plain these points.

5. That the subject wherein colour and image are inherent, is not the object or thing seen.

6. That there is nothing (really) which we call an Image or Colour.

7. That the said Image, or Colour, is but an apparition unto us of the motion, agitation, or alteration, which the object worketh in the

brain, or spirits, or some internal substance of the Head.

8. That as in vision, so also in conceptions that arise from the other Senses, the subject of their inherence is not the object, but the continent.

9. That Conceptions and Apparitions are nothing really, but motion in some internal substance of the Head, which motion not stopping there, of necessity must there either help or hinder the motion, which is called Vital; when. it helpeth it is called Delight, Contentment, or Pleasure, which is nothing really but notion about the Heart, as Conception is nothing but motion in the Head, and the objects that cause it are called, Pleasant, or Delightful, and the same Delight, with reference to the object, is called Love; but when such motion weakeneth or hindreth the vital motion, then it is called Pain, and in relation to that which causeth it, Hatred.

10. There are two sorts of pleasures, whereof one seemeth. to affect the corporeal Organ of the sense, and that I call sensual, the greatest part whereof is that by which we are invited to give continuance to our Species; and the next by which a man is invited to meat, for preservation of his individual person. The other sort of Delight is not particularly any part of the body, and is called, The Delight of the Mind, and is that which we call Joy. Likewise of Pains, some affect the Body, and are therefore called, The Pains of the Body; and some not; and those are called Grief.

Chapter III.

1. Of the nature of the soul of Man: 2. Whether she be a meer Modification of the body: 3. Or a substance really distinct: 4. And then whether corporeal, or incorporeal: 5. And of the temper of the body.

1. Here I am forced to speak what I have in my book called FAMILIAR SPIRIT, and it is not impertinent to my purpose; therefore if we say that the soul is a neer modification of the body, the soul then is but one universal faculty of the body, or a many faculties put together; and those operations which are usually attributed unto the soul, must of necessity be attributed unto the body; I demand therefore, To what in the body will you attribute, SPONTANEOUS MOTION? I understand thereby a power in our selves of wagging, or holding still most of the parts of our body, as our hand, suppose, our little finger: If you will say that it is nothing but the inmission of the spirits into such and such Muscles, I would gladly know what does immit these spirits, and direct then so curiously; Is it themselves? or the brains? or that particular piece of the brain they call the PINE-KERNEL Whatever it be, that which doth thus imait them and direct them, must have Animadversion; and the same that bath Animadversion bath Memory and Reason also: Now I would know whether the spirits themselves be capable of Animadversion, Memory and Reason; for it indeed seems altogether impossible; for these animal spirits are nothing else but matter very thin and liquid, whose nature consists in this, that all the particles of it be in motion, and being

loose from one another, trig and play up and down according to the measure and manner of agitation in them.

2. I therefor, demand, which of these particles in these so many loosly moving one from another, bath Animadversion in it? If you say that they all put together have; I appeal to him that thus answers, how unlikely it is that that should have Animadversion that is so utterly uncapable of Memory, and consequently, of Reason; for it is impossible to conceive memory competible to such a subject, as it is bow to write Characters in the Water, or in the Wind.

3. If you say the brain immits and directs these spirits; how can that so freely and spontaneously. move it self, or another, that bath f10 Muscles? Besides, Doctor CULPEPPER tells you, that though the Brain be the instrument of Sense, yet it bath no sense at all of it self; how then can that that bath no sense direct us spontaneously and arbitrar- iously, the animal spirits into any part of the body? An Act that plainly requires determinate sense and preception: But let the Physicans and Anatomists conclude what they will, I shall, I think, little lesse then demonstrate that the brains have no sense; for the same in us that bath sense, bath likewise Animadversion; and that which bath animadversion in us, bath also a facultie of tree and arbitrarious Fancy and Reason.

4. Let us now consider the nature of the brain, and see how cornpetible those alterations are to such a subject; verily if we take a right view of this Laxe, pith, or marrow in mans head, neither our sense nor understanding can discover any thing more in this substance that can pretend to such noble operations, as free imagination and sagacious

collections of Reason, then we can discern in a lump of fat, or a pot of honey; for this loose pulp that is thus wrapped up iithin our Cranium, is but a epongie and porous body, and previous, not only to the animal spirits, but also to more juice and liquor; else it could not well be nourished, at least it could not be so soft and moistened by drunkennesse and excess., as to make the understanding inept and sottish in its operations. Wherefore I now demand, in this soft substance which we call the Brain, whose eoftnesse implies that it is in some measure liquid, and liquidity implies a several motion of loosened parts; in what part or parcel thereof does Fancy, Reason and Animadversion lie? In this laxe consistence that lies like a Net, all on heaps in the water; I demand, In what Knot, Loop, or Interval thereof, does this faculty of free Fancy and active Reason reside? I believe not a Doctor in ENGLAND, nay, not Doctor CULPEPPER himself, were he alsove, nor his men, Doctor FREEMAN, and the rest, can assign me any; and if any will say, in all together; they must say that the whole Brain is figured into this or that representation, which would cancel Memory, and take away all capacity of there being any distinct notes and places for the several species of the things there presented, but if they will say there is in every part of the brain this power of Animadversion and Fancy, they are to remember, that the brain is in some measure a liquid body, and we must enquire how these loose parts understand one anothers several Antsadversions and notions; and if they could (which is yet very unconceivable) yet if they could from hence do anything toward the immission and direction of the animal spirits into this or that part of the body,

they must do it by knowing one anothers minds, and by a joynt contention of strength, as when many men at once, the word being given when they weigh Anchor, put their strength together for the moving of that nasal body, that the single strength of one could not deale with; but this is to sake the several particles of the brain so many individual persons, a fitter object for laughter, then the least measure of belief.

5. Besides, how come these many Animadversjons to seem but one to us, our minde being these, as is supposed? Or why if the figuration of one part of the brain be communicated to all the rest: does not the same object seen situated both behind us, and before us, above and beneath, on the right hand and on the left; and every way, as the impresse of the object is reflected against all the parts of the braines? But there appears to us but one Animadversion, and one sight of things, it i.e a sufficient Argument that there is but one; or if there be many, that they are not mutually communicated from the parts one to another, and therefore there can be no such joynt endeavour towards one design; whence it is manifest, that the brains cannot unit or direct these animal spirits into what part of the body they please.

Chapter IV.

1. How a Captain was killed: 2. Of spontaneous motion: 3. Of the external Phenomena: 4. Of the nature of the Essence: 5. Of the Soul her selfe: 6. What it is: 7. And whether it be corporeal: 8. Or incorporeal.

Now I must tell you, that the brain bath no sense, and therefore cannot impresse spontaneously any motion on the animal spirits; it is no slight argument, that some being dissected, have been found without braines: and this I saw, a Captain in CHRISLEY, in ARABIA, that was accidentally killed by an ALCADE and an ARABIAN; the stone is pleasant, but not pertinet to our purpose; but this man had nothing but a limpid water in his head, instead of brains; and the brains generally are easily dissolvable into a watery consistence, which agrees with what I intimated before. Now I appeal to any free Judge, how likely these liquid particles are to approve themselves of that nature and power, as to be able by erecting and knitting themselves together for a moment of time, to bear themselves so, as with one joint contention of strength, to cause an arbitnious obligation of the spirits into this or that deter- minate part of the body; but the absurditie of this I have sufficiently insinuated already.

2. The Nerves, I mean the Marrow of them, which is the same substance with the brain, have no sense, as is demonstrated from a CATALEPSIE, or CATOC}11JS; but I will not accumulate Arguments in a matter so palpable.

As for that little sprunt piece of the brain, which they call the CO-NACION, that this should be the very substance, whose natural faculty it is to move itself, and by its motion and nods to determine the course of the spirits into this or that part of the body, seems to me no leese foolish and fabulous then the Stone of THOMAS HARRINGTON, CULPEPPERS man, who tells a Tale of his Masters Ghost, & etc. If you heard but the magnificent story that is told of the little lurking Mushrome, how it does not only hear and see, but imagines, reasons, commands the whole fabnick of the body sore dexterously then an Indian Boy does an Elephant: what an acute Logician, subtil Geoaetrjcan, prudent Statesman, skillful Physican, and profound Philosopher he is! And then afterwards by dissection you discover this worker of miracles to be nothing but a poor silly contemptible Knob, or PROTUBERNACY, consisting of a thin Membrane, containing a little pulpous matter, much of the same nature of the rest of the BRAIN; SPECTATUM ADMISSI RISUM TENEATIS AMICI!

3. Would you not sooner laugh at it, then go about to confute it? And truly I say the better laugh at it now, having already confuted it in what I have afore merrily argued concerning the rest of the brain.

4. I shall therefore make bold to conclude, that the impresse of spontaneous motion is neither from the animal spirits, nor from the brain, & etc. Therefore that those operations that are usually attributed unto the soul, are really inconpetjble to any part of the body; and therefore, as in the last chapter I hinted, I say, That the soul is not a seer modification of the body, but a substance distinct therefrom.

5. Now we are to enquire, Whether this substance distinct from what we ordinarily call the body, be also it self a corporeal substance, or whether it be incorporeal? If you say it is a corporeal substance, you can understnad no other then matter sore subtil and tenuous then the animal spirits themselves, mingled with them, and dispersed through the vessels and porosities of the body; for there can be no penetration of dimensions: But I need no new arguments to confute this fond conceit; for what I said of the animal spirits before, is applicable with all ease and fitnessse to this present case; and let it be sufficient that I advertise you so much, and so be excused from the repeating of the sane things over again.

6. It remains therefore that we conclude, That that which impresses spontaneous motion upon the body, or more immediately upon the animal spirits: That which imagines, remembers, and reasons, is an immaterial substance, distinct from the body, which uses the animal spirits and the brain for instruments in such and such operations. And thus we have found a spirit in a proper notion and signification, that bath apparently these faculties in it, it can both understand and move corporeal matter.

7. And now this prize that we have won will prove for our disign in this new method of Physick and Philosophy of very great consequence; for it is obvious here to observe that the soul of man is as it were , a compendious statue of the Deity; her substance is a solid Effigies of God; and therefore, as with ease, we consider the substance and motion of the vast Heavens on a little sphere, or

Globe, so we may with lik, facility contemplate the Nature of the Almighty in this little Model of God, the soul of man, enlarging to infinity what we observe in our selves when we transfer it unto God, as we do imagine these Circles which we view on the Globe, to be vastly bigger while we fancy them as described in the Heaven.

8. Wherefore we being assured of this, That there is a spiritual substance in our selves, in which both these properties do reside, viz. of the underthtanding, and of moving the corporeal matter; let us but enlarge our minds so as to conceive as well as we can of a spiritual substance that is able to move and actuate all matter whatsoever, never so far extended, and after what way and manner soever It please, and that it bath not onely the knowledge of this or that particular thing, but a distinct and plenary cognizance of all things; and we have indeed a very compleat apprehension of the nature of the eternal and invisible God, who, like the soul of man, does not indeed fall under sense, but does every where operate so, that his person is easily to be gathered from what is discovered by our outward senses.

Chapter VI.

Of Plants, that the meer motion of the matter may do something, yet it will not amount to the production of Plants. That it is no botch in Nature, that some PRAENOKENA be the results of Motion, others of subetantual forms. That beauty is not a near fancy, and that the beauty and virtue of Plants is an Argument that they are made for the use of our bodies from an intellectual principle.

1. How weak is Man, if you consider his nature, what faculties he hath, and in what order he is in respect of the rest of the Creatures? And indeed, though his body be but weak and disarmed, yet his inward abilities of Reason, and artificial contrivance, is admirable, both for finding out those secret Medicines, which God prepared for the use of Man, in the Bowels of the Earth, of Plants and Minerals.

2. And first of Vegetables, where I shall touch only these four Reads, their Form and Beauty, their Seed, their Signatures, and their great use, as well for Medicines as sustenance; and that we may the better understand the advantage we have in this closer contemplation of the works of Nature, we are in the first place to take notice of the condition of the substance, which we call matter, how fluid and slip.pery, and undeterainate it is of it self; or if it be hard, how unfit it is to be changed into any thing else; and therefore all things rot into a moisture before any thing can be generated of them, as we soften the wax before we set on the seal.

3. Now therefore, unless we will be foolish, as because the uniform motion of the Air, or some more subtil corporeal Element, may so squally compress or bear against the parts of a little vaporous moisture, as to form it into round drops (as we see in the dew, and other experiments) end therefore because this more rude and general motion can do something, to conclude that it does all things: We must in all reason confess, that there is an eternal Mind and Virtue, whereof the matter is thus usefully formed and changed.

4. But meer rude and undirected motion, because naturally it will have some kind of results, that therefore it will reach to such as plainly imply a wise contrivance of counsel, is so ridiculous a SOPHISME, as I. have already intimated, that it is more fit to impose upon the inconsiderate souls of fools and children, then upon men of mature reason, and well exercised in Philosophy, or the grave and well practised, SERAPHICALLY ILLUMINATED ROSIE CRUCIANS. Admit that Rain, and Snow, and Wind, and Rail, and Ice, and Thunder, and Lightning, and a Star I mention for example, that may be let in amongst Meteors, by some called HELLENS STAR, and is well known at Sea, I have seen it melt Copper Vessels aboard a ship; it cometh of an heap of such vapours as are carried by violent cross Winds up from the Earth; and such like Meteors may be the products of heat and cold, or of the motion and rest of certain small particles of the matter; yet that the useful and beautiful contrivance of the Branches, flowers, and Fruits of Plants should be so too, (to say nothing yet of Minerals, and the bodies of men) is as ridiculous and supine a collection, as to infer, That because meer heat

and cold does soften and harden Wax, and puts it into some shape or another, that therefore this meer heat and cold, or motion and rest, without any art and direction, made the SILVER SEAL too, and graved upon it so curiously some Coat of Arms, or the shape of some Bird or Beast, as an Eagle, a Lyon, etc. nay indeed this inference is more tolerable far then the other; these effects of Art being more easie, and lesse noble then those other of Nature.

5. Nor is it any deficiency at all in the works of Nature, that some particular PHAENOMENA be but the easie results of that general motion communicated unto the matter from God; others the effects of more curious contrivance, or of the Divine Art, or

Reason (for such are the *λόγμ σπεζματινοι* the RATIONES SEMINALES) incorporated in the Matter, especially the Matter it self being in some sort vital, else it would not continue the motion that it is put upon, when it is put upon, when it is occasionally this or the other way moved; and besides the Nature of God being the most perfect fulness of life that is possibly conceivable, it is very congruous, that this outmost and remotest shadow of himself, be some way, though but obscurely vital: Wherefore things falling off by degrees from the highest perfection, it will be no uneven or unproportionable step, if descending from the top of this utmost Creation, MAN, in whom there is a more fine conception, or reflexive Reason, which hangs on, as every man bath so much experience as to have seen the Sun, and other visible Objects, by reflexion in the Water and Glasses, and this as yet shall be all I will say for this reason; I will give you more then I promised in the Contents,

by four Propositions concerning the nature of Conceptions, and they shall be proved; and also of the main deception of Sense, that Colour and Image may be there where the thing seen is not: But because it may be said, That notwithstanding the Image in the Water be not in the object, but a thing meerly phantastical, yet there may be colours really in the thing it self; I will urge further this experience, That divers times men see directly the same object double, as two Candles for one, which may happen from distemper, or otherwise without distemper if a man will; the Organs being either in their right temper, or equally distempered, the Colours and Images in two such Characters of the same thing, cannot be inherent therein, because the thing seen cannot be in two places.

6. One of these Images therefore is not inherent in the Object; but the seeing, the Organs of the sight are then is equil temper or distemper; the one of them is no more inherent then the other, and consequently, neither of them both are in the Objects, which is the first proposition mentioned in the precedent number.

7. Secondly, that the Image of any thing by reflexion in a Glass, or Water, or the like, is not any thing in, or behind the Glass, or in, or under the Water, every man may grant to himself; which is the second Proposition of DES CARTES. For thirdly, we are to consider, first, That every great agitation or concussion of the brain (as it happeneth from a stroke, especially if the stroke be upon the eye) whereby the Optick Nerve suffereth any great violence, there appeareth before the Eyes a certain light, which

light is nothing without, but an apparition only; all that is real being (?) concussion or motion of the parts of the Nerve; from which experience we may conclude, That apparition of light is really nothing but (?)tion within. If therefore from Lucid bodies there can be derived (t)ion, so as to affect the Optick Nerve in such manner as is proper ththereunto, there will follow an Image of light somewhere in that line, which the motion was at last derived to the eye, that is to say, in (?) Object, If we look directly on It, and in the Glass or Water, when look upon it in the line of reflexion, which in effect is the third (?)position, namely, That image and colour is but an appaition to us that motion, agitation, or alteration, which the object worketh in (?) brain, or spirits, or some internal substance in the head.

4. But that from all lucid, shining, and illuminate bodies, there (?) a motion produced to the eye, and through the eye, to the Optick nerve, and so into the Brain, by which the apparition of light or colour effected, is not hard to prove. And first, it is evident that the (?)e, the only lucid body here upon Earth, worketh by motion equally (?)ry way, insomuch as the motion thereof stopped or inclosed, it is (?)sently extinguished, and no more fire. And further, that motion (?)reby the fire worketh is dilation and contraction of it self alternately, commonly called Scintillation, or glowing, is manifest also by experience; from such motion in the fire must needs arise a rejection, or (?)ting from it self off that part of the medium which is contiguous (?) it, whereby that part also rejecteth the next, and so succesively (?) part beateth back another to the very eye, and in the same manner

the exterior part of the eye presseth the Interior (the Laws of refraction still observed.) Now the interior coat of the eye is nothing else but a piece of the Optick Nerve, and therefore the motion is still continued thereby into the Brain, and by resistance or re-action of the Brain, is also a rebound into the Optick Nerve again, which we not conceiving as motion or rebound from within, do think it ii without, and call it Light, as hath been already shewed by the experience of a Stroke: We have no reason to doubt that the Fountain of Light, the Sun, worketh by any other ways then the Fire, at least in this matter: And thus all vision hath its original from such motion as is here described; for where there is no light, there is no sight; and therefore colour must be the same thing with light, as being the effect of the lucid bodies, their difference being only this, That when the light cometh directly from the Fountain to the eye, or indirectly by reflexion from clean and polite bodies, and such as have not any polite bodies, and such as have not any particular motion internal to alter it, we call it light; but when it cometh to the eye by reflexion, from uneven, rough and course bodies, or such as are affected with internal motion of their own that may alter it, then we call it Colour; colour and light differing only in this, that the one is pure, and the other perturbed light; by that which hath been said, not only the truth of the third Proposition, but also the whole manner of producing light and colour is apparent.

5. As colour is not inherent in the object, but an effect thereof upon us, caused by such motion in the object, as hath been described; so neither is found in the thing we hear, but in our selves; one manifest

sign thereof, is, that as man may see, so also he may hear double and treble by multiplication of Echoes, which Echoes are sounds as well as the Original; and not being in one and the same place, cannot be inherent in the body that maketh them; nothing can make any thing which is not in it self; the Clapper of a Bell hath no Sound in it, but motion, and maketh motion in the internal parts of the Bell; so the Bell hath motion and not sound, that imparteth motion to the air; and the air hath motion, but not sound; the Air imparteth motion by the Ear and Nerve into the Brain; and the Brain hath motion, but not sound; from the Brain it reboundeth back into the Nerves outward, and thence it becometh an Apparition without, which we call sound. And to proceed to the rest of the Senses, it is apparent enough, that the smell and taste of the same thing are not the same to every man, and therefore are not in the thing smelt or tasted, but in the men; so likewise the heat we feel from the fire is manifestly in us, and is quite different from the heat which is in the fire; for our heat is pleasure or pain, according as it is great or moderate; but in the cool there is no such thing: By this the last is proved, viz, that as in vision, so also in conceptions that arise from other Senses, the subject of their inherence is not in the Object, but in the Sentient: And from hence also it followeth, that whatsoever accidents or qualities our Senses make us think there be in the world, they be not there, but are seeming and Apparitions only; the things that really are in the world without us, are those motions by which these seemings are caused; and this is the great deception of sense, which also is to be by sense corrected: for as sense telleth me,

when I see directly, that the colour seemeth to be in the object; so also sense telleth me, when I see by reflection that colour is in the object. But now I am out of the way from the outward Creation of Man, in whom there is a principle of more fine and reflexive reason, which hangs on, though not in that manner, in the more perfect kind of Brutes, as sense also (10th to be curbed with too narrow compass) layes hold upon some kind of Plants, as in those sundry sorts of ZOOPKYTA, but in the rest there are no further footsteps discovered of an animadversive form abiding in them; yet there be the effects of an inadvertent

form (*λόγος ἐνυλός*) of materiated or incorporated Art or seminal Reason; I say, it is no uneven jot to pass from the more faint and obscure example of Spermatical life, to the more considerable effects of general Motion in Minerals, Metals, nor yet to say any thing of the Medicines extracted, mortified, fixt, dissolved, and incorporated with their proper Veagles, because we have intended it our last business, to return to Minerals, Metals, and sundry Meteors, whose easie and rude shapes have no need of any particular principle of life, or Spermatical form distinct from the rest, or motion of the particles of the matter.

10. But there is that curiosity of form and beauty in the more noble kind of Plants, bearing such a sutableness and harmony with the more refined sense and sagacity of the soul of Man, that he cannot choose (his intellectual touch being so sweetly gratified by what it deprehends in such like objects) but acknowledge that some hidden cause, much a kin to his own nature that is intellectual, is the contriver and perfecter of these so pleasant spectacles in the world.

Nor is it at all to the purpose to object, that this business of BEAUTY and comeliness of proportion is but a conceit, because some men acknowledge no such thing, and all things are alike handsome to them, who yet notwithstanding have the use of their eyes as well as other folks; for I say, this rather makes for what we aim at, that PULCHRITUDE is conveyed indeed by the outward senses unto the soul, but a more intellectual faculty is that which relishes it; as an ASTROLOGICAL, or better, a GEOMETRICAL SCHEAM is let in by the eyes, but the DEMONSTRATION is discerned by REASON: And therefore it is more rational to affirm, that some intellectual principle was the Author of this PULCHRITUDE of things, then that they should be thus fashioned without the help of that principle: And to say there is no such thing as PULCHRITUDE, and some say, there is no way to FELICITY: The first, I answer, is, because some mens souls are so dull and stupid. The first cannot relish all objects alike in that respect: The second knows not HAPPINESS, nor the WAY TO LONG LIFE, nor the MEANS TO HEALTH, nor how to RETURN FROM AGE TO YOUTH, & etc. Which is as absurd and groundless, as to conclude there is no such thing as REASON and DEMONSTRATION, because a natural fool cannot reach unto it. But that there is such a thing as THE HOLY GUIDE, LONG LIFE, and a certain way to HEALTH, not as yet known in ENGLAND, I will demonstrate: THE WAY TO HEALTH I shall shew you anon in this Book, the rest in another Part, as I promised you.

12. Now that there is such a thing as Beauty, and that it is acknowledged by the whole generations of men, to be in Trees, Flowers, and Fruits, and the adorning of buildings in all Ages, is an example,

and undeniable testimony; for what is more ordinary with them, then taking in flowers and fruitage for the garnishing of their work? Besides, I appeal to any man that is not sunk into so forlorne a pitch of Degeneracy, that he is as stupid to these things as the basest of Beasts, whether for example, a rightly cut TETRAEDRUM, CUBE or ICOSAEDRUM, have no more PULCHRITUDE in them, then any rude broken bone lying in the field or high-wayes: Or to name other solid Figures, which though they be not regular properly so called, yet have a settled Idea, and Nature, as a CONE, SPHERE, or CYLINDER, whether the sight of these do not gratifie the minds of men more, and pretend to more elegancy of shape, then those rude cuttings or clippings of Free-stone that fall from the Masons hands, and serve for nothing but to fill up the middle of the wall, and so to be hid from the eyes of Man for their ugliness: And it is observable, that if Nature shape any thing near this GEOMETRICAL accuracy, that we take notice of it with much content and pleasure, as if it be but exactly round, as there be abundance of such stones upon MESQUE, a hill in ARABIA; I have seen them there, ordinarily Quinquangular, and have the sides parallels, through the Angels be unequil, as is seen in some little stones, and in a kind of Alabaster found here in ENGLAND, and other pretty stones found upon BULVERTON-HILL near SIDMOUTH in DEVONSHIRE, and near STRATFORD upon AVON; and in TINS GROVE at COLTON, and at TARDEBICK, STONY-HILL, the SHAWES and QUARRY PIT, RAZLE-HILL, and ASH-HILL in WARWICKSHIRE, are found such stones that grow naturally carved with various works, some with Roses, others with Lions, Eagles, and all manner of delightful works; these stones, I

say, gratifie our sight, as having a nearer cognation with the soul of man that is rational and intellectual, and therefore is well pleased when it meets with any outward object that fits and agrees with those congenite Ideas her own nature is furnished with: For SYMMETRY, EQUALITY, and CORRESPONDENCY of parts, is the discernment of Reason, not the object of Sense, as I in our HARMONY OF THE WORLD have in another place proved.

13. Now therefore it being evident, that there is such a thing as BEAUTY, SYMMETRY, and COMLINESS of proportion (to say nothing of the delightful mixture of colours, and that this is the proper object of the Understanding and Reason; for these things be not taken notice of by the Beasts) I think I may safely infer, that whatsoever is the first and principal cause of changing the fluid and undeterminated Matter into shapes so comely and symmetrical, as we see in flowers and trees, is an understanding Principle, and knows both the nature of man, and of those objects he offers to his sight in this outward and visible world, and would have men search and find out those secrets by the which he might keep his body in health many hundreds of years, and at last find the way our HOLY GUIDE leadeth; for these things cannot come by chance, or by a Multifarious attempt of the parts of the matter upon themselves; for then it were likely that the species of things, though some might hit right, yet most would be maimed and ridiculous; but now there is not any ineptitude in any thing, which is a sign that the fluidness of the matter is guided and determined by the overpowering counsel of an eternal mind.

14. If it were not needless, I might instance in sundry kinds of flowers, herbs, and trees; but these objects being so obvious, and every mans fancy being branched with the remembrance of ROSES, MARIGOLDS, GILLIFLOWERS, PIONIES, TULIPS, PANSIES, PRIMROSES, FERNEFLOWERS AND SEED, ORANGE FLOWERS, the leaves and clusters of the Vine, & etc. Of all which you must confess, that there is in them beauty, and symmetry, and use in Physick, and grateful proportion; I hold it superfluity to weary you with any longer induction, but shall pass on to those considerations behind, of their seed, singature and usefulness, and shall pass through them very briefly, and then I shall come to mineral Medicines; those observables being very necessary first to be known by way of an introduction, and as ordinary and easily Intelligible; but for your better instruction in the understanding of this Book, read the HARMONY OF THE WORLD, and the TEMPLE OF WISDOM. You must remember our design is to prove both the Theory and Practick Parts of these Mysterious Truths.

1. 2. 3. 4. 5. Of the Seeds: 6. 7. 8. and Signatures of Plants:
9. 10. 11. And wherefore God made them.

1. Every plant bath its seed; ROSIE CRUCIANS therefore say there are secret Mysteries lie hidden in them, which should be our delight to find out; for Divine Providence made all good for the use of man:

And this being no necessary result of the motion of the matter, as the whole contrivance of the plant indeed is not; and it being of great consequence that they have seed for the continuance of propagation of their whole species, and for the gratifying of mans Art also, industry and necessity (for much of Husbandry and Gardening lies in this) it cannot but be the act of Counsel to furnish the several kinds of Plants with their seed, especially the earth being of such a nature that though at first for a while it might bring forth all manner of Plants, (as some will have it also to have brought forth all kinds of Animals) yet at last it would grow so sluggish, that without the advantage of those small compendious principles of generation, the Grain of seed would yield no such births, no more then a Pump grown dry will yield any water, unless you pour a little water into it first, and then for so many Seasons full, you may fetch up so many Tankards full.

2. Nor is it material to object, that stinking weeds and poisonous plants bear seed too, as well as the most pleasant and useful; for even those stinking Weeds and poisonous Plants have their use in ROSIE CRUCIAN MEDICINES, as you shall know hereafter; besides our common Physick-mongers often use them as their fancy guides them, grounded upon

no other reason then woful and deadly experience; sometimes the industry of man is exercised by them, to weed them out where they are hurtful; which reasons, if they seem slight, let us but consider, that if humane industry- had nothing to conflict and struggle with, the fire of sans spirit would be half extinguished in the flesh, and then we shall acknowledge that that which I have alledged, is not so contemptible nor invalid.

3. But secondly, Who knows but it is so with poy-sonous Plants, as vulgarly is fancied concerning Toads, and other poisonous Serpents that lick the Venome from off the earth? So poisonous Plants may well draw to them all the maligne Juice and nourishment, that the other may be more pure and. delacite, as there are Receptacles in the body of man; and Esunctories to drain off superfluous Choler and Melancholy, etc.

k. Lastly, it is very well known by- them that know any thing in Nature and Physick, That those Herbs that the rude and ignorant world call Weeds, are the materials of very- SOVERAIGN MEDICINES; that ACONITUM HIEMALE, or WINTER WOLFS BALM, that otherwise is rank poison, is reported to prevail mightily- against the biting of Vipers, Scorpions, and sad Dogs, which Sir CHRISTOPHER REYDON assenteth unto; and that that Plant that bears death in the very name of it, SOLANUM LETHIFERUM, prevents death by- procuring sleep, if it be applied in a Fever; nor are those things to be deemed unprofitable, say the ROSIE CRUCIANS, whose use our heavy ignorance will not let us understand; but they will teach us as followeth.

5. We come now to the Signatures of Plants, which indeed respects

us more properly and adaequately then the other, and is a key (as the ROSIE CRUCIANS say) to enter man into the knowledge and use of the Treasures of Nature; I demand, therefore, Whether it be not a very easie and genuine inference from the observing that several herbs are marked with some mark or sign that intimates their virtue, what they are good for; and there being such a creature as Man in the World, that can read and understand these signs and characters; hence to collect that the Author both of man and them, knew the nature of them both; and besides Divine providence would onely initiate and enter mankind in the useful knowledge of her Treasures, by the Seraphical illuminated ROSIE CRUCIANS, leaving the rest to imploy the vulgar that they might not be idle; for the Theatre of the world is an exercise of mans wit, and therefore all things are in some measure obscure and intricate; that the sudulity of that divine spark, the soul of man, may have matter of conquest and triumph, when he hath done bravely by a superadvenient assistance of God.

6. But that there be some plants that bear a very eminent signature of their nature and use, for example, CAPILLUS VENERIS, POLYTRICHON, or MAIDENKAIRE; the Lye in which it is sodden or infused, is good to wash the head, and make the hair grow in those places that are bare; the decoction of Quinces, which are a downy and hairy fruit, is accounted good for the fetching again hair that bath been fallen by the FRENCH POX; the leaf of BALM, or ALLELUJAH, or WOOD-SORREL, as also the roots of ANTHORA, represent the heart in figure, and are CARDIACAL.

7. WALNUTS bear the whole signature of the head; the outward green

CORTEX answers to the PERICRANIUM, and a Salt made of it is singular good for Wounds in that part, as the Kernal is good for the Brains, which it resembles.

UMBELICUS VENERIS is powerful to provoke Lust, as Doctor CULPEPPER affirms; as also your several sorts of SATYRIONS, which have the evident resemblance of the general parts upon them; ARON especially-, and all your ORCHISSES, that they have given names unto, from some beast or other, as CYNOSORCHIS, ORCHIS, MIODES, TRAGORCHIS, & etc. the last whereof notorious for its Goatish smell, and Tufts not unlike the beard of that lecherous Animal, is of all the rest the most powerful incentive to lust.

8. The leaves of HYPERICON are very thick prickled, or pointed with little holes, and it is a singular good Wound-herb, as usefull also for de-obstructing the pores of the body.

9. SCORPIOIDHES, ECHIUM, or SCORPIONS GRASS, is like the crooked tail of a SCORPION; and OPHIOGLOSSUM, or ADDERS TONGUE, hath a very plain and perfect resemblance of the Tongue of a Serpent; as also OPHIOSCORODEN of the entire head and upper parts of the body; and these are all held very- good against poison, and the biting of Serpents; & generally all such plants as are speckled with spots like the skins of Vipers, or other venomous creatures, are known to be good against the stings or bitings of them, and are powerful objects against poyson.

10. Thus did Divine Providence by natural Hierogly-phicks, read short Lectures to the rude wit of vulgar man; others of the SERAPHICALLY ILLUMINATED FRATERNITY being entred, and sufficiently experienced of

these, found out the rest, it being very reasonable that other herbs that had not such signatures, might be very good for Medicinal uses, as well as they that had.

11. ROSIE CRUCIANS have quickened and actuated their Phlegmatick natures to more frequent and effectual VENERY; for their LONG LIVES, HEALTH, and YOUTHFULNESS, shews they were not very fiery, to say nothing of their HAPPINESS, KNOWLEDGE, RICHES, WISDOM and VIRTUE, because I have in this Treatise spoken of it largely.

Chapter VIII.

1, 2. Of the usefulness of Plants: 3, 4. And of the Works of God.

1. You shall now briefly take notice of the usefulness and profitableness of Plants, both for Phy-sick and Food, and then pass on to the consideration of the inspired ROSIE CRUCIANS, what their Medicines are: As for the common uses of Plants Herbals teach you something; but I refer you to the SINGULAR MEDICINES OF ROSIE CRUCIANS in my Book of THE HARMONY OF THE WORLD; 2. for the salvation of your health; Animals know as much by instinct and nature; and that which is most observable here is this, That brute Beasts know as much as many- Physicans do that are taught by Herbals only; and these deny the Power of God in the works of Nature, and the power of Nature in the skill of Man, that it should be impossible to make TREES BEAR FRUIT IN DECEMBER, AND APPLE TREES TO GROW, TO BLOSSOM, AND BEAR APPLES, CONTRARY TO KIND, IN MARCH.

2. Beasts have knowledge in the virtue of Plants as well as Men; for the Toad being overcharged with the poyson of the Spider, (as is well known) bath recourse to the Plantane-leaf. The Weasel, when she is to encounter the Serpent, arms her self with eating of Rue. The Dog, when he is sick at the stomach, knows his cure, falls to his grass, vomits, and is well. The Swallows sake use of CELANDINE, the Lennet of EUPHRAGIA, for the repairing of their sight. And the Asse, when he is oppressed with melancholy, eats of the herb ASPLENIUM, or MILTWAST, and so eases himself of the swelling of the Spleen. The Raven makes

use of CINQUEFOYLE for the prolongation of his life, to sometimes six or seven hundred years; and therefore I think it is, that ROSIE CRUCIANS prescribe the oyl of Ravens, Swallows, and Harts, for the use of man to annoint himself, to continue his fresh and wel-complexioned body from wrinkles and lameness: and DICTAMNTJN CRETENSE is much used, as I told you in my WISE MARS CROWN, and TEMPLE OF WISDOM: CRETIAN DITTANY cures Wounds of what nature soever.

Which thing I conceive no obscure indagation of Providence; for they-doing that by instinct and Nature, which Men, who have free Reason, cannot but acknowledge to be very pertinent and fitting, nay such, that the skillfullest Physican will approve and allow; and these Creatures having no such reason and skill themselves as to turn Physicans, it must needs be concluded by virtue of that principle that contrived them, and made them of that nature they are, enabled them also to do these things.

3. Let us now consider the fruits of the Trees, where I think it will appear very manifestly, that there was one WORKER OF MIRACLES, AND INSPIRER OF ROSIE CRUCIANS; I might now reach out to Exotick Plants, such as the Cinnamon-tree, the Balsome-tree, and the Tree that bears the Nutmeg, invelopped the Mace, as also the famous Indian Nut-tree, which at once (as the ROSIE CRUCIANS say) affords almost all the necessaries of life; for if they cut but the Twigs at Evening, there is a plentiful and pleasant juice comes out, which they- receive into Bottles, and drink instead of Wine, and out of which they extract such an AQUA VITAE, as is very sovereign against all manner of sicknesses; the

branches and boughs they make their Houses of, and the body of the tree being very spongy within, though hard without, they easily contrive into the frame and use of their CANOES, or BOATS; the kernel of the Nut serves them for bread and meat, and the shells for cups to drink in; and indeed they are not meer empty cups, for there is found a delicious cooling milk in them; besides, there is a kind of hemp that in-closes the Nut, of which they make Popes and Cables, and of the finest of it Sails for their ships; and the Leaves are so hard and sharp pointed, that they easily make Needles or Bodkins of them for stitching their Sails, and for other necessary purposes; and that Providence may shew her self benign as well as wise, this so notable a Plant is not restrained to one Coast of the World, as the EAST INDIES, but is found in AFRICA, ARABIA, and in all the Islands of the WEST INDIES, as BISPAN1OLA, CUBA, where our men are victorers, and several other places of the new-found World.

ii. But I though fit to insist upon these things by way of Proof and Instruction, but to contain my self within the compass of such subjects as are necessary for our knowledge, and familiarity and ordinarily before our eyes, that we may the better (these things understood) take occasion from thence to demonstrate the ROSIE CRUCIAN way to health, and their ordinary Medicines which to us are not yet known, & etc.

Chapter IX.

1. The ROSIE CRUCIAN way how to get health. 2. The causes why we eat food. 3. Of the first nature of the World. 4. A measure of raw and temperate meat. 5. And the cause of the fiery, and scummy Gall. 6. And needless muddy bowels the Milt. 7. Nature careless of making the reins of Urine drawers. 8. Drinkless Animals have none at all. 9. Ho. to cleanse your self from these idle Bowels. 10. And avoid all Diseases.

1. Do you not consider the weakness of man, what faculties he hath, and in what order he is in respect of the rest of the Creatures; ROSIE CRUCIANS observe, though his body- be weak and unarmed, yet his inward abilities of reason, and artificial contrivance is admirable; he is much given to search out the MEDICINAL VIRTUES OF PLANTS, WIGHTS, AND MINERALS, and hath found out those that were of so present and great consequence, as to be Antidotes against poyson, that would so quickly have dispatched mankind; it were good for us to demonstrate the POSIE CRUCIAN MEDICINES, now our LAND IS AFFLICTED WITH A SICKNESS CALLED THE NEW DISEASE, OF WHICH ALL SORTS DIE, without remedy, for none as yet have prescribed a MEDICINE; FOR YOUNG MEN that desire to live, and for old men that wish for health, without which no life is sweet and savory; then let us bend our selves to cure our brethren first, and endeavour to shew the means (besides the common Collegian Doctors drenches, or CULPEPPERS way, how every man may get and keep his health, that is something strange, but a vowed truth; the consent and equill (I mean agreeable

to kind) temper and dulling our four first beginnings, the staffe of our bodies; for if this knot be broken, and they-loose towards their former liberty, they wax proud and strong, end fight; for their nature is together by the ears, and put us to palm, and lets the rule of nature, and this they- call the disease.

2. Then to handle one at once, as our manner is, and will keep our custome still, to keep our health and body in temper, seems no such matter to me as the world would make it, even plainly impossible, when I know all the ways and entries to let in diseases and distempers of the body, may by small heed be stopped and senced.

3. We must needs draw breath and eat meat; for the cause I shall speak of it in its place; and as this is not all clear and agreeable, so NATURE bath her leavings; and again, LABOUR and REST are needful, and perhaps we cannot chuse but be moved in mind with joy, grief, fear, hope, and such like passions, though the STOICKS deny necessity, saith DES CARTES.

4. By so many ways and gates diseases may enter, if they be not well watched and looked unto, which may be done in reason, and hath been done often, as they assure us that have lived long without all diseases and sicknesses, as JOHN HARDING relates of a Minister, called JOHN MACKLAINE, to have continued for these fiveacore years last past together in health, and after his hair, teeth, eyes, and flesh renewed, and became young again; and such like stories are to be found enough, if we might stay to seek them; some are contented for all but air and meat, but these say they have often seeds of diseases lye hid in them, unable

to be foreseen or prevented, as we find those meats that make the finest ehew (as Wine, and Suger, and such enticing baits) to have hid in them most hateful diseases and dregs in the bottom; so the sir, when it seems the best and highest, yet is sometimes infected and poysoned with venomous breath, sent out and thrust into it, either from below, or from the Stars of Heaven, and as the cause is hidden and unknown to us, so the hurt impossible to be avoyded and prevented.

5. If I list to let my speech run at large, especially in other mens grounds, I could find that Division is false; first, (to come to meat anon) and then if it were true, yet the cause of that infection not unable to be foreseen and warded; but I am so sorry for the fault above, that I can the better take heed hereafter; yet methinks it is a grief to hear the harmless and glorious divine things above, so defaced with slander, and no man makes answer for them.

6. Gentle Reader, be pleased to stay a little, if the STARS have no light, and so no power but from the SUN, that most wholesome and prosperous creature, then they hurt him most wrongfully, and reprove themselves very- rightly. And again, if they be but a piece of the finer part, and first nature, as it were, of the World, as I have shewed in my Book of THE TEMPLE OF WISDOME, then they be the wholesomest things in the World, so far be they from poysoned slander: And so let their Lights be never so grosly mingled in. their meetings, and thereby that State of the Weather changed suddenly, and from thence our bodies troubled and turned into Disease, because they were not prepared and made ready for it, yet the things are good and prosperous; and by knowledge

of Astrology, or influences of the Planets, and races of the Stars, we may prepare our selves, and prevent all, if we cannot have that happiness to converse with our GUARDIAN GENIUS. Now for lower reflection, it is not worth the answering, when there is so much waste ground in the World; then let us pass over to that other BREACH; may we not shun the leaving baits in our Dyet, and take such meat as is most temperate and near our Nature, and then dress the same after the most kindly and wholesome manner, seasoning it well with labour, mirth and sleep?

7. And to be plain, I have shewed in another part of this Treatise of mine, so much noted by our Writers, what a jewel of health it were to use all raw and temperate meat, or because we be wise and vertuous, and this Dyet would perhaps change our Nature of fire, but like PHILOSOPHERS a quite contrary way, taking the best, when as none is lost, and leaving worst, which is that we now take, a Way I say, to strip of all grossness and foulness of bodies, the only hurt of themselves, and is the Food of Diseases.

8. I will tell you another way which you will think strange, but you shall find it true, if the meat be temperate, as I bid you chuse it, there is no hurt can come thereby, (if you keep measure in your selves) save from your leavings; these in so clear a Dyet first will be very few; but if you would be ruled by my COUNSEL WHICH NATURE TAUGHT ME, those few should never hurt you.

9. Of all the Leavings in the body, there are three which the liver naketh most troublesome unto us (for the rest are easily dispatched) a light and easie, or rather a FIERY (as some call it) CHOLER; a cold

and heavy mud, called MELANCHOLLY; and the third is URINE, which I will treat of in the next Chapter, but those two the wormer; and this fault is not in themselves, but all by reason of the needless and hurtful bowels in our bodies, (as the Seeds-man useth to sow good and bad together) which being of the same kind and quality with those humors, do draw and pull them still unto them (as all other parts and things do) for their Food and nourishment; and so by the narrow passages too and fro, their greediness in pulling and holding, and a hundred such means, subject to great mischances, have brought in as many mischiefs, whereas Nature the great expeller of her unlike, and Enemies, if she had free choice and liberty, would otherwise with ease, and without hurt, expel those Leavings, especially so small a number of the better sort in so clean a Dyet, nay, set the malice of those parts, (those parts are MILT, GALL, AND REINS) if there be not sufficient store of other fowl meat at hand, like a poysoned or a purging Medicine, they use to draw good Juices, and to make Food of them; what is not manifested in this chapter, shall methodically be demonstrated in the ensuing, for I intend to be serious in this part of my Book, and will shew you what Nature taught me.

Chapter X

1. Rosie Crucian. Medicines made plain by examples, and those are above controlment. 2. That the wet Sun-beams declare some fine and forrain fatness to nourish mankind. 3. How to live twenty years without Food, as many creatures do. 4. Use and Custom a second Nature. 5. The Bird called Manuda Diaca, and the singing Dog. 6. That the Camelion never eats food. 7. An experienced Medicine, and how to apply it with Paracelsus, and the Rosie Crucian new Art of Healing.

1. Of ARISTOTLE it is reported, That he is the witty Spy-c of Nature, and as if he had been made in this matter, he chews the need and use of the greater Entrails and Bowels of WIGHTS, and saith very truly and wisely. The Heart and Liver as the spring of Life and Food, be needful for all WIGHTS, adding to the hotter one the BRAIN to COOL, and the LIGHTS to cleanse the HEAT, staying there as if he thought the other three unprofitable; nay for one of them in the same Book, (I say) telling the stories of the Hart and Camel, and giving the reason why they be both so swift, healthful, long-lived and other good propertions above the rest enseossed, vouched in plain terms, the want of the fiery and scummy Gall, as a great Enemy to them, for the Milt that muddy- Bowel, that it may be left out as needless in the bodies of the better creatures. The Meadows near CORTINA and MAGGADERE declare when by a strange and hidden virtue they bereave the Beasts thereof that graze upon them, of it; the Herb is called ASPLENIUM, as I told you in the preceeding

Chapters, nay, that th. Milt is not only idle, but hurtful, which all experience, even in our selves, bath taught it.

2. The TURKS light Footmen, (I say, which I know not by- what example unless it were the want of the same in the Camel, making the Beast able to travel an hundred miles a day-, and so without drink fifteen day-es together) being in their childhood purged of their Milt, prove thereby the most light, swift, sound and lasting Footmen in the World.

3. As for the veins of Urine-drawers, as drinkless creatures have none at all, so some men have but one of them, as if nature passed not to make any at all; if we could forbear our drink (as these Beasts do by kind, and some men by custom) we might the better spare them, and avoid many miechiefs in our bodies.

4. Therefore the odd man, PARACELSUS, I know not by what light, if not of the ROSIE CROSS, (cast in I think from Seraphical illumination) not only sees these faults, but also finds ways to amend them, and to cut the miscbiefs off all these three noysome parts, not with any yeilding Craft, but with ROSIE CRUCIAN divine kind of Healing, with AURUM POTABLE, etc. so that to avoid all diseases that spring of the Leavings, take of AURUM POTABLE one ounce; one pound of the Oyle of Ravens; two round of MILTWAST, or ASPLENIUM, a handful of CINKEFOYLE, of DICTAMNUM CRETENSE, OPHIOGLOSSUM and SCORPIODES, ECHIUM, of each a like quantity, and observe the Ascendent and his Lord; and the Moon, and Lord of the fixt, at your discretion, and take the quantity of a Walnut every night and morning, and anynt the face and hands, and (if you will) the rest of the body: ROSIE CRUCIANS have other healing and yeilding Medicines;

you shall know them in their places; this is such an experienced Medicine, that you know where to find it; I need not chew you to put out the sway and power of these idle bowels, or perhaps it should not need, and in a stock that easeth our clean Dyet Nature her self as she doth in those Meadows, by other creatures, would also quite raze and dispatch them within a few generations.

5. But I will go further, Hear a ROSIE CRUCIAN new and unheard of opinion, and yet let not your judgement run before you see good reason; WHAT IF WE COULD FAST FOR EVER, AND LIVE WITHOUT ALL FOOD? might not all hurt and danger of neat be then forestalled? If other Creatures; whose life hangeth upon the same hold, by the sufferance, nay by the commandment of GOD and NATURE, do last for ever, there is no REASON but the same COMMON NATURE will at last suffer it in us; Let us see. And to step over the CAMELION, because it is a COLD and BLOODLESS CREATURE; what say we to a BIRD which is an hot and perfect one? a BIRD in the MOLUCCO ISLANDS, MANUDA DIACA by name, that hath no feet at all, no more then an ordinary fish, as Mr. MOORE saith, and I have seen her; the bigness of her body and bill, as likewise the form of them, is much what of a SWALLOWS, but the spreading out of her WINGS and TAIL has no less compass then an EAGLES; she LIVES and breeds in the AIRE, born up by the force of WIND with more ease then ARCHYTAS his DOVE, and comes not near the EARTH but for her BURIAL; for the largeness and lightness of her wings and tail sustain her without Lassitude, and the laying of her Eggs and brooding of her young is upon the back of the MALE, which is made hollow, as also the breast of the FEMALE, for the more easie

incubation, taking no other food (as alas how should she ?) then there is found: but whether she lives meerly of the dew of HEAVEN, or of flies and such like insects, I leave to others to dispute.

6. Nay, have you not heard of the LITTLE DOG in the WEST INDIES, which singeth so sweetly all the night long, neither night nor day eating any thing? But there be examples in our kind as well; then it is certain above controlment: Sir CHRISTOPHER HEYDON saith there is a MOUTHLESS AND SO A MEATLESS PEOPLE OR KIND OF MEN about the head of GANGES, which liveth by the breath of their NOSTRILS, except when they take a far Journey, they mend their DIET with the smell of FLOWERS: and lest you may think I lean upon bare Authorities without the stay of reason, all the matter rests upon this reason I told you before, that our life lay in the hand (beside a little exercise) of two like meats, one for SOUL and NATURAL HEAT which is within us, and the finest and first moisture in our body; the other is without any meat, of the same Temper with our body as near as may be, to uphold the frame and building of the same which I said to be a fine AIERY AND FIERY FLAME.

7. And we are now grown so out of order, and so much estranged from our ETHERIAL first MOISTURE and the life of GOD, that we creep downward towards the EARTH through diseases, before we can reach the LIFE OF THE VEHICLE; within six-score years we dye, and are hidden from the sensible approach of renewing life.

Chapter XII.

1. Of Nature and her medicines experienced by Rosie Crucians. 2. Of the occult virtue of Mysteries. 3. Of the healing and consuming medicines. 4. Of their use. 5. Of the Gout, Leprosie, Dropsie and Falling Sickness, etc.

1. Now the AIRE it self, especially when it is evermore as the WET SUNBEAMS declare, so sprinkled with some FINE FORRAIGN FATNESS, nay seem sufficient food to nourish the finer part of our FRAME, wherein the temper of MANKIND, and his LIFE (touching that point) standeth, which is as much as any meat can do to LIFE, (for it is not fed by common food, as I said above) though not enough for strength, because the grosser, sounder, and tougher parts wherein the strength ly-eth, shall want food in this DYET, and fail no doubt greatly; yet LIFE SHALL LAST STILL, as long as AIRE and FIRST MOISTURE holds, in my opinion: or if we think that too spare a Dyet, we may mend it (as the MOUTHLESS PEOPLE DO) with smell of FLOWERS: or rather, as we know NATURE is able to draw AIRS and other food which she desireth through the skin into all places of the body; so if she had meat applyed to the stomach, she would no doubt satisfie her self that way most finely, without the heap of hurts let in at the broad and common gates, as we see by example for DRINK, that all the while we sit in WATER, we shall never thirst: And for meat, I have heard ROSIE CRUCIANS say-, by- applying of WINE in this sort they fasted without all hunger for two years together.

2. And in like manner I have experienced this, and fasted two days when I first studied the nature of the GUARDIAN GENII: But if that would not serve the turn, and we must needs receive in meat at the common gate, yet we may let it pass no further then the gate, and make the stomach in the mouth, which is the use of some ROSIE CRUCIANS when they are SERAPHI CALL! ILLUMINATED; and to provide enough for life and strength, and a great deal better for our health, then we do, because the clearer part alone should be received. And moreover I say, for the clear dispatch of that our ordinary trouble and any-ance which your reverence will not suffer me to name, although I might among PRYSICANS, but they know my meaning: But it shall not need to steal shifts and holds if you will believe the ROSIE CRUCIANS, that we may easily fast all our life (though it be THREE HUNDRED YEARS TOGETHER) without all kind of meat, and so cut off all doubts and dangers of diseases thereof springing; and for my own part, I know some that have fasted and lived in the HOLY ORDERS OF THE FRATERNITY without all food TEN YEARS space together. What need we say more? if you be both so hard of belief, and dull of sight; and reports of good Authors, nor my own experience will sink into you, nor yet can you see the light of reason shining before you; take here a few of ordinary matters in the LIFE and use of men, and weigh one with another; is it not as common in use, and indeed needful, to spit, and avoid another nameless leaving? and to DRINK, but to sleep especially? If some of these, may all may be spared, why not our meat also? let us see a little, and by example, because Reason is both too long and too open to cavil.

3. To leave think, which many have all their lives left; ELIZABETH DREWE A DEVONSHIRE GENTLEWOMAN, IS REPORTED NEVER TO HAVE SPAT, NOR THE INDIAN NATION. Sir JOHN HEYDON saith, HE KNEW ONE THAT KEPT THE NAMELESS MATTER FORTY DALES TOGETHER. And although this answereth not the question, yet it sheweth the truth of the former HOLY STORY; for if in so foul and gross a thing as dyet is, he could so long want it; why not these men for ever, so clear and fine a diet, almost empty and void of all leavings? For the grosser sort, which make up this foul and shameful, one we left before, as you heard, and the finer in the passage from the STOMACH through the former Gates were drawn all away to the LIVER, as the like is ever in us and voided otherwaies. To close up all, I was at Sea with one that slept not one wink for these three years last past, and Mr. JOHN KNOTSFORD is a Witness to this truth, and Captain WINDSOR.

4. And thus we see these strange things fail out in proof; but how, I cannot stand to shew. First, nature suffers them, then use and custome, another Nature, brings them in; yet we may well believe the like in this matter of meat we have in hand; For as the BEAR (according to the guise of many Beasts that Lurk in Winter) fasteth forty dales, so EUGENIUS THEODIDACTUS, the reported ROSIE CRUCIAN tells of a SCOTTISH YOUNG MAN, DAVID ZEUMONS, that waited on him, that by use brought himself to fast three dales together, which by use might have been three hundred as well, if he had ordered himself thereafter by slow and creeping custome, as Captain COPELAND calls it, and by such means as I Bet down before.

5. So we see, I say, great wonders prove plain and easie truths in

the sight of Wisdom: you have read of the wonderful works of GOD in the ACCURATE STRUCTURE OF MANS BODY, of his SOUL, of his SENSES, of PLANTS, of MINERALS, and ROSIE CRUCIAN MEDICINES shall be that which I will insist upon, and that by the means aforesaid (where are more then one, if this like them not, they may take another) it is possible for all men by kind and custome to keep their health for ever: Let us come to the next point, that is, as well to be recovered if it were lost, and that all diseases may be cured. This is a point much harder then the first, even so beset and stopt with all kind of lets and incunbrances, that a man can scarce tell which way to set his foot forwards. First appears ASCULAPIUS, HIPPOCRATES, and PLATO, the chief among the GRECIANS, bearing in hand sundry diseases of both kinds (both come by descent, and gotten by purchase) hopeless and past recovery, and giving over the men that owe them, for troublesome to themselves and to the Commonwealth: Then you may see GALEN, his soft and fine Company with him, that follow these as GERARD and RIVERIUS, and CULPEPPER, and these with a long train of HEDGE-DOCTORS; and among these stand the Bill-men, that dawbe their Medicines upon every post, with CATERERS and COOKS, laden after them with all kind of dainty Drugs, stand forth and cry, they have these many Ages devoured heaps of Books, and took endless pains in searching out the Nature of single Medicines, and making mixtures of the same, and yet could hardly cure some Agues, and other lease diseases: But for the four great diseases, viz, the Gout, Leprosie, Dropsie, Falling Sickness, they could never heal them, and have therefore for Oracles set them down incureable.

Chapter XIII.

1. That the knowledge and virtue of Medicines are secretly hid from vulgar understanding: 2. How they may be gotten: 3. And of what lies couched in the Oil of Bodies: k. Of the use, and how to feech it out by skill, the Haven of Medicine.

1. What is left to be done in this Matter? what shall we set against the weight of so many great mens AUTHORITIES? Equally put them in the BALLANCE, as we have done hitherto, and weigh them with TRUTH and REASON: But where shall we find it? say they; As it is everywhere, as MR. HOBBS said, drowned in the deep, so in this matter it is scattered all about, and largely spread withal; for there be three things, and every one full of under-BRANCHES, belonging to the ROSIE CRUCIAN ART AND WAY OF HEALING; THE FIRST IS KNOWLEDGE OF THE DISEASES, THE SECOND THE REMEDIES AGAINST THEM, AND THE THIRD OF THE APPLIANCE OF THE REMEDIES, all which shall be traversed in this Methodical mysterious Treatise: but it shall not need I hope; nay we must take heed how we enter into so long and large a race, in so short and narrow a compass of time appointed, especially being never run before by any man but ourseif, not one of the wise EGYPTIANS, nor our ANCESTORS, THE HOLY COMPANY OF NOSES AND ELIAS, whose steps we strive to follow, and their successors; for when they have once hit the mark they have shot at, and gotten the great and general Medicine CAPUT MORTUUM A.P. curing with ease all diseases, they think it strait enough, and an empty and needless labour, as it is indeed,

to trouble THEMSELVES and their CHILDREN with large Rules about innumerable SIGNS and CAUSES of infinite diseases, and about other small particulars in appliance. Neither would I have you set SENDIVOGIUS, PARACELBUS, and their heirs upon me, and say they have taken great and goodly pains in this field; you will then force me to speak my thoughts.

2. Though these men (to let the Bill men go, as too young and childish yet) by great light of Wit wherewith they flowed, and by long pro- ling both with eyes, ears, and hands, in the mysteries of EGYPT, saw and performed many of the ROSIE CRUCIAN deep secrets, yea and there got most of their worldly praise, although I think a number feigned, yet PARACELBUS his new Art and Rules of Healing are not good in my opinion; For first, against the example of the ROSIE CRUCIANS, from whom he had received all things, and then in despite and disgrace of GALEN, for miecalling his Countrymen, as you have heard, but chiefly carried away with a mad and raging desire of FAME and HONOR, which CULPEPPER always despised, yet the STARS favoured him, when I assisted to set up that new, famous and strange work of PHYSICK, now well known and practised, which PARACELBUS took in hand, a man unfit to do it, to pull down and raze the old Work, and to set up our new experienced secret, which he could never do all his life.

3. Then we see how it is performed; he sets down some false rules, some waste, idle, and some wanting, and all unconstant, disordered, and unlearned; when he doth well (as be doth sometime) he doth no more then was done before him, and brings in the same thing disguised with new, odd, cross, and unheard of names, such as may move wonder at the first,

but when they be scanned, Laughter, as Mr. MOOR saith of PHILALETHES his like devices of his Welch Philosophy. And that I do not slander them where there is no cause, I could prove, if this place would admit a Volume. Wherefore let us follow the true and right POSIE CRUCIANS, as easily you may know them by their Actions, if ever you fortune to see them and be acquainted with them; and leave PARACELSUS, and the rest in this ill matter, and Light and Apish, as he makes it; and why should we spend all our care and thought about a small matter? you have a good MEDICINE and remedy against diseases, when OLD WIVES in the Country, and some good WOMEN, amongst other Dr. CULPEPPERS LATE WIFE, and SIMPLE MEN, on our side (I mean Simple in respect of the GRECIAN subtilities about nothing) when these people have healed most, nay, even all diseases, and with womanish Medicines indeed; the GERMAN Doctor (let us give him his due praise) hath quite slain the GRECIAN PHYSICK, and here done much for mankind, by describing and discribing and dispatching our close and secret enemy, which under colour of friendship and fighting against our enemies hath this long time betrayed us and done us much mischief; which thing one of their best CAPTAINS OF their State, FERNELIUS by name, after he had been a while in EGYPT, begun to smell at last, and began to repent himself of all his former pains (which we know were great) bestowed in that kind of HEALING, saying it to be but words, and the whole force and weight of this ART to lean upon the knowledge and virtues of Medicines, SECRETLY KID AND COUCHED IN THE MIDST AND OYL OF BODIES, to be fetched out and gotten by the skillful

means of ALCHTMISTS; even so of that Art, which is so much condemned of his fellows before and since him, have fled and do daily flie from the daily toil and trouble of their FRUITLESS AND BARREN DEAD SEA: No. let us shift our SAILS, and flie further too, I hope of wind and tide and all, which we have.

4. But let us mount up to the MAIN-MAST TOP of our Knowledge, and see if we can describe the RAVEN OF ROSIE CRUCIAN MEDICINES, and see what marks it hath, and how it differs from other Creeks adjoyning, lest at our journeys end we miss with more shame and grief, and suffer ship-wreck. A MEDICINE is that which kills the face of that which hurts us; and this it doth many wayes, and yet also to one end (which is the end of doing and working as I said before) for his food and sustenance.

Chapter XIV.

1. Of Medicines. 2. Of Witchcraft. 3. How to cure those that are afflicted thereby. 4. Although their bodies be possessed with evil spirits. 5. That cause them to vomit up Needles, Thimbles, 6. Pots. 7. Glasses. 8. Hair. 9. And shreds of cloth. 10. Which by the Devil were conveyed into the Body. 11. That Winds and Tempests are raised by Witches upon meer ceremonies of Medicines. 12. Of Poysons; with the examples also of other supernatural effects of unclean Spirits. 13. Of imagination. 14. How to cure a Witch. 15. And to take away her power.

1. A SERVANT OF GOD AND SECRETARY OF NATURE, must be well advised of what he writes, especially in this age, and of this matter (viz.) of the ROSIE CRUCIAN PHYSICK, lest he should, as I said before, fail in this design, and so it may be a shame that he should be reproved, by the pretenders to those wise truths he alone hath opened to publick view; then let us come again and sort our speeches.

A MEDICINE HEALS US AND KILLS OUR ENEMY, either by dulling or consuming it; for when it meets with a contrary of even strength (as when oyl and poyson, etc. joyn) then in strength they neither eat up nor destroy one another, but both are dulled and weakened, and make one heavy thing, which Nature casteth out for an unlike and unkindly dead thing, which they call an excrement, or leaving; but in case it be of more strength and power than our enemy, then it quite destroys, devours, and turn.s him into his own nature. And this consumer is either like

the thing that hurts us, in which sort even as every herb of sundry qualities draws and feeds upon his own Juice in a Garden, so one poyson doth cure another, and all purging and drawing things do heal us, and all ROSIE CRUCIANS HID and DIVINE PROPERTIES do work by plain reason; or else it is unlike and contrary to their custom; after which manner, as dry sticks, and tow, and vinegar, quinch wild fire, or other fat fires, before water, whose fatness feeds it, for the strong contrary quality quelling and eating up the weaker; so doth any cold and dry thing, as BOLEARMINICK, TERRA LEMNIA, etc. cure a rotten Poyson; and so are a great number of cures done; which only course, in a word, the ROSIE CRUCIANS use for Physick, and not indeed without good success; we heard even now of two hindrances of healing, which our common Physicans did take unawares, and PARACELSUS pretends to have found out before me, gave any hint to the World of our experienced inventions, of GOLD DISSOLVED AND MADE POTABLE, BEING INCORPORATED WITH ITS PROPER VEIL, which we now use by the name of AURUM POTABLE; but PARACELSUS strayeth much in the making of it, and knows it not no more then THOMAS HARRINGTON Dr. CULPEPPERS Man, whether in their poysons, on the other side, when they think all Cures thereby performed.

2. Nov when the consuming Medicines have done their duties, Nature expels them for poyson and unlike strange things, according to the HOLY GUIDE, as well as the GRECIAN RULES, because all their Medicines were not approved by the Fraternity, and were by their confession such: But if they had either thought of the dulling Nourisher, which as I told you, takes the nature of the leavings or excrement, or had known the

ROSIE CRUCIAN wholesome Medicine, they would have made another reckoning: But let them go, and let us see out in time towards the RAVEN OF HEALTH. If the Art of Healing be nothing but destroying hurtful things, and their stronger enemies (but equality will sometimes serve the turn) or likes together; and the world be full of both these kinds of Creatures, following the nature of their Parents of four beginnings, which are, as we see, some like, and some contrary one to another.

3. Then sure the ROSIE CRUCIAN Art of HEALING is not (as some may say) impossible; truly it wanteth nothing but a man well skilled in the Nature of things, A SERVANT OF GOD, AND SECRETARY OF NATURE BY NAME; for (I think) I need not put in a PRYSICAN, to know what other part the Causes of the diseases, which must be known and matched, because as Sir CHRISTOPHER HEYDON the SERAPHICALLY ILLUMINATED ROSIE CRUCIANS, and learned ASTROLOGER well saith, He that knoweth the changes and chances of things in the great World, may soon find them in the Little.

But our nought-healing Bill-men, that daube Medicines upon every wall and post, and some Leaches will step in and say, Diseases are in some so great, and in all so many, and mans wit is so weak and shallow, and the Medicines so hid and drowned in the deep of Nature, that it is not possible to find them all; or if they were found, to apply them with such discretion, as Nature might abide those poysoned Fraies and Battels within her. And again, admit all this untrue, yet there be some diseases sent from WITCHCRAFT and SORCERY, and other means which have their cause, and so their cure. I have read of some that have vomited up pieces of cloath with Pins stuck in them, Nails, Needles,

and such like stuffe; and this is ingested into the Stomach by the prestigious sleights of Witches: Others I have seen vomit up Hair, Glass, Iron, and pieces of Wood with Pins stuck in it; another's Corps was dissected, and RIPPING UP THE VENTRICLE, there they found the cause of the diseases, which was a ROUND PIECE OF WOOD, FOUR KNIVES, some EVEN AND SHARP, OTHERS WERE INDENTED LIKE A SAW. Others do MIRACLES by casting FLINT-STONES BEHIND THEIR BACKS towards the WEST, or striking a RIVER WITH BROOM, or FLINGING OF SAND IN THE AIR, the STIRRING OF URINE IN A HOLE IN THE GROUND, or BOILING OF HOGS BRISTLES IN A POT; some by WHISPERING SOME WORDS IN THE EAR OF AN HORSE, OR WILD STAG, COULD DIRECT HIM A JOURNEY, ACCORDING TO THEIR OWN DESIRE. But what are these things available? To gather Clouds, and to cover the Air with darkness, and then to make the ground smother with peals of Hail and Rain, and make the Air terrible with frequent Lightning and rattling claps of Thunder: But this is from the power of the Devil (as some fancy) which he hath in his Kingdom of the Air.

4. For the remedy of these mischiefs, I have seen a man was present, when some have vomited up NEEDLES, THIMBLES, SHREDS OF CLOTH, PIECES OF POTS, GLASS, HAIR; another would suffer himself for money to be run through with a Sword, when I was not there, but it appeared to me a Fable. I have seen a ROSIE CRUCIAN PHYSICIAN cure those afflicted People. But if you will say, there is a touchstone whereby we may discern the truth of Metals, but that there is nothing whereby we may discover the truth of Miracles recorded every where in History. But I answer there is, and that is this:

5. First, if what is recorded, was avouched by such persons who had no end nor interest in avouching such things.
6. Secondly, if there were many eye-witnesses of the same matter.
7. Thirdly and lastly, if these things were so strange and miraculous, leave any sensible effects behind them; though I will not acknowledge that all those Stories are false that want these conditions, yet I dare affirm, that it is meer humour and sullenness in a man to reject the Truth of those that hear them; for it is to believe nothing but what he seeth himself, from whence it will follow, that he is to read nothing of History; for there Is neither Pleasure nor any usefulness, if it deserve no belief.
8. Another Remedy for these SUPERNATURAL DISEASES is, Let one watch the PARTY SUSPECTED, when they go home to their house and presently after, before any body go into the house after him or her, let one pull a handful of the Thatch, or a Tile that is over the Door, and if It be a Tile, make a good Fire, and heat it red hot therein, setting a Trivet over it; then take the parties water, if it be a Man, Woman, or CHILD, and pour it upon the red hot Tile, upon one side first, and then on the other, and again put the Tile into the Fire, and make it extreemily hot, turning it ever and anon, and let no body come into the house in the mean time.
9. If they be Cattle that are bewitched, take some of the hair of every one of them, and mix the hair in fair water, or 'wet it well, and then lay it under the Tile, the Trevet standing over the Tile, make a lusty fire, turn your Tile oft upon the hair, and stir up the hair ever

and anon; after you have done this by the space of a QUARTER OF AN HOUR, let the fire alone, and when the ashes are cold, bury them in the ground towards that quarter of Heaven where the suspected Witch lives.

10. If the Witch live where there is no Tile, but Thatch, then take a great handful thereof, and wet it in the parties water, or else in common water mixed with some salt, then lay it in the fire, so that it may moulter and smother by degrees, and in a long time, setting a Trivet over it. Or else take two new Horse-shoes, heat them red hot, and nail one of them on the Threshold of the Door, but quench the other in the Urine of the party so bewitched, then set the Urine over the fire, and put the Horse-shoe in it, setting a Trivet over the Pipkin or Pan wherein the Urine is; make the Urine boil with a little Salt upon it, and the Horse nails, until it is almost consumed, viz, the Urine; what is not boiled fully away pour into the fire: Keep your Horse-shoe and Nails in a clean cloth or paper, and do likewise three several times; the operation will be far more effectual if you do these things at the very change or full Moon, or at the very hour of the first or second Quarter.

If they be Cattle, you must mix the hair of their Tails with the Thatch, and moisten them being well bound together, and so let them be a long time in the fire consuming.

11. You have heard the Cause of some of these diseases, and have heard the Cure; but these are, without the compass of Nature, and so let them pass with our sickle standing, which is daily and hourly so beset with destinies, that no man can warrant nothing.

12. Truly destinies are so deep and bottomless (to return stright

HOMER-like upon them, and therefore it were best indeed to let them go, and the applying of the Medicines with them) the rather because the other (I mean the former) is so slight a matter to a discreet Physican, such a one as is pointed out by their old and famous Leader HIPPOCRATES, who both in this, and all other' duties of his Art, made such speed, and so far passed all his fellows (as none since, which is a good time, could ever overtake him) no nor yet come so neer as to keep the sight of' him whom they had in chase and followed.

13. Then for those SUPERNATURAL CAUSES, which I shall not stand here to search (for so they are called) if they flow from unclean and wicked Spirits (as some think) they are not the stuffe of the things that hurt us, though sometimes they dwell in and possess the body, but windy matters, much like unto those fierce and sudden changes of the Weather, proceeding from the Influences of the Planets and fixed Stars, and working the like effects in mens bodies, so that the nearest cause is natural, let the rest be what they will, and the Cure be done by natural means, as we see by experience amongst us: And therefore E.A. that pretends this, and puts the fault in the faith of the wicked, which is a thing as far above Nature, yet holds its Cure with a natural Medicine, 'which we call a QUINTESSENCE.

14. Although I am not willing, that sometimes this sickness is such, as he bids us sometimes withstand it with another as strong a belief set against it, but for my part, I cannot reach it with my conceit (let deeper heads then mine, or the VICE-CHANCELLOR OF OXFORD, Doctor OWEN, think upon it) how these beliefs and imaginations, and

other parts and power's of the soul or mind of man, can so flye out of their own kingdom, and REIGN over' a FOREIGN BODY, when we know the SOUL and MIND is so fast bound ii the BODY IN DURANCE, and so like to be, until it be the great pleasure of the OMNIPOTENT AND THE OMNISCIENT GOD, the CHIEF GOOD, who hath committed them, to let them loose at once, and set them still at liberty; and this may be disputed with GRACE and KNOWLEDGE on my part; let this man therefore buzze against my KNOWLEDGE, which he would have to be more then GRACE, I appeal to the NATURAL FACULTIES of any FREE JUDGE, WHETHER THERE BE NOT AS MUCH GRACE IN ME AS THERE IS HONESTY IN HIM, that was OLIVER CROMWELS Creature, and appointed to examine and judge me he did not understand? All men censure as they like of Stories; so let them passe amongst old wives tales for me; we will severely follow our task. That if the effect do not cease which the object hath wrought upon the Brain, so soon as ever by turning aside of the Organs the object ceaseth to work, viz, through the sence be past; as the stroke of a stone, a blast of wind, puts standing water into motion, and it doth not presently give over moving as soon as the wind ceaseth, or the Stone setleth; so the Image or Conception remaineth, but more obscure, while we are awake, because some object or other continually plyeth and folliciteth our eyes and ears, keepth the mind in a stronger motion, whereby the weaker doth not easily appear. And this obscure conception is that we call PHANTASIE, or IMAGINATION being (to define it) CONCEPTION REMAINING, and by little and little DECAYING FROM AND AFTER THE ACT OF SENSE, etc. If some of these deseases spring, as Doctor CULPEPPER and some others hold, and with good reason, from neither of both these two roots named, but from a foul and venomous breath,

sent forth from a poyeoned temper of the Witches body, through the windiness of hateful eyes: For Thought fashioneth the Blood and Spirits almost at his pleasure; then all the causes being ordinary, and agreeing to the course of Nature, they may be cured and put to flight by the same course and means: which opinion, if you please to bear with my tarrying, it is worth the handling, taketh hold upon this reason, because (as ROSIE CRUCIANS do witness) some beasts of ranker venome, do witch and hurt after the same manner; as an old Toad by stedfaat view, not only prevails, but benums a Weasel, but kills a young Child. And by the same means the Bever hunts the little Fish, and takes his prey: But most fiercely and mischeievously of all Creatures in the world, the two Monsters in kind, the COCKATRICE and APOBLEPAS: again, for that the eye of a menstruous woman (as all report) doth Bpot the glass which it beholdeth: And moreover EUGENIUS THEODIDACTUS, in the WISE MANS CROWN, telleth of many folk that through a poysoned prerogative, which a monstrous Mark of a double-sighted eye gave unto them, were able to bewitch to death all those upon whom that Eye was angerly and surely set and fastned; but chiefly because we see them that use this wicked Trade, to be by kind of a muddy and earth-like complexion and nature, brought by age, as they be most commonly, long life, and grosse diet, to the pitch of Melancholy, that is, to a cold and most dry nature in the world.

15. For certain proof whereof, bring one of them out of that beastlike life, brought unto merry company, and fed full with dainty Diet, and within twenty dayes, as hath by a ROSIE CRUCIAN been tried a truth, the whole state and nature of her body will be so changed, as it shall

not suffer her to bewitch and hurt again, as you may read in my FAMILIAR SPIRIT or GUARDIAN GENIUS, and in my Book called THE TEMPLE OF WISDOM.

Chapter XV.

1. 2. The Natural effects of Medicine. 3. The force and power of minerals in diseases. With examples also that every disease-breeder' hath the cure or remedy in it. 5. Examples that poyson prepared cures poysoned people. 6. Rosie Crucian Medicines. 7. The virtue and power of the Planets and heavenly Stars poured through the influence of the moon upon the Lower Creatures. 8. Of Hot Stomachs. 9. Of the Etherial first moisture of man. 10. Examples also of Rosie Crucian Natural and Supernatural cures. 11. Of the understanding of these experienced truths by the 'wit of man.

1. Let us come to the next and chiefest point; And there we must not say for shame, that these helps and remedies lye hid in nature, too far for the wit of man to find, unless we will accuse our own sloth and dulness: For nature hath brought them forth and laid them open as well as the Poysons and hurtful things, or else she were very cross and ill willing to him for whose sake it seems she doth all things.

2. Nay further her good will is such, as she bath not only laid them open, but given us ways to come by them, and means of speech, hands and wit also, far above all other living creatures. And yet she hath not left us so, but lest by chance 'we might go wide and miss them, to shew her motherly love and affection towards us, she bath guided many witless Beasts, even by common sense, unto their speedy helps and remedies in their diseases: That we by the plainness and shame of the

example might be taught and moved to seek out the mysterious truths of nature IN CELESTIAL BODIES, as well as beasts that seek and find us Medicines helpful in the like diseases, for our TERRESTIAL TABERNACLE. As to name a few not unworthy meaning; she maketh the beast HIPPOCAMPUS in time of his fulness and fatness to go to a reed, and by rubbing a vein to let himself blood, and to stop it again by laying mud upon it; A sick dog to seek an Herb and purge himself; and the bear to do the same after his long fast in WINTER; she leads the PANTHER, when he is poisoned, to her fowl and nameless leaving; and the Tortoise, after he hath eat a Viper, to Summer Savery: And the Hedge-hog is so good a natural Astronomer, that he fortifies his hole against foul weather; the Hog will gather Moss and straw to cover himself a little before it rains; The Dog knows the influence of Mars when he doth sleep by the fire, and will not go out adores when he is in any evil position: and many such like examples hath nature laid before us for our instruction; by which at last wise PLATO, PHILO, APOLLONIUS, PYTHAGORAS, and painful men of GREECE, as they themselves report, be they ELIAS or ELISHA from whom the order of the ROSIE CROSS came, (as some say) or else as others will have it, from MOSES, or EZEKIEL, or whosoever, and by laying reason and further proof together, first made the Art and rules of HEALING, to know whence diseases came, and how to recover them. And then seeking all about for remedies to serve each turn, by little and little they matched the most part of the lesser rank with single Medicines, and the greater ones they doubled and coupled many together, insomuch as at last, which was in HIPPOCRATES time, they were able to heal all (saving four,) of

the greatest & deepest diseases, the GOUT, the DROPSIE, the LEPROSIE, the FALLING SICKNESS, which are now healed by the ROSIE CRUCIANS onely. But this race is below the SERAPHICALLY ILLUMINATED FRATERNITY: now not a Ph.ysican that is lined with Plush in ENGLAND, SPAIN, GERMANY, or FRANCE, but holds that LONG-LIFE, Health, Youth, not attainable, they therefore with one consent, amongst the other' four, call them impossible.

3. But to come to the point; what wrong this was both to skill and nature, they do easily see and laugh at, which know that in this Labour, they did not only oversee and skip the Minerals, the stoutest helps in the whole store-house of Nature (although they could dig them out well enough to other and worsen uses) but also, which is in all, did let the ROSIE CRUCIAN skill of preparing Medicines, whereby weak things are made almighty, quite escape them.

4. Wherefore to make up the ROSIE CRUCIAN ART OF HEALING, and to make it able (as they say) to help and cure all diseases came in, or rather went before, into mans body; The EGYPTIANS in great favour too with nature both for their soil and bringing up, so notably commended above all NATIONS, (having for example, to move and teach them even the great wight of the world as SIR JOHN HEIDON saith) for wits to devise, and bodies to put in practice.

5. Whereby in short time they unfolded the knot why the Minerals were of greatest force and power against diseases; and soon after, which was a divine light, aid in-sight, they perceived the huge labour of seeking such a huge sort of singles end mixtures to be vain and empty, and pitiful among winemen.

6. Because first, there is nothing hurtful and a breeder of disease, but it both the heal and remedy for the same about him: For the WINGS and FEET of CANTHARIDES, the FRUIT of the ROOT BEZAR, the Ashes of Scorpions, Toads, and Vipers, and divers other stronger poysons, both by nature and skill drest and prepared, do cure and heal their own and all other Poysons; nay as all stronger likes do cure their likes throughout the whole world of diseases, even so when a man hath found out a thing that hurts him, he may by easie skill mingle and break the temper of the same further; that is, make it able to eat up and consume it self as easily, without any further doubt, toil and labour; But especially because there is no one thing in the world, take what you will, that hath lot the virtues of the PLANETS arrested and fastened upon it, and also of the qualities thereof within it self, that is not as good as all, and may serve instead of all, and that is not able to cure all diseases; which thing weighed, and with discourse of wit and reason fully reached, they went to practise, and by the like sharpness of wit, they found out the kindly and ready way to dress and make fit these three kinds of Medicines aforesaid, which contain all the Art of healing; all the rest are but wast 'words and grevous toyl, to tire a world of wits about a bootless matter, as saith DES CARTES. But especially they rested in the last, which is enough alone, and yet not without great forecast, to chase one of the best, and that the very best of all, for their ease in dressing. Though Dr. CULPEPPER of late was not content with this, but ran through the rest, as well to spight his enemies, the COLLAGE of PH!SICANS, as to make himself famous in TAVERNS and ALE-HOUSES, as

PARACELSUS in his time did: whose steps he strove to follow against the rule of ROSIE CRUCIAN WISDOM AND VIRTUE, and the example of his ancestor's.

7. But bath every thing all the virtues and influences taken from the PLANETS and STARS, by the MOON, to the earth? That is, all the curing and healing power of all the things in the world? Very well you must remember that I proved above all the virtues and powers of heaven, poured down through the Influence of the Moon upon these lower creatures, to be nothing else (as Cap. GEORGE WHORTON truly saith) but one self same life and Soul, and heavenly heat in all things, and again, that all diseases flow from distemper, and as it were discord of the Natural consent of the body; then that thing which is endued with store of life, and with exact and temperateness, seated upon both a subtile and strong body, (which the thing in the bottom is) able alone by subduing his weaker enemies, those distempered diseases, by strengthening his fellow life, AURUM POTABLE, in our bodies. And lastly, by orderly binding together the frame that was slipt out of order, to do as much as all the powers and forces of all the Plants, Wights, and minerals in the world, that is, to put to flight all troubles of diseases, and restore the body to perfect health and quietness.

8. But bow is all this done? We talk of high things, and huddle up too many great matters together. It were good for us to work them out distinctly; when this AURUM POTABLE we speak of, and strong tempered medicines, Blip into the stomach, it staies no long digestion, being already digested, nor looks for any ordinary passages to be opened into it, but as soon as it is raised out of sleep by his fellow, the natural

heat, by and by he flies out, and skour's about, as fast as the DOLPHINE after his prey, or as nature herself, whom Mr. THO. KEYDON as I take it, smith to pierce bounds, and all to the purpose, that is to seek his like food, and sustenance, whereby to preserve his state and being, which is the purpose of all things in the world, as was said above.

9. Now there is nothing so like and neer a perfect temperature in the world, as the ETHERIAL FIRST MOISTURE in man; but what is this, you may read in my book entitled VENTUS MAGNUS.

10. This is best and most in the heart, the root of life, then thither it hyeth and preyeth upon that part first, and that is the cause why it presently restor'eth a man half dead, and as it were, pulls him out of the throat of death; then it runs to the rest all about, increasing by that means the natural heat, and first moisture of every part of the body; when this is done, he turns upon the parts themselves, & by encountring with them in the same sort, according to his might, upon them, and brings them a certain way towards his own nature, even so far as we will by our usage suffer; for if we take it with measure and discretion, it will bring our body to a middle mean and state, between his own exact temperature, and the distemper of diseases, even a better state then ever it had before; if we use it out of measure, it takes us up too high, and too near his own nature, and makes us unmeet for the deeds of the duties of an earthly life. But in the mean while in the midst of this work, we must know that by his exceeding heat and subtleness which is gotten by ROSIE CRUCIAN skill, and which makes up the strength above all things, it divides and scatters, like smoke before

the wind, all disteapered and hurtful things, and if they cannot be reconciled and turned to goodness, nature throws them out as dead and unfruitful leavings.

11. But how do we talk SO MUCH OF EXACT AND PERFECT TEMPER, when by the VERDICT of all the QUEST in these cases there is no such thing found in NATURE, but in HEAVEN ONLY? Neither' heard you me say that it floated aloft, BUT was SUNK TO THE BOTTOM OF ALL NATURE; notwithstanding by a true and Holy ROSIE CRUCIAN to be founded and weighed up. For as heaven was once a gross and distempered lump (as I told you in my book OF THE NATURE AND DIGNITY OF ANGELS) by the divine art of God that ordered all things (as you have read in the Introductory part of this book,) refined and sundred away round to the place and nature where it now standeth; even so one of our gross bodies here below, being A PIECE OF THE SANE LUMP also, and all one with that which Heaven once was, may by the like art and cunning be refined and parted from all his distempered dross and foul drossness, and brought into a Heavenly nature of the best and goodliest thing in Heaven: And yet you must not take me as though I would have the mind and wit of man, 'which is but a spark of the divine great mind, (I spake in my book called VENTUS INGENS) to be able to reach the excellency of his work, and to make so great perfection; if he do but shadow it, and make a Counterfeit, that is, if he reach not so far as to make all things, but to mend a few by this his Heaven, all is well, it is as much as I can look for at the hand of any man that is not a ROSIE CRUCIAN. Now is the time to rest a little, and pray for the good use and practise of those that shall read our HARMONY OF THE WORLD.

Chapter XVI.

1. Of the Rosie Crucian Sun. 2. Or Spiritual Oyl. 3. Of the Divine Works of God not yet observed. 4. How to make AETHER. 5. Examples of Medicines Rosie Crucian and Grecian. 6. Of Poyson. 7. Of the Supernatural Miracles of the Rosie Crucians. 8. With obidience to Reason. 9. Another Medicine of Supernatural effect. 10. Of the power and secret skill of Nature. 11. How to dissolve Minerals. 12. And how to prepare for Mens Bodies.

1. EUGENIUS THEODIDACTUS bath skewed you this HEAVEN, nay this Sun of ours, which is nought else, as I told you in one of my books of Astrology, THE TEMPLE OF WISDOM, but an 0Th FULL OF HEAVENLY SPIRITS, and yet in quality of his body just, even and natural, fine and piercing, close and lasting, able as well to rule this little World, as Mr. THOMAS HEYDON saith, the great SUN is able to govern the great World.

2. But what is he that can see this Divine Art and Way,

whereby God made his great and mighty work, **כרמיץ** as I shewed in my Book, intituled, MOSES SPEECH TO GOD, upon the second chapter of GENESIS? Or if he saw it, learn and match it by imitation? I answer, None but ROSIE CRUCIANS to whom I am a friend, and they God bath enlightened and unsealed their eyes, they have found the way lying open in all places, and in all NATURAL CHANGES, they see them pass and travel, I say still, the course that Mr. THOMAS HEYDON calls soft and witty, that is, kindly separation: and if he be not swift and rash as many, such as THOMAS

STREET, but will have sober patience, his own skill and labour will be but little if he please; for Nature her self very kindly will in her due time perform all, and even all that heavenly workmanship be easily performed: and yet I mean not so, but that Art must accompany and attend upon Nature (though with no great pains and skill) both forward and backward in this Journey (Doctor FRENCH knows my meaning, so doth Doctor OWEN, if his angry Censure will suffer his Natural judgement) until he come to his wished rest, and to the top of all perfection.

3. If you perceive not, consider the way whereby we made our AETHER in our Book abovenaiued, and matched our own first moisture, a thing AETHERIAL, I say, and almost Temperate; mark what I say, there is a further end in the matter, hold on the same means, whereby you came so far through THE WISE MANS CROWN, and are gone so far in the HARMONY OF THE WORLD, which is that I spake of, and you may reach It.

4. Then you see the way to cure all diseases by the third way of EGYPTIAN healing, which they do, and we may well call it the EGYPTIANS Heaven, and yet it is a way far beneath the ROSIE CRUCIAN Art of Healing, as we shall ehew hereafter.

5. But if they will not yield to reason, but mutter still THOMAS STREET-like, that these Heavenly Medicines of curs are very high for the reach of mens silly wits, here strowed below upon the ground for other lesser and baser uses, and that no man since the first man, or if I will say MOSES was the first that first found out these inventions, as they call them, after ADAM; and that none but the Successors of MOSES have been ever yet known to have found and wrought the same; I will not

stand to beat Reason into such giddy-braid men, but go to the other two wayes of healing, which the EGYPTIANS found out and used, and called the first Mineral Medicines, and these MOSES taught the Children of ISRAEL in the VALLEY OF MOUNT SINAI, WHEN HE TOOK THE GOLDEN CALF WHICH HE HAD MADE, AND CALCINED IT IN THE FIRE, AND GROUND IT TO POWDER, AND INCORPORATED IT WITH A SOLAR V EAGLE, AND MADE THE CHILDREN OF ISRAEL DRINK AIJRUM POTABLE.

6. And the next mysteries and secrets, as may appear by RIVERIUS his speaking of ROSIE CRUCIAN SECRETS, we may fitly call this second kind, because that is too large a Name (if it be lawful for us as well as for all other LEARNED MEN, where a fit word wants to make a new) we may do well, I say, to call it a CURE IT SELF, because it is by that way of healing, whereby every selfsame thing further broken may cure It self; and this inward and hidden thing, as they say, the outward and apparent by the course of kind, whereby the stronger like eats up in trial and consumes the weaker.

7. If this leave be once granted, we will borrow a little more for the other two likewise, because their names are not pertinent to our purpose, and call that HEAVEN A CURE ALL, for so it doth, and the next a CURE THE GREAT, because the ORDER of the ROSIE CRUCIANS is always to match the greater and more stubborn sort of diseases with the stout and mighty Minerals. And the rest with those hidden CURE-THEMSELVES, or at least in the lower rank of lighter diseases, with their likes; only raw, as the GRECIANS use them, without any curious dressing.

8. Let us draw nearer a conclusion of the matter; because GRECIANS

themselves are able, and our ENGLISH PHYSICANS that learn of them, to cure the lighter sort of diseases, and to heal all but the four aforesaid, we will leave the rest for them, and so let this second kind of healing go, called OUR HIDDEN CURE THEMSELVES, and bend all our batteries against these four, which they call incureable, and see how by force of our Mineral Medicines they may be cured; we see the poysoned spirits and breaths of venomous things, with what force they work upon our bodies, things in Nature set against them, and how they consume them; if you do not see by imagination, reason with yourselves; if not, remember these above named, that killed with their sight; Hear one or two more that work the same by touch as violently. The HARE-FISH, a most cold and dry Creature (to omit that she maketh a mans head ake by sight) if you touch her aloof only with a staffe, that her venomous breath may go streight and round unto you, you die presently. The root BAAZAM in PALESTINE, as PYTHAGORAS writes, kills the man that handleth it, and therefore they used to make a Dog pull it up, who thereby died immediately. To come into the body; that COSTLY POYSON that is in NUBIA, and one grain kills a man out of hand, yet stay but a quarter of an hours working, and that one grain divided will overcome ten men; I hope you doubt not but these mighty poysons, if they were like in NATURE to the four great Diseases, and by little and little to be born by Nature, and set upon. them, would be able easily, by their great strength, to devour & consume them; or else sure such heaps of poyson as the PHYSICANS give us would not dwell so long within us, but would put out life in a moment. Now what are these poysoned Vapours, but most cold and dry bodies,

wrought and broken up by natural mingling, unto great fineness and subtileness, by this peircing swiftly all about, and by these contrary qualities overcoming? Then let us take the stoutest MINERALS, such as are called MIDDLE MINERALS by ROSIE CRUCIANS, or hard Juices (to leave the Metals for a better purpose) be they poysons, as G. AGRICOLA saith, but what they be I care not; and after we have by meer working cleansed them, and stripped them of their clogs and hinderances, broken and raised them to a fine substance, then match them with their likes, the hurtful things in our bodies, shall they not let all the rest alone, and strightway cleave to their fellows, as well as a purging Medicine, and so devour and draw them out by little and little? If there be no likes, I grant they will as well as that, fall upon their enemies, or good juices, and feed upon them.

9. Then what do you doubt, is not a Mineral body far better? And therefore if it be raised to as great a fineness, much stronger in working then the gentle and loose temper of a Wight or Plant: wherefore these our Mineral Medicines, and some other forementioned Medicines, and CURE THE GREAT, as we call them, shall in any reason work more violently upon their likes, then the natural poysons of Wights and Plants do upon their contraries, both because the like dotli more easily yield then the contrary, and for that the lighter here is the stronger.

10. But if you cannot see these things by the light of the mind, open your eyes, and cast them a little Into the School of ALCHEMY, into the lesser and lower School, I mean of GERMAN, and you shall see the Schollars, especially the Masters, by striping the Minerals, and lifting

up their properties, but a few degrees, to work wonders; as to name three or four, by quenching the Loadetone in the oyl of Iron, his proper food, they make his ten times stronger, able to pull a nail out of a poet, etc. And by this natural pattern they make Artificial drawers, not for Iron only, but for all other things, yea, and some so mighty, as they will lift up an Oxe from the ground, and rent the Arm of the Tree from the Body, as Mr. COMER doth witness, who reporteth again, that he saw a Flesh-drawer that pulled up one hundred weight of Flesh, and a Mans Eye out of his Head, and his Lights up into his Throat, AND CHOAKED HIM. They make BINDERS also to GLEN TWO PIECES OF IRON TOGETHER, as fast as the SMITH can Joyn them. To be short, they make EATERS also, that will consume IRON, STONES, or any hard thing, to nought in a moment: They dissolve GOLD into an OTLE; they fix MERCURY with the SMOAX OF BRIMSTONE, and make many rare devices of it: And all these wonders, and many more, they do by certain reason; I could tell you if I could stand about it. In the mean time consider, if these or any other such like Minerals were raised higher, and led to the top of their fineness and subtleness, and matched with their like Companions, or with their Contraries, if you will, those great Diseases in our Bodies, what stirxs they would make among them, how easily they would hew them, pierce, divide, waste, and consume them? But you must always have a special regard, that the Medicines be not like our natures, then the nature of the thing that hurts us, for then they would first fall upon us, and let the Diseases alone; which heed is easily taken in Minerals, things very far off our nature, smith DES CARTES.

And with these Experiences of the wonderful virtue of the oyl and water of Tobacco, Wise men I have known do Miracles with it, but the smoak of it is the abhorredat thing in the world.

11. What is to be said more in these matters? I think nothing, unless through the countenance of an idle opinion that reigns among them, they dare flye to the last, and of all other the most slender shelter, and deny our ability to break, tame and handle as we list, such stout and stubborn bodies: (what) because you know not how to do it, will you fashion all men by your mould? Wise men would first look into the power and strength of skill and nature, and see what they can do, and measure it thereby, and not by their own weakness; there shall you understand, that there is nothing in nature so strong and stubborn, but it hath its match at least, if not his over-match in Nature, such is the nature of Mans body, of his Souls, of signatures of Plants, of Metals, and Minerals, and other things also.

12. But admit somewhat weaker, as HERBS and PLANTS, & etc. Yet this, if he get the help of a Wise sans Art unto him, shall quickly wax great, and mend in strength, and be able easily to overcome that other: Mark how the dregs of Vinegar, a thing sprung out from a weak beginning, and it self as weak as water, is able, if it be but once distilled, to sake stouter things then Minerals, even Metals themselves, all but Silver and Gold, to yield and melt down to his own waterish nature, nay which is more, then MILL-DEW of HEAVEN, wrought first by the BEE, that cunning Beast, and then twice or thrice by the Distillers distilled will do the same, you may judge with your self, what not only these, but other

fiercer and sharper things, as Salts, & etc. more like to do upon Minerals; and by the way consider, if such mild things as Wine and Honey, so meanly prepared, are able to subdue in that sort the most stiffe and tough things in the World, so Minerals cheaper then AURUM POTABLE, in their highest degree of dignity would cure the stoutest Disease (being prepared fitly) that can gro, in our bodies. Now let us sit and take our rest a little, and then we will lead you the way to the golden treasures of Nature, and safe, easie and effectual Medicines.

Chapter XVII.

1. How the ROSIE CRUCIANS make a Chirurgeons Instrument. 2. That it shall pierce through any part of the whole body, without sense or feeling, and sound the depth of a Wound. 3. The difference of Common Physicans, raw, blunt, and herby Medicines, and ROSIE CRUCIANS: 4. What a Physican ought to be. 5. What they ought to learn, 6. And what they ought to practise.

1. But I wear away time in vain, to speak so much about this matter; and yet sith all are not of like Capacity, I will add one yet familiar example; when a Chirurgeon goeth about to search a Wound that is deep, if he thrust at it with a Butchers prick he would move Laughter, let him take a Thorn, and it will pierce somewhat prettily; but to do it throughly, and at his pleasure he will use (though to the great grief of his Patient) a fine and long Instrument of metal. But a right Chir-urgion (the common ones are but Butchers) such a one as is a PHYSICAN, and ASTROLOGER, nay a ROSIE CRUCIAN also, would touch his Instrument with a Loadstone, that is commonly found, to make it pierce throughout the body without all sense or feeling: Even so good PHYSICANS, such as these, are hard to be found in this Government, where none of these can live without great envie. If one of these ROSIE CRUCIANS be to encounter with our greatest enemies, these four we speak of, he would not, I hope, if he were a true ROSIE CRUCIAN, be so mad as to thrust at them with the raw and blunt Herby Medicines, such as Doctor SCARBOROUGH

prescribes, no nor although they be sharpened by Mr. JACOB HEYDON, by plain distillations: neither would he, I think, for pitty sting the poor Patient with Martydome of rude and rank Minerals, and unless they were made into a fine, clean, natural, and temperate quality, which would work mightily, and destroy either of these four great DISEASES, LEPROSIE, GOUT, DROPSIE, and FALLING-SICKNESS: but feed, comfort, or at least not offend and hurt his Patient; they labour in vain that practise otherwise. These are the Medicines which I only use, and which a good and wise Physican ought only to seek and follow, and if he cannot find it, let him use the CURE THEMSELVES. But such a thing as this, I say, brought to this equality and fineness of frame and temper, (were it at the first, WIGHT, PLANT, or MINERAL) was it which our FATHER and FOUNDER MOSES (the chief of the Rosie Cross) said, is like to Heaven, and the strength of all strengths, piercing and subduing all things.

2. This was it that warranted his Sons the ROSIE CRUCIANS to avow so stoutly, that Art was long, and Life short, and all Diseases cure-able; when HIPPOCRATES, THE FATHER OF COMMON PEYSICANS, was driven by the infirmity and endless matter of his weak body and envious mind, tinctured with Covetousness and fickle Medicines, to cry to ROSIE CRUC- IANS, but they would not hear such hard-hearted fellows, nor give him LONG LIFE; he said therefore, that Art was long, and life was short. And whereas he and his off-spring were fain to leave many diseased helpless, to the great shame of Art, and plague of Mankind, is it any marvel when as they prick at them (as I said) with a Butchers-prick? Nay, see what they do by their practise, they be so far from all help and

comfort to the Patient in greatest danger, that they increase his misery many ways, except the great Easer of all pain, and their common Medicine DEATH, be quickly administered: First, they make the Patient suffer the punishment due to their own slothful idleness, burdening his stomach with that labour of loosening and sundering the Fine from the Gross, which they should before have taken into their GLASSES: and then by doing these often, they clean tire his feeble Nature (as it would tire a Horse) when as by stripping the foul and gross stuffe, that dulls the working, and retaining the Virtue in a narrow strong body, they might do as much at one time as they do now in twenty; and because their Medicines applied are of smaller power and weaker then the things that hurt us, they feed, nourish and strengthen the Disease and sickness; but for all this, if some of this company and side of Leaches have been and are yet sometimes able to heal all Diseases in our body (though with much ado, as you have heard) save the four named remedies, yea and those as well in their spring as before their ripeness, as they themselves report. Is there any PROPORTION in GEOMETRY? Let the COLLAGE OF PHYSICIANS lay measures why the ROSIE CRUCIAN MIGHTY MEDICINES, which I call CURE THE GREATS, passing these in power, AS MUCH AS THE RIPENESS OF A DISEASE IS ABOVE THE SPRING, shall not overmatch the ripe as well as the green Diseases: Wherefore there be no doubts left, but this plainly true, that albeit the GRECIANS are weak and halting in this kind of healing, yet is the EGYPTIAN, or (as now they term it) the PARACELSIAN and Mineral skill sufficient to cure all diseases: Then I have paid the whole sum of my promise, touching the second means and helps to Happiness,

Knowledge of all things past, present, and to come, long Life, Health, Youth, Riches, Wisdome and Virtue, how to change and amend all Diseases in young or old by ROSIE CRUCIAN Medicines, which is Life and Health.

3. Before I close, I think it very meet, while the time and place very fitly serveth, to do a good deed, and this shall be my intent, to admonish and exhort the Grecian Leaches, and their Schollars, the English, Spanish, and French Physicans, whom if they follow HIPPOCRATES, PLATO, PYTHAGORAS, and his fellows, I love for their Learning, and pittty for their misleading others, (although it be greivous) I know too old Scholars, wone in a kind of Learning, to unlearn all, as it were, and begin again, for their own credit and virtue, yea, and profit also, if they esteem that best, to leave those GILDED PILLS and SUGRED BAITs, and all other CRAFTY SNARES, wherewith the World hath been so long caught, and so long tormented, and to seek this only heavenly Society; as (to you that are learned) easily say temper your selves, and be acquainted with the ready, true, plain and certain way of healing Diseases. I think in former time they were not greatly to be blamed and accused but of dulness and weakness of understanding, in not applying and seeing this perfection, and supplying of all their wants; but since they have been so often warned, not with words only, but with examples of Learned men, MATHEOLUS FERNELIUS, SEVERINUS DANUS, PHILO JUDAEUS, DIODORUS SICULUS, and other such like which have and do revolt, and the away from them daily, yea and by the certain deeds of PARACELSUS, it were impiety to sit still: Well, few words will serve to wise and virtuous Physicans, such as are of themselves forward.

4. But there is another, and I am afraid, the greater sort, less honest, more idle and covetous, full of windy pride and words, but empty of all good learning, and they are no friends to ROSIE CRUCIANS, nor they to them, and these no gentle warning to any, no though a ROSIE CRUCIAN himself should come and bring TRUTH her self along with him in person, would prevail; who care not, it seems, if halt mankind should perish for want of help and succour, rather then loose their gains; and which not only speak foully, but write foolishly, against this over-flourishing virtue, but also like the giddy people of my time, where they catch the State, banish the men that hold and possess it; whereas if it were a good Commonwealth (quoth ARISTOTLE) the matter would be so far from BANISHMENT or IMPRISONMENT, as they would esteem such a MAN as well as the LAWS (for he is himself a Law) exempt from all obedience and judge him worthy to be followed and obeyed as a PERPETUAL KING.

5. This untowardness and crookedness in men, caused all our ALL HEALING ANCESTORS the ROSIE CRUCIANS, from time to time, never to abide their Sentence, but to the great hurt and loss of mankind, go into willing BANISHMENT, you have established a kind of Government among you (to pursue the same, like a little) wherein you rule alone over the weak and sorry subjects of aens Bodies, then their health and safety you ought to seek only, besides enough to maintain a contented estate also, which PLATO allows his Governours, and not profit only (that were Tyranny) both for humanity and Religion sake; for to omit Religion, which they do lightly omit, if a Physican begin once to make a prey of men,

he is not only no man, but a most fierce and cruel Beast, not fit to be compared and matched any where; if you seek all over the world, as with the aishapen Monster of INDIA, which ARISTOTLE describes, and calls MARTICHORA, which being by nature or custom, I know not whether, very greedy upon mans flesh, is with manifold and wonderful helps furnished and armed unto it.

6. First with a face like a Man, a voice like a Trumpet, two fit things to allure and call him in, and then if he flye, with the swiftness of an Hart to overtake him; he darts like a Porcupine, to wound him afar off, and with the tail of a Scorpion, as it were, a poysoned shaft near-hand to sting him: Furthermore, lest all this might not serve, by occasion of Armour, he hath feet like a Lion, fiercely and cruelly to tear him, and three rows of teeth on each chap for the devouring. Apply you and the Apothecaries the rest your selves, in secret, for my part, as I am not a ROSIE CRUCIAN, so I am as well as they sorry to see evil done. And I am loath to speak evil of it; and sure were not the great grief and envy I do bear, and always did, to see desert trodden down by such unworthiness, and some little hopes I have to hear of the amendment, and so of the return of the Truth, and good Men out of banishment and imprisonment, you should have found me in WESTMINISTERHALL, as I have been an Attourney in Term time, and mean to continue my practise there so long as I live, except in the Vacation, which I intend to spend in CHEMICAL and ROSIE CRUCIAN MEDICINES, for the good of honest plain meaning men: As you shall find in the fift Book, after we have proved, the way to Happiness, the way to know all things past,

present, and to come, the way to long Life, the way to Health, the way to wax Young, and to continue so, the way to Blessedness, the way to Wisdome and Virtue, the way to cure, alter and amend the state of the Body; the way to find out the Golden Treasures of Nature and Art, and the way to prepare ROSIE CRUCIAN MEDICINES, their use and virtue; they being safe, easie, experienced, and effectual Rules and Receipts, and such, as whosoever puts in practise shall find true, to the Glory of God, delight of his Soul, and cure of his Body.

Chapter XVII.

The Way to Wax Young.

1. Old Age, gray Hairs, dim Eyes, deaf Ears, rotten Teeth, and lame bones renewed to strength and youth; JOHN MACKLEINS example and others. 2. The Reason. 3. What makes us young and flourishing. 4. Of cherishing life. 5. Why children and old folk are less Active. 6. The decay of the food of life. 7. Example, of renewed youth. 8. Why Princes are not long lived. 9. To preserve you. 10. Of Brachmans and Indian secrets. 11. The stay of the Law of kind. 12. The first moisture in Nature. 13. Motion. 14. Heat. 15. How to move the spirits. 16. Fruitfulness and Activity. 17. Of Frost. 18. Of youth. 19. Kinds of waxing young. 20. Various opinions. 21. Strange changes. 22. To spring to youth from Age. 23. Medea and Jason. 24. Of the Deeds of Nature. 25. Man restored. 26. To renew the skin, nails and hair. 27. Of order in youth. 28. That an old man may be taken as it were from the brink of the grave, withered, feeble and crooked, and led back to his former youth and lustiness. 29. Acts of Kinde. 30. An old woman turned into a man and of other things. 31. How to accomplish these things.

1. Howbeit we LIVE LONG and IN HEALTH, if our bodies be weak and unweildy as it is in age, it must needs let & clog us much in this happy race; wherefore the third step and help to HEALTH, that in youth was not idle, nay out of order is youth; WHAT THEN IS YOUTH? they know best

that have lost it; IT IS THE MOST ACTIVE, FRUITFULL, AND BEAUTIFUL ESTATE OF THE BODY: these be the marks and differences, whereby we may know it from all things else. I mean activity, not in deeds of moving only, but of life and sense also, this is it which makes up the Nature of youth: the other two marks are taken in, not as need full helps, either to YOUTH or HEALTH and such as may not be spared (especially beauty) but because they be very notable marks to know youth by: and that as we heard of true honour and pleasure above, so these will also perforce hang on and follow, though they be unlocked for and unregarded.

2. Then this is the matter under hand in this place, this we must prove possible to be kept and preserved to our lives end; yea and though it were lost before, that it may be gotten again and restored; and yet, first, as our natural heat is the cause of our being, so the cause of our best estate; and youth is the flower of it, that, is his chief strength and quickness. Then keep and recover this, and all is done.

3. But we had need be sure of this, that the flower of heat makes us young and flourishing and sure by proof and experience, the best assurance in the World: let us look all over and we shall find it so; for to begin with Plants, although their life is dark, and they be but lame and unperfect wights, SEE MY HARMONY OF THE WORLD (for PLATO gives them sense) SO CLEARLY FOLLOW THE QUICKNESS AND DULNESSE OF THEIR INBRED HEAT, CAUSED BY THE TWO SEASONS OF SUMMER AND WINTER, as appears in INDIA, where for the continual heat and moisture and summer of the Country, no plant feels age, or FALL OF THE LEAF, that word is IDLE in those parts, because by a strange property besides the rest, it hath

strange cooling above the rest, standing in water first, and then some what deeply from the Summer sun. Nay amongst us we see those Plants which are hot and dry, sound hardy, able to withstand the force of cold, to keep their leaves in winter, as HOLLY, IVY, BOX, & etc.

4. Moreover keep off the starving cold, and cherish the life within, and you say help and amend Nature, and make any Plant flourish and bear fruit in winter; HOW IS THAT? but an easy matter: Plant it in a stove, and cover the root with Horse dung, and the rest with chaff, and you shall see the proof, if not the profit worth the cost and travail. The same is seen in beasts, but let us leave the middle that we come not to the end too late.

5. Then why are Children and old folk less active, fruitful and beautiful, then the middle sort, but for want of heat? For let the SUMMER first dry us; GALEN saith and that before the birth as I shewed, be great there in store, bulk & quantity, because it waxeth & waneth still with his food, our first moisture and this from thence decayeth daily; yet his quality, strength and activity, which maketh him worthy of the name of heat, is then little, as over much drowned with overmuch forraign and strange wetness. (Like as we see in a green fagot) unable to work his will, and shew himself, either to knot the sinews for strength, or concoct the blood for food, and colour before the forraign moisture be spent and gone, which is not in a long time: The cause I have proved in my TEMPLE OF WISDOM. Now for old folk what is so clear as this, that by reason of the daily decay of the food of life, the fainting heat lets the Knot of

strength and lustiness slack and loose again, and the concoction and colour of blood, which before made seed and beauty, to decline and grow to waterishneas? En sick men and women for the same cause; and albeit women have their seed, yet is it not hot and quickning seed, but as dead stuff only fit to receive Life and fashion; and admit they be more fair and smooth then men, which are hotter, it comes by chance because the foul leavings, the blemish of beauty, by the force of manly heat are driven outwards, when the slackness of the heat of woman suffers to remain within, and turn into menstrus, a thing more grievous and noysome in truth then beauty is delightsome. And therefore ARISTOTLE very well calls her a weak man; and he makes the male in all kinds to be that which is able to concoct the blood; and that which is not, the female. Then if it be cleared of all doubt, that the chief strength of heat is the cause of the flower of age and youth, and nothing else in the world; let us take a stick to the matter, and see how it say be maintained first, and then restored.

7. I will not urge the way of upholding heat in Plants above said, nor yet this witness of the GERMAN who bath found out means for the same, both in Plants and wights, as he teacheth in his HIGH OPINIONS, nor yet make account of those examples, which by course of nature and good order of life have done well, and drawn near to this matter: as of LUCIUS the player, who pronounced upon the stage at ROME an hundred years together, nor of CORNELIUS who bare SATURNINE THE CONSUL after sixty two years; nor yet of King MASINISSA, who about flinty got a child, and ever travailed both in frost and snow bare headed, and such other like,

marked with signs of long continued life and lustiness. I will come to the point at once. PLINY (such an Author) reporteth that the whole nation of INDIA LIVETH LONG FREE FROM ALL DISEASES, well nigh two hundred years without any grief of Body, not once touched with ache of head, teeth, or eyes, nor troubled with spitting, all the great companions (as we see) of age, that we may gather by likely guess, when they know not the companions, the thing it self as unknown unto them; but what needs any guessing when the same man for certain and in plain terms assureth us, that in that part of INDIA where the SUN BEING THEIR ZENITH, that is right over their heads, casting no shadow, THE MEN ARE FIVE CUBITS AND TWO HANDFULS HIGH, and live one hundred and thirty years, never waxing old, and being when they die, as in their middle age and chief strength & lustiness? What need more words? If this report be true, as we may not easily doubt of such an Author, then sure this matter is not impossible, as they would have it; but all men if they lived in such an aire, and took so good a care of life as I discribed (I must still fly to that succour) MIGHT PRESERVE THEIR YOUTH, AND NEVER WAX OLD UNTIL THAT TERM AND STINT OF LIFE APPOINTED; or if this kind of teaching be now some what stale, yet bare with my meaning, and yet perhaps some other means may be found for the matter, in the storehouse of skill and cunning; let us see much more briefly then we have done before, because this part is already well nigh dispatched; so straight is the link of all those helps, that one can scarce be loosened without the rest, and all must go together.

8. Then what means may we find? What preserveth this natural &

heavenly heat of ours? That common people take hot meats & drinks, & think that these preserve heat & nature, as simply AS IF A MAN SHOULD PUT LIME TO THE ROOT OF A TREE WHICH HE LOVED: FOR AS THIS HASTNETH THE FRUIT WITH HEAT, BUT KILLS THE STOCK WITH DROUGHT, & SOAKETH UP THE LIVELY JUICE & MOISTURE: so in them their hot meats out of kind, laid to the root of life, quicken and stir up the spirits, the fruit of life, for a season; but withall understand, drink it up & waste the first moisture, that is, the whole stock of nature; and so by softning thus the hardness of age; as it were Iron in the fire, they make it seem for a time youthful, and lively, yet it is but a vain and empty shew and shadow; and as iron when it comes out of the fire, is the harder; so they make their age more unweildly, and draw it on the faster by that means, and that is the very cause, together with care and pleasure, WHY PRINCES AND NOBLES, BY DRYING UP THEIR BODIES IN THAT SORT, LIVE NOT SO LONG FOR THE MOST PART, NOR IN SO GOOD HEALTH AS OTHER FOLKS, AND DEPART ESPECIALLY AT SUCH TIME, (IF THE REPORT BE TRUE) AS THOSE HUSHED STARS CALLED COMITS, appear; Because whether it be a stedfast STAR, or an ELEMENTAL FLAME, (I am not to dispute such questions here) it is not to be seen in a very fine and dry weather which consumes dry bodies, and sends them packing; and besides, (though it be besides my purpose,) turns good humours into scum called CHOLER, cause of Broyles and sedition; and so making, as we see, the bush Star, a plain sign of both those matters, but cause of neither: As you may read in our HARMONY OF THE WORLD, lib. 2.

9. What then preserveth heat? Learned men have brought in certain

fine fat and airy meats, as BUTTER, OYLE, AND HONEY, and commended them for very great helps & means to preserve LIFE and YOUTH, (for both are done by one way, and under one) but especially one of them, that is HONEY, have they lifted up above the rest, for that the Bee, that little cold & bloodless beast, by reason it is both made of, and fed with the same, liveth so long above the kind of parted wights, even eight years as they report; and because Manne the famous nourisher unto man, is nothing else but a dew concocted in hot Countries, by the heat of Heaven in stead of the Bee, and for such like causes too long to be told in so short a race of speech as I have throughout appointed. But these men are wide as well, though not as the former; for if you remember well, when we spake of things that preserved life, (which is nothing, else as THOMAS HEYDON hath said, but Heat, there were found onely two belonging to the uses; viz, meat and exercise, and that to let pass exercise, although the finer breath of the outward AIRE of our meat may serve the AETHERIAL Spirits, which carrieth life as well upward as downwards; see my TEMPLE OF WISDOM; yet our Heavenly must have finer food, an AETHERIAL body which Is ready and at hand, nowhere in nature save in our first moisture, then this fat & airy meat of theirs, may help to lengthen life, and youth indeed; but not directly by feeding life and maintaming the first moisture, but by another by-way procuring health and soundness, (for sickness and diseases bring age and death a pace) and this is, because for their great cleanness, whereunto they be wrought by nature and Art together, they neither breed (as other meats do) many drossy DISEASES, nor stop the lives and heats free passage.

10. Sith then there is nothing in the world, within the Compass of our reach, able to maintain and nourish heat, but it meet needs faint and wane daily with our first moisture; how falls it out, say you, that those INDIANS so kept their youth, without waxing old, as we heard out of PLINY? I cannot tell, unless the SUN, for that great and familiar acquaintance sake, hath favoured and blessed them above all people, and brought down AETHER, and given it them to nourish them; for their Boyle and seat, because it lyeth right under the SUNS walk and travail, is not through extream heat uninhabitable, (as THOMAS STREET fondly Supposeth) but of other the best and most temperate, by reason that extream heat of heaven is most equally answered, and justly tempered with cold and moisture of the ground proportionable, which thing they knew not, because their eyes were set to high to see the lower cause and course of nature, most plain & certain, For God when he meant to make our changeable world here below, by a wonderful foresighted wisdom, stinted the SUN iitbin those known bounds the NORTH and SOUTH TURNS (which they call TROPICKS) least when he had run round about, he should have worne and wasted it everywhere alike, and made It smooth and even in all places; and so all either a dry ground or a standing poole, both unfit for the variety of change which he meant to see play before him; but now he is so curbed and restrained within those bounds aforesaid, he can weare the ground no further then his force can reach, nor any otherwise then as his force serveth; so that the earth must needs be most worne and wasted, where it lyeth within the compass of his walk; and so rise by little and little, on both sides without the Turns, until it come to the

top and highest pitch, where it is furthest off, that is under the two pins (which they call Poles) of the world. Then bear for the coldness, the earth is fit to thicken the aire and breed water, and for the bent and falling to send it down to the midst and lowest part; whereby the great strength of heat is drawn upon heaps and in great plenty; and for this cause and the length of the nights, it cannot scatter abroad, and vanish away to nought, but thickens apace, and falls again abundantly, raining three or four times a day. Whereby we may Judge, that this middle girdle wherein we inhabite, cannot be so broyled and unsufferable as our STAR-MEN avow, but in all reason very mild and temperate; & think that as the SUN meant to favour all parts as much as might be, so chiefly and above all that (as reason, yea and necessity bound him) with which he is best acquainted; and as this is certain (by report of all Authors) in all other things, yea and in men touching all other gifts and blessings, so we may guess this one which we have in hand, was not slipt and left out in so large a charter.

11. But for all this, and in good sadness (we have but argued 111th-erto, it is not good to seek to dispence against the loss of nature, and it were better to discredit PLINY the reporter, (though he be never so good an Author) then Nature her self the Author of all things: for this story is set against the whole course and drift of nature whose works as they be not woven and made up at once, so they decay and wear away by little and little: and therefore admit these men of INDIA by special licence from above, do bear age fresh and young a long time, in respect of other Nations: Yet we must in no wise think this is for ever

and not for death; as PLINY smith, for then they should not die and depart as other men do, naturally, which is when age creeping on and changing by little and little, is as last made ripe and falling; but rather by some sudden force be taken, and as it were delivered by and by to I know not what hang-man among the destinies, to be cut off and put to death by violence; but what force can that be? Nay I assure you further that if the stroak of sickness and diseases were away (as smith he, it is almost) they might live for ever; another breath of the never broken laws of kind.

12. Wherefore let this story go, and let us hold this rule for certain, that by reason there is no other food for natural heat open in kind, but our first moysture, which because for want of supply, it likewise wasteth daily, youth must needs by nature fall away and cannot last for ever. And yet we must also (to come to the purpose) remember how it was full often above proved, that such a free supply of due food for life were to be made by skill, and fetched out of the bottom of nature and all things by the Divine ART OF RERMES. Wherefore to avoid the jar and ill sound of our often beating upon one thing, our PANTARVA and heaven above declared, is it that feeds our heat, that holdeth and preserveth YOUTH; that is it I say that doth the deed, for many causes set down before; I will send them that come not hither the right way back again to take all before them.

13. But there is another thing; motion I mean, and that helps to bear up the state of life and heat, which I scant touched in my discourse of Physick there, and yet it should be handled: because although it be

not so needful as the former, yet it cannot in any case be wanting; for as MARTIAL PEOPLE LIKE UNTO MARS (as we term it) and valour it self loseth his glory and brightness In peace and quietness, as you may read at large in our IDEA OF THE LAW, GOVERNMENT, AND TYRANNY, the second Edition; so this heat that rules our body, though it be never so strong and lusty, yet it cannot so soon rest, as it decays and as it were rusts with Idleness, nay the BODY it self being as I shewed above, an AIRY and FIERY TEMPERATURE, must needs have quick motion, as one of the two pillars of his state; and therefore PLATO by the example of the great world, very well adviseth us still to move both body and mind, and that together, if we mean to have them long continue. And we find his Counccl good by daily pro ff, when we see those that move the memory most, as wise and learned men, do hold it longest, but because they do not for the most part exercise their bodies, to lose that quality: Whereas quite contrary the common sort, by reason they move thus much, and that other little, are a great while in body lusty, when their memory is gone as quickly.

14. How moving increaseth heat, it appeareth in all places, first in the spring of all heat the SUN ABOVE, which could in no wise serve to stretch so far as to heat half the world at once, if those heaps of heavenly beans and spirits did not help him. See my HARMONY OF THE WORLD. Then they would be shut up fast as they be in stones, and metals and such like also, and hard lower lodgings, and not (as we see them) most free, quick, lively, and swiftly stiring; no more doth any fire below burn so fiercely as that which by a cold blast is driven up close

and round together, and we see by those that move and stirr most lively; to pass by the lightning, (as the weakest to the strongest in the world? And a number more such proofs; for what should I stand so long upon so plain a matter?) motion doth not only increase heat where it is, but begets and purchaseth it of nothing. And not only that way which every man seeth, by rubbing two hard things together, but also by grating a hard thing against the soft and yeilding mire, which is somewhat rare, and yet known to the BABYLONIANS IN TIMES PART, WHEN THEY USED TO POST EGGS BY WHIRLING THEN ABOUT IN A SLING in the same manner; and so these ARCHERS THAT HAVE SEEN THE LEADEN HEADS OF THEIR ARROWS, TO MELT IN FLYING, so great a father of heat is motion that we may judge how able he is to keep it when it is once gotten: Read our TEMPLE OF WISDOM.

15. Now if this be sufficiently shown and proved, we need bestow the lesser labour to teach men, how to move their heat and spirits, because every child that can go, can do it; and it is enough to exhort them that love themselves to do it.

16. Then by these two means of like meat and motion, we have our youth still (that is) OUR CHIEF COLOUR, FRUITFULLNESS AND ACTIVITY; IS THERE ANYTHING ELSE? THESE MAKE UP ALL THE BEING AND NATURE OF YOUTH; except you fear the loss of his hang-byes, and appurtenances, which are TEETH, the SWEETNESS OF BREATH, the SMOOTHNESS OF SKIN, and of HAIR the COLOUR NATURAL.

17. But it is no danger if you will let me run them over; for if our heat and moisture remain without decay, first the Jaw. bones wherein the teeth be mortimed, will be full and moist, able to gripe and glue and

so to bold the sane from falling, then all ill smell comes of rawness and want of heat to concoct it; wrinkles of cold which make the face to shrink, & gathers that together, which heat spreads a broad smoothly, and gray hairs from the same cause; for when our natural heat faints & fails, it withdraws it self from the outmost coldest parts soonest, and leaves the moisture raw, which for lack of inward heat to salt and keep it, lyes open to the force of outward cold, whence comes all rottenness, and from this a white coat and hoariness. Therefore we see why sickness and sorrow bring gray hairs so fast, yea, sometimes presently: as to pass by the plainer, you shall hear by one strange example OF A SORROWFtTL YOUNG GENTLEMAN OF ITALY, THAT BEING FALLEN INTO THE HANDS OF PIRATES, AND LAID WRAPT IN A SAIL READY TO BE CAST OVER BOUND, AND WITHIN TWENTY FOUR HOURS SPACE, RELEASED AND SET AT LIBERTY, who by great grief and fears forcing his heat to retire to the heart her Castle, made his head white and aged in that space, & could never get it turn again all his life, which was a long time after. And so we have this point briefly and easily dispatched because it was a loose and easy matter; but the next, that is TO RECOVER YOUNG YEARS SPENT and blown away, seems no such thing, nor to be used in that order; for as a new and strong building by due and daily reparation, is kept sound a long time; whereas if for lack of care, it be once fame to decay, it cannot without great cost and time be recovered; even so it is with our body; as it is easy if it be taken in time with heed to preserve it; so if by negligence the weather have once beat in and made it rotten, it seems a marvellous work to repair it.

Although indeed it be much harder, not onely then his fellow, but then all the rest that were before; yet we will not give it over now, and like OUR IDLE POET, FAIL TEE LAST ACT OF LIFE; wherefore let us go forward, and with all our endeavor strive to shew, THAT YOUTH long before lost (though not so easily) yet as well may be recovered as it was preserved.

19. There be so many kinds of waxing young again named in PHILOSOPHY, and given to the nature of wights, that it were good first to sort them out, to see which we mean in the place, least our labour fall into their hands that can quickly mistake; one of these ways is by name only, and not in deed, AS WREN THE SOFr AND BARE SKINNED BEASTS USE BY COURSE OF KIND, TWICE A YEAR, THE SPRING AND FALL OF THE LEAF, TO CAST OFF THEIR UPPER COAT AND SKIN, THEY SAY THEY PUT OFF OLD AGE, AND WAX YOUNG AGAIN; when it is in truth the putting on of age rather and decay of Nature, as appeareth to them that know the cause, that even for very cold and drought, the true plain ear marks of age, their akin doth loosen and wither away.

20. There is another kind, as far in extremity as that other, and all together indeed, which ALCONEON calls joyning of ones end to his beginning, and which he saith man cannot do, and therefore dyes; and this is and ever was, not the opinion of POETS onely, but of PHILOSOPHERS, and not of GREEKS onely, but of all Nations except our old EGYPTIANS, and ROSIE-CRUCIANS , men always in all rare wisdom esteemed.

21. These men, as I said above, do not use to mark the steps of kind, and her most strange and unwonted changes, but also set and enter

upon the like by skill; yea and to pass further, if any reason will carry them; and so at length they came, and I know not how, or whether by guess or knowledge to this RULED CERTAIN GROUND, of raising the dead, and whether it was possible for any man, put out by forcible and violent death by natural means to rise and quicken again, and so to be renewed, and as it were by a new birth restored.

22. But what be their new and marvellous means? Which way is this incredible course performed? After they saw not onely some parts of other wights (as the TAILS of LIZARDS, the EYES of SNAKES and SWALLOWS) but also the whole bodies of cold and bloodless ones, clean razed and destroyed, NATURALLY TO SPRING A FRESH, AND TO BE RESTORED, AS A SNAKE CUT IN PEICES AND ROTTEN IN DUNG, TO QUICKEN, AND EVERY PIECE TO PROVE A SNAKE AGAIN, THEY BEGAN TO REACH BY DIVINE KNOWLEDGE AND PRACTISE AT SOME FURTHER MATTERS; and to say some whole and bloody rights, that spring not out of nothing, but are breed by force of Seed and conjunction of Male and Female, and the like kindly corruption, to raise them up again and renew them (AS A BIRD BURNT ALIVE IN A CLOSE GLASS, AND SO POTTED, AND THEN INCLOSED IN A SHELL, TO HATCH IT UNDER A HEN, AND SO RESTORE THE SAME) and other strange proofs they ceased not to make, until at last they durst be bold to think, that any right, even a man and all might by the same course wax young and be born again still, and live for ever.

23. This is the second way of waxing young again, and as great an extream as the other, and as far from any meaning, though there be divers reports and stories flown abroad, of men that took the same race in

in themselves and others, and found both good and bad success (according as a man that favours it will think) as the work was intended by them which were put in trust: MEDEA SPED WELL SAY THEY, IN PROOF, UPON JASONS BODY, AND MADE HIM YOUNG AGAIN, AS Tully SAITH, RECOQUENDO; BUT Hermes, THE POET Virgil, AND THE SPANISH EARL FAILED UPON THEMSELVES, AS SOME HOLD, THEY HAD GOOD LUCK AND CAME TO THEIR PURPOSE. To know the whole Art, read the second Book of the HARMONY OF THE WORLD, and the TEI'IPLE OF WISDOM. What should a man say to this matter? Albeit I do not choose this kind of renewing, yet I will not condemn it without cause, and judge it for a thing Impossible; for I see no reason but that the story of the Snake may be full easily true, because it is bred by it self, and of more unfit stuff in the same manner; and for the rest all is one to nature, if the stuff and place be meet and convenient, having her general seed of begetting (which I said was all one in all things) in her bosome ever ready, and thereby making (yet as we heard before) all seeded Plants without seed somewhere, yea and perfect rights both water and Land ones; and at first when the stuff, and womb, and her own heat, and all served very fitly, having wrought man and all so.

24. But now why is seed given up to things? Because nature for want of the former helps (as they could not last for ever) so not able in all places to work the raw stuff of the beginnings so far, to such perfection, unless she find both the stuff well drest and half made to her hand; and a whole womb like an artificial furnace, to help and set her forward; well then for this one matter and manner, of restoring man, let us call it to the account of reason, and consider what is that seed

that maketh man, and the place where he is made; what is all the work? IS IT ANYTHING ELSE BUT A PART OF MAN (EXCEPT HIS MIND) ROTTED IN A CONTINUAL, EVEN, GENTLE, MOIST, AND MIGHTY HEAT? IS IT NOT LIKE THAT THE WHOLE BODY ROTTED IN LIKE MANNER, AND IN A WOMB AGREEABLE, SHALL SWIM OUT AT LAST, QUICKEN AND RISE THE SAME? I cannot tell, I will neither avow nor disavow the matter; NATURE IS DEEP AND WONDERFUL IN HER DEEDS, if they be searched and unwound to the bottom. I cannot tell, I say; nature may suffer this, but not Religion; and yet it is a dangerous trial as our men, and the Poet found by some mens sayings.

25. THEY MIGHT MORE SAFELY HAVE MADE A PROOF UPON A PIECE OF THEMSELVES, WHICH WE CALL SEED, ORDERED BY THAT SKILLFUL KIND OF RECOCTION (WHICH HATH BEEN FOUND TRUE, BY SOME REPORT, AND I THINK IT CERTAIN) or perhaps more kindly and throughly, but sure more civilly and religiously in the due place appointed; for this also a kind of renewing of himself and waxing young again, when his child is (as ARISTOTLE saith well) another himself, onely sundered and set apart from himself; but neither is this third kind enough for us; WE MUST HAVE THE WHOLE AND UNPARTED MAN RESTORED.

26. Then the fourth is it I mean, which is indeed a mean between all the rest, especially between that empty and dangerous deed aforesaid, performing more then the one in the out-side, and less within then the other: for this way doth not onely by a better race of refreshing it with heat and moisture, renew the akin, nails, teeth also, though these by the sane way of putting off the old ones; but for the inward chief and needful parts, how out of the seed at first by the natural

workman, it shall neither make nor mar any, onely change and alter, purge and place them all in their former state and soundness, youth and lustiness.

27. Then let us see how we may be renewed and wax young in that order; beginning first with those idle and needless things (I cannot call them parts) of the body, which after were made up, finished, grew, and sprung out from the leaving of our meat and nourishment; the TEETH, NAILS, and HAIR; as for the akin it is a part of the seed, or the crust that over cast the thing, when it was fully baked; then as these had no certain course and order of kind in coming; for (to omit hair that goes and comes upon every light occasion) some are born without nails, and some with teeth; when others again have none before they be old, and such like disorders; so they doubt by skill they may come and go again without any hurt or great change to the body. PLINY TELLS OF ONE WHOSE TEETH CAME AGAIN AFTER HE WAS AN HUNDRED YEARS OLD, AND UPWARD: and JOHN MACELAIN an English Minister renewed his age and waxed young being very old as they say: and I know not well WHETHER THE SOLDIERS IN GERMANY BY DRINKING OF A SPRING, BY THE RIVER RHINE, HAD THEIR TEETH SHAKEN OUT, AND LOOSE AND HAD THEM COME AGAIN A NEW. But this is certain that there be waters in the world, which by a special quality make those beasts that drink thereof, cast their hair, horns and hoofs, and so renew them, as the Poet saith.

28. What need many words? This part is easy and of small weight, and we may pass it over: but that am old feeble, withered, crooked, and barren mae, should be taken from the brink of his grave, as it were and

led back to his former youth, and lustiness, is a thing say they, both in truth false, and in reason incredibles; nay if two such men were set before us, it would seem in sense ridiculous: indeed it will seem so to such men as are either all sense and no reason, or else whose wits are all bestowed upon the search of such troubles as is not worth the searching.

29. If it had been spent about the deep and hidden works of nature, there would some have appeared as great as this is, and stayed all childish words; for my part I am willing to supply the want, to unfold the greatest acts of kind, and set them before you but this work grows too fast and proves bigger then either I rat, or would; it is planted upon so good and fruitful a ground; yet have one or two of the fittest examples, and nearest and match them, and this together that you may see it, at last, fall out to jest, and worthy laughter, (I am loth to fall into the mouths of jesters) about a solid and earnest matter, written by a young hand.

30. Is it not as hard and wonderful a change think you, to see a WOMAN SUDDENLY PROVE A MAN, as to behold an old man by little and little wax young again? Compare this if you but doubt of the story. PLINY is my Author still, who reports of three such sundry chances, which he himself saw, (he named the place and party) and how performed upon her marriage day; CARDAN DOUBTED NO WHIT OF THE TRUTH, BUT VENTURES AT A REASON FOR IT (which because it is both likely to be true, and unseemly to be told, I will let it go) and he vouched the same change again, but in another kind, and yet more strangely then the first, and whereof no

man ever durst or could hold a reason: The same man again saith, that the Beast HYENA, EVERY YEAR CHANGETH HER SEX, BEING BY COURSE ONE YEAR MALE, AND ANOTHER YEAR FEMALE, NEVER CEASING NOR MISSING THAT STRANGE AND MARVELOUS TURNING; IS NOT THIS A MUCH MORE HARDER & GREATER KIND OF CHANGE AND ALTERATION THEN THAT WE SPEAK OF? Then we grant nature is able to do this if she be willing: but it seemeth not because she never doth it; she runneth still if she be not letted, her appointed race; but if there be many dead chances able to hinder and let this course of nature, how much more can the wit of man, (which is a spark of the wind which gave by kind her Commission) doth it? As she doth often, if I might stand to show it, both stoup and lengthen, and yet she is never willing and consenting. Let us see then for this matter in hand, how skill is able to overrule kind by her own con consent, and make her willing to return and wax young again; first let us know that all PHILOSOPHERS, ROSIE CRUCIANS and PHYSICANS hold, the life and soul and natural heat to be always Of it self young and lusty, and never old, but to appear so by reason of her falling part her instruments, and that I have often shewed in a kind of fire waxing and waning according to her heat and motion; then here one good help to the great work of renewing; In like sort the parts of the body are not marred and lost, as they say of a rich man that he is decayed, when his money the life of the World, bath left and for saken him; even so when our natural beat the life of this little world, is faint and gone, the body shrinks up and is defaced; but bring again heat into the parts, and likewise money into the bankrouths Coffers, and they shall be both lusty and flourish again, as much as ever they did.

31. But how may this heat be brought again? To make few words, even as she is kept and held by due meat and motion; for if she faint and fail for want of them only, then give her them, and she shall recover her self again; meat is the bait that draws her down; Motion comes forward like a gad-bee to prick her forward; but that work is performed in. this order; first this meat which is that fine and AETHERIAL oyle, often described by Eugenius THEODIDACTUS in his book entitled the ROTA MUNDI, and in my ROSIE CRUCIAN AXIOMATA lib. 2. chap. 7. exceeding piercing swiftness, divides, scatters and scoures away the gross and foul degrees and leavings, which for want of the tillage of heat, had overgrown in our bodies and which was cast like a blockish stay-fish in our way, TO STAY THE FREE COURSE OF THE SHIP OF LIFE, if she lifted to stir and run her wonted race, (which in some think it enough in this matter) but also scattereth all about her dew and desired meat, and first moisture to draw her forwards. By which means our life having gotten her full strength and liveliness, and returned like the SUN IN SUMMER INTO ALL OUR QUARTERS, BEGINS TO WORK AS FRESH AS SHE DID AT FIRST, (for being the same upon the same she must needs do the same) knitting and binding, the weak and loose joynts and sinews, watering and concocting all by good digestion, and then the idle parts like leaves shall in the hot Summer spring and grow fourth afresh, out of this new and young temper of body, and all the whole face and shew shall be young and flourishing.

This is quickly spoken, say you, if it were as soon done. IT WERE HAPPY MEDICINES, nay that were a miracle; but I work no miracles; I only

help, as I said, the willing race of kind, wherefore is long decaying and wearing away, or rather in makeing and waxing to his perfection; so in mending no doubt, he cannot return all at once, but must creep back by little and little, and so be restored; or ELSE I WOULD HAVE TOLD YOU AT FIRST DASH OF THAT SPRING IN THE ISLE Bonica WHICH Master EDWARDS doth witness, will in few days restores a man quite (saving gray hairs and wrinkles) and make him young again. Nay if I had taken a course to delight woman and children, and to win credit among the common sort, I would have sought the Legend, and rifled all the goodly wonders in the world, and fitted many to my purpose. But as I serve Madam BEATA my LOVE, and wait upon a wiser mistrels, yea and in the most inward and secret place among them, so I would by my will, speak nothing that should not be pleasing in her sight, and well sounded in the ears of wisdom; Wherefore let these few suffice for this matter being the truth, as I learned of Nature.

Chapter. XVIII.

1. Of poverty and riches. 2. Of worldly wealth. 3. Of ARABIAN underground bodies. k. Of SOCRATES under-ground secrets. 5. That the heat of the earth boyles Rocks into Minerals. 6. Of Quick-silver. 7. The sulphurous and Mineral quality of the breath of man. 8. The Frozen Aire. 9. Of purging Quick-silver. 10. Dissolving of seed, and breaths of metals. 11. Earthly Brimstone to make a perfect weight. 12. Sun and Moon make Man. 13. Of making Metals. 14. Instruction. 15. Earth in Power, rater in Quick-silver equal. 16. Nourishment in Minerals and Plants. 17. Of gross and fine bodies. 18. Mineral heat. 19. Heat perfects Minerals, cold covers the work. 20. Iron and Copper of the Nature of Quick-silver. 21. That Nature intended white and yellow Copper as Gold and Silver. 22. Silver and Gold in all Metals. 23. Degrees of Metals cleansed. 24. Nature change able. 25. Of mending Nature by Art. 26. The imagination of Birds. 27. Guides. 28. Antimony. 29. The colour of Gold fastened. 30. To die Metal. 31. To stay flying spirits. 32. To wash the hands in Molten lead unhurt, 33. To stand the force of a Bullet unhurt. 34. To keep a Cloath from burning. 35. To use unripe gold and make it as good as the best. 36. How to make AURTJM POTABLE. 37. That Quick-silver may be bound, coloured and made Gold, and of strange things.

Even this is the point at last which THE GOLDEN WORLD looked for at first, the way to PLEASURE, because it is indeed the last & lowest

part, (being servants, and so to be used) and yet very needful and not to be spared in this BLESSED HOUSEHOLD; for although we have all helps to long life, HEALTH, and YOUTH that may be, yet if we want the service of riches, poverty will besiege us, and keep us under and cut off and hinder many goodly deeds and works of WISDOM and VIRTUE; but what are RICHES? For the world by ROSIE CRUCIANS and PHILOSOPHERS agree not in this account; nor this within it self; the world reckons store of GOLD and SILVER to be RITCHES; ARISTOTLE ENOUGH OF NEEDFUL THINGS: THE STOICK ENOUGH OF EARTH AND AIRE. To begin here, these might be streached and made larger enough, but that we know their straitness: would they have us live by breath alone, and never eat, according to the guise which I set out in healing? Be it possible, as it seemeth; yet it is somewhat feeble, as I shewed there, and so somewhat halting and unperfect (by lack of youth and lustiness) for our full and perfect life appointed, besides the means and hurts of poverty, which I right now touched. ARISTOTLE is somewhat strait also for beasts, that I reakon are riches as well: if he had put in enough of things needful for good life, wherefore we were made, he had said much better; yet not all, for so should all the bodily means and helps aforesaid be counted riches, a great deal too confusedly; now much less can we rate the golden wealth right and true riches, because a man may dye with hunger for all this; SO HE THAT SOLD A MOUSE FOR TWO HUNDRED PENCE, DYED HIMSELF FOR LACK OF FOOD, WHEN THE BUYER LIVED, and this was done (to let go famed MIDAS) when HANNIBAL beseiged CASILINE; then true riches are enough of outward things needful. for good life, that is, for our PHYSICK above set.

But because that golden and worldly wealth is a ready and certain way & means to this (out bearing violence which no man can warrant) we will use the cause for the effect in this place & to strive to show how all men may get enough of Gold and Silver and that by weaker means then HERMES MEDICINES as the place requireth, although by the same way concerning the stuff we work on; that is, by turning base metals into silver and gold, by the Art of preparing ROSIE CRUCIAN MEDICINES named in my HARMONY OF THE WORLD, lib. 1. chap. 12. this is the hard matter which turns the edge of worldly wits, the brightness I say, of these healthful things dazles the eye of the Common and bleared people, because it is in their account the best and highest, and most happy in the world; when indeed and truth as it is the least and lowest, and worst of all the helps unto PHYSICKS belonging, so it is in proof and tryall the less hard & troublesome, both to ART and NATURE, the most ready and easy to be gotten and performed.

3. And to show this (we will make no long tarrying) it were first good to enter into the way and order which nature below keepeth, in making the METALS UNDERGROUND; if I thought I might not run into SOCRATES his accusation, for searching over deeply the underground matters: but I hope I shall not now by the mighty pains of the miners spades, and mattocks, the way is made so plain before me, or else sure as they be, indeed I would account them over deep and hard for my pen to dig in.

4. Then all underground bodies, which the ARABIANS CALLS MINERALS, are either stones or hard Juices, (which we name middle minerals) or else they be Metals; these as all other perfect things have all one

stuff, earth and water, and one workman the heat of Heaven, as I said above, for their womb, because they be but dead things as they call them, the earth will serve. But for that nature meant to make most perfect things in that kind, which require long time to finish them; she chose a most sure and certain place even the dead and hard rock it self, not to the end the earth might hide them as hurtful things, and lean upon them with all her weight, as SENECA smith very severly, or rather very finely, (for we know how he hunts after fineness) like an ORATOR, to whom it is granted TO LYE A LITTLE IN HISTORIES, that he may bring it in more prettily, as the Orator himself confesseth,

5. Then the manner of the work of Minerals is this, first the water peircing downwards, softens and breaks the rock, taking her course still that way where it is softest, to make the cross and crooked race, which we see of wombs, called veins or pipes of the Minerals; but as the water runneth (to take the stuff as the next thing in order) it washeth and shaveth off small pieces of the rock, and when it stands and gathers together in one place by continual draining, cleanesh and refineth the same, until the mild heat of the earth, which is the heat of heaven, come and by long boyling, makes it thicken and grow together into one body of many kinds, according to the difference of the stuff and heat, which they call hard Juices, as I say, or middle Minerals.

6. This workman continuing and holding on his labour (this AGRACOLA smith, the cold and drought of the rock now layes upon the stuff, and by little and little, and at last binds it into that hard form of a metal; nay though ARISTOTLE from the beginning gives the work to the

same cause) out of the heart as it were, and best part of them, wringeth out at last a clean, close, and heavy, raw, waterish, and running body called QUICK-SILVER; here it standeth in perfection of this Mineral work, except there chance (which chance happens often) by the means of the boiling, any contrary, whole and dry breath of the same kind, to be made with all in the same place, then the meeting with the raw, waterish, and unhappy lump, like a rennet with milk, or seed with menstrie, curdles, thickens, and fashions into the standing body of metal.

7. This mineral breath of man, for his likeness in quality (though their substance do greatly differ) do use to call BRIMSTONE; now then this second and earthly heat is come into the work, the middle heat of heaven sets the stuff which stayed before to work again, and drives it forward, and these two together by continual boiling and mingling, alter and change, cleanse and refine it from degree to degree, until at last, after many years labour, it Comes to the top of perfection, in cleanness, fineness, closeness and colour, which they call gold; these degrees if the heat be gentle and long-suffering (as they say) BE FIRST LEAD, THEN TIN, THIRDLY SILVER, AND SO TO GOLD, but if it be strong and sudden, it turns the weak work out of the way quickly and burns it up quickly, and makes nought but IRON, or at the least if the heat be somewhat better, COPPER; yea and sometimes the fullness of the earthly BRIMSTONE alters the course of nature in this work, as also there is odds of QUICK-SILVER; but indeed the cause of all the difference, is in the working-heat that maketh and disposeth the beginning, midst and end of all, thus and thus, according to her strength and continuance, and which

is the main ground to this purpose, QUICK-SILVER is the mother of all the metals.

8. Now when the work is done, it lyeth yet as it did all the while in a thick flowing form, like the form of a molton metal, and then it is fit to make Telesmes for love, marriage, health, Long life, youth, gaming; for fortune in Merchandile and Trade; for war and all other things. But when the owner comes to enjoy it, bringing in the cold breath of the air upon it, like unto Coral, and other soft and growing Sea-plants, it freezeth and hardeneth of a sudden fit for the turn and use of man in other things, wherefore it was made and ordained. These be the grounds of the most and best of our men ROSIE CRUCIANS, that is of men best seen and furthest traveled in such matters, where unto CARDAN a man indifferent, and none of us, yet very learned, agreeth jump as may be; but least these dime and little lights may seem to be darkned, with the brigutness and fame of ARISTOTLE, and his Scholar THEOPERAT, and the late renowned AGRICOLA, holding hard the contrary, and the same sometime stiffely maintained; I will as much as in me lyeth, and my narrow bounds will suffer, endeavor to lay the reasons all down in order, which moved them to think thus, and staid them in the same opinion; that wise men at least may lay one reason with another, and judge which is the weightest and worthy to bare the best price, with the vain regard of outward shews and authorities.

9. First, That the Mineral stuff sprung out from the rock shavings aforesaid, all cunning Miners can tell you, who still by the nature and grill of the stone, though there be twenty several sorts (as there be

sometimes in the rock) are able certainly to say this or that vein followeth. But to pass over lightly the lighter matters, and such as they grant as well as we; that QUICK-SILVER is the nearest stuff or aenstrue, or mother of metals, that is the thing in great strife and question, when it needed not in my opinion, if we mark the consent of all those men, in all Nations, that put the name upon things, which were not of the unwisest sort, flatly to allow this saying, when they by calling it in GREEK, LATINE, and all other tongues quick or Liquid Silver, in secret meaning plainly say, that if by the force of those two whole workmen aforesaid it were stayed and better purged, it were nothing else but Silver, for indeed AVICEN and some other of the Learned side, leaving out the middle degrees, hold the very fine opinion, which I also think true, if the stuff and heats (as they are in hot Countries) be good and faultless, but the disquiet will account this kind of argument unskillful, and so cast it off, then remove the cold that at last came upon the metal and hardened it, and it appears to the eye nothing else but such an altered QUICK-SILVER.

10. Or if the witness of sense be sometimes false and deceitful, enter our Schole and behold them by a more kindly and gentle way lead back to a true QUICK-SILVER, both in cold and heat abiding, being a true rule in Rosie Crucian Physick and Philosophy, every thing to be made of that whereunto it is losened and dissolved. But if all this will not serve, pass a little further into the border and edge of secrets, and you shall see them by following the steps of kind underneath (which I marked out before) that is by Bowing the dissolving seeds and

breaths of metals upon QUICK-SILVER, to curdle and bring her in that form of metal which they will and wish for.

11. Now for that earthly BRIMSTONE, nature doth make a perfect wight, and is fain to break her first order, and to take the help of a whole womb, & of another workman; even so to frame a perfect dead creature besides the help of EUGENITJS THEODIDACTUS; both to fashion and to boil it to perfection.

12. Then as ARISTOTLE smith, THE SUN AND MOON MAKE A MAN: and the rest have two working and moving causes, the heat of heaven, and the breath of the male seed; so in this work of metals, there is not onely the great and general begetting breath of heaven; but also the private and particular seed of the earth their father, that there lacks a little earth to stay QUICK-SILVER. ARISTOTLE himself sheweth, by a pretty like example (he smith) THAT HEARTS BLOOD FLOWETH STILL WHEN IT IS COLD, WHEN AS OTHERS STANDS, because it wants those earthly streams which others have, to make it grow together, as we may see by tryal finding no blood which hath them with a strainer taken away, to stand and cluster, but run continually. Even so take away the EARTH and BRIMSTONE of a metal (which our Art can do) and the water will not stand again but flow for ever; and this is general if we mark well, that nothing stands and leaves his running before earth, ruling binds and stays him.

13. Whosoever allows not this way of making metals, besides other fails and errors, he shall never unfold the nature of QUICK-SILVER, as we by ARISTOTLES and AGRICOLA'S struggling and striving against the stream about it, giving the cause of his flowing and flying from the fire

unto abundance of mire in him, for then his lightness and feeding of the fire, two things far from his nature would as well as in all airy bodies, shine forth and appear unto us.

14. But he that stands upon EUGENIUS THEODIDACTUS grounds and rules laid down before may easily perceive his own raw, cold, and watery condition, to make him flye the fire his enemy; and this even proportion in power and wquill rule of earth and water in him, to be the cause of his runing.

15. The first is plain, but that there is as much earth in power, as water in QUICK-SILVER (albeit it seems all water) and no more of this then of that, surely mingled and put together, appears because it is the onely dry water in the world; her earth haling one way makes her dry, and her water another causeth her to flow; but this is a certain sign thereof, that when we find by reason all other things, if either earth or water ruleth over them, either to stand with cold and harden, or else to melt with fire and water; yet we see plainly this one dry water called QUICK-SILVER to stoop, and yeild to neither; but to our purpose.

The reasons why the heat of heaven is the workman in the Mine, are many; but hear a few and briefly delivered, if he worketh and mingleth (as I proved above) all perfect mingled bodies, then that shall let and bar him from this labour also, the depth and hardness of the rock? No, for if those subtile bodies which we call spirits, are able in the opinion of all men, to pierce through stone walls without breach or sign of passage, how much more subtile and able to do it, is this heavenly soul? But all men grant the workmanship of livings to flow, from that

only cause and fountain? Then tell us how it comes to pass that FISH (by the witness of good Authors) ARE SOME TIMES FOUND IN THE DEEP AND SOUND EARTH, WHERE NO WATER RUNNETH, nay which way do very TOADS GET INTO CERTAIN STONES IN GERMANY, AND MILLSTONE ROCKS IN FRANCE, even so close that they cannot be spied, before they be felt in grinding and break themselves as GEORGE AGRICOLA reporteth.

16. But if Minerals as well as Plants take their food and nourishment, wax and grow in bigness, all is clear I hope and void of doubt; this will I prove hereafter.

17. In the mean time let us win it again by proof and tryal, the strongest battery that may be; cold binds and gathers in the stuff both like and unlike, gross and fine together, without any cleaning or sundering; but metals especially are very finely and cleanly purged bodies. Again if cold frozen and packt up gold together, the force of heat (as we see the proof in all things) should cut the binds and unmake the work again, which is not. To this, what colour springs from cold, but his own waterish and earthly colour? That if a thing be dyed with other colours, we know straightway where it had them; besides cold leaves no smell behind it; but heat is the cause of all smells, then to omit the fiery smells of some stones, and sweet savor of others, and the variety of sent in Juices happened it that Silver found at MARYBERG SMELT LIKE VIOLETS, AS AGRICOLA REPORTS; that all men feel the unpleasant sent of COPPER and other base metals. But mark the practise of the plain men, when they devise and Judge of a Mine below, they take their aim at no better mark, then if by grating two stones of the hill together,

they feel a smell of Brimstone, because they take thus the leavings of the metals in their concoction. To be short do but cast with your selves, why there be no metals but in ROCKS and MOUNTAINS, unless they unload and shut them down into the PLAIN, and then wherefore foul metal in cold Countries, and fine SILVER and GOLD, besides precious stones in hot Countries, and you shall find the cause of this to be the difference of the refining and purging heat, and the closeness of the place to keep in the heavenly heat, and barrenness with all, and emptiness of Plants to draw it forth and spend it.

18. Some cannot conceive how heat should cause this matter, when they feel no heat in the Mine; I will not say to such that this heat is most mild and gentle every where, and there especially; but bid them bring a piece of Mineral earth, and lay it in the open air, and they shall feel if they will lay their hand upon it, no small but a burning heat, by the cold blast stirred up and caused, even as the lurking heat of Lime is stirred up with water.

19. Wherefore we may so safely sit down and build upon it that all Minerals are made with heat, and get thereby their being and perfection, albeit the outward shape and last cover as it were of the work, is put on by cold.

20. Now for the steps and degrees of metals, that they all except Iron and Copper, though some do not except them, arise from the steps and degrees of backing the self same thing and stuff of QUICK-SILVER, it appears in Lead Mines, where is always for the most part some Gold and Silver found by report of good Authors; and therefore albeit smith,

that Cunning Miners, use in such case to shut up the Mine again, for thirty or forty years, to bake the Lead better, and bake it on to putrifaction, and that thing to have been found true in his time in SECAVONIA,

21. But what do White and Yellow COPPER IS found in the ground signifie unto us, but that Nature was travelling by way of Concoction unto the end of Silver and Gold. Again how comes it to pass that plain Artificers can fetch out of every metal Borne Gold and Silver? And out of these some base metals, unless Gold and Silver were the heart and best part of the whole body, and of one self same thing with the metals.

22. Nay PARACELSUS avoweth that not only in these, but in Mines of minerals, things further off as you know, are never without silver and gold; and therefore he giveth Counsel to water them, as if they were plants with their own mine, & kindly water, assuring us that they will grow up to ripeness, and in few years prove as rich as any gold and silver mine.

23. Then we see at last the strength of this Metal in ground unshaken, and standing sure for all the battery of the stoutest GRECIANS, that all metals have but one QUICK-SILVER, kind and nature, being all one self same thing, differing in degrees of cleanness and fineness, closeness and colour, that is from Accidents springing out from the degrees of boyling and decoction: it is now time to go to build up this matter, and to show how these low and unclean mettals may be mended and change into Silver and Gold, to make the way to attain Riches, if all metals are so near & like one another, especially some of them (which I set down before) wanting nothing, but continuance of cleansing and

purging by concoction, then sure this change may seem no such hard impossible matter, nor to need perhaps to help the divine Art of HERMES Medicines, but a lesser and baser skill may serve the turn. 24. And as nature is not poor and needy, but full of store and change, so may skill if she will follow the steps of nature, find more ways then one to matter then which Is the lower way and lesser skill followeth nature? We will fetch from that way you say nature take even now below the ground what is that? I WILL TELL YOU SHORTLY.

25. As nature in her work below used hot workmen, so will I, example in this place: and mention the five lesser and impurer

Metals, viz. ♀ ♃ ♆ ♂ and ♀ may be amended and changed

into the greater and most perfect metals, viz, into ☉ and ☽ but this cannot be done without the Philosophers PANTARVA; and now let us return to our work in hand in the Course of Nature. And because we cannot tarry her leisure and long time, she taketh to that purpose, we will match and countervail her little heats with proportion answerable and for our time, that we may do that in fourty days, that nature doth in so many years, and this proportion is not hard to be found, when we consider the odds and spate, that lyeth between the founders fire, and the gentle heat of heaven; and again the difference of such a scouring purgor, as that Eater above consuming Stones and Iron so quickly and the mild heat and lazy breath of a thickened QUICK-SILVER. And therefore as the miners do well in trying and purging the rude metal from the outward filth and leavings, besides a great outward fire, to put to the limp many holle and piercing things to further the work of boyling, and so after they have done

and made the metal clear and handsome, if we mean to cleanse them further from the inward filth and drowsiness, we must take the same Course, but with greater force and skill, even so much more, as it is more hard to part away the inwards, and inbred uncleanness, then the outward and strange scurse and foulness.

Although I did set before divers differences and marks upon the metals, yet indeed there are but two to be counted of; and there is no odds between them, and GOLD, but in closeness and colour; the rest is cleanness, fineness, and stedfastness in the fire, follow all under closeness, for a thing is close, when much thing is packt up together in a narrow room which cannot be except the stuff be clean and fine before, and when this is so packt up, it must needs be weighty and stedfast also, heavy for the much stuff, but stedfast for two causes; both for that there is neither Entrance left for the fire to pierce and divide the stuff, (and by diviøion all things are spoiled) nor yet any gross and greasy stuff the food of fire, remaining QUICK-SILVER as I said was clean at first, & if it with a fine brimstone you stay & fasten it, which is often in hot countries) it straight way (I mean without any middle steps) prove Silver and then Gold: but if that curdling breath be foul and greasy (as it is most commonly) it turns QUICK-SILVER into foul metals first, and the work must tarry a longer leisure to be made clean and perfect, that is until such time, as that foul BRIMSTONE, be clean purged out as it is onely in GOLD.

26. That Nature doth in due time, and Art by imitation may part and drive away all the filthy Rennet, this is a sign because it Is no

part of the thing; how in that proved all the filthy rennet. This is a sign because it is no part of the thing; how is that proved? For that is the male seed that begets, makes, and fashions all, and nought begets it self, but is made by a strange and outward mover, which is like the Carpenter, or other workman towards the work he maketh, that this is so, it is, plain by the male seed of wights, which is not the material stuff seen with eyes (that is but a shell, given for the safe keeping) but an unseen hot breath of their bodies, whereby alone without the help of the shell, many sights beget their Mates with young, as we may read in ARISTOTLE and other good Authors; what makes it so plain, AS THE BARREN EGGS WHICH MANY BIRDS FASHION FULLY TN THEMSELVES BY CONCEIT OF LUST, WANTING ONELY AN OUTWARD QUICKNING CAUSE FROM THE MALE?

27. Then how shall we purge out this foul and greasie workman, to make the work of any metal close and well coloured? Nature would have done this in time by concoction, without any other help; but we must best to shorten the time fit for use, two devises, one to breed closeness, and the other to bring on good colour; the first is a binding shell, the next is a dying cunning, for the first, let Nature still be our guide and leader.

28. As she in all her easie changes, useth to consume and raze out the weaker with the stronger; like so we, if we mean to devour and consume all the greasie & gross stuff of the metal, that when all is clean and fine, the metal may draw it up close together; we must encounter it with a strong like; what was the BRIMSTONE or any other filth in Quicksilver, and of what stock think you? Did I not tell you it sprung out

of a confused heap of middle minerals, and was a Mineral breath and vapour? Then let us take the foul and sharp minerals, and in a strong fire set them upon the metals, and they shall sure by searching and sifting round about, quickly draw to them, eat and drink up all the water like dross of the metal, and leave the rest which is unlike clean and untouched; I need not stand any more about it; do we not see how Soap a filthy strong thing in battle, and working with a foul and filthy cloath, makes it clean and spotless? Nay, to come nearer, how doth ANTIMONY that fierce and foul mineral, where he is set on work with Gold to cleanse him, search and run over all the metal, take and consume his like meat, and the strange and unclean parts, leaving the rest as unlike and unmeet for him; to be short, if you mark well, you shall find it the plain ready and kindly way, not only in all purgings, but in every natural thing.

29. Then let this part go by, and sith now the metal is as clean, fine, weighty again as QUICK-SILVER, or close & stedfast as Silver, or rather more; let us take the next in point hand, and bring on the colour of Gold, this standeth upon two points, it must have the fairness and lastingness of Gold.

30. But hear is all the cunning, to dye the metal mll over, with an everlasting colour; to this purpose, it had need to be able to pierce the metal, and to abide at fire; that first is not hard again, But how shall this be done? Perhaps we need not strive before we lay the colour, to make it steadfast and binding; but like as Gold will, so fast embrace, and hold his flying, make quick-silver, if she be a little cleansed and

made fit to receive him, that no fire shall depart them; so the closeness of this one stedfast metal shall desend and save the colour; but suppose it will not, yet if Iron and Copper, nay, the middle minerals may be bound and made abiding in the fire (as our men hold and teach) then their colours may be staid and made stedfast also.

31. What is remaining, if you be not yet content go to school and learn to fasten and stay flying spirits, as they call them, CARDAN who denies it possible to make an open metal, close and stedfast, yet allows this matter easie, and sith we are here, and he so ready, let us talk with him a little, I marvIl much at him, a man so well learned (but indeed not skilled in the Art, the chief of all Learning) that although he had spoken well a great while, and allowed all metals to be made of one stuff, and to travel by one way of concoction unto one end, GOLD: and to differ by one accident only and chance of those degrees of boiling, and thereby yeilded that all the foul metals may be turned one into another, and Silver-like wise into Gold; because it is nothing else but imperfect Gold, and the worser part thereof, wanting nought but colour which easie and and a little closeness, which by purging out the greasie food of fire may be given him; yet for all this, he denys it possible to change any of the lower metals into either SOL or LUNA, because of our sudden heat (as I said) of MARS and VENUS being burnt they cannot be brought to their old Mercurial clearness, nor yet be made abiding nor stedfast in the fire.

32. ThIs he would never have said if he had been brought up in this our trade of Learning, he should have seen us easily lead the metals

back from whence they all came, and then, by means aforesaid stay them; for, he grants himself that all the cause of unclosenese, unstedfastness and wasting in the fire, is that our fatty Brimstone, and that it may be cleansed out of Silver; why not out of the rest also? Will they not abide the violence? Not at first, but by little and little they will, as gentle and wise men know how to use them, there are others also as well as he, ERASTUS and such like, that deny this art of changing; if I thought those men needed any labour of reproof, who through ignorance of the points they handle, blunder and rush in the dark, cross, and reprove themselves, all about in such sort as they seem rather to move pitty to the standers by, then to make a challenge, and to call forth an adversary. Then such men I will exhort to be better advised, by the view of certain plain examples which I will lay down before them, and thereby with them, to stay their over swift and fore running judgements, until they come to the trial and battle it self, in that which shall follow-LEAD, as that workman know is one of the greatest spoilers of his fellows, the foul metal in the world, save them from the rage of him upon a shell of Ashes, which they call a Test, and he is counted safe, sure, and stedfast enough against all essays. A few years ago when I was in EGYPT, about APRIL one thousand six hundred and fifty, TRANSILANTIS a Learned man of ALEXANDRIA told me of a man at CKAFFALOVIA, which I know not how so annoited and armed himself, I mean his face and hands, as he could suffer to wash them in molten Lead.

33. Another time I was in ARIBIA, and from thence sailed to the ROCK CALLED ALEXANDER, and further to ANSALERNE and CHRISTE upon

EUPHRATES, in the year one thousand six hundred fifty and two; about MAY I set KEMET OBDELOH and the ALCADES amongst many wonderful things, this I saw, one who durst oppose his naked body to the violence of a BULLET shot from a MUSKET; and this naturally his flesh was hardened by a charm. Why may not then by the same example a tougher and harder Metal be more easily armed and fenced against all force and violence.

34. In my ORIENTAL TRAVELS, you may read of the events in nature experienced, and again to be experienced by my self; nay you shall see more wonders by the skill of nature easily performed, CLEAR CHRYSTAL SAVES THE CLOTH THAT IS WRAPT ABOUT IT FROM THE RAGE OF THE FIRE, SO DOTH OYL DEFEND PAPER, IN SO MUCH THAT YOU MAY BOIL FISK THEREIN, WITHOUT EITHER BURNING THE PAPER, OR THE OIL SOAKING THROUGH, and all this is because the extream and deadly fewds do save the middle thing by their working. Is it then a wonder, if IRON or COPPER be by some pretty sleight, or kindly skill defended from all fire, and made sure and stedfast.

35. To draw nearer unto you, it is very well known that base and unripe GOLD, fit only for Tolesmes when it is, see my ROSIE CRUCIAN INFALLIBLE AXIOMATA, lib. 1. in the Preface; as it were a mean between SILVER and GOLD, wanting colour and closeness, wasting much away in time of proof and trial, may by some of the lesser and lower degrees of binding, be refined and made as good as the best gold in the world; then is there any let in reason, why the rest, especially Silver, by strong and more forcible means say not be bound and coloured and reach perfection.

36. Now before I travel further; it is first necessary to prevent the delusion of the Mountebanks of LONDON, and in other places; and let you know the truth that you be not deceived by those that pretend to have AURUM POTABLE, and those experienced Medicines Madam BEATA taught me, as you may see in the Preface and Chap. 12. of my first book of the HARMONY OF THE WORLD. None hath these true Philosophical Medicines, (but EUGENIUS THEODIDACTUS, and Doctor CULPEPPERS widow) imagined to be attained by the studies of one Dr. NICH. CULPEPPER who learned of me; 'tis true NICHOLAS CULPEPPER was a friend, but not a Master to the Golden experienced Medicines. But to undeceive you, the Post Doctors and pretenders err, and in stead of Potable Gold, the PANAREAE PANTARVA which is the quintessence i.e. and tincture of Gold, etc. have given to men an impure Calx of Gold, not considering the difference and evil that follows upon it: Gold Calcined or powdered, if it be given to men, is gathered into one lump in the stomach, and does no good to the patient, it guilds the bowels and stomach, and hinders the concoction, whence many and various sicknesses follow, and at length death it self; I were going at the finishing hereof into ITALY which I left for health sake, etc. Take no Metalliac Arcanum or Medicine into your body, unless it be first made volatile, and it be reduced into no metal. The beginning to prepare potable Gold is this; so may such a volatile be afterwards dissolved in spirit of Wine, that both may ascend together and be made volatile inseparable, and as you prepare Gold, so may you also prepare potable LUNA, MERCURY, VENUS, MARS, JUPITER, and SATURN; it is hard to learn without practise and a teacher. But to return to

our purpose, and to conclude if we may by tracing and diligently per-suing the footsteps of nature, which she treadeth daily, turn and plant of sight into a stone, and minerals into a metal, and Lead into Tin, nay Lead into Copper (as I will prove hereafter) with so great exchange, and encrease of center and closeness; then tell me why by means fitted in proportion, Lead, or rather Copper may not be turned into Silver, or either, of these especially Silver into Gold.

37. Therefore to make up all PARACELSUS reports for certain, that in CORINTHIA they commonly turn Copper into Silver, and this into Gold in HUNGARY, though he names not the means whereby they made those exchanges, yet we may easily judge those ways, of binding and colouring set down before, that is, lesser ways then HERMES MEDICINE, and yet auffic- ient to serve our turn, and to raise that wealth appointed, as we may see by guess of their common practise, which else were empty, vain, and foolish, as also by the light change of middle minerals in respect of the return and gain of gold. And if the praise of an enemy be lightly true and uncorrupt, let us hear what POETHS a denyer of the Art of HERMES confesseth upon his own experiences; that Quicksilver may by divers ways bound and coloured and made perfect Gold and Silver; and on may when it is with Brimstone burnt and made CINABER very gainfully (which thing JOANNES CHRISIPIUS found true) and further that in his due time and place MERCURY by the smoak of BRIMSTONE within one month sill be turned into perfect LUNA. I might press you with more as good proofs and trial of men of credit, but here is enough, I say to stay your judgement for a while, let us go forward.

Chapter XIX.

The two guards of safety, Wisdom, and Virtue, to the Soul and Body, with other wonderful truths experienced and published by good Authority.

1. Will and diligence. 2. Of the difference of Sapience and prudence. 3. of the mind and Soul. 4. Earthly Judges. 5. Of the Servants of souls and spirits. 6. Messengers of spirits. 7. The power of spirits in receiving shapes. 8. Motion of the spirits and members. 9. That the AETHER carrieth the soul, and all his beams down into the body. 10. The excellency of man. 11. The nature of Age, and youth in cold and hot Countries. 12. Of Stars and Prophets. 13. That a beast may put on manly nature. 14. Of a Mole. 15. Of the degrees of Nature. 16. Of the cause and cure of Kind. 17. To mend man in nine or ten offsprings. 18. The nature of Parents. 19. Of diseases and Leprosie. 20. Wit and madness. 21. The cause of foolish bodies and the Mixture. 22. The cause of Virtue. 23. The cause of manners. 24. Of the will and mind of man and stars. 25. Of the place of the Sun, Air, and food. 26. Of the Poles of the world. 27. Pepper turned into Ivy. 28. The cause of distempers, 29. The cause of monstrous children. 30. The cause of Madness. 31. The cause of joy or fear. 32. How to temper the heart and liver. 33. Of that proceedeth from the heart and liver, etc.

You have seen now happiness, knowledge, long life, health, youth, pleasure, and are dispatched, and we have got such a goodly quire of helps, instruments, and means, to WISDOM and VIRTUE, that is to perfect HEALTH and HAPPINESS; what is wanting, but will and diligence, to bring all men unto it, unless there be some as there be many, so lude and fond by birth and nature, having their difference defaced, and being so far from their kind estranged unto the kind of beasts, that although they lack not these helps and furnitures, no nor good will and indeavour to set them forward, yet all nill, not serve to mend them and bring them to wit and goodness.

Then let us seek the SALVES for these two SORES, likewise that we may make it at last a whole and perfect pleasure and happiness; let us, I say, bend our selves to shew the means, HOW ALL FOUL AND VITIOUS PERSONS MAY BE CURED AND BROUGHT TO HEALTH OF MIND (WHICH IS WIT AND GOODNESS) no cure can be skillfully performed, without the cause to be first known and removed; the cause of WISDOM and VIRTUE, and so of their contraries (for one of these do bewray another) I opened heretofore when I brought into the bound and household of wise men or Rosie Crucians, that two other properties that is clearness and temperatness of body, but because we have no such bounds and beginings, as the measures have given end granted, and it behoves if we mean to build any thing our selves, to lay all the foundation; let us take the matter in hand again, that those two are the very causes and makers of this health of mind, that is of WISDOM and VIRTUE, and then teach the way to apply the remedy.

2. To begin with WISDOM (for that KNOWLEDGE had a being before DOING) and therein to let pass all the idle subtilities about the difference between SAPIENCE and PRUDENCE (if I may so term it for Once and use it not) as one of them to be seen in general and everlasting, the other in particular and changeable things, and because they ought ever more (as I skewed at first) to go together (even as our English tongue better then either Greek or Latin, hath linked and shut them up both in one word together) I WILL TAKE THE COMMON AND TRUE BOUNDS OF WISDOM; THAT IS, WIT AND KNOWLEDGE OF DIVINE AND HUMANE THINGS; these containing in all minds and bodies, and affairs of private men, families and Commonwealtha, it will be very hard indeed to bring the FRENCH fools to understand all these matters; but let us march, we have passed great dangers, etc.

3. And if in this discourse of the mind (as well, as in the former of the soul, and some other) I CALL IN AGAIN THE BEST PHILOSOPHERS, and make them abide the brunt, I hope you will not blame me in a course ever blameless and allowed in matters of such weight, both that the truth might be the better bolted out, and the man warded with a charm against the shot of envy.

4. Therefore letting pass these EARTHLY JUDGES as ARESTOXENUS DIDARCHUS, PLINY and GALLENESTS, who rating the mind as an earthly thing, do judge it to dye and to be clean ramed out with the body, and all, other wrong opinions with the same mind; old PHILOSOPHY and ROSIE CRUCIAIIS (where it is best advised) hold and teach, that as the soul and life of all things is all one with it self, and all the odds springs

from the divers tempera of the bodies, so the divine and immortal mind proper unto man, and AUTHOR OF WISDOM AND VIRTUE, to be wise and a likewise, and one and the same in all points, in all men, as GOD FROM WHOM IT CAME, IS ONE AND WISE) and to differ when it is divided, and sent into sundry places, EVEN AS MANY RIVERS PASSING THROUGH MANY GROUNDS, OF SUNDRY QUALITIES DO LIGHTLY EVERY ONE TAKE A SUNDRY TAINTE, as nature from the ground, though at first they all sprung and flowed from one fountain or head, or more fitly like as there are innumerable kinds of lights in the world, differing to the seats and houses that receive them, when the light of the Sun from whence they all receive light, is of it self all one and the same in all places. Then as the Sun (think not much if I be still driven to liken, because it is the lightsomest way of delivering divine things, wherein you see me plunged; for as the eye can behold all things but her self and the Sun, and those it cannot see but in another thing fit to represent the figure, even so the mind cannot understand her self, nor yet other divine matters, so well. as in a like and comparison) as the Sun, I say, of himself ever shineth, and seeth all things, if his beams be not stopped with a cloud or some other thick impediment, even so, the mind alone, and before she fall, into the cloud of the body, is ever busie and likewise knoweth all things, as unto so divine a thing belongeth, but now she is so intangled and darkened in this manner, she is sometimes idle, and never seeketh all things yea nought at all, without the leave and help of the body.

5. This course therefore she now taketh, sith she may not her self step forth and range abroad, to see things, she craves and takes the

help of the soul and his servants, which thiy call beams or spirits; first she useth the outward spirits that sit in the edge and border of the body for messengers to receive (by means of their instruments, the parts where they lodge) and bring in tidings, that is shews and shapes of things, and then the inward beam sitting in the brain, takes the same tidings and represent them, as it were in a glass; before her, that she may cast her light (which they call the suffering or receiving mind) upon then and see them to skip over the known fine; inward wits which we have (not unfitly) compared with glass, are divided into sundry and several seats and offices. First one sort called, thought inhabiting the forepart of the brain, takes, holds, and represents the shapes, let in at the windows of the fine outward senses; then another crew which we call remembrance, keep the hinder parts of the head, receiveth still those shapes in great plenty, and layeth them up as it were in a storehouse, until first the third company of the souls and spirits called common sense, and sitting in the middle of the brain (as becomes a judge) calleth fat them to examine them and determine of them (though this lower judge heareth present matters in thought also) and then at last the great chief Justice called understanding, by laying the things together and gathering one of another, judgeth all. But which is the seat of the chief Judge, that is, the question among the learned: when I take it to be no question, if they all grant that the soul, by the pattern of her fire the Sun in the great world, dwelleth in the heart, the middle of the body; that by casting her beams all about, and equally to all parts, she might give life and light equally to all, as equil

distant from all: and in the midst of the heat, as the only moveable and therefore to move others the only fit part of the body; for then sure the mind being in the inward kernal, as PLATO said of the other two, the soul and the spirit, must needs rest and be rooted there also.

6. Seeing the mind eeeth and knoweth nothing but by means of the soul & his inward wits and spirits, not these but by the help of the outward ones, called the five wits or messengers, nor neither of both, without the parts where they lodge and rest; and even as the parts of the body stand affected and disposed, so doth the mind understand.

Let us go down more particularly to the matter, and see what condition or disposition of the body helps, or hinders the work of understanding.

7. After that the five wits and messengers have thus received and delivered up the tydings to the threefold glass within the brain, this by stirring and running up and down, presents and musters them before the mind, and she by casting her light and view judgeth and determineth, that we may easily and quickly gather two things needful to wisdom and good understanding; first such a glass, or such inward spirits, as are able to receive and hold many shapes imprinted that is, very clean and clear spirits by the example of an eye that kindly glass, or of an artificial one, or of a garment, all which will easily take and shew, in that case, every little spot shape and fashion set upon them; whereas when they are dark, foul and uneven, they can take nothing, nor yet represent them, if they had them.

Secondly, These spirits had need be quick and lively, that is whole, to be able by their swift running to and fro, to represent and show them all apace, and easily; for the mind doth all by matching and laying things together.

8. That heat is the cause of quickness and stirring of the spirits, appears in sickness, age, sound sleep, especially in age and sickness, more clearly then meets any light of teaching. But how in sleep? When the heat of the spirits serving wit, is either loaden with the clogging fumes and breaths of the stomach, or spent with labour, or with sweat, and still beholding, (for rest abates heat, as I ever said) or else lent for a time, unto his fellow-servants, the spirits of life, for the digestion sake; then the spirits of the brain be still and quiet, and outward and inward senses, wit and understanding all cease at once: But if the meat (to omit the expence of heat) was neither much, nor of an heavy and clogging kind, and so neither breathing out leading stuff, nor needing foreign help to digest it, then our perceiving spirits begin to take their own and natural again unto then, and to move a little before the mind, whereby she be holdeth some old shapes and shews of things in their passing, which is called dreaming, But in case they recover all that heat, they bestir themselves a pace, running to the outside of the body, and bringing back new tydings to the mind, which when she perceiveth, is called waking.

Then the cause of wisdom is clear at lest as we see, to wit a clear and stirring glass, and of folly when the same is foul and still. If the glass be fouled all over, it causeth natural or willing folly, as in

fools, children, or drunkards; but if it be but here and there besmeared, and drawn as it were with dark strokes and lines of foul humours, the shapes appear to the mind, even as the forms appears in a broken glass to the eye by halfe and confusedly, and it maketh madness.

9. But how come the spirits of this inward glass so foul and slow, when they are of them selves (as becometh the beams of a heavenly soul) both very clean, clear, quick and lively? But we need say no more, but clear and foul above, when these two qualities make or marr the whole work of perceiving; for if the spirits be clear, it is a sign they are in their own nature, and so whole & quick withall, but if they be foul, it is a token their whole condition and property is lost and gone, and so that stillness is come upon them also, neither is that AEtherial thing which is called by the name of a spirit, that carrieth the soul and all his beams down in the body and breaketh (as I said above) between them, foul or still of it self; (for spirits are not as some leaches think, made of but seed with the breaths of our meat) but very fine, clean, and lively, as all men grant of AEther; how then? Must it not needs follow that all the cause of fail and want in this case, springeth from the body, and from that part especially, where the wits inhabite?

10. If the waked reason brought in by THEODIDACTIJS above will not serve to content this matter, let us lead him forth clad with proof of eyes, light and experience, the plainest, greatest, most filling and most satisfying reason in the world; if man alone doth pass all other wights in wits, for his tory and Fiery temper above them, as we heard before, then if one man goeth before another in wit, it must needs

follow, from the same cause; Now as Air and Fire are clear and quick, when Earth and Water are foul and slow, so are the might. where they bear the sway, affected both in wit & body, as appears with difference between the Rart and the Toad; and all other wholeome and noysome wights; to go further, why are the men so gross & rude under the two pins of the world, in the frozen Countries? And so civil and wise in the whole as ARISTOTLE well noteth; but for that the outward heat cleanseth as it is a cleanser, and dryeth, and so cleareth their bodies? Whereas cold on the other side binds and thickens. And so likewise by stopping the flying out of the gross, foul and waterish humours and leavings, makes all not only dark and cloudy, but whole and moyst also, as it were drunken by boiling together, as ARISTOTLE termeth it.

11. But me thinks (I must favour them a little because they are our neighbours) he might have done well to have resembled those broyled people to old men elsewhere, and the aged men in frozen countryes to the youth in hot soils, because the odds of wisdom between age & youth flows from the sane cause of drough and moisture, that is cleanness and foulness of the bodies; and therefore PLATO was not ill advised, when he said, that at such time as the eye of the body failed, the eye of the understanding begins to see sharply; because when his waterish instrument dryeth up with the rest of the body, though it put out the sight of sense, yet it is a token that the light of wit increaseth; for drouth as I said, breeds clearness, if it be not mixed with coldness; for then it brings in earthiness the most foul and sluggish Element of all, and therefore those that are very old and cold, are very doating

and childish again: but if that drought be seasoned with heat (the more the better) they make the man very wise, and full of understanding, as it hath been always observed: CAESER is described so; but more strongly before him, ALEXANDER whose body by his great heat and drought was not only most sweet in his life time but able lying dead above ground in a whole soil and season without any balming, alone to keep it self fresh and sweet without all taint and corruption for many days together.

12. But I am too long; wherefore Prophets are said to be wiser than men: and their spirits wiser than they, and the stars most wise of all; for the odds and degrees in the heat, drought, and clearness of their bodies.

Now then we know the cause of this hurt and disease, let us apply the Medicine; let us clear the Idots body, in many kinds of foolishness, as in childhood, drunkenness, sleep and doating diseases: Nature her self is the same to disperse in her due time and season, and scoure out all the foul and cloggy cold and gross humours which overwhelme the spirits, and make them unclean and quiet; or at least in the ranker sort of them, as in doating diseases she may be opened easily, and enabled by little skill to do it; that we may judge, if great and strong and mighty means of Art chanced once to joyn with nature, the rankest of all, and deepest rooted, That is, Natural folly it self may be rooted out and dispatched.

13. But you may reply as some do, that the rest, which sprung out from outward light, and hang by causes, may be cured, when this being so rooted in nature, and first mixture of the seed (a mixture as ill as

a beastly mixture) can never be mended, unless we grant that a beast may be holpen also and put on manly nature. I had need send you back to the degrees of kind, allotted and bounded out above, by the Counsel of Philosophers, whereby you may see if you consider well, that a beast standing in a lower sleep and kind of mixture, can in no case be bettered and made man, unless that his temper be marred first & made a new, and so his life being put out and razed, when as a foolish man bath no such cause and reason, being both for his divine mind (though it be eclipsed, with the shadow of an earthly body) and in respect of his temper a degree above a beast, and in the state and condition of mankind, fire a-bounding in him as his shape declares, as well as in other men though not so much, and in the same point and measure.

14. And what is the cause? Not because, Nature meant it so, but reason or nature was let and hindered by some cross thing lay in her way, within the stuff, whereby she was driven to stray and miss and come short of her purpose: like as the Mole, as ARISTOTLE saith for all her blindness, is in the same kind with all other whole and perfect wights, which should have all their wits and senses.

15. Because having all the parts of an eye whole and perfect, it is a sign that Nature went to have gone forward, and was let with the barr of a gross and thick skin. Now then we see the fail and errors of kind by skill daily corrected; yea and Bone hold opinion that the blemish in the Mole may be washed out and amended also: That we may hold it possible to do the like in this fault of folly, nay we may think it more easy then some of them,

because there is no several purpose, which seemeth so in the work of the Mole; But some odd and rare examples, as it were monsters in kind, or more fitly diseases left by nature, decent, and inheritance, spring out from some ill temper of the Parents.

16. But how may this disease be cured? All things in kind by the course of kind, have both their highest and deepest pitch and end, and as it were their South and North turns, from whence they still return and go back again, to avoid infinity.

17. So these natural and last diseases, have their race which they run and spend by little and little; when it is all run, and the stock of Corruption spent, (which is within nine or ten offsprings) then they mend and return to health again; such is the race of wisdom also, and of health of body; for the health of the mind, is inclosed within the other, as we see by the children, which wise men beget, and so forth; the cause is plain and easy.

18. Then we see in this matter, how nature inclines, and is ready to hold her self; and if Art would lend her hand, we may think the cure would be much more speedy, and many parts of the time cut off and abated; and as we find in sores and other lighter inward hurts, this done by slight means of slender skill, so we may deem that by more mighty means, more great and mighty deeds may be performed; but what do we fetch about the matter, when it is above as I think sufficiently proved, that all left Leprosies, and other natural diseases of the body, by those heavenly and Mineral Medicines (which I call the Cure-ails, and Cure-the-great) may be quite cleansed and driven away; and this among the number of

least and natural diseases, all sprung out from an ill temper of the seeds of parents?

19. And to omit the rest, if the Leprosie flowing from the foulness of the blood of all the body, say be cured; much more this which proceeds from the frame of one part only, that is, from a muddy brain; or if that disease may be said to come from one part alone, that is the Liver, because it is the maker of all blood, yet that one is a most dangerous part if it be ill-affected, because by need of nature, it sends to all places, and so reacheth through all, and striketh all by contagion, whereas the brain as other more keep themselves within their bounds, and stretch no further,

20. But let us go further, if good fine temper through all diet and passions of the soul, hath often failed from a good wit, to a kind of madness, scarce to be discried from the state of an Idiot; then sure through the contrary cause, a foul frame may be cleared and raise wisdom, by as good reason as the Art of reason hath any, especially if those contrary passions and diet be kolpen and set forwards by meet Medicines, which the Grecians know and teach, and wherewith they make great changes in mens bodies; but without all doubt and question, if that our most fine, clear, and whole EGYPTIAN Cure—all come in place to help the matter; for if the mightier enemy shall in fight overcome the weaker (as you all grant, and thereon stands your Physick) then shall passing fineness and clearness, when it ariseth in the body like the Sun in the morning, scatter and put to flight all mists and darkness, clearing and scouring mightily by his matchless heat, strength and swiftness,

every part of the body.

21. Neither shall you say, life will suffer no such violent and forcible dealing, when as life it self shall do it; for what is that which made and mingled at first the foolish body, but a beam of heavenly fire carried on a Couch of AETHER? And what is this our heavenly Medicine but the same as is above shewn at large; then let us put same to same, strength to strength; and if one before was too weak to break as it would and mingle the fond body finely; now both together, one helping another, and still with fresh supply renewing the battle, shall be I think able to overcome the work, and at last to bring it to the wished end, pass and perfection. If you flye to the last hole and shift, and say that time is now past, and occasion of place and stuff now lost, and slipt away, being too hard for nature upon so hard a stuff and place to work such exchanges; if you look to her ordinary race in all things, you shall see that she is able, and doth daily frame, rule and square very gross and unmeet stuff in sost unfit places to our thinking, yea much sore then these in this work; and not only the thick and sturdy stuff of Miners, cleansing the works (yet in unseen places) down to the bowels of the ground; and the gross and rude gear in the bottom of the sea to make shell-fish, but also living, moving, and perceiving land nights, in the close rocks (as you heard before) and in the cold Snow and burning fire, as those worms and flies in ARISTOTLE. To close up and end this matter at once; if you remember how this our heavenly Cure-all, when he was sent into the body to work long life, health, and lustiness, did not only strike and kill, and put out of being all foul and

gross distempers, his own and our enemies, but also cherish, nourish and feed our bodies, and bring it towards our own nature (even as far as we would by disposing of the quality) you may easily conceive the plain and certain way of this great exchange when you know his most clean, fine, clear, and lightsome Nature.

22. Now I have dispatched the first part of Physick, not as some have pretended, but even to God himself, let us go to the second; and because we have not done it before, though we talked much thereof, we will now begin to bound the matter, and make virtue (as ARISTOTLE and truth teacheth us) a mean in inward deeds and dealings with other men; or a reason in manners and conditions, as PLATO termeth it, all is one; the cause of virtue is likewise set forth in the beginning, to wit, a temperate body; but I left the proof unto this place, which is all. the hardness in this cure of lewedness; for if it be once known that temperateness is the cause of virtue, we shall easily by that temperate medicine, so noteable in the speech going before, purchase and procure the same; and why that is so, it hath so often won before, that we may quite cast it off and leave it, being nought in this place to prove that a temperate state of the body is the cause and way to virtue.

23. But first let us see whether all manners flow from the body or not, and then from what state or condition of the body, among them that have searched the reasons and nature of things, the cause of manmors is laid upon the disposition, either of Stars, or of mens bodies, or of their wills, thus or thus framed, either by the bent of nature, or by use of custom, let us scan the matter and that briefly.

24. They cannot flow from the will of the mind of man, least all men should per-force be good against our daily proof and experience; because the mind of it self is coming from goodness, is good and alike good in all men, as I said before; and sure no custom can alter and turn to divine and right a will to lewdness, but by great force of necessity, which force cannot be Bent and laid upon it by the Stars, as I know not ho,, the weather spiers, by long watching and besieging the Sky, the high and strong City, with empty and bootless labour, have observed; for whether the Stars be nights or no, they are all (as I shewed before) of one good strain and quality, or if they were not; or whatsoever they be in either substance or quality, they cannot touch the mind immediately, but must needs be let in by the loops of the body, and so change and dispose the body first; and by means of this affect the mind; for if the mind it self, a finer thing then the Stars, cannot pierce out of the body, as we heard before, then much less shall they make way to get in by themselves, with Out the helps to our mind allotted; and as these are all bodily (I mean the first helps) so the nearest cause of manners must needs flow from the body; and if the inward spirits and wits likewise do nought without the instruments of the body, and follow the affection and disposition of the same, the appetite of the unreasonable soul, common between us and beasts (upon which ARISTOTLE and his heirs do lay the cause of manners) is dispatched also, and all the whole stream must needs clearly run from the body.

25. But let some old danger come & shake these old Grounds, which you saw the Philosophers lay so long ago, and so this building might

fall and tumble, I will shore it up with experience a thing most fit to fill and please the sense of them which have nothing else but Sense.

As all diseases, so .11 aknners spring, either from the natural and inherited, or from the purchased temper of the body; to keep the first till anon; this we have either from the air and soil where we live, or from the meat which we take; the Air followeth either the place of the Sun or the nature of the ground; but this is some what too hard and thorny a kind of teaching; let us enlarge our selves, and unfold and prove how (though I shewed the manner at large before) the air and meat alters and changeth and sakes to differ, the bodies first, and to the manners rude and fierce.

26. All starmen and Philosophers (no otherwise then we see by proof) hold opinion, that where the Sun is either too near the people, or right over them, or too far off, as under the two pitches of the world, there the bodies are big and strong and the manners rude and fierce; whereas within the two temperate girdles of the earth, they keep a mean and hit the midst, as they say, both in body and manners.

To come down to the ground(for I must be short) we see that a fat and foggy land sakes the blood and spirits thick and gross and thereby dull and slow, and so the men fond in wit and rude and simple, faithful, chast, honest, and still in that strain of manners; whereas a barren and dry ground, if the sun be temperate therewithall (as at ROME and and ATHENS) maketh the same thin and clear and lively, subtil and deceitful men, valiant, unchast, and so forth of all other proper ties appertaining. For meat, manners in man are like the virtues and proper titles

kind, swift and healthful for it; and enough such like examples might be brought, if time would suffer; to come to our bodies left us by our parents, if we see manners ingrafted and inbred in stocks, kindred, and children and nephews still down, to take one after another a long time by kind and nature, as that cursed father bearing kindred, set down in ARISTOTLE, and other pilfering stocks, which though they have no need, must needs steal; to let pass lechery, valour, and other good & bad qualities, which we see daily descend and rain on kindreds, whence are these? Not from the parents minds and off-spring, nor can be left and ingressed, but must return stright and whole, & all at once when they flit out of this life to that heavenly place from whence they came: Neither are all their wits alike framed by use and custom, but brought up sometimes contrary.

30. Therefore to cut of f the giddy reeling drunken opinion as a string too much diecording, those manners spring out from the parents seeds, which is a part of their bodys, purchased by neat and nourishment, which bodies if they use good and temperate diet, are ever like the first; otherwise they follow the Nature of the meats, and of their distempers, as CARDAN in a few of the worst diets, hath most notably marked, that drunken, or over studious or too great fasting, or large onioneating parents do beget and bring forth, for the most part, mad and frantick children.

31. To close up all this first part, with this one little proof at once: If we find our selves to do many things against our will, as when a fair thing is offered, our hearts pant and fail with fear; when

a fair lust and his part will arise, whether we will or no, and all incontinency springs from that root, then sure the body must lay this force upon us.

But how is this? And which way doth the body so violently overrule and carry away the will and mind after her? When any shape appears in the thought of man, the doing and mind takes it strength (we must wear these words with use, and sake them softer) laying it with good or bad, and matching and comparing all things, degrees and determines; and then her will and reason which PLATO placeth in the head, follows and desires: But at the same time steps in another double will and appetite sent from that unreasonable and perceiving soul, which is common between us & beasts, and sitting one part in the heart, and desireing outward goods of the Body; and look which of these is stronger, that is, which bath the stronger house, either by descent or purchase, (or else baser mould, be still the weaker, and obey the better) that prevails and moves the spirits unto it, and those the fineness; and those again by other middle means, the whole body or part thereof, as is the pleasure of that Commander.

32. Wherefore to come to the point more fully, we shall never be good and follow virtue, that is mean and reason in our desires and doings, before these two parts, the heart and the liver, be first by kind, and then by diet in order, square and temper, apt to obey the laws and rules of reason; for to begin with the root, if the heart be very hot and moist, the man is couragious and liberal, desireing honour and great outward things: If hot and dry, cruel, angry, deceitful: but if it keep

a mean, obeyeth reason in that kind of manner; for the liver if it be hot and moist, likewise it followeth venery and gluttony; if hot and dry, it doth the same, but crookedly & out of course; but if it be cold and dry, the man is very chaste and abstinent; and if cold and moist, somewhat chaste & abstinent, but outwardly: Whereas a temperate liver holds a mean in both, and following the race of kind desires to live soberly in company and honesty in marriage, a life as far from Monks and Hermits as gluttons and letchers.

33. Wherefore we see that all manners proceed from the temper of those two parts (nay perhaps understanding also, if it varyeth still according to the divers heats and moisture in the body) so that all good manners and all virtue bud forth from the good, equill & middle temper and mixture of the same parts; and all our Labour and travel (if we seek virtue) must be to bring those twaine into square and temper, that is equality as near as may be of the four qualities; not only by the Philosophical salve of use and custom, (though PLATO hits it right in his time, as when he will have no man lade by his will, and therefore not to be blamed but through his by-use or nature ill disposed) but rather by good diet, and by right Physick especially.

And thus we have at last finished these parts, wherein we mean to prepare the mind both of the common and learned people, and to make the way to the truth of HERMES Medicines.

Thus have we proved our way to happiness, knowledge, long life, health, youth, blessedness, wise and virtue, plain and easy; let us next passeth unto the Golden treasures of mature, and the method of the Holy Guide.

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MEAN CAPACITIES.

By John Heydon, Gent., **φιλοσοφος**, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

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אומאויאנו לנמ לידכישאנו

SI NON EGO MIHI, QUIS MIHI? & CUM EGO MIHIMET IPSO, QUID EGO? &
SI NON MODO, QUAUDO, 1657.

London, Printed by T.M. 1662.

To my honoured friend
 Mr. ROBERT RICHARDSON Citizen and
 Merchant Adventurer of
 LONDON,
 All Coelestial and Terrestjal happiness be
 wished.

Sir; Following the Path of the ROSIE CRUCIANS, it is my ambition to let the world know why it is that I do especially honour men; it is not Sir as they are high born heirs of the great Potentates, for which most honour them (and upon which account I also shall not deny them their due) but as they excell in honesty, and are friends to THE FRATERNITY of R.C. That poor Philosophers should take no delight in Riches, and Rich men should take great delight in Philosophy, IS TO ME AN ARGUMENT THAT THERE IS MORE delight, honour, and satisfaction IN THE ONE THEN IN THE OTHER. HAVE YOU NOT HEARD OF a Noblemans Porter that let in all that were rich apparelled, but excluded a poor Philosopher? BUT I SHOULD IF I HAD BEEN IN HIS PLACE, HAVE RATHER let in the Philosopher without the gay cloaths, THEN THE GAY CLOATHS WITHOUT THE Philosopher. AS LONG AS I HAVE SENSE AND REASON, I SHALL IMPROVE THEM TO THE HONOUR O? ARTS. IN THE PERFECTION THEREOF THERE ARE long life, health, youth, riches, honour, pleasure, wiadom and virtue; BY ART Aretefius LIVED A THOUSAND YEARS; Des Cartes KNEW ALL THINGS past, present or to come: BY ART Elias raised the dead, Joshua made the Sun stand still, and Moses with Aurum Potable healed the people. By THESE ARTS

YOU MAY COMMAND LEAD INTO GOLD, DYING PLANTS INTO FRUITFULNESS, THE SICK INTO HEALTH, OLD AGE INTO YOUTH, DARKNESS INTO LIGHT; A MONTH WOULD FAIL ME TO GIVE YOU AN ACCOUNT OF THEIR POWER; BUT YOU MAY READ THEM IN The Rosie Crucian Infallible Axiomatia, AND IN OUR BOOK CALLED The Harmony of the World, AND IN OUR Temple of Wisdom. NOW FOR THE EFFECTING OF THIS, LET ME ADVISE YOU TO read well all my books; THERE YOU WILL FIND MY MISTRESS, SHE IS A VIRGIN, AND A MOTHER OF CHILDREN; COURT THE MOTHER, AND YOU WILL WIN THE DAUGHTER; PREVAIL WITH NATURE, AND THE FAIR Beata IS AT YOUR SERVICE; IT IS PITY THERE IS SUCH GREAT ENCOURAGEMENT FOR MANY EMPTY AND UNPROFITABLE ARTS, AND NONE FOR THESE AND SUCH LIKE INGENUITIES, WHICH IF PROMOTED WOULD RENDER AN UNIVERSITY FAR MORE FLOURISHING THEN ANY IN THE WORLD; BUT I NEVER EXPECT TO SEE SUCH DAYS IN THIS KINGDOM, TILL SHADOWS VANISH, AND SUBSTANCES FLOURISH, TRUTH PREVAIL, AND The Fraternity of the Rosie Cross DISCOVER THEMSELVES TO US, WHICH TIME I HOPE IS AT HAND, AND DESIRED BY ALL TRUE ARTISTS, AND TO MY KNOWLEDGE ESPECIALLY BY YOUR SELF, UPON WHICH ACCOUNT I TRULY HONOUR YOU. NOW TO YOUR SELF THEREFORE I CRAVE LEAVE TO ADUMBRATE this part OF THE ART WHICH I KNOW YOU WILL BE WILLING TO PROMOTE FOR THE PUBLICK GOOD. I DEDICATE THIS TREATISE TO YOU, NOT THAT IT IS WORTHY YOUR ACCEPTANCE, BUT THAT IT MAY RECEIVE WORTH BY YOUR ACCEPTING OF IT. I PRESENT IT TO YOU (AS MEN bring Lead to the Philosophers to be tinged into Gold) to receive the stamp of your favour and approbation, THAT IT MAY PASS CURRENT WITH AN ACCEPTANCE AMONGST the Rosie Crucians, Astrologers, Geomancers, Astronomers, Philosophers and Physicians; WHEREBY YOU WILL OBLIGE, Sir, Your most affectionate Friend

London, March 15, 1662.

and Servant; John Heydon.

Chapter I.

How to Change, alter, Cure and
 amend the State of Mans Body,
 when nature makes
 it deformed.

1. Of the Compositions of man. 2. The dore of Light. 3. Order of speech. 4. Of HERMES Medicines and other things. 5. That an ounce of Gold in a year will make a Medicine as the Philosophers stone. 6. Of the Son of Gold. 7. Of the heavenly virtue of Wights. 8. Of eating Mice and other things. 9. Of the beams of Heaven. 10. Of Celestial spirits in Minerals. 11. The force of Heavenly spirits. 12. Envious Leeches. 13. Of stones, Trochises, Pills, Electuaries, (?)le Water and other things. 14. Of the virtue of calcined Metals in Physick and Chirurgery. 15. Of the secret Virtue of minerals. 16. Of dissolved Gold and raw Gold, and other things. 17. Of our first Nature. 18. Of the perfecting of the mind and body. 19. Paracelsus Opinion, of Poison.

1. Do you see how we have shown heretofore in the AXIOMATA, lib. (?) divers ways to our GUIDE TO HAPPINESS, etc. and sundry means whereby (?)e whole kind of men may come to the knowledge of the Composition of

man, and of the infusing of the soul, and how the supernatural things being the secrets of God alone, are artificially made helpful to mankind, and of the power of the soul being separated from the body, at the command of the spirit, and how it becomes like the heavens, and of the virtues of the mind and soul and how God wonderfully works effects in the imagination, and what is the first matter of all things. Yet in truth they are all by long and combersome ways, fit rather to put them in mind of a better way (which was the drift of that purpose) then to be gone and travelled by lovers of wisdom and virtue: wherefore I would not wish them to arrive their counsels in many of those places, but to seek to the haven of HERMES or ROSIE CRUCIANS, and of their sons the wise Philosophers as to the only one, ready and easy way to our GUIDE TO HAPPINESS, then we are come at last to that which was the first intent and meaning of all this labour, that HERMES and the Philosophers medicines are the true and ready way to eternal happiness in Physick.

2. But how shall we prove this unless we unlock the door of secrets, and let in light to those matters which have been ever most closely kept and hid in darkness? We must I say first open what is HERMES medicine, except we would put on a vizard, and make a long buzL and empty sound of words, about that which no man understands. We are like now to be driven into a sarvellious straight either to fly the field, or to venture upon the curse and displeasure of many wise and Godly men, yea and of God himself as we heard at the beginning. If PLATO thought he had cause when he took in hand that mighty piece of work, the world, first to make his prayer; how much more may we in such a world of

doubts and dangers? And to desire of God that we say prove our question, not only with sufficient evidence, but with such discretion also, that those men which can use it, and are worthy of it, may see the truth, and the rest may be blinded.

3. Then both to direct my speech, which must have some ground to stand upon, and their steps which crave a little light to guide them, I think it best to come to the entrance of this way, and to point afar off unto the end, leaving the right into their own wit and labour, for I may not be their guide, least the rest should espy us and follow us as fast.

4. HERMES Medicines and the Rosie Crucians Medicines lye among them, even in Gold; and the end of this Journey where happiness begins, is the son of him; albeit that I am not ignorant that father HERMES and the rest of his wise foster children, hold and teach that out of any Plant, wight or mineral, may be fetched a medicine for all diseases of men and metals, as good as this which we have described; neither do we, as though we had drunk the water of LETHE, forgot the reason of it above declared, because all things are in all things, and the same and one thing, as having all one stuff and soul; if their stuffs had the like and not divers singlings, and for that all things if they were wrought to the top and highest of perfection (as they may be) show a like with all the virtues of heaven and earth, soul, body, life and qualities; but those ways are long, cumbersome and costly, as well as the rest, and I know you seek the most ready, near and easie, which is gold far above all other things in the world.

5. The reason is because nature hath powered her self wholly upon his, and infused his of far more and greater gifts both of soul and body then all the rest, having given his not only greater store of the heat of heaven, but also the most fine, temperate and lasting body, whereby, but especially by reason of his exceeding tough and lasting body, wherein he wonderfully passeeth all things, we have him half ready treat to our hands, and brought very near the Journeys end, quickly to be led forward and finished with little labour; when as the rest are left in a very hard way very many miles behind him; it is strange I am perswaded that a thousand ounces of a plant, or night (as for Minerals, they be much better) cannot with great labour, cost, skill, and time, be brought to that goodness and nearness to perfection, as an ounce of Gold hath already given him by nature; and I duret warrant you, that out of an ounce of Gold in less then one years apace, with a few pounds charge may be gotten a Medicine as good as the Philosophers Pantarva, of plant or night, that taketh a thousand ounces of stuff, many hundred pounds of charge, three years time, and the wearing out of many mans bodies, that we may think, although the wise Philosophers in EGYPT saw and shewed the depth of Nature, and these works, yet they were not so mad and fond as to put them in practise; and therefore RAIN GEBERIN saith, it is possible out of Plants to make the Medicines, and yet all- most impossible also, because thy life would first fail thee; wherefore we may be content also to know the secret, but let us use no other way but this, and so dispatch not only plants and nights as fowl earthly things, but also middle Minerals, which are like the standing lights of

heaven in this comparison. Nay, neither hold we his fellow plants to be his equile, no though they be Quick-silver or Silver themselves, the best and nearest of all the rest, especially Silver the wife of Gold, but even let her pack away with the rest; for as her fire above glistera and sakes a fair skew until she cone in presence of her husband (as the want of bad woman is) so this our earthly Moon be she never so bright and excellent in anothers company, yet in sight & regard of Gold her husband, she appeareth as nothing; if you marvail why? It is because she wanteth much of the heat of heaven, temperateness and toughness of body, but in fineness an hundred fold; these things are high and lofty, and soar above the common sight, we will fetch them down anon and make them plain and easie.

6. Then let us fall to the matter, that the son of Gold may be found, the ready way to Gold, the perfect Medicine both of man and metals; and first as it is meet, let us regard our selves and cure our own bodies before we help a stranger. There is no gift property or virtue but it springeth either from the soul or the body; the best gift of the soul is most store thereof; as we shewed before; and of the body first temperateness thereof in the first qualities, and then fineness and closeness, which causeth lastingness, in the second; let us see how sold excelleth in all those virtues and overgoeth all other things, first by the gift of nature, and then by a divine Science; but it were sot good in such an heap of matters to be disposed and dispatched at once, to regard those that be clear and received; so then let the fineness of Gold go his ways, as clear in all sens eyes, and his temperateness,

which all Leaches grant, and take the rest as things both sore in doubt and of greater worth.

7. Those that are longest a ripening and growing to perfection, are both the most tough and lasting, and fullest of heavenly virtues; whereas on the other side, soon ripe; soon rotten, as they say, and an ill Weed grows a pace and so forth; the cause of this in bodies, is because the first moisture, if it be fast and close, that is full, proceedeth and spreadeth slowly and is hardly consumed and eaten up with the fire of life, when thin and waterish moisture spreads apace, and spends as fast; and for that heavenly virtue, when the stuff hath long lain open under the hands of the spirits of heaven, it must needs receive greater store of them, and hold them surely with his strength & roughness; what reason can shew this more plainly, except you will call me to examples? Then bend your ears a while and mark the Elephant, two years in making in his mothers womb, and a long time In growing to his best estate and lustiness, to reach the highest and best pitch in mortality (for man is mortal) and not only by strength and long life which you heard before, but through a kind of wit and good conditions also, drawing neer to the nature of mankind.

8. Consider again of Mice, those little vermine, how soon they be bred, as sometimes the earth creates them, sometimes the mother without the male by licking salt, and other whiles (for a wonder in nature) they conceive and are big with young in their mothers belly. Consider I say, how soon again they be swept away, even with a shower of rain, as ARISTOTLE reporteth, who tells of a one-day fly bred in a leaf in

the forenoon, at midday fledged, and ever dying at night with the setting of the Sun.

9. Again PLINY writeth of a child that within three years space grew three cubits, and was now grown to sens state (which they call PUBERTATEUM) but haste made waste as they say, and within three years after his limbs shrunk up again, and he dyed. Nay he smith, that the whole kind of woman among the CATINGIANS, conceive at five years of age, and live but eight.

To cut off living nights, and come to plants, are not trees the longer-lived the better in use, for the long growth and ripening? And among trees, doth not the Oak, after his long growth to perfection, stand to our great profit even for ever almost? It is strange that I say, and yet JOSEPB1JS writes of one that stood from ABRAHAMS time, to the razing of JERUSALEM, two thousand years at least; and God knows how long after that time it lasted; to be short, the best tree of all the earth that brings forth the COCCUS OF INDIA, in one mans age, scarce begins to bear any fruit, and lasteth after that almost past all ages.

Wherefore the minerals by the course of reason and custom, being by the grant of all men, longest in making and perfecting, must needs of all other both be best in virtue, and last the longest, and among them Gold above all, because it is the end of all, and so far in that point passeth the most part of them, that as some men think, a thousand years are spent before it come to perfection; for his long lasting we see plainly he is everlasting; and if we doubt of his heavenly virtue, let us weigh the place and womb where he is fashioned, and we shall see

it a common gulf of all the beams of heaven, as the Sea is the receipt of all rivers that run.

10. How is this? Albeit the beams of heaven set forth from a round and wide compass, and likewise leave a circle after they have traveled a great wide way one from another, do meet at last together, Jump in the Navil of the Earth, yea and with great force and strength, above all other spirits in their places, not only by the reason and the length of their Journey (for all natural things the further they go, the more they mend their pace) but chiefly because meeting in such a strait, with such abundance, they violently thrust, and throw one another on heaps together, as we see the force of wind and water meeting in that order, or rather as the Sun-beams, falling upon the stone HEPHESTITES, or the Steeple fashioned burning-glass, thereby skews such strange and unwonted force to burn dry things, melt metals and such-like, because the beams that light upon It, do meet all in heaps and apace, in one narrow, point of the Middle.

11. Wherefore the Minerals, because they be bred and brought up about that place, first receive great plenty of those heavenly spirits, and then those very surely set on by the swiftness of the stroak, and as fast held and kept, for the sound and close bodies that take the Printing; when as plants and nights, dwelling in one place, and outside of the ground aloft, where those beams and breaths of heaven, are more scarce, slack and weak, must needs have not only less store, faintly put upon them, but also those which they have, for their loose and soft stuff, quickly lost and forgot again.

12. But if the edge of some sans wits, be too blunt and dull to cut to deeply into the earth, to find this matter, let then cast their eyes and behold the daily experience, how these heavenly spirits in Minerals, for all they shut up and bound so fast in the prison of the hard and sturdy stuff, yet are able to show their force, as such and work as mightily, as the free breaths of other things enlarged in their soft and gentle bodies.

13. It would not be amiss to bring in a few and set before us, because for the sloth of times past, and spite of the latter leaches, these things have lain for the most part, buried as they be, and hid from the light and common knowledge.

14. Then to pass by the Pearl, that helpeth swouning and withstands the Plague of poison; the SMARAGE and JACINTE likewise, which keep off the plague, and heal the Wounds, Venentous Stings, and many more such rare and worthy virtues, which they themselves grant and give to pretious stones in their writings, nay in their Trochises, Pills, and Ele-ctuaries, let us come to hard Juices and middle minerals, the water of Niel, which makes the women of A.EGYPT so quick of conceit, and so fruit-full, as to bear sea-men at a birth, as PHROATES writes, is known to be a Salt-peter-water; it is found by common proof that the same Salt-peter, or common Salt, or Copperes Matter, made a water, kills the poison of the Toad-stoole, and Juice of Poppy: that a Plaister of Salt and brimstone heals the hurt of venom in stinged; That Amber which is no stone but a hard. Chany Juice, called Bitumen, easeth the labour of women and the falling sickness of Children; it is known likewise that all wholesome

baths, both wet and dry, of water or its vapours, which are without number in this world, but especially that famous Rot-house in ITALY, called SALVIATI, for the space of three miles compass wrought and hewn out of the ground very daintily, deserveth to be named and delivered to the memory of men to Come) flow from a brimatony ground, and draw from thence, all their nature, quality, force, and virtue, except a few of Copperes water, as appears by their dying property, whereby they give any white metal their own yellow and Copper colour; Now for Metals; if it be true that precious stones in that hard and ungentle fashion, shew such virtue and power of healing, why should we mark the GERMAN for a lyar, when he awards great praise to the mixtures of all the Metals, made in the conversion of their own Planets which he calls Electrum, saying it will cure the Cramp, benuming Palsy, falling sickness, if It be worn on the hearty finger: and give signs besides if the body ayleth any thing, by spots and sweating; and bewray poison, if it be made in Plate by the same tokens? For all that PLINY will have poisons so diecribed by the natural Electrum and Mass of Gold and Silver, and not by the artificial mixture to be made of silver and Gold and Copper, ADULT- ERANDA ADULTERIA NATURAE, as he more finely then constantly smith, when he alloted so chast virtue before unto her.

15. But suppose this virtue in the hard form of metals nor 60 apparent; yet no man shall deny the daily proofs of them openly by rude skill, and set a little at liberty, as the great use of burnt brass, Iron-safron, Metal-amoak (and this by GALLENS own witness) and marvellous help in Chirurgery; nay the mighty power, both within and without Antimony,

which is unripe Lead, and of Quick-silver, very raw and ruTming silver, so after tryed before their eyes, bath anased and daunted the better Leeches, though GALIEN himself in times past hath termed this rank poison, set straight against our nature, and the least part thereof taken inward, to hurt and annoy is, to the great Laughter of the Country wits, which even Children, a dangerous time to take Physich in, take, without any hurt at all, nay which they use to drink it against worms in great quantity; but GALLEN did but rove by guess at the matter, when as in another place (forgetting himself as be doth often) he saith he never had tried its force neither within nor without the body.

16. But if those stones, Juices and metals were by great skill more finely drest, and freely set at liberty (as they be by the GERMAN) what wonder were they like to work In the Art of healing? Neither let us think (as GALLEN and his herd think of all things) those great and rare mineral virtues, could issue out, and come front the gross and foul body, but from an heavenly gift of a mighty soul, which cannot be kept in awe, and held so straight, with those earthly bounds, as it shall not be able in some sort to stir and break through and shew it force and power.

17. Wherefore to return to my purpose, if mature bath bestowed upon these three sorts and suits of minerals, so large gifts and virtues, when she bath given to gold the end and perfection of them all, so receiving and holding the virtues of them all at once; What says the Leaches to this matter? They are loth to say any thing, albeit their deeds speak enough, when they lay raw gold to the right side of the head to heal his ache; right against the heart to comfort his sadness

end trembling: and when in such sore they apply it to such purposes; again why do they boil it in their cullisse, six it in their pills and their electuaries, bid the Lepers swallow it? Do they not seem to smell its great and matchless power against diseases and marvellous Comfort and wholesomeness to our nature? But like rude and unskillfull Cooks they know not how to dress it? But if they know the skill, they should see it rise in power and virtue, according to his degrees in freedom, & when it comes to the top, which I call the son of Gold, to prove almighty, I mean within our compass; for consider Gold is now good and friendly above all unto us, for his exceeding store of comfortable heat of heaven, shining through the midst of a most fine and temperate body. Then what would it be if the properties of the body were by great, singhug and breaking of the stuff, refined and raised in their kind, an hundred degrees at least? (which our Art possesseth) and those lively and piercing helps of comfortable spirits, freed and set at full liberty, and all these seated, upon a mighty body subduing all things? Is there any thing in the world to be compared to the mighty and marvellous work which he would sake in our bodies? Could any of these very violent and mortal poisons, which I brought in above, so easily and roundly destroy us, as this would help and save us? But to come to the point.

18. If that our old close fine and AEthereal oil which they call a first nature, was able alone, for the reasons set down in their places, to breed and beget all those blessed bodily gifts and properties, that is, health and youth, and the two springs of wisdom and virtue, clearness and temperateness; how much sore shall this son of Gold the medicine

and stone of HERMES, and his off-spring be sufficient and furnished for it?

19. For first, when his soul and heat of heaven is such more great and mighty, and his body a more fine and fast Oil, that is a more like and lasting food of life, it both upholdeth and strengtheneth life, and natural heat better, and so proves the better cause of long life and youth; then being temperate, and that quality carried upon, and that quality and finer and tougher that is a stronger body, it Is able with more ease and speed to subdue his and our enemies, the distempered diseases, and to cleanse and clear fashion and bring into good order and temper the whole frame of our body & to procure health, wisdom and virtue, in better sort, and in more full and heaped measure; for you must not think that a fit nature of wine or such like that I brought in above, and which many men do make for their bodies, is so good by twenty degrees as the Philosophers stone: I mean the same measure of both; when besides that it is not temperate and near unto Heaven, (though the name be never so near) for it wanteth twenty parts of the soul, and as much of that fine stuff, closely and finely tied up together; and therefore one part thereof will last longer, and spread further with all his virtues, and so do more good in our bodies, then twenty times as much as the former; deliver to mind what I say; it is worth marking: I shall not need to stand to ehew you the reasons why, and manner how this great Medicine of HERMES, shall be able to get and purchase those pleasures of mind and body, because it is already done at large elsewhere, and it may suffer in this place to win by force of reason (which hath been done

as such needs) that this medicine is such better, and sore able then an AEther, Heaven of first nature.

20. Then those men may see (I mean PARACELSUS and such as know whereof they speak, let the rest go) how rash and unadvised they prove themselves when they are content to let the name of Poison into this happy medicine, and to avow that it worketh all those wonders in our bodies, by that way of curing which I skewed, by stronger-like poisons: for then it would be at most but a general medicine, and cure-all against diseases, and fit for health alone, but no Physical or joyfull way to long life, youth, wisdom, and virtue; which grant as well as the other, both he and all the rest do give unto him; for it might not be taken and used in a second body, no sore then a purging medicine, except it were of the Viperous kind aforesaid; for he then would battle with our nature, spoil and overthrow the first moisture, and the whole frame of the body; so far it would be from nourishing the natural heat and moisture, from clearing and tempering the body to cause long life, yputh wisdom and virtue.

And the reason of this reproof is, because every poison is very barren and empty of the heat of heaven, and very distemperedly cold and dry in the body, set stright against our hot and moist nature (as appears by flying the fire, and oil his enemies) the Philosophers stone was temperate in respect, at first, and is now exactly so and a very fine oil, and full of heavenly spirits; and so for these three causes, not only most friendly and like to nature, but also a very deadly enemy and most crass contrary to all poison.

Chapter II.

HERMES and PARACELSUS MEDICINES.

1. Of the four Complexions of the body. 2. Of Malice and Ignorance. 3. Of Diseases, Age and Death. 4. How to make minerals grow. 5. How to make Lead grow. 6. That Gold hath life. 7. The unwinding of Secrets. 8. Authors Opinions. 9. How to order the seed of Gold. 10. Experienced truths. 11. Comparisons. 12. Of turning wood into Iron and Stone. 13. Of turning Iron into Copper. 14. ABRAHAM JUDAEUS experiment. 15. Irish eaters and other things. 16. Of GEBER and AGRICOLA. 17. Of Salt Gesm. 18. Iron may be made to cut steel as fast, as steel cuts wood. 19. Of Silvery and Golden Coperas. 20. The virtue of Coperas Water. 21. Of Art and Natural changes. 22. Natures Medicines. 23. Of the food of Gold and other things.

Over this we have lightly run, being the former part of long life, health, youth, clearness, and temperateness, which make up all good gifts of body needfull; let us now come to the outward help of riches, and borrow so much leave again, as to use the cause for the effect, and take gold for riches, and strive to show that the son of Gold is able to turn any metal into gold; and not so sparingly and hardly as we did before, by those bastard kinds of binding and colouring: (though a little of it were without mis-pence of time & travail would serve our turn) but as fully and plentifully as any of our men allow to that

amazement of the world; they set not down nor stint, which I will do, because I have to do with thireting ears, and because again I love not to run at random, but to make a certain mark whereat to aim and level all my speeches.

Then let us say, by this great skill of HERMES, & a little labour and cost we may spend with the greatest Monarch in the world, & reach the Turks revenue, yea though it be fifteen millions Sterling, as I find it credibly reported; yea let us be bold, and not as SOCRATES did when he spake of love, hid his face from the matter, the truth is vouch- able before God and man, and will bear it self out at last, though it be my luck still to be crost by men of our own coat, HERMES foster Children: But why do I call them so? Albeit PARACELSUS of whom we deal of late, was plainly so; Tet his Schollars Physick, which now comes in place, is out of this account as clearly; this man says to excuse his own Ignorance, bath learned a new trick, in unfolding HERMES Riddle, that neither HERMES nor any of his followers, in saying they turn the sour soul of Metals, Lead, Iron, Tin, Copper, into Silver and Gold, mean plainly according unto common speech, but still riddle and double the matter, understanding the four Metals in so good form and temper changed: And these to be silver and gold which they make at any time, and that by this token, because they fetch their medicine as you heard even now out of all things; then be flyeth out and lifteth up his Master, with high praises, for finding first, and unturning the knot and riddle; whereas there is nothing so plain both in PARACELSUS and all other of his hidden science, as their opinion as touching this matter: Nay see

the worthy memory of the man himself, in construing the words of his Master concerning the same matter, makes it as well as he and the rest, a plain division of this matter, and yieldeth in open terms, that our Medicine serveth both for men and metals.

2. This noble Dr. ELIAS AVERT when I was a novice and firstling in this study, as he mislead me in other things which he took upon him to unfold, so he amazed me in this, before he himself knew the least of them: But after I went forward and began to consider earnestly, and weigh the things by their own weight (and not by the weight of words and authorities) the only way to knowledge, I quickly saw the falsehood of the new opinion, and sore plain reason end cause of belief, for this point then for all the rest, which he allows, and which I chewed before: then let us not stay, for him nor for any thing else, but let us march forward with all speed and courage, and if it be never good in discourse of speech to heap and huddle up all together, but for light sake to Join the matter and cut it in divers pieces, let us do so too, and prove that the Son of Gold is able to turn metals that are base into Gold, then that he can change so such, as to make up the sum I left as needful. HEYDON is to turn metals two ways; first, as a seed if a man lift to sow him upon them; and then after his birth, by nourishment, and turning them into his own Nature, and this is either into his fathers, which is his own after a sort, or into his new being, and self same nature; of these I will treat severally; and first of seed which cannot be denyed unto gold, if all things have life, and life have three powers and abilitys, to be nourished and to wax, and to beget his like also; the second

part is clear and granted among all Philosophers; and that all things have life, it hath been often shewed before by their feeding and divers other arguments.

But because it is a thing whereon almost all the frame of my speech leaneth, and yet such in doubt, and hardly believed among the learned; let us take it again, and prove it by name in Minerals, because they be both farthest from belief, and nearest our drift and purpose.

3. Those things that have diseases, age, and death, cannot but live, and we see plainly the diseases, age and death of pretious stones; but most clearly in the precious Load-stone (though he be foul in sight) which is kept, fed and nourished in the filings of Iron, his proper and like food, when quick-silver, or Garlic quite destroys him, and puts out all his life, and virtue.

4. But how if the Minerals by feeding wax and grow as well as plants or wights? As miners have good experience of that, when they see them, by those due and constant fits, so dangerously void their leaning. AGRICOLA saith, that Salt-peter, after that by draining it hath lost his taste & virtue, if it be layed open in the weather, will within five or six years space, grow and ripen, and recover his power and strength again; the same man telleth of one lead Mine, and two other of Iron, which after they be digged and Emptied, withii few years space, ripen and grow to be full again, and one of these every tenth year.

5. But admit these by the flight and canvasie of a crafty wit may be shifted off; yet they shall never read the next that follows of Lead, after he hath been taken out of his proper womb, where he was bred and

nourished, and fashioned into his form for our use requisit; yet if he be alyd ma moist place under ground, it will wax and grow both in weight and bigness by many good Authors, yea and by GALLEN his own witness, which although it be light otherwise, yet is of weight in this matter, because it maketh so much against his own cause; nay mark what AGRICOLA reporteth that the same hath been found true on the top of houses, and shows where and how the proof was taken; but to come to the very point, PARACELBUS saith, that Gold buried in good soil that lyeth East, and cherished well with Pigeons Dung and Urine, will do the same, and sure I dare not condemn his witness in this matter, because the rest that went before, see me to say as much in effect, and to vow the truth of this story.

6. Then if it be so certain, that Gold bath life, there is no help, but it shall beget his like also; if Philosophy and Common proof be received, but they will say that nothing doth so, that wanteth seed, as many nights and plants do, and all Minerals, no man sa.tth so, that knoweth what seed is; seed is no gross thing, that may be seen with the eye, but a fine and hot heavenly breath, which we call life and soul, wherewith not only the common rule of the world, but also nights, yea and perfect wights some times beget without the company and sense of that frothy stuff and shell, as I said above: but yet more commonly nature takes the help, & guard of that body called seed, that was proved not only to be a branch and part, slipt from the whole body, but the whole it self sometimes, as, by kind in the four beginnings, and in Minerals, and in seedless plants and nights, and by skill in all.

Therefore minerals and all have their seed, and their whole body is their seed.

7. Then as by nature they are wholly, sown, and die, and (or else under-Moon things would prove Metals) rise again the same increased according to the wont of nature, even so they will above ground if we can by skill use them kindly, which we may as well as nature, if we could espy her footing, not unpossible to be seen as I could show you quickly, if I might a little unwind the bottom of secrets, and lay them open; but I must take heed.

Then as the seeds of plants and nights rise again, much increased in store and bigness, because it draws unto it, and turns into it in his own nature, much of the kindly stuff and ground that lyeth about it to corrupt it; even so if you make the metals and ground fit to receive and corrupt the seed of Gold, it will after his due time rise again, turning them, or much of them into his own nature.

8. Now Doctor FREEMAN or MOORE may see if they be not blinded, that this is no ridled matter, but a plain and certain truth, grounded upon the open and daily race of nature, which not I espised out first (as they spyed out the subtill false-hood) but the same tell the troop of the wise AEGYPTIANS say, and taught before me, yea and some of them that set in darkness as those worthy Leaches, whose ayd we took before, PUINE, FERNET, and CARDIN, especially the two first, because they bear good will to the truth of this science: But CARDIN as a mate that neither knew nor loved it, halts a little; for when he had all about held for certain, that minerals and all had life and were nourished, and

grew, and waxed, yet he buried the third point with silence.

9. But let us not urge this so much in this place, because it is not the right Son of Gold, and stone of HERMES, but a lesser skill and lower way to riches, fit to have been followed in the second Book. Then how doth the Philosophers stone, and the natural Son of Gold, turn base Metals into Gold? For that was the second thing to be handled in this place: When this child is borne, keep him in his heat, which is his life, and given him his due and natural food of Metals; and he must needs, if he be quick and abled to be nourished, digest, change and turn them into his own Nature, much more easily then lead, and he in a cold place, and rude, and hard fashion, was able before to turn strange meats and digest it, as I shewed above the change of natural things when they meet in Combat, to be either throughout or half way; that is either by consuming to raze one another quite out, and turn him into his own nature, or when by mixture, both their forces are broken and dulled equally; Even so in this great skillful change, we may so order the matter, and match the two Combatants, that is the meat and feeder, stuff or doer, with such proportion that one shall either get the victory, and eat up the other quite, or both maimed alike and weakened.

10. To be plain, if we give this mighty child and son of Gold, but a little food (the quantity I leave to discretion) he will be able to turn it thoroughly into his own self-same nature, and thereby to mend himself and increase his own heap and quantity; but if you will make Gold which is your last end and purpose, match your Medicine with a great deal and hundred times as much, or so (your eyes shall teach you)

and both shall work alike upon each other, and neither shall be changed throughly, but make one mean thing between both, which may be Gold if you will, or what you will, according to your proportion.

11. And if you perceive not, mark how (the comparison is somewhat base, but fit and often used by our men) they sake a sharp and strong Medicine, called leaven of the best wrought flower which is dough; and such another of milk well mingled in the calves bag, called Rennet; and how by matching them with Just proportion of flower and milk, they turn them into the middle natures of dough and curdes, nothing so fit; mark it well; nay sith you begin to call me to examples, I will play and load you with them, and yet I will lay no strange burdens upon you, no not the quick nature of the Scottish Sea, turning Wood into Geese; nor yet the Eagles feathers that lying among Goose quills, eat them up, two sore marvellous changes, then all these that are professed in the Art of changing; yet I leave them, I say for things too strange, and far off my purpose.

12. There are many waters and earths, which I am credibly informed by G. AGRICOLA, and others as good Authors, are indued with the properties to turn any plant, night, or metal into stone. CARDAN tells of a lake in ICELAND, wherein a stake stuck down, will turn in one years space, so much as sticks in the mud into stone, and so much as stands in the water into Iron, the rest remaining Wood still.

13. There is an old mine pit in the hill CARPART in HUNGARY, wherein the people daily steep their Iron and make it Copper; the reasons of these things is plainly, that which I brought for our great and

golden change, and likened to Rennet and leaven here before.

14. The waters and earth which astonish things in that order; are ever sore infected and mixed with some very strange stony Juice, as AGRICOLA saith, and reason agreeth plainly in the matters, when they no sooner rest from running then they go into stone; nay PLINY smith the stony sticks in, ARCADIA goes into stone running. J. HETHAM meant thereby to try such a thing upon his Lord the great GRECIAN Monarch, when he gave it to him to drink, it killed him.

15. The Irish water is without doubt mineral, and as I gather by the discription tempered and dyed with the Iron Juice which is called FERRUGO; but every man knoweth for certain that that the matter of CARPAT is Copperas water; now CARPAT is as near the nature as the name of Copper, which the Greeks set out most clearly, calling Copper CHALCUM, and that other CHALCANTHUS, and the stone PYRITES or Marcasite (as is termed in ARABIA) that breeds them both, it is like leaven to dough made of Copper, and raised to a sharp quality which when it is loosened into water, and by draining and by distilling up and down in that hill, refined, it becomes yet more sharp and strong, able easily to overcome Iron, a like and near weaker thing (for what is near to Iron as Copper?) and turn him into his own soil mean and middle nature. But how shall we show that Copperas comes of Copper in that order? First the proof of our men maketh clear, when they turn that into this, and this into that so commonly.

16. Then the authorities of GEBER and AGRICOLA (the best skilled in mineral matters of all that ever wrote) the one after that he had

observed it long in Mines, setting it down for a rule, and GEBER calling it the Gum, as it were dropings of Copper; but chiefly the workmans daily practise who by following the steps of nature, softening and dissolving the brazen stone PYRITES, do commonly make Copper; let us now see what art hath done by counter-felting these patterns by Nature set so plainly before her; if she hath not done as much and more, surely she was but a rude and untoward child; let us see what is done.

17. She hath likewise, and as well as Nature; by a sharp stony water, called Salt Gemme water, turned wood into stone, yea and metals also into precious stones, not by any counterfeited way which Glassmakers use, but Philosophically and naturally, by a marvellous clear and strong water of Quick-silver, leading them back to the middle nature of fine stones.

18. To let pass middle minerals which by the same course we easily change one into another, she turneth Antimony into Lead, and this into Tin easily, because as that is unripe Lead, so this is unripe Tin also. These things AGRICOLA reporteth and tells the way of the first by concoction only, but not of the second, which PARACELSUS supplieth, by purging him our way of binding with Sal Armoniack. I could set down a way to turn Iron into such Steel as will cut Iron as fast as this will cut wood, and bare out all small shot, but that they are both but one kind, one better purged then the other, as indeed so are all the metals, though not so nearly allied.

19. Even so I esteem of the Silvery and Golden Copperas, which nature sometimes yeilds under ground, and Art counterfeits by our

binding, and colouring rules above set, as AGRICOLA tells and teacheth; neither think these bastard wits cut quite out of rule, but so follow the same reasons of nature; and as the rest take the finer like part, and leave the gross unlike, so do these feed upon their like, the fouler parts, and leave the better as unlike their Nature.

20. But to proceed to turn Iron into Copper by Copperas-water, is somewhat more ordinary then the rest; AGRICOLA smith an old parting water which is made thereof (as we know) will do it, but the workmen in the bill KVTTENBERG in GERMANY, do more nearly follow nature in that hill of CARPAT, for they drain a strong Lee from the brazen stone, that is, they make Copperas-water strongly and kindly, and by steeping their Iron in it make very good Copper; nay further, PARACELSUS smith again, that in CASTEN they turn Lead also into Copper, and though he naneth not the means in that place, yet elsewhere he doth, and reacheth how by Copperas sundry ways sharpened, to turn both Lead and Iron into Copper, in which place he delivereth another pretty feat to unloose both Iron and Copper into Lead again, and this into Quick-silver, by the force of a sharp melting dust which Miners use, and this our common rule still of stranger likes; for this dust being of the same nature still, which exalted Lead and Quick-silver, two great softeners and looseners of hard bodies, is able to make the stubborn metals, retire and yeild into the middle place of Lead, and this is Quick-silver.

21. Now then we see that Art hath reached and overtaken all the Natural changes of Minerals; why may not she by the pattern devise more of her self, as the grief of good workmen is, and go beyond nature, and

turn the foul metals into fine Silver and Gold? She hath a great advantage of nature; first for patterns, and then her helps in working; and lastly the help and instruction of a divine wit and understanding, whereby no marvel if all wise men have said, she passeth nature.

22. Albeit it is uncertain whether nature have such a Golden Medicine in her bosom hid, or no, as well as those of Copper, Stones, and such, yet this is sure, that by the bastard way of binding (as we have heard before) she turneth Lead and Tin, and perhaps Copper too, but surely by Quick-silver and Silver into Gold.

Then I say it is a sign of a weak and shallow wit, if Art cannot by these patterns aforesaid, devise further to turn other metals into Silver and Gold; is it any more then to raise and exalt Silver into Gold? But this will serve for both into very sharp, strange qualities, able like the rest, to devour and turn their own like meat into their own middle nature from whence they sprung. Certainly the reason is so plain and ready, that I must needs deem him, less then a child that cannot conceit in it; nay bend your ears and minds.

23. By reason, if the workman be very strong over the stuff, he will turn in tryal, things unlike and contrary as well, though not so easily as like and friendly.

And for the proof of stony Juices, turning all sorts of things, even metals themselves into stone, as hath been found by the stamp remaining; of Antimony and Copperas turned into Lead and Copper, of the ripening of the Mineral Mines of Lead and Gold eating dung and urine, and such such exchanges set down before, I am led to think that a very lusty and

strong Medicine would be able to change other things as well as metals, especially Minerals into Gold; some of our men say no, because their wants in the rest the ground of Quick-silver, the knot of friendship and unity. I grant It were bard in respect of the right way, and yet I hold it possible.

And thus you have seen the ability of HERMES medicine, to turn base metals into Gold by three sundry ways; first as he is sown and riseth again to be made medicine, which I call begetting; and then by changing the little food that is given him into his own nature; to make him wax and grow in heap and bigness, which I term nourishment; and lastly by changing the great store of stuff, wherewith we march half way into the middle nature of Gold, which is the best change and drift of our purpose. And this I may do well to call mixtion, though Sir CHRISTOPHER HEYDON and FERNEL name it begetting also, as it is a kind indeed, but because it goeth not the kind way, let it go and us keep our order with our breathren.

Chapter III.

The Rosie Crucian Medicines.

1. Of seed. 2. Of increasing Gold. 3. The quality of Gold. 4. Of nature in concoction. 5. Changeable stuff. 6. How nature made Quicksilver and turned it into Gold. 7. Of purging. 8. Of lightnings. 9. Of fire-flies. 10. Of the Star-fish, and other things. 11. Of the nature of fires. 12. Of Hellen star and cause of lightning and thunder. 13. The power and virtue of Rosie Crudian Medicines. 14. The first matter of Gold. 15. Of hot spirits. 16. Of the fiery quality of Gold and its power. 17. Of the pernicious quality of cold frozen countries. 18. Of the understanding spirits of the air, and the lively spirits of heaven. 19. Of the spirit of metals. 20. Of a natural stone that consumeth all the flesh and bones of a dead man in fourty days, and of other things. 21. Why Copper-water parts silver from gold. 22. Hot stomachs. 23. Directions to Philosophers. 24. Examples. 25. How gold got its high red colour.

Now, how shall our son of Gold be able to subdue and turn so much of base metals with so little change and travail, and so great return again as we have promised? It is for three causes; first, for the bitterness and readiness of the stuff to be changed; and then for the great store and strength of the changing workman, to send away the lightest

still first and foremost; and lastly for his increase in store and quantity, which may be made by sowing and nourishing the son of Gold without number; for Bowing first, There be sundry sorts of sowing and making this our medicine; one is an excellent way, but a bare and naked and lone way; because if Gold can be made fit and open to be wrought, as behoves a seed, he hath all both stuff and workman, male and female, seed within himself; and the less contagion there is of unclean stuff, the more excellent and mighty will he rise again; this way by deep and painful wit, hath been sometimes taken, but very seldom, because it is very hard, long, and irksome, and therefore we will leave it also; but chiefly because it crosseth my purpose abovesaid; for if it be sown alone, he cannot rise increased; whereas we desire to augment his quantity, then there are two kinds of grounds, and yet both one kind, which we may put unto him to corrupt him easily and raise him again with great increase, and quantity; one nearer his nature than another, so much is enough for that.

Now for the store of ground fit to be laid about him, there is a choice better or worse also; but that is no great matter, so you keep the measure and discretion which a common seeds-man can keep, neither to overlay and drown him, nor to leave him dry and barren; then to our purpose; cast in your self what increase in store one grain of corn will yield, within few times sowing; when I had a little leasure I did once cast what one grain, by the increase of fifty (which happens often) would arise to in seven times sowing, and I weared my self with an endless matter.

A greater sum then any man would think, I have forgotten it, cast you that have leisure: Now a grain, I mean an ounce, of our seed, though it riseth not with such advantage (for If it were so sown, It would be quite drowned, or at least not worth the tarrying) yet it rewards it another way, with speed in working; For albeit, the first time be much a like, about forty weeks or such a matter; yet the second is run much sooner, both because now he is softer then the first seed, and eiser to be loosened, and also mightier, and more able to turn the work over, so that we keep our selves within the number of ten, as some do set the bounds, yet I think the midst between, DUPLUM and DECUPLUM a notable mean, although that be as it happeneth, yet by this great haste & speed, we may quickly overtake infinity.

2. But if you think this too slow a course, let us run to the next increase by nourishment, whose great speed and readiness will easily supply all and fill the biggest desire in the world; after the Son of Gold bath been once sown, and raised again, he is now able to work mightily, and not before, and to turn one hundred parts of his due meat, into a third middle thing, Gold his fathers nature; this now will show hereafter; then if he be able to turn an hundred times as much half way, he can surely as easily and quickly one part, that is no more then himself, quite through into his own self-same nature, especially if that food be silver or Gold, which is best of all to the purpose: then he is now twice as big and as strong as he was before, able to devour as much again: and so forever, for this strength shall never be abated, when after his feeding he is left the same still, or even as one Candle

lights another still or more strangely, though not so largely, like unto the Load-stone, which as PLATO reporteth, after it bath drawn one ring of Iron, it giveth power to draw another, and thus unto the next until you make a long row and link of rings, close and fast, one hanging upon another.

3. Then sith we may so soon heap up so great a quantity of this Golden medicine, it may chance we shall not need any great help of the readiness of the stuff and strength of the workman; and if but ten parts of the Gold might be made at once, between a weak workman and a stuff, yet perhaps it would serve the turn to raise the sum appointed: But suppose it commeth short ten parts of the way, yet if through the means of the nearness of the stuff, and force of the door, one part may come to turn a hundred, then we shall supply and overtake the want and hindrance: Let us see.

4. And first again of the stuff, because it is the shorter and easier matter; a thing fit and easy to be changed when it is like the nature of the workman, & nearer the ways end.

The straight affinity and nearness of the Metals one to another we have opened above, when we found them all to be one thing, differing only by certain hang-byes' of clearness, closeness, and colour springing out from the odds of concoction, and that if the same concoction hold, they will come at length to their Journeys end, which they strive unto, the perfection of gold, except perhaps Iron and Copper; by over sudden heat or some other foul means, have been led out of the way, yet they may be led back again and cleansed as we heard before, and yet they

were all made at first of quick-silver, a foul and greasy thing in respect, and then were grimed and bespotted greatly again, with the foul earthly Brimstone which afterwards came upon them, whereby they were all gross and ill coloured, open and subject to fire, and other spoiling enemies, before by long, gentle and kindly concoction, all the foul and gross stuff was cleansed and refined, and so made apt to take good colour, (as we see in plants and all things) and to gather it self up close together, and likeness to be weighty, for the much fine stuff in a narrow room, when lead and Quick-silver, heaviness follows from the rawness and lastly, to be stedfast and safe from the fire, and all other enemies, because there was never any way of entrances in so great closeness, lest, to make division and dissolution, that is destruction, nor yet any greasy stuff the food of fire remaining.

5. Wherefore we see the near neighbour-hood of metals, and easiness to be changed one into another, (especially if we work upon Silver, which is half Gold already) when they want nothing of Gold, but either long or gentle concoction, or instead thereof (because we cannot tarry) as strong and fierce one answerable unto it, first to cleanse out all the gross and greasy stuff, and then to bring colour upon it.

So that I cannot but wonder at those men if they be learned, who, in reproof of this Art unknown, vouch, unfitness of the stuff to be changed, saying that Metals being of sundry kinds and natures, cannot be turned before they be brought into that stuff, whereof they were first made and fashioned, which we do not when we melt them only, and which is not easily to be done. It is a sign that either they never knew, or

at that time remembered not that nature of a Metal, or of the first stuff, for If they mean the GRECIAN supposed first empty and naked stuff without shape, but apt to receive all, even that which is the middle state of a thing lasting but a moment, when by the way of making and marring (which our men with RIPOCRATES call changing) it is passing from one to another, then if yielded and quickly granted with GEBEP, ARNALD, LULL! and many more learned men, on our side, that in that very violent work of changing the Metal being so far altered and broken, even into dust of another fashion, I think I must drive them to blow the seed, as they say, and they know not what to answer.

6. But if they mean as they seemed to do, we should not melt our Metal, but bring him back unto his nearest beginning and stuff Quicksilver, and then put on our shape and form upon him, according to the kindly sowing of Gold, upon his base ground above said, they are deceived not knowing the nature of Metals; for they be not of sundry kinds and beings (as they say) but all one thing differing by degree of baking, like divers loaves of one paste, that it were madness if any of them lacked bakeing to lead him back, or marr or spoil him of his fashion, but in the same form and being to bake him better, and so did nature in the Ground, in bakeing quick-silver, or lead into Gold, she went forward and not backward with the matter: Nay why go I so far with them? They never marked the nature of their own words, which they use in their own Philosophy, where changing is fitting only, and shift of those hang-byes called accidents, the form; kind and being of the thing remaining.

Then if the stuff be so fit, let us see what the work is, not in store which is done already, but in force and powers, his strength and power is seen in two things, purging end colouring: First he must mightily she, himself in purging and driving out all the gross greasiness of the stuff, and then when all is fine, clear, and close, he ought to stretch himself at large, and to spread far forth in colour upon it; for albeit long & gentle heat purging by concoction, of it self breeds and brings good colour, yet this over-short, and violent heat proportioned doth not so (as I shewed above in the discourse of binding and colouring) but needs bring colour with him already coined.

7. So that when he purgeth the stuff understands; he draweth not out the foul and gross stuff, and departs away from the work withal, as the foul purging hinder did; but being a clean and fine thing like the nature of a wight, he purgeth by digestion and expulsion, driving out the foul and unlike parts as leavings, taking and embodying with himself the fine and clear for food and nourishment.

Then let us see how this work of purging is performed, for that is all, and the colour hangeth upon the same, and is done all under one, as we shall hear in going out of this treatise, if nothing purgeth but heat through concoction, and this ever to be measured according to the need and behoof of the work underhand; and we must scoure an hundred times as much stuff in one or two or three hours space at most (for that is their task) when we had need of a marvalous fiery Medicine, besides the great outward heat, to prick him forward, scarce to be found within the coapasc of the world and nature; it must Bhow it self an hundred

times fiercer then a binder, which was scant able in longer time and stronger heat to ecoure and purge one part; and as much of the same stuff.

8. This is a marvailous hard point: I had need what my thoughts and memory, and all the weapons of wit unto this matter; if we search all about and rifle the corners of kinds, we shall find no fire in the world so hot and fierce, and the lightning able to kill plants and wights & melt metals, and to perform other such like marvellous things in a moment.

As (to let pass plants not so strong) I have read of eight Lepers in the Isle of LEMNOS which as they sat at meat under an Oak, were all suddenly strucken starke dead therewith, setting still in the same guise of living and eating creatures, again that It hath sometimes passed through a purse at a mans side, and melted the Coin without hurting the leather, because such a suitable and speedy fire found that resting eta.y to work on, in the Metal which it wanted in the open and yielding leather, and many more such strange deeds we may find done by that most violent fire, then our fiery work; man if he be tasked as he is to work as great wonders at these be, had need to be fierce and vehement, as the fire of lightning, as it is sometimes termed in our Philosophy.

Let us match these two together, and see how they can agree, that all things are layed, and as it were strucken together, the light of truth may at last appear, and shine forth of the comparison; let us as Till! faith, at the first setting out, launch and row a little easy before we hoist up sail.

Gold of it self in Philosophy is a fire that if it be raised and Increased one hundred degrees in quality it may well seem to prove the greatest fire in the world.

9. But our men as they speak all things darkly, so this perhaps in regard of other metals, or rather because like the SALAMANDER, not like the fire flies (for though the SALMANDER can as well as Serpents eggs, by his extream coldness, quench a little fire, yet a strong fire consumes him and puts him out of being) because I say, like the fire fly he doth live and furnish in the fire, when as indeed Gold, as all other metals, is cold and waterish far from the fire.

10. And yet it is not the outward show of the body alone that makes a fiery nature, but sometimes the inward quality doth the deed of fire, (if we speak at large as the common custome is) and so the Star Fish in the Sea burns all she toucheth, and a cold spring in SELAVONIA sets on fire any cloath spread over upon it, and to come near by such fiery force doth the water fix in THESSALY pierce through in any vessel save an horse hoof.

11. But now we are come unto the deep, let us hoist up sail and speak more properly and PHILOSOPHICALLY, and more near the purpose; let us I say hear the nature of fire and how it comineth fire, as they bound it, and we shall find it if we mark this off-spring, as a very hot and dry substance; the first cause of fire is motion, a gathering and driving much dry stuff into a narrow straight, which by stirring and striving for his life and being, is still made more close, fine, and hot, that its nature will bear and suffer; and so it breaketh out

at last, and is turned into another larger, and thinner, dryer and hotter nature, called fire: hence the great underground fires, in AETNA HECLA and many other places, grow and spring at first, when the cold driveth a heap of hot earthly breaths and vapours, either round up and close together, or along through the narrow and rough places, rubbing and wringing out fire, which the natural fatness of the ground feeds for ever.

12. So the Star called HELLEN-STAR, that lights a sign so dangerous upon the table of the ship, and falling melts Copper vessels, and commeth of an heap of such vapours, carried up by violent cross winds, so that by rubbing Mill-atonnes, flints and such like, we see fire arise after the same manner; and this is the manner of the spring of all fire, others flow from this, one still sowing as it were one another; but if the stuff of this fire be tough and hard, and then when it is wrought into fire, if it be moved again apace, it proveth for these two causes a marvellous hot and violent fire, whence springeth all the force of Lightnings; for it is nothing else but a heap of thick and brimstony Vapours (as some hold with reason) by the coldness of the cloud; beaten up close in that order, and now being turned of a sudden into a larger and thinner Element then it was before, when it was earth and water, his own place will not hold him, and so by the force of nature, striving for room and liberty, he rents the clouds in that manner which we hear in thunder, and burateth out at last, a great and swift pace, as we see in lightnings; much swiftiness together with the toughness of the stuff, finely wrought, makes up his violence above all fires In the world.

13. Now for the Son of Gold and HERMES his Medicine, what kind of fire is he, when he can be no such Element, extream hot end dry fire; for he is temperate, and hath all, the qualities equil, & none working above another, and yet indeed by reason of the fine and tough (and therefore mighty body) whereon they be seated, they work in equality together, much more forcibly, that the extreamly dietempered cold and dry poisons can work alone and as fast and faster then they devour and destroy distempered bodies; these do overthrow the contrary: Then what fire he is I shewed before, how full stuffed with heavenly spirits above all things, and so be is an heavenly fire, which is much more effectual in power, and mightier in Action then that other: by reason of his exceeding subtilnesc, able to pierce through rocks, all things, where that other small quickly stays.

14. Admit it say you, if that heavenly fire were quick, free and full of liberty: but it is fast bound up in a hard body; then I will give you all the reason, bend your wits unto it; Gold at first was fully fraughted with the most piercing fire in the world, and then came and wrought it into a most fine flowing oil, and so unbound it and set it at full liberty: not so freely indeed as in heaven, but as it can be in a earthly body, closely crouded up together, (which help) heats as in a burning-glass, upon a most strong and mighty body far above all things in the world; and lastly with a violent outward fire, she sent all these apart away to work together.

15. Judge then you that have Judgement, whether it were not like to bestir it self as lightning; Copper, the heat of the hot spirits, is

as great; and if it were not, yet their passing eubtilnees would requite that matter easily, and make him even; yea and perhaps when they be drawn and carried up close together, make some odds and differences between them; but surely the exceeding toughness of the body(as we see in Iron and the rest) augments heat greatly, and carrieth him far beyond it.

16. Now for the pace, it is much swifter, and driven by a much stronger mover, even so much as a founders fire passeth in strength, the top of a thick cloud; for this is he that sends that lightning which else would have flown upwards; therefore because the fire is Btronger, and bath the helps of body and motion far more favourable, the fire of the Son of Gold must needs pass the lightnings in power, and wonderful working. Then betbiniç your self, with what ease and speed, such a fiery medicine were like to pierce and break through, sift and search about, and so scoure and dense a great mass of fowl metals? How many times more then a weak and gross mineral binder? Fasten and bend your minds upon it: we see how a weak waterish or earthly breath ma narrow place, within a cloud, the ground, or a Gunn, (all is but thunder) because he is so euddainly turned into a large Element, and lacketh room, bestirs himself, and worketh marvellous deeds; what may we think then of the heaps of those false reports of heaven, and of that most strong Golden body, closely couched up together in a little room, when they be in a narrow vessel driven out, and spred abroad at large by a mighty fire, and thereby still pricked and egged forward, (for as long as the fire holdeth, they cannot be still, nor draw in themselves again) what thing

in the sturdiest Metal can be able to withstand? How easily shall they cast doin all that comes in their way, brake and bruise all to powder. May not we all say plainly that which the Poet by borrowed speech avouched, that Gold loveth to pass through the midst of the Goards, yea and to pass through to rocks, being more mighty then the stroak of lightning, it is so fit, as if it had been made for the matter.

17. I have heard that the extream cold weather in LAPIA and FINLAND (which are under the Poles girdle of the world) peirceth and freeLeth, and cracketh the rocks, yea and Mettalline vessels; again that the poisoned Cockatrice by his violent, cold, and dry breath, doth the same on the rock where she treadeth; then what may we judge of the force of our fiery medicine upon the metals, by these comparisions? How fiercely and quickly were it like to divide and break them, having an extream fire, the greatest spoiler of all things, to over match the cold and dry quality? And a much stronger body then these vapours which carried the former qualities, and both these sent with far greater speed and swiftness, as appears in the difference of the movers?

18. Lift up your ears & mark what I say, a deaf Judge had not need hear these matters; who hath not seen how Quick-silver enters, cuts and rents the metals, though many doubt and differ about the cause thereof? CARDAN thinks that, like as we find of the cold weather in those frozen countries, so this marvellous cold metalline water, entering the metals freezeth their moisture within them, and make then crack and fall asunder, and therefore Gold soonest of all other, because his moisture is finest, even as sodden water for his fineness freemeth sooner than cold. Surely

very wittily PARACELSUS deems this done by the spiritual subtilty of the body, even as the understanding spirits of the air, and the lively spirits of heaven use to pierce through stone walls and rocks, by the same strength, without the force of qualities; but I think it is rather for his stronger like qualities, seeking to devour them; else he would pierce your hand and leather, and such like easie things which he leaveth untouched as unlikes and strangers; as for the qualities of Quick-silver, it is a question what they are, and which excelleth; some judge her very cold, some again marvellous hot (as PARACELSUS for One) some moist, other dry, but as she bath them all apparently, so I deem her temperate, like Tin that sprung from her, and almost like unto her. Gold I mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.

19. But let the case be what it will (I love not to settle upon uncertain matters) the great spirit of metals after she is first wrought into Gold, and then into his son our medicine, shall be in any reason both for body and soul an hundred times stronger and more able to do it; nay Antimony and Lead are much grosser then Quick-silver, and yet you see how they rend, tear, and consume base metals even to nothing; but what say we to plants? There is a great difference in sharpness and ability to pierce and enter between a thorn and a needle, and yet you heard above the gentle plants of the vine, and the middle dew of heaven yield stuff to an eating water, able within three or four distillings to devour and dissolve metals, then what shall not only sharp mineral eaters, but this our almighty Gold medicine shew upon them, which besides

that wonderful passing, sharp, and piercing body hath the great help (which they want) of that heavenly fire, and of her swiftness, stirred up by a mighty mover? These things are enough to suffice any reasonable man (if they will not atop their ears against the sound of reason) touching the power, might, and strength of our Medicines.

20. What is then behind, TEE HOLY GUIDE hath taught us all things; yet I bear them whisper, that albeit these medicines of ours have such thundering power, yet they may not force so our purpose of consuming all the metals (as the guise and forcible use of such fiery things as) without regard or choice of any part or portion; but it is not always I hope the guise of violent things; I need not go far; there is a natural stone in HAZO, which by a mighty and strange property useth, IN FOURTY DAYS SPACE TO CONSUME AND MAKE AWAY ALL THE FLESH AND BONES OF A DEAD MANS BODY, SAVING THE TEETH, WHICH HE LEAVETH EVER SAFE AND WHOLE; and therefore they called it in times past flesh eater, and made tombs thereof for dead, and boots for Goutty men; I could clog a world of readers with. like examples, if I might be suffered, but weigh this one and our artificial Pantarva together. Why may not it is as well have its choice and same, a part of this great waste and spoiling? They know not why, and how then? There are many deep, hidden, and causeless properties in the bosom of kind and nature, which no mans wit is able to reach and see into, the world is full of them, when Art is open, and all his ways known. Indeed the world is full, of late of such aenceless and blind Philosophers (which like as the Poets when the Stoick a little calls on JOVE by many names, to help to shore up the fall of a verse, or stop

the gap in the number) so they when their eyes are dazzled upon the view of a deep matter, fly, to nature as fast, and to hide her Unsearchable secrets, to cover the shame of ignorance, as though God moved all with his finger (as they say) without any middle means and instruments. There is nothing done without a middle cause fore-running, if it were known, as I think it is to some, though never so dark and hid from others; and therefore to come to the purpose, as the reason of the natural eating atone, was clear to AGRACOLA though unknown to PUNT, and many more the reporters) and found to be for the loose and light temperatures, and Coperas water, fit to eat the flesh and softer bones, and yet unable to do a thing above his strength, that is, to overcome the harder; even so you may think the reason in this like property of the R.C. Physick, Pantarva, etc. is seen to some: for certain, & however it was my luck to see it, I cannot tell, it hath been sure unfolded twenty times at least, in the speech going before, if you remember well, it followeth the high and common way of all nature, I mean that eating nature; for all things eat, and that the cause of things done below; then there is nothing eats and devours all the stuff which it overcometh, but so much as is like and turnable, the rest he leaveth as strange and untouchable; so did all the fowl binders purge above; nay so and no other ways, doth the lightning end all fire eat and consume the stuff subdued, turning the air. and water into fire, and leaving the earth and ashes; even so doth our medicine, after it hath driven out and scattered all uncleanness, it takes and strikes unto the fine part, like unto it self, and makes it like himself, as far as his strength will carry.

What need I pray? I. there need any of any more examples? Is it not clear enough that all things seek their like and shun their contraries? Yet because these MINERAL MELTERS have been evermore very strange and unacquainted with the GRECIANS, I will set down one or two of the clearer examples.

21. Why doth COPPERAS-water part and draw away silver from GOLD? But COPPERAS is like to Copper, and this to silver; for as Lead is to Gold, so is this to Silver; cast in plates of Lead and Copper, and that will cleave to the Gold, and this to the Silver. But Silver is liker to Lead then Copper, therefore to part silver from Copper, the Miners use to season a lump of Lead with a little Silver that Bofteneth the work and maketh it ready, then one Silver draweth the other part unto her, nay raw Quick-silver as she is strong in all things, so in this very wonderful, Quick-silver I say the grand mother of our medicine, and the spring of all her goodness, will quickly receive and swallow, either in heat or cold, her near friend, or very like clean, temperate, and very fine body of Gold (and therefore as the one is termed unripe Gold, so the other ripe Quick-silver) when the rest she refuseth, and beareth a loft as foul, gross, and unlike her nature; and this secret the miners also by their practise have opened unto us when they so part Gold from the rest, mashed altogether in a dust heap; wherefore when this fine and clean body Quick-silver, is made by nature, and Art yet much finer and cleaner, and again as much more piercing and spiritual, and able to perform it, how much more deadly will she run to her like and devour it, the clean, fine, and spiritual, that is the Quick-silvery part of

the metal, and if she devour it, then it cannot be lost, but must needs go into a better mature, even to the nature which we desire.

What then is to be said more? I have not yet bounded the matter, as I promised, and chewed how the golden stone should turn an hundred times as much into Gold, I have shot a large compaes, but all at random; now it is time enough every thing hath its due time and place.

22. You have heard I am cure of the hot stomach of the Elephant, Lizard, and Sea-calf, able to digest and consume stone, yea and to come to the point, the Struchio (Estridge) that marvellous beast, Iron also; if the stomach of a wight be able In a short space to divide, expel, and turn the fine part of a metal into his own self same nature. How much, and how soon may the stomach of our medicine turn into Gold? Not only an hundred times more then the beast, because it is an hundred times more fitter and able to do it; first for the likeness and nearness of the stuff, and then for the two great heats I speak of; and thirdly for the wonderful, subtil, strong, piercing and cutting workman, but especially because he goeth not quite through with the work, as the beasts did, but half way to the middle Nature of his father: consider and weigh the matter, but if he be somewhat faroff the mark, see how woade & other things of like strong gifts and qualities are easily able to overcome and change, with whom they meet, even without this great mingling and boiling: why shall it then be hard for our medicine, with great concoction, to do the like upon his own subjects, for proportion of strength, for strength will follow him, as able to overcome the stubborn Metals, as these two the weaker water.

23. To close up all, remember what I said, and what is most true and certain, that gold is closest and most full of fine large spreading stuff, of any thing else in the world, passing the wonderful gift of Silver, in this point an hundred fold, in so much that one ounce of Gold, by the blunt skill of the hammer, may be drawn out and made to stretch over, above two Acres of ground: Consider well this one point, all shall be plain and easy; I mean to them that are learned, for these be no matters for dull and mazed wits to think on; then after this spreading Metal, is made a fine flowing oil; and drawn out at length; and layed out a broad most thinly, by a vehement heat of fire upon, how much will it spread; may you think in reason? But such a view may quickly daxie the eye of the understanding; let us picture out the matter as PLATO useth.

24. Think the difference in fineness, in colour between the Son of Gold and Silver (if you will take him to turn as I bade you) to be like the odds between very fine Scarlet, and course white sack-cloth; let this be closely shut up together in a Walnut shell, this packed up as hard in a very round pot of a quart, or of that bigness, which will take the measure of an hundred Walnuts; you see the bulk of both; and so, if you weigh them, one will prove an hundred times as much in weight as the other: but draw them out, and spread them one upon the other, & one shall overtake, match and fit another on all sides: Now owne is very course and bigg, and the other is very fine and small, as appears by their threads, yet the small may be full as strong as the bigg, as we see in a little gall, poisons, etc. it is common.

Then these two encountering (as we must suppose) shall of force, hurt and change each other equally, and so the exceeding fine and gross mingled, make a middle thread, and the extreame red and white colours carried with their bodies, take a yellow meane also: even so you must think when an hundred ounces of silver, and one ounce of our Medicine, are both by the fire beaten, and driven out at length and to the furthest thinness, every part overtakes, fits, and reaches other, and the small part being as strong as the bigger, in striving one overcomes, consumes, and turns the other, that neither shall be quite raised, but both equally changed and mingled unto a third mean thing, both in fineness and colour, and all other properties whatsoever.

25. And so you see the colour also dispatched which I kept in their place, and which seemed a wonder in some mens sights, so I hope you will not ask me how Gold got his high red and uiiklndly colour unless you be ignorant how all such hang-byes flitt and change up and down, without hurt to the thing that carrieth them; and except you know not, that by a kindly course (whereby all soft & alterable things, gently and soft boiled, wax first black, then white, next yellow, and lastly red, where they stop in the top of Colour) we see changed and drawn up our seeds of Gold unto this new unwonted colour; of this I have spoken largely in the nature and dignity of Angela.

And thus you have at last, all the reason which I show, or at least thought goOd to deliver in wriging; for the truth of HERMES or the Philosophers stone and Medicine, why is it the ready way to bring all men to all ROSIE CRUCIAN-happiness in the world? That is to long Life, Health, Youth, Riches, Wisdom, and Virtue: It is now time to sit down and take our rest.

Chapter IV.

What the PANTARVA is: The true matter
 in Nature and Art: The manner
 of working: Canonically and
 orderly made manifest in
 this Book.

1. The place for working. 2. Heaven unchangeable, all beginnings even and of other things. 3. Of end and everlastingness. 4. Heaven and Earth. 5. Of God and Man. 6. Of blood. 7. Of Making and perishing. 8. Of the four seeds of strife in the world. 9. The disolver and destroyer of Gold. 10. The ray of makeing and working the thing sough after. 11. Of the body, fire and blood of our matter. 12. The due of Starry blood and womb for seed. 13. Influences of Heaven. 14. Of Instructions. 15. The Quality of Countries. 16. The Pantaxva. 17. Dr. MORE and Dr. FREEMAN convinced, and all the Art made manifest.

1. EUGENIUS THEODIDACTUS hears them mutter among themselves, that there is never a reason given as yet, no not one, because all standeth upon a famed and supposed ground, which being nothing, all that is built upon it must needs come to nothing: For even as PARACELSUS in his supposed PARADISE, in the end of high opinions, concludes, that if it were possible to be made, by any labour or wisdom, it would prove no doubt, a notable place for long life and Health; even so nay be thought

of this stone of Gold, if any Art or skill were able to contriie it, that it would without doubt work these wonders aforesaid; but as his Paradise (if he mean plainly as he says, and of the Philosophers stone whereto it may be wrested) is unpossible to be made, unless he would include himself in a place free, first from a the contagion and force of outward Earth, Water and Weather, yea and therefore of the fire of Heaven, and light also; and secondly where all their beginnings were in their pure and naked Nature, which they call the fifth nature, which Is nowhere save in heaven, and which were a miracle to be conceived; and lastly except he would live without meat and his leavings, which both learned and unlearned hold ridiculous to think.

Even so it is as hard in opinion and unlike, that Gold may be spoiled and brought to nothing, as he must be first, and then restored and raised to such dignity; because as heaven is ever one and unchangable: for that in it all the beginnings are weighed so even, and surely tied together, in a full consent, unable even to jar and be loosened; in the like manner Gold is so close and fast, for his sure and equil mixture of his fine earth and water, that no force of nature, neither of Earth, Lire, or Water, no nor fire, although he be holpen with Lead, Antimony, or any such like fierce or hot stomach, easily consuming all other things, will ever touch him; nay which is strange, the greatest spoilers in the world, fire and his helps, are so far from touching him; that they mend him and make him still better, and better; what is to be said to this? Albeit I confess that to be the main ground and state of all the work and building, yet I suppose It not nor took it as granted, as if

I had been in GEOMETRY, but lest it to be proved in the fitter place; as for that supposed paradise it is hard to Judge, because he did but glance at it, and so leaves It unlawful to be told; albeit a man may devise in thought as well as he, (for I think he had not tried it) what may be done and what mature will suffer.

Then what if a man inclosed himself in a little Chamber, free from outward influence which is easy; overcast for light sake, if need be with such Marble as PERO made his Temple, shining in darkness, with all floured thick with TERRA LEMNIA, or the earth of a fish nature (which is better, but much harder to be gotten) and had such water within the lodging, as that not long since found under ground in ITALY between two silver Cups; then if he could ever live quite without meat, (which I shewed not Impossible) or preserved himself with a first Nature, which breeds no leavings: What thank you of the matter leavings; but think what you will: if it jar and sound not well in the ears of any man, let it be among other his Incredible and impossible monsters, yet our cause shall not be the worse for it, but easily possible, as I will open unto you, as far as my leave will suffer me, which hath been large indeed, and must be, because I made a large promise at first perhaps too rashly; but for the good meaning) which must be payed and performed to my brethren of the R. CROSS.

3. ARISTOTLE saith like a wise Philosopher, that nature makes her creatures and subjects apt to move and rest, that is, changeable; and again that a body that is bounded cannot be without end and everlasting; and therefore that when heaven ever moveth, and earth ever resteth, It

is beyond the Compass of nature, and springs from a more divine cause; if this rule be true, as it is most certain, then Gold a thing not unbounded, nor yet an extraordinary and divine work, but made by the ordinary hand of kind, as we heard above, must needs decay and perish again, and cannot last for ever; and if nature can dissolve him, much more shall she with the help of Art perform It; and that which was said of fire and his helpers, is nothing; for why doth fire better Gold, but by removing his enemies, which nature secretly laid above him to destroy him? And so every stick as I said above, may be saved from decay; but let nature have her swing under ground, or skill above, they shall cause his enemies in time to spoil and consume him. We cannot tell (say they Country-like) it may be a divine and no natural work, for we see it everlasting.

4. Go to, be it so, I will over-take them that way too; for as we know that which ARISTOTLE knew not, that both heaven and earth by the same divine cause that made them both, may be, and once must be marred and changed; so we may think that Gold, although it were a divine work, yet by the like skill followeth the divine pattern, might fall to decay and perish.

5. But what is the divine pattern? And how shall men be like unto God? Even by the goodness of God, who hath, as I said above, left his pattern open in all places, and easie to be seen to them that seek to be like the main pattern wherefore we are all made; and this as HERMES saith, gentle and wily separation, wherewith he avoweth both the great, and our little work made and woven, and so to be married and unwoven

again, to figure unto us privily that there is no great and cunning work performed by such rude and Smith-like violence as you speak of (*vis consilri expert mole ruit sua*) but by this gentle skill and counsel, as we say see very plainly and fitly, by a thing in virtue and price, I mean in the worldly estimation most near unto Gold, the noble and untamed Diamond, which when he comes into the Smiths hands, will neither yield to Fire nor Hammer, but will break this rather than he will break, and not so much as be hot (as *PLINY* saith) but not be hurt (as they all grant) by that other, and yet by gentle means of Lyon or Goats blood.

6. Though they be hot bloods (that by kind, and this by a disease of a continual Ague) you may so soften and bring under this stout and noble stone, as he will yield to be handled at your pleasure, nay by the flowing tears of Molten Lead (a thing not so hot as may be) he will quite relent and melt withal. Even so we may judge of Gold; that albeit the more roughly he be handled, the less he stoops, as the Nature of stone things is, yet there is a gentle and heavenly skill and way to soften him, and sake him willingly yield and go to corruption, though this as well as that be not common and known abroad, as no reason it should.

7. But what need we flye with *ARISTOTLE* to any divine shelter? As Gold was made by a common course of kind, and must dye and perish the same way; so this skill of our needs not be fetched from any hid and divine secret (whatsoever our men say, to keep off the unworthy) but from a plain Art following the daily and ordinary steps of nature in

all her kindly works and Changes; then mark and chew my words well, and I will open the whole Art unto you.

8. God because he would have none of these lower creatures eternal. (as is aforesaid) first sowed the four seeds of strife in the world, one to fight and destroy the other; end if it would not serve as it will not here, he made those that sprung from them of that same nature; and there is nothing in the world that hath not his match, either like or contrary, able to combate with him and destroy him.

9. But the like eats up and consumes the like, with more ease and more kindly then the contrary, for their nearness and agreement; then if nature mean to spoil Gold and sake him perish, because it is so strong a thing, she takes the nearest and most kindly way, she sets a strong like upon him to eat up and Consume him. What should I say more or sore plainly? You know the thing most like and nearest unto this, is in all sens sight corrupt, and subject to decay, and then when is loosned, very strong and fierce; it is ever more wrapt about him, and so by contagion it strikes and enters, and so pulls him after, and all in their own nature, heat and furnace rot together, and in due time rise again and the sane; for being all one in effect, as the seeds of male and female, it booteth nothing whether overcome in the end, and a new thing like the old must needs arise, if some occasion in the place (as I said of heat and Brimstone) come not between and turn the course.

10. You have heard of nature, let us come to Art; if she cannot follow the steps of nature, she is but a rude skill; nay she must pass them far, if she mean to take profit by the work; for albeit I deny not

that ail things may fall out so luckily, that our son of Gold say start up underground (though sever found, for who would know it?) yet nature may so easily fail in the choice of corrupting ground, but chiefly in tempering the degrees of her kindly heat (without which the work will never see end) and again the lets are so many and so casual, that perhaps we would be worn before the work be finished.

Then how should Art her counterfeit pass this kindly pattern? Very easily, by the understanding skill of a divine mind, which I said doth pass nature in her own works; first in chusing the best ground, and best proportioned for generation, which nature in this respect cannot, as aiming at destruction only, then in removing all lets to come between.

But especially in well ordering that gentle and witty fire of HERMES, wherewith all the work is sundred, that is turned, altered and mingled.

But what is this witty fire? For here is all the hardness, here all the world is blinded, all the rest is easy; bend your minds, I say, I will tell you all the Art; Enclose the seed of Gold in a COMORA, yet a kindly place; Lo here is all the Art, all the rest is written to blind and shaddow this; so far as I may do good and avoid hurt, I will unfold this short, hid and dark matter, and yet Hermetically and Philosophically. As the Sun is the father of all things, and the Moon his wife the mother (for he sends not down those begetting beams immediately but through the belly of the Moon) and this double seed is carried in a wind and spirit into the earth, to be made up and nourished; so our Sun hath his wife and Moon, though not in sundry Circles, but ADAM-LIKE, and both

these are carried in a spirit also, and put into a kindly furnace.

11. To be sore plain, this seed of Gold Is his whole body loosened and softened with his own water (I care not how, but best for his beloved for ease in working) there is all the stuff and preparation, a very contesned strife; here is the fire, this belly is full of blood of a strange nature; it is earthly and yet watery, airy and very fiery; it is a bath, it Is a dung-hill, and it Is ashes also, and yet these are not common ones, but heavenly and Philosophical, as it becomes Philosophers to deal with nothing but heavenly matters or things; search then this rare kind of heat, for there is all the cunning; this is the key of all; this makes the seeds, and brings them forth; search wisely and where it is, in the midst of heaven and earth; for it is in the midst of both these places, and yet but one indeed; you may think I cross my self and know not what I say, but compare and look about, and you shall. find nothing prosper but in his own place.

12. Let the dew of his starry blood beat about the womb, and the seed shall joy and prosper, yet so much the better and so near also, if that blood be whole and sound, and standing of all his parts; wherefore no marvil though the world sisseth this happy stone, when they think to make it above the ground; I say they must either climb up to heaven, or go down deep within the earth; for there and no whereelse is this kindly heat.

13. Wights are heat with blood, and plants with earth, but Minerals with an heavenly breath; to be short, because men are too heavy to mount up to heaven, you must go down to the midst of the earth, and put the

seed in the sine again, that he say take that influence of heaven squally round about his again.

14. Muse and conjecture well upon my words, you that are fit and skilled in Nature; for this is a very natural heat, and yet here all. the world is blinded. Nay indeed if a man could read little and think much upon the ways of nature, he might easily hit this Art, and before that never.

What doth now remain? We have all the way to marr and spoil the Gold, and that was all the doubt; I answer, for if he be once down so kindly, he will rise again sure, or else all nature will fail and lose her custom; and if he rise, he shall rise ever in virtue tenfold increased; I mean if it be not embased as the seeds of wights and plants are, and as the seeds of Gold was by that base way abovesald, with the ground that corrupteth it. So if a poisoned plant or wight be rotted in a glass, she will rise again a most venemous beast, and perhaps a Cockatrice, for that is the off-spring; corrupt in like sort a good plant, and it will prove a worm or such like, with much increased virtue; what is the reason? Because the same temper and measure of qualities, still riseth in power as the body Is refined, and the gross stuff that hindereth the working, stript off and removed.

15. Wherefore Gold Is now temperate; loosen and refine him often over by corruption, that is, strip off the lets of the body, and all the qualities shall be raised equally, and shall work mightily, devour, and draw things to their own nature, sore then any thing else; because they be not only free, and in their clean and naked nature, but also

seated upon a most subtile and tough body-, able to pierce, divide, and subdue all things. Again both metals and stones, the sore heat they have (as in hot countries) the finer and better; and therefore the oft-ner they be brought back to their first matter, and baked with temperate heat, the more they increase in goodness.

16. And if he be brought to such a temperate fineness, that is, to such a heavenly nature, then he keeps no longer the nature of metal in respect of any quality save the lastingness of the body, nor of any other gross meat nor medicine, and therefore he cannot be an enemy to our nature, nor yet any ordinary digestion in our body, but streight way flies out, as I said before, and by extraordinary means and passages as well as nature her self, and so joyneth with our first moisture, and doth all other good deeds belonging to this ROSIE CRUCIAN INFALLIBLE AXIOMATA of long life, health, youth, riches, wisdom and virtue in such sort and better then I have shewed thee of a fifth nature in that book abovesaid; and so APPOLLONIUS, PHILOSTRATUS and ERASTUS, and all other slanderous mouths may now begin again; for there is not a word spoken to any purpose, because all runneth upon a false and unknown ground; a wise san would first have known the nature of the thing he speaketh of, if he mean not to move laughter to them that hear him and know the matter.

17. But indeed VAN BELMONT, GLOUBER and BEHEI4ON the Cobler, and other railers, are safe enough, because these things are so hid and unknown to the world, that no man, but one of this our household can espy them or control them; therefore I took in hand this hard and damgerou.s labour, which all other of our ancestors to this day have refused,

both that they might be ashamed of their wrongful slanders, and the wise and well disposed see and take profit by the truth of so great a blessing freely bestowed upon them. If they find it, let them thank God, and use it; no doubt they will do good unto good men. If I have slipt in words, or abounded in truth of matter, or failed hitherto, mark well the subsequent discourse; although you think I speak strangely, yet assuredly you shall find something that was never revealed to any, but of our laudable order; if in this or that Chapter you find any thing anise, thiuk how common it is among men, especially of my age; I may be excused; and weigh the good and bad together, or else HOMER himself an old man in his time, when he skips now and then could never escape it, and yet he was in an easy matter (a man may find I think howsoever) and he had ORPHEUS and MIGAEUS, I think, before him; but you see the hardness of this shift, although my pattern you do not see, because it is not to my knowledge in the world to be seen, but what care I; these sen whom I regard, will take all things in good part, and then the rest I passed by long since unregarded; now let us sit down and rest a while, having perused the way to happiness, knowledge of all things, past, present and to come, Long life, health, youth, blessedness, wisdom and virtue; how to alter, cure, change, and mend the state of the body in young or old; and shewed you the golden treasures of Nature, and the Fountain of Physick and Medicines; and this being all possible to be obtained, we shall next lead you the way to prepare the Medicines which are experienced to be safe and effectual for all bodies, and you shall find their wonderful, increadible, extraordinary virtues, if you practise

and use them as you are taught in the fifth Book; but you must remember to know the name of your patient, and the number of his name, Genius and Planet, and chuse a fit time as you are taught in the second Book; then prepare the Medicines as followeth in the fifth Book; and now having guided all men to happiness, knowledge of all things past, present, and to come, long life, health, youth, blessedness, wisdom and virtue; and to alter, cure, change, and mend all diseases in young or old, I have proved these mysterious truths practical, and therefore next we will teach you the receipts, their virtues and use in the fifth Book. The Theory being sufficiently cleared from all objections, and the mysteries of nature made plain and easie, both in the structure of mans body, mind , soul, and spirit, of the nature of Stones, Herbs, and Plants, Minerals and Metals; then I having proved the power of nature, and the temper and order of happiness what it is, and how all may obtain it, vim, knowledge of the time when to give Physick, when the party will recover.

And thus having passed the Theory and Practique part of Art and Nature, I shall proceed to the practique part of Physick.

And first you must observe the nature of your patients, their Ages, what number Governs each name, and what Genius attends that name; what Physick is proper for that person, when it is good to give it; this you will find in the second Book Page 61. if the number be in the Lawrel, it is good, if the number be in the Serpent, it is evil. Again the number of your question, name, Planet, and the day of the week must be added together, and divided by thirty, and what remains you shall find

in that Figure; and if it be in the Lawrel, your question or what you desire shall be obtained, and your patient shall be cured; if it be long life, it is good, for you shall live long; and if the number be in the Serpent, it is evil, and the patient will die. And thus may you do of any other question whereof you would be resolved; you must note the numbers in the Figure exceed not thirty, as you are taught in the second Book in the Rules of the Holy Guide. The young man that sits upon the Mountain of Diamonds, is the servant and child of the holy Guide; he receives his knowledge from Mercury in Virgo, and his compleatness of body from Caput Draconis in Gemini; Saturn and Venus in Libra direct him to the light of Nature; Portuna Major & populus Figures of Geonancy give him health, and they receive it from the Sun and Moon; the Angel defends him from the Dragon, and the spiteful Dragon bites his tail in Sagittarius in anger, because he cannot destroy the youth; Jupiter in Capricorne with two Ideas of Geomancy conspire against him; but he receive Medicines and treasures from the Sun, and Jewels from the Moon, and gives them to Mars in Cancer, and Jupiter in Capricorne, who rewards him evil for his good will; the numbers in the Lawrel are heavenly and defended by an Angel; they grant you your requests; and the numbers in the fold of the Serpent destroy all your hopes, being earthly and evil. And now the Medicines follow; practise them to the Glory of God, and help your diseased neighbour. And so we end our fourth look.

THE
HOLY GUIDE

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., *φιλοσοφος*, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

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To the Learned

JEREMIAH

Mount, Esq;

Caelestial and Terrestrial Bliss and
happiness be wished.

SIR,

Your own worth and their attendants have in ways of Civility, to whom I hold my self obliged for your Favour to me, forced this publick Action, which perhaps you may think strange, that a Person so wholly a stranger as I, should tender you such a piece as this: Yet will, I doubt not, acquit me of rudeness and incivility in so doing, when you consider the present discourse, as there is no humour at all in it, so I hope there is less hazard of Censure: For here's no Lavish mirth, no Satyrical sharpness, no writing or distorting the Genuine Frame and Composure of mine own mind, to set out the deformity of Others; no Rapture, no Poetry, no Enthusiasme, no, no more than there is in EUCLIDS ELEMENTS, OP HIPPOCRATES his Aphorismes, but though I have been so bold as to recite what there is not in this Book: yet I had rather leave it to your wisdom to judge what there is, than be put upon so much modesty my self as to speak any thing that may seem to give it any pre-excellency above what is already extant in the world about Philosophy and Physick:

Only I may say thus much, that I did on purpose abstain from reading any Treatises concerning this Subject, that I might the more undisturbedly write the easy EMANATIONS of mine own Mind, and experienced Medicines;

and not be carried off from what I knew to be true, which should naturally fall from my self, by prepossessing my thoughts by the inventions of others: I have writ therefore after no Copy but the Eternal Characters of the mind, and the safe, easy and effectual Medicines for all diseases in the known Phenomena of Nature. And all men Consulting with these that endeavour to write sense in these Matters, though it may be not done aflake by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before me, who though they merit very high commendations for their learned achievements; yet I hope my indeavours have been such, that though they may not be Corrivals or Partners in their praise and credit, yet I do not distrust but they may do their share towards that publick good, under your protection and patronage I aim at.

For that which did embolden me to publish this present Treatise; and dedicate it to you, was not as I said before, because I flatter'd my self in a Conceit, that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has its peculiar serviceableness and advantages apart and distinct from others, whose proper preheminencies it may aloof off admire, but dare not in any wise compare with. So that there is no Tautology committed in recommending what I have written to the publick view, nor any lessening the Labours of others by thus offering the fruit of mine own, for considering there are such several complexions and tempers of men in the world, I do not distrust but that as what Dr. CULPEPPER and others have done, has been very acceptable and profitable to many, so this of

mine may be useful to some or other, and so seem not to have been writ in vain. Such as it is, I shall leave it here under your Patronage: and submit it to your judgement, if you shall think it worth the while to take cognizance of it, whether to peruse and consider the truth of it, (which by Reason of your good accomplishments in these, as well as in other parts of Learning, you are well able to do) or to lay it by for those that will: as being unwilling by any importune solicitation to trespass upon your Leasure, or divert your thoughts from matters of more Concernment, to consider of such things as these, desireing mean while your Favour so far as to give me leave to honour you, and (though I have not hitherto had the honour to be well known to you) to subscribe my self,

June, 11, 1662.

Sir,

Your most humble

Servant,

John Heydon.

The
Holy Guide.
Book V.
Chapter I.

Of Projection and preparing Rosie Crucian Medicines.

1. Of the Original of Gold. 2. Of Sperm. 3. Of the first matter of Metals. 4. Of the difference of Gold. 5. Of the difference of Climes. 6. What Salt, Sulphur, and Mercury, are. 7. Of the virtue of Sulphur of Metals. 8. Of the Nature of Mercury. 9. Of Salt. 10. Of Gold. 11. Of Silver. 12. Of the Preparation of Gold. 13. Of Aurum potable, and Oil of Gold. 14. How to make them. 15. The second process. 16. Etc. 17. The third process. 18. The true oil of Gold. 19. The Child of Gold. 20. The Sun of Gold. 21. The Moon of Gold. 22. The Star of Gold. 23 The Rainbow. 24. How to make Aurum Fluninans.

1. I shall now endeavour to shew whence Gold had its original, and what the matter thereof is. As Nature (saith SENDIVOGVJ5) is in the will of God, and God created her: so nature made for her self a seed, (1) her will in the elements. Now she indeed is one, yet she brings forth divers things: but she operates nothing without Sperm: whatsoever the Sperm will, nature operates; for she is as it were the instrument of any artificers. The Sperm therefore of every thing is better, and more profitable then nature her self: for thou shalt from nature without

a Sperm, do as much as a goldsmith without fire, or a husbandman without grain or seed. Now the Sperm of any thing is the Elixir, the balsom of sulphur, and the same as HUMIDIYM RADICALE is in metals: but to proceed to what concerns our purpose, Four elements generates a Sperm, by the will of God, and imagination of nature: For as the sperm of a man hath its center, or the vessel of its seed in the kidneys: so the four elements by their indeficient notion (every one according to its quality) cast forth a Sperm into the center of the earth, where it is digested, and by motion is sent abroad. Now the center of the earth is a certain empty place, where nothing can rest: and the four elements send forth their qualities into the circumference of the center. As a male sends forth his seed into the womb of the female, which after it hath received a due portion casts out the rest; so it happens in the center of the earth, that the magnetick power of a part of any place attracts something convenient to it self for the bringing forth of something, and the rest is cast forth into stones and other excrements. For every thing bath its original from this fountain, and there is nothing in the world produced but by this fountain: as for example, set upon an even table a vessel of water, which may be placed in the middle thereof, and round about it set divers things, and divers colours, also salt, etc. every thing by it self: then pour the water into the middle, and you shall see the water to run every way, and when any stream toucheth the red colour, it will be made red by it; if the salt, it will contract the taste of salt from it, and so of the rest: Now the water doth not change the places, but the diversity of places changeth the rater. In

like manner the seed or Sperm being cast forth by the four elements from the center of the earth unto the superficies thereof, passeth through various places, and according to the nature of the place is any thing produced: if it come to a pure place of earth and water, a pure thing is made.

2. The Seed and Sperm of all things is but one, and yet it generates divers things, as it appears by the former example. The Sperm whilst it is in the center, is indifferent to all forms; but when it is come into any determinate place, it changeth no more its form. The Sperm whilst it is in the center, can as easily produce a tree, as a metal, and an herb as a stone, and one more precious then another according to the purity of the place. Now this Sperm is produced of elements thus. These four elements are never quiet, but by reason of their contrariety mutually act one upon another, and every one of its self sends forth its own subtility, and they agree in the center. Now in this center is the ARCHAEUS, the servant of nature, which mixing those Sperms together sends them abroad, and by distillation sublimes them by the heat of a continual motion unto the superficies of the earth: For the earth is porous, and this vapour (or wind, as the Philosophers call it) is by distilling through the pores of the earth resolved into water, of which all things are produced. Let therefore as I said before, all sons of Art know that the Sperm of metals is not different from the Sperm of all things being, viz, a humid vapour. Therefore in vain do Artists endeavour the reduction of metals into their first matter, which is only a vapour. Now saith BERNARD TREVISAN, when Philosophers speak

of a first matter, they did not mean this vapour, but the second matter which is an unctuous water, which to us is the first, because we never find the former. Now the specification of this vapour into distinct metals is thus. This vapour passeth in its distillation through the earth, through places either cold, or hot; if through hot, and pure, where the fatness of sulphur sticks to the sides thereof, then that vapour (which Philosophers call the Mercury of Philosophers) mixeth and joinetji it self unto that fatness, which afterwards it sublimes with it self, and then it becomes, leaving the name of a vapour, unctuousness, which afterwards coming by sublimation into other places, which the antecedent vapour did purge, where the earth is subtil, pure, and humid, fills the pores thereof, and is joined to it, and so it becomes gold: and where it is hot, and something impure, silver. But if that fatness come to impure places, which are cold, it is made lead: and if that place be pure and mixed with sulphur, it becomes copper: for by how much the more pure and warm the place is, so much the more excellent doth it make the metals.

3. Now this matter of metals is a humid, viscous, incombustible, subtile substance, incorporated with an earthly subtilty, being equally and strongly mixed PER MINIMA in the caverns of the earth. But as in many things there is a twofold unctuousness (whereof one is as it were internal, retained in the center of the thing, lest it should be destroyed by fire, which cannot be without the destruction of the substance it self wherein it is: the other as it were external, feculent and cornbuatible) so in all metals except gold, there is a twofold unctuousness:

the one which is external, sulphurous, and inflammable, which is joined to it by accident, and doth not belong to the total union with the terrestrial parts of the thing: the other is internal, and very subtil, incombustible, because it is of the substantial composition of ARGENT VIVE, and therefore cannot be destroyed by fire, unless with the destruction of the whole substance, whence it appears what the cause is that metals are more or less durable in the fire: For those which abound with that internal unctuousness, are less consumed, as it appears in silver, and especially in gold. Hence ROSARIUS saith, the Philosophers could never by any means find out any thing that could endure the fire, but that unctuous humidity only which is perfect, and incombustible. GEBER also asserts the same, when he saith that imperfect bodies have superfluous humidities, and sulphureity, generating a combustible blackness in them, and corrupting them; they have also an impure, feculent & combustible terrestriety, so gross as that it hinders ingression, and fusion: but a perfect metal, as gold, hath neither this sulphurous or terrestrial impurity; I mean when it is fully matured and melted; for whilest it is in concoction, it hath both joined to it, as you may see in the golden Ore; but when they do not adhere to it so, but that it may be purified from them, which other metals cannot, but are both destroyed together if you attempt to separate the one from another:

Besides gold hath so little of these corruptible principles mixed with it, that the inward sulphur or metalline spirit doth sometimes and in some places overcome them of it self, as we may see in the gold which is found very pure sometimes in the superficies of the earth, and in

the sea sands, and is many times as pure as any refined gold.

Now this gold which is found in sands, and rivers, is not generated there, as saith GREGORIUS AGRICOLA in his third book DE RE METALLICA, but is washed down from the mountains with fountains that run from thence. There is also a flaming gold found (as PARACELSUS saith) in the tops of mountains, which is indeed separated of itself from all impurities, and is as pure as any refined gold whatsoever. So that you see, that gold although it had an extrinsecal sulphur and earth mixed with it, yet it is sometimes separated from it of itself, viz, by that fiery spirit that is in it. Now this pure gold (as saith SENDIVOGITJS) nature would have perfected into an elixir; but was hindered by the crude air, which crude air is indeed nothing else but that extrinsic sulphur which it meets with and is joined to it in the earth, and which fills with its violence the pores thereof, and hinders the activity of the Spirit thereof; and this is that prison which the Sulphur (as saith the aforesaid author) is locked up in, so that it cannot act upon its body, viz. Mercury, and concoct it into the seed of gold, as otherwise it would do: and this is that dark body (as saith PENOTUS) that is interposed betwixt the philosophical Sun and Moon, and keeps off the influences of the one from the other. Now if any skillful Philosopher could wittily separate this adventitious impurity from gold whilest it is yet living, he would set sulphur at liberty, and for this his service he would be gratified with three kingdoms, viz. Vegetable, Animal, and Mineral; I mean he could remove that great obstruction which hinders gold from being digested into the Elixir, For, as saith SENDIVOGIUS, the Elixir or Tincture ot

Philosophers, is nothing else but gold digested Into the highest degree:

for the gold of the vulgar is as an herb without seed; but when gold (I) living gold (for common gold never can by reason that the Spirits are bound up, and indeed as good as dead and not possibly to be reduced to that activity which is required for the producing of the sperm of gold) is ripened, it gives a seed, which multiplies even AD INFINITUM. Now the reason of this barrenness of gold that it produceth not a seed, is the aforesaid crude aire, viz, impurities: You may see this illustrated by this example.

5. We see that Orange-trees in POLONIA do grow like other trees, also in ITALY, and elsewhere, where their native soil is, and yield fruit, because they have sufficient heat; but in these colder countries they are barren and never yield any fruit, because they are oppressed with cold: but if at any time nature be wittily and sweetly helped, then Art can perfect what nature could not. After the same manner it is in metals; for gold would yield fruit, and seed in which it might multiply it self, if it were helped by the industry of the skillful artist, who knew how to promote nature, (I) to separate these sulphurous and earthly impurities from gold. For there is a sufficient heat in living gold, if it were stirred up by extrinsecal heat, to digest it into a seed by extrinsecal heat I do not mean the heat of the celestial Sun, but that heat which is in the earth and stirs up seed (i) the living spirit that is in all subterreaneal sperms to multiply, and indeed makes gold become gold. low this is a heat of putrefaction occasioned by acid spirits fermenting in the earth, as you may see by this example related by

ALBERTUS MAGNUS, but to which the reason was given by SENDIVOGIUS. There was smith the former author, certain grains of gold found betwixt the teath of a dead man in the grave: wherefore he conceived there was a power in the body of man to make and fix gold: but the reason is far otherwise, as smith the latter author: for saith he, ARGENT VIVE was by some physican conveyed into the body of this man when he was alive, either by unction or by turbith, or some such way, as the custom was; and it is the nature of Mercury to ascend to the mouth of the patient, and through the excoriation of the mouth to be avoided with the flegme. Now then if in such a cure the sick man died, that Mercury not having passage out, remained betwixt the teeth in the mouth, and that carcase became the natural vessel of Mercury, and so for a long time being shut up was congealed by its proper sulphur into gold by the natural heat of putrefaction, being purified by the corrosive flegme of the carcase; but if the mineral Mercury had not been brought in thither, gold had never been produced there: And this is a most true example that as Mercury is by the proper sulphur that is in it self, being stirred up and helped by an extrinsecal heat, coagulated into gold, unless it be hindered by any accident, or have not a requisite extrinsecal heat, or a convenient place, so also that nature doth in the bowels of the earth produce of Mercury only gold and silver, and other metals according to the disposition of the place, and matrix; which assertion is further cleared by the rule of reduction; for if it be true that all things consist of that which they may be reduced into, then gold consists of Mercury, because (as most grant, & AVENROIS affirms, and many at this day profess

they can do) and say be reduced into it. There is a way by which the tincture of gold which is the soul thereof, and fixing it, say be so fully extracted that the remaining substance will be sublimed like harsenick, and say be as easily reduced into Mercury as Sublimate. If so, and if all Mercury may be reduced into a transparent water, as it may (according to the process set down before, and I know another better and easier way to turn a pound of Mercury of it self into a clear water in half an hour, which is one of the greatest secrets I know, or care to know, together with what may be produced thence and shall crave leave to be silent in) w.b.y say not that water in some sense, if it be well rectified, be called a kind of living gold out of which you may perhaps sake a medicine; and a senstrum unfit for the vulgar to know? It appears now from what is premised, that the immediate matter of gold is probably Mercury, and not certain salts, and I know not what as many dream of, and that the extrinsecal heat is from within the earth, and not the heat of the sun, as some imagine (because in the hottest countries there is all, or almost all gold generated) who if they considered that in cold countries also are, and as in SCOTLAND were, gold mines in King JAMES his time, would be of another mind then to think that the celestial sun could penetrate so as to heat the earth so deep as most gold lies.

6. Now having in some measure discovered what the intrinsecal, and extrinsecal heat, and the matter of gold is, I shall next endeavour to explain what those three principles are, viz. Salt, Sulphur, and Mercury, of which ARGENT VIVE, and gold consist: Know therefore that after Nature had received from the most High God the privilege of all things

upon the Monarchy of this world, she began to distribute places and provinces to every thing, according to its dignity; and in the first place did constitute the four Elements to be the Princes of the World, and that the will of the most High (in whose will Nature is placed) might be fulfilled, ordained that they should act upon one another incessantly. The fire therefore began to act upon the Air, and produced Sulphur? The Air also began to act upon the Water, and produced Mercury: The Water also began to act upon the Earth, and produced Salt. Now the Earth not having whereon to act, produced nothing, but became the subject of what was produced. So then there were produced three principles; but our ancient Philosophers not so strictly considering the matter, described only two acts of the Elements, and so named but two Principles, viz. Sulphur and Mercury; or else they were willing to be silent in the other, speaking only to the sons of Art.

7. The Sulphur therefore of Philosophers (which indeed is the Sulphur of Metals, and of all things) Is not, as many think, that common Combustible Sulphur which Is sold In shops, but Is another thing far differing from that, and is incombustible, not burning, nor heating, but preserving, and restoring all things which it is in, and it is the CAL- IDUM INNATUM of every thing, the fire of Nature, the created Light, and of the nature of the Sun, and Is called the Sun; so that whatsoever in any thing is fiery and airy, is Sulphur, not that any thing is wholly sulphureous, but what in it Is soot thin and subtile, having the essence of the natural Fire, and the nature of the created Light, which indeed is that Sulphur which wise Philosophers have in all ages with great

diligence endeavoured to extract, and with its proper Mercury to fix, and so to perfect the great Nageiety of Nature, Now of all things in the world there is nothing hath sore of this Sulphur in it then Gold and Silver, but especially Gold, insomuch that oftentimes it is called sulphur, (i.e.) because Sulphur is the most predominant and excellent principle in it, and being in it sore then all things besides.

8. Mercury is not here taken for common ARGENT VIVE; but it is the HUMIDUM RADICALE of every thing, that pure aqueous, unctuous, and viscous humidity of the matter, and it is of the nature of the Moon, and it is called the Moon, and that for this reason, viz, because It Is humid, as also because it is capable of receiving the influence and light of the Sun, viz. Sulphur.

9. Salt is that fixt permanent Earth which is in the center of every thing, that is incorruptible, and unalterable, and it is the supporter and nurse of the HUMIDUM RADICALE, with which it Is strongly mixt. Now this Salt hath in it a seed, viz. its CALIDUM INNATUM, which Is Sulphur, and its HUMIDUM RADICALE, which is Mercury; and yet these three are not distinct, or to be separated, but are one homogeneal thing, having upon a different account divers names; for in respect of its heat and fiery substance it is called Sulphur, in respect of its humidity, It is called Mercury, and in respect of Its terrestrial sicclty it is called Salt, all which are in Gold perfectly united, depurated and fixed.

10. Gold therefore is most noble and solid of all Metals, of a yellow colour, compacted of principles digested to the utmost height, and therefore fixed.

11. Silver is in the next place of dignity to Gold, and differs from it in digestion chiefly; I said chiefly, because there is some small impurity besides adhering to silver.

12. Now having given some small account of the original matter, first, and second, and manner of the growth of gold, I shall in the next place set down some Curiosities therein, and preparation thereof. The preparations are chiefly three, viz. AURUM POTABLE, which Is the m.txtion thereof with other Liquors: Oil of gold, which is gold liquid by it self without the mixture of any other Liquor: and the tincture, which is the extraction of the colour thereof.

The Oil of Gold.

13. Dissolve pure fine gold In AQUA REGIS according to Art (the AQUA REGIS being made of a pound of AQUA FORTIS, and four ounces of Salt Armoniack distilled together by Retort in sand) which clear solution put into a large glass of a wide neck, and upon it pour drop by drop Oil of Tartar made PER DELIQUIM, until the AQUA REGIS, which before was yellow, become clear and white; for that is a sign that all calx of gold is settled to the bottom; then let It stand all night, and in the morning pour off the clear Liquor, and wash the calx four or five times with common spring water, being warmed, and dry it with a most gentle heat.

14. Note, and that well, that if the heat be too great, the calx takes fire presently like Gun-powder and flies away to thy danger and

lose; therefore it is best to dry it in the sun, or on a stone, stii'r-. ing it diligently with a wooden spattle. To this calx add half a part of the powder of sulphur; six them together, and in an open crucible let the sulphur burn away in the fire, putting a gentle fire to it at the first, and in the end a most strong fire for the space of an hour, that the calx may in some manner be reverberated, and become most subtile, which keep in a viol close stopt for your use.

15. Then sake a Spirit of Urine after this manner, viz. Take the Urine of a healthy man drinking Wine moderately, put it Into a gourd, which you must stop close, and set in horse-dung for the space of fourty days, then distill it by a Limbeck In sand into a large Receiver, until all the humidity be distilled off. Rectlfie this Spirit by cohobation three times, that the Spirit only may rise. Then distill it in sand by a glass with a long neck, having a large receiver annexed, and closed very well to it, and the Spirit will be elevated into the top of the vessel like christal, without any aqueous humidity accompanying of it. Let this distillation be continued, until all the Spirits be risen. These christals must be dissolved in distilled rain-water, and be distilled as before; this must be done six times, and every time you suet take fresh rain-water distilled. Then put these christals into a glass bolt-head, which close Hermetically, and set in the moderate heat of a Balneus for the space of fifteen days, that they nay be reduced into a most clear Liquor. To this Liquor add an equil weight of Spirit of Wine, very well rectified, and let them be digested in BALNEO the space of twelve days, in which time they will be united.

16. Then take the calx of gold abovesaid, and pour upon it of these united Spirits as such as will cover them three fingers breadth, and digest them in a gentle heat, until the Liquor be tinged as red as blood; decant of f the tincture, and put on more of the aforesaid Spirits, and do as before till all the tincture be extracted; then put all the tinted Spirits together, and digest them ten or twelve days, after which time abstract the Spirit with a gentle heat, and cohobate it once; and then the calx will remain in the bottom like an Oil as red as blood, and of a pleasant odour, and which will be dissolved in any Liquor. Whereof this Oil may be the SUCCEDANEUM of true Gold. If you distil the same solution by Retort in sand, there will come over, after the first part of the menstrum, the tincture with the other part thereof, as red as blood, the earth which is left in the bottom of the vessel being black, dry, spongius and light. The menstrum must be vapoured away, and the Oil of Gold will remain by it self, which must be kept as a great treasure: and this is Dr. ANTHONY'S AURUM POTABLE.

Four or eight grains of this Oil taken in what manner soever, wonderfully refresheth the Spirits, and works several ways, especially by sweat, and cures all Diseases in young and old.

The True Oil of Gold.

18. Take an ounce of Leaf-gold, dissolve it in four ounces of the rectified water of Mercury, expressed page 75. digest them in horse-dung the space of two months, then evaporate the Mercurial water, and at the

bottom you shall have the true Oil of Gold, which is radically dissolved, Another process hereof you say see page 71.

The Child of Gold.

19. Dissolve pure Gold in AQUA REGIA, precipitate it with the oil of sand into a yellow powder, which you must dulcifie with warm water, and then dry it; (this will not be fired as AURUM FULMINANS) this powder is twice as heavy as the Gold that was put in, the cause of which is the salt of the flints precipitating it self with the gold. Put this yellow powder into a crucible, and make it glow a little, and it will be turned into the highest and fairest purple that you ever saw, but if it stand longer, it will be brown. Then pour upon it the strongest spirit of salt (for it will dissolve it better then any AQUA REGIS) on which dissolution pour on the best rectified Spirit of Wine, and digest them together, and by a long digestion, some part of the Gold will fall to the bottom like a white snow, and may with Borax, Tartar and salt Mitre be melted into a white metal as heavy as gold, and afterwards with Antimony may recover its yellow colour again; then evaporate the spirit of Salt, and of Wine, and the gold Tincture remaineth at the bottom, and is of great virtue.

The Sun of Gold.

20. Take of the aforesaid yellow Calx of Gold, precipitated with

Oil of sand, one part, and three or four parts of the Liquor of sand, or of crystal; mix them well together, and put them into a crucible in a gentle heat first, that the moisture of the Oil may vapour away (which It will not do easily, because the driness of the sand retains the moisture thereof, so that it flyeth away like molten Allum, or Borax) when no more will vapour away, encrease your fire, till the crucible be red hot, and the mixture cease bubbling; then put it into a wind furnace, and cover it that no ashes fall into it, and make a strong fire about it for the space of an hour, and the mixture will be turned into a transparent Rubie. Then take it out, and beat it, and extract the tincture with spirit of Wine, which will become like thin blood, and that which remains und.issolved, may be melted into a white metal as the former.

The Moon of Gold.

21. Rang plates of Gold over the fume of ARGENT VIVE, and they will become white, friable, and fluxable as Wax. This is called Magnesia of Gold, as saith PARACELsus, in finding out of which (saith he) Philosophers, as THOMAS AQUINAS, and RUPESCISSA, with their followers, took a great deal of pains, but in vain; and it is a memorable secret, and indeed very singular for the melting of metals, that are not easily fluxed. Now then Gold being thus prepared, and melted together with the Mercury, is become a brittle substance, which must be powdered, and out of it a tincture may be drawn for the transmuting of metals.

The Star of Gold.

22. Take half an ounce of pure Gold, dissolve it in AQUA REGIS, precipitate it with Oil of flints, dulcifie the Calx with warm water, and dry it, and so it is prepared for your work. Then take REGULUS MARTIS powdered, and mix it with three parts of salt Mitre, both which put into a Crucible, and make them glow gently at first, then give a strong melting fire, and then this mixture will become to be of a purple colour, which then take out, and beat to powder, and add to three parts of this one part of the calx of Gold prepared as before; put them into a wind furnace in a strong crucible, and make them melt as a metal, so will the NITRUM ANTIMONIATUM in the melting take the calx of gold to it self, and dissolve it, and the mixture will become to be of an Amethyst colour. Let this stand flowing in the fire till the whole mass be as transparent as a Ruby, which you may try by taking a little out and cooling of it. If the mixture do no flow well, cast in some more salt of Mitre. When it is completely done, cast it forth, being flowing, into a brazen Morter, and it will be like to an oriental Ruby; then powder it before it be cold, then put it into a Viol, and with the spirit of Wine extract the tincture.

This is one of the best preparations of Gold, and of most excellent use in Medicine.

The Rainbow.

23. First make a furnace fit for the purpose, which must be close at the top, and have a pipe, to which a recipient with a flat bottom must be fitted: When this furnace is thus fitted; put in three or four grains, not above an ounce, of AUBUM FULMINENS, which as soon as the furnace is hot flyeth away into the recipient through the pipe like a purple coloured fuse, and is turned Into a purple powder; then put in three or four grains more, and do as before, till you have enough flowers of Gold (that which flyeth not away, but remaineth at the bottom, may with Borax be melted into good Gold) then take them out, and pour upon them rectified spirit of Wine tartarizatect, and digest them in ashes till the spirit be coloured blood-red, which you must then evaporate, and at the bottom will be a blood-red tincture of no small virtue.

AURUM FULMINANS.

Take the purest gold you can get, pour on It four times as much AQUA REGIA, stop your glass with a paper, and set it in warm ashes, so will the AQUA REGIA in an hour or two take up the gold, and become a yellow water, if it be strong enough: (be sure that your Gold hath no Copper in it, for then your labour will be lost) because the Copper wiU be precipitated with the gold, and hinder the firing thereof) then pour on this yellow water drop by drop, pure Oil of Tartar made PER DELIQUIIUM, so will the Gold be precipitated into a dark yellow powder, and the

water be clear. Note that you pour not on more Oil of Tartar then is sufficient for the precipitation; otherwise it will dissolve part of precipitated Gold to thy prejudice. Pour off the clear Liquor by inclination, and dulcifie the calx with distilled rain-water warmed. Then set this cal.x in the Sun, or some warm place, to dry, but take great heed, and especial care, that you set It not in a place too hot; for it will presently take fire and fly away like thunder, not without great danger to the etanders by, if the quantity be great. This is the common way to make AUBUM FITLMIIIANS, and it hath considerable difficulties in the preparation. But the best way is to precipitate Gold dissolved In AQUA REGIS by the spirit of Salt Armoniack or of Urine; for by this way the Gold is made purer then by the other, and giveth a far greater crack and sound. Mote that the salt of the spirits which is precipitated with the Gold, must be washed away, and the Gold dulcified as before.

A few grains of this being fired give a crack and sound as great as a Musket when it is discharged, and will blow up any thing more forcibly far then Gunpowder, and it is a powder that will quickly and easily be fired.

This is of use for Physick as it is in powder, but especially it is used in making the foregoing tincture.

Chapter II.

1. Of Acetus Philsophicum. 2. Of Aqua Mars Scorpio. 3. Of Aqua Mars Subtilltatis. 4. How Yllius Solis Celeetis is made. 5. Row Stella vitae is made. 6. How Filia Lunae is made. 7. How Ignie vitae is made. 8. Of Adjustrix vita. 9. Of Salus vitae. 10. Of Sanguis vitae. 11. Of Amicus vitae. 12. Of Succus vitae. 13. Of aqua Venue, Virgo. 14. Of aqua Mars Aries. 15. Of aqua 301, Cancer. 16. Of aqua Saturn, Libra. 17. Of Medulla vitae. 18. Of aqua Mars Luna. 19. Aqua Mars, Cancer. 20. Aqua Venus, Libra. 21. Aqua Venue, Scorpio. 22. Aqua Sol, Virgo. 23. Aqua Jupiter, Taurus, 24. Aqua Mars Cancer. 25. Aqua Mercury, Virgo. 26. Aqua Jupiter Luna. 27. Puella Sol. 28. Acquisjto Luna. 29. Aqua Luna, Scorpio. 30. Fortuna Major Sol. 31. Rubeus Sol. 32. Puer Sol. 33. Aqua Jupiter. 34. Sol Mars, Aries. 35. Of naking spirits. 36. To make a Vegetable to yield his spirit; and of the wonderful virtues of these waters.

Acetum Philosophicum.

1. Take Honey, Salt melted, of each a pound, of the strongest spirit of Vinegar two pounds; digest them for the space of a fortnight, or more, then distil them in ashes, cohobate the Liquor upon the feces three or four tines, then rectifie the spirit.

Note that they must be done in a large glass-gourd.

Aqua Martis Scorpio.

2. Take of the best rectified spirit of Wine, with which imbibe the strongest unelaked Lime, until they be made into a paste, then put them into a glass-Gourd, and distil off the spirit In ashes: This spirit pour on more fresh Lime, and do as before; do this three or four times, and thou shalt have a very subtile spirit, able to dissolve most things, and to extract the virtue out of them.

Aqua Martis Subtiliatis.

3. Take oil of Olive, Honey, rectified spirit of Wine, of each a pint, distil them all together in ashes, then separate all the flega from the oil, which will be distinguished by many colours, put all these colours into a Pelican, and add to them the third part of the Essence of Balm, and Sallendine, digest them for the space of a month. Then keep it for use.

This Liquor is so subtile that it penetrateth every thing.

Filius Soli Celestia is made thus.

4. Take of Cinnamon, Cloves, Nutmegs, Ginger, Zedoary, Galingal, Long-pepper, Citron-pill, Spikenard, Llgnum-Aloes, Cububs, Cardasums, Calasus aromaticus, Germander, Ground-pine, Mace, white frankincense, Tormentil, Hermodactyls, AUR POTABLE, the pith of Dwarf-elder, and ounce

of each: Juniper Berries, Bay Berries, the seeds and flowers of Mother-wart, the seeds of Snallage, Fennel, Annise, the leaves of Sorrel, Sage, Felwort, Rosemary, Marjoram, Mints, Pennyroyal, Stechados, the flowers of Elder, Roses red, white, of the leaves of Scabious, Rue, the lesser Moonwort, Egrimony, Centory, Fumitary, Pimpernel, Sowhistle, Eyebright, Maidenhair, Endive, red Saunders, Aloes, of each two Ounces, pure Amber, the best Rhubarb, of each two drass, dried Figs, Raisons of the Sun, Dates stoned, sweet Almonds, Grains of the Pine, of each an ounce, of the best AQUA VITAE to the quantity of them all, of the best hard Suger a pound, of white Honey half a pound, then add the root of Gentian, flowers of Rosemary, Pepperwort, the root of Briony, Sowbread, Wormwood, of each half an ounce. Now before these are distilled, quinch Gold, being made red hot often-times in the foresaid rater, put therein oriental Pearls beaten small an ounce, and then distill it after twenty four hours infusion.

This is very Cordial water, good against faintinge and infection.

Stella vitae, is made thus.

5. Take of the rind of Citrons dryed, Oranges, Nutmeg, Cloves, Cinnamon, of each two ounces; the roots of Flower-deluce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, Ginger, of each half a pound; of the tops of Lavender, Rosemary, of each two handfuls; the leaves of the Bay-tree, Marjoram, Balm, Mints, Sage, Thise, flower of Roses white, Damask, of each half a handful, AURUM POTABLE a dram, Rose-water four pints, the

best white wine a gallon: Bruise what must be bruised, then infuse them all twenty four hours, after which distil them.

This is the same virtue as the former.

Filia Lumae Celestis, is made thus.

6. Take of Cloves, Galingal, Cubebs, Mace, Cardasuss, Nutmegs, Ginger, of each a dram, the juice of Celendine half a pint, spirit of Wine a pint, White wine three pints: infuse all these twenty four hours, and then distil off two pints by a Limbeck.

This water is very good against wind in the stomach and head.

Ignis vitae, is made thus.

7. Take a gallon of Gascoign wine, Ginger, Galingal, CinnRmon, lutsegs, Grains, Anniseeds, Fennel seeds, Carroway seeds of each a dram, AURUM POTABLE, an ounce, Sage, red Mints, red Roses, Thime, Pellitory, Rosemary, wild Thime, Casmomile, Lavender, of each a handful: Beat the Spices small, and buise the Herbs letting them macerate twelve hours, stirring them now and then, distil them by a Lembick or copper still, with its refrigeratory, keep the first pint by It self, and the second by it self.

Note that the first pint will be the hotter, but the second the stronger of the ingredients.

This water is well known to comfort all the principal parts.

Adjutrix vitae.

8. Take of red Poppy-cakes (after the water bath been distilled from them in a cold still) not over dried two pound, pour upon them of the water of red Poppy a gallon and half, Canary wine three pints; add to them of Coriander seeds bruised four ounces, of Dill seed bruised two ounces, of Cloves bruised half an ounce, of Nutmegs sliced an ounce, of Rosemary a handful, three Oranges cut in the middle, distil them In a hot still; to the water put the juice of six Oranges, and hang In it half an ounce of Nutmegs sliced, and as much Cinnamon bruised, two drama of Cloves, a handful of Rosemary cut small, sweet Fennel seeds bruised an ounce, of Raisons of the Sun stoned half a pound, being all put into a bag which may be hanged in the water (the vessel being close stopt) the space of a month, and then be taken out and cast away, the Liquor thereof being first pressed out into the foresaid water, and of AURUM POTABLE a dram.

This water is of wonder virtue in Sursets and Plurises, compoeeth the spirits, causeth rest, helpeth digestion if two, or three, or four ounces thereof be drunk, and the patient compose himself to rest.

Salus vitae.

9. Distil green Hysop in a cold still till you have a gallon and

half of the Water, to this put four handfulls of dryed Hysop, a hand-full of Rue, as much of Rosemary, Horehound, Elecaapane-root bruised, and of Horse-radish-root bruised, of each four ounces, of Tobacco in the leaf three ounces, Anniseed bruised two ounces, two quarts of Canary wine, let them all stand in digestion two days, then distil them, and in the water that is distilled put half a pound of Raieons of the Sun stoned, of Licorish two ounces, sweet Fennel seeds bruised two ounces and a half, Ginger sliced an ounce and a half, and let them be infused in FRIGIDO the space of ten days, then take them out.

This water sweetened with Sugar-candy, and drunk to the quantity of three or four ounces twice in a day, is very good for those that are Ptieical, it strengtheneth the Lungs, attenuates thick flega, opens obstructions, and is very good to comfort the stomach.

Sanguis vitae.

10. Take of Wormwood bruised eight ounces, the shavings of Hartsborn two ounces, of Peach-flowers dryed an ounce, AURUM POTABLE a dram, of Aloes bruised half an ounce, pour on these the water of Tansie, Rue, Peach-flowers, and of Worm-wood, of each a pint and a half, let them being put into a glass vessel, be digested the space of three days, then distil them; cohobate this water three times.

This water is very excellent against the Worms; it may be given from half an ounce to three ounces, according to the age of the Patient.

Amicus Vitae.

11. Take of ROS VITRIOLI (which is that water that is distilled from Vitriol in the calcining thereof) two quarts, in this put of Rue a handful, of Juniper berries bruised an ounce, of Bay berries bruised half an ounce, Piony berries bruised six dress, Casphire two dress, Rhubarb sliced an ounce, AURUM POTABLE two dress, digest these four days in a temperate BALNED, then distil them in a glass vessel in ashes, and there will come over a water of no small virtue.

It cures Convulsions in Children especially, it helps also the Virtigo, the Hysterical passion, and Epilepsie, it is very excellent against all offensive vapouxa and wind that annoys the head and stomach.

It may be taken from two drama to two ounces.

Succus Vitae.

12. Take of Wormwood, Broom blossoms, of each a like quantity, bruise them, an& mix with them some Leaven, and let them stand in fermentation in a cold place the space of a week, then distil them in a cold still till they be very dry: take a gallon of this water, and half a gallon of the spirit of Urine, pour them upon two pounds of dried Broom blossoms, half a pound of Horse Radish roots dried, three ounces of the best Rhubarb sliced, two ounces of sweet Fennel seed bruised, and an ounce and a half of Nutmegs; let them digest a week being put into a glass vessel in a temperate BALNEO then press the Liquor hard from the feces, put

this Liquor in the said vessel again, and to it put three ounces of sweet Fennel seeds bruised, Licorieb sliced two ounces, digest them in a gentle heat the space of a week, then pour off from the feces, and of AURUM POTABLE, two drans, and keep it close stopt.

This water being drank from the quantity of an ounce to four ounces every morning, and at four of the clock in the afternoon, doth seldome fail in curing the dropsie; it strengtheneth also the Liver, is very good against gravel in the back, stone, cures the Scurvey, Gout, and such diseases as proceed from the weakness and obstructions of the Liver.

AQUA VENUS VIRGO.

13. Take of Aniseed three ounces, Cn'.rlnaeed three dross, Cinnamon half an ounce, Mace, Cloves, Nutmeg, of each a dram, Galingal, three drama, Calamus Aromaticus dried, half an ounce, the dried rind of Oranges two ounces, Bay berries half an ounce, Aurum Potable an ounce.

Let all these being bruised, be macerated in six pints of Mallago wine 48 hours, then be distilled in BALNEO till all be dry.

This water being drank to the quantity of an ounce or two at a tine do ease the gripings of the belly and stomach, very much.

AQUA MARS ARIES.

14. Take of black cherries bruised with their kernels, a gallon, of the flowers of Lavender three handfuls, half an ounce of white Mustard

seed bruised, six these together, then put some ferment to them and let them stand close covered the space of a week, then distil them in BALNEO till all be dry.

This water being drank to the quantity of an ounce or two or three, doth much relieve the weakness of the head, and helps the Vertigo thereof, as also strengthen the sinews and expell windiness out of the head and stomach.

AQUA SOL, CANCER.

15. Take the root of the great Buxre, fresh, Swallow wort, fresh, Aurum Potable an ounce, The middle rind of the root of the Ash-tree, of each two pounds; cut them small, and infuse them 24 hours, in the best White wine and Rue vinegar, of each five pints, then distil them in BALNEO till all be dry, put to the water as much of the Spirit of Sulphur PER CAMPANAM, as will give it a pleasant acidity, and to every pint of the water put a scruple and a half of Campbire cut small, and tyed up in a bag, which may continually hang in the water.

This was a famous water in GERMANY against the plague, pestilence and Epidemical diseases; it causeth sweat wonderfully if two or three ounces thereof be drank and the patient compose himself to sweat.

AQUA SATURN, LIBRA.

16. Take of the best Spirit of Wine a gallon, Andromachus treacle,

six ounces, Myrrth two ounces, the roots of Colts-foot, three Ounces, Sperma Ceti, Aurum Potable, Terra Sigillata, of each half an ounce, the root of swallow wort, an ounce, Dittany, Pimpernel, Valerian root, of each two drama, Casphire, a dram. Mix all these together in a glass vessel, and let them stand close, atopt the space of eight days in the Sun.

Let the Patient drink of this a spoonful or two, and Compose himself to sweat.

MEDULLA VITAE.

17. Take three pints of Muscadine, and boil it in Sage, and Rue of each a handful till a pint be wasted, then strain it and set it over the fire again, put thereto a dram of long Pepper, Ginger and Nutmeg of each half an ounce being all bruised together: then boil them a little, and put thereto half an ounce of Andromachus treacle, and three drama of Mithridate, ant a quarter of a pint of the best Angelica water, an ounce of Aurum Potable.

This water (which, as saith the Author, must be kept as your life, and above all earthly treasure) must be taken to the quantity of a spoonful or two, morning & evening; if you be already Infected, and sweat thereupon, if you be not infected, a spoonful is sufficient, half in the morning and half at night: all the plague time under God (aaith the Author) trust to this, for there was never man, woman, or child that failed of their expectation in taking 01 it. This is also of the same effacacy not only against the plague, but pox, measles, surfeits, & etc.

AQUA MARS, LUNA.

18. Take of Andromachus Treacle, five ounces, the best Myrrth, two ounces and half, the best Saffron half an ounce, Camphire two drams, Aurum Potable an ounce. Mix them together, then pour upon them ten ounces of the best spirit of wine, and let them stand 24 hours in a warm place, then distil them in BALNEO with a gradual fire, cohobate the spirit three times.

This spirit causeth sweat wonderfully, and resists all manner of infection.

It may be taken from a dram to an ounce in some appropriate Liquor.

AQUA MARS, CANCER.

19. Take of the roots of Bistort, Gentian, Angelica, Tormentil, of each ten drama, Pimpernel ten drama, Bay berries, juniper berries, of each an ounce, Nutmeg, five drams, The shavings of Saffafras two ounces, Zedoary half a drain, Aurum Potable a dram, White Sanders three drama, the leaves of Rue, Wormwood, Scordium, of each half a handful, the flowers of Wall flower, Buglosse, of each a handful and half, intromachus Treachie, MithrIdate of each six drama infuse them all in three pints of the best White wine vinegar the apace of eight days in FRIGIDO in glass vessels; then distil them In Balneo.

This Spirit is very good to prevent them that are free from infection, and those that are already infected, from the danger thereof, if

two or three spoonfuls thereof be taken once in a day, with sweating after, for those that are infected, but without sweating for others.

AQUA VENERIS, LIBRA.

20. Take of the middle rind of the root of Ash bruised, two pounds, Juniper berries bruised, three pounds, Aurum Potable a dram, Venice turpentine that is very pure, two pounds and a half. Put these into twelve pints of spring water in a glass vessel well closed, and there let them putrifie in horse dung for the space of three months, then distil them in ashes, and there will come forth an oil and a water, separate the one from the other.

Ten or twelve drops of this oil being taken every morning in four or six spoonfuls of the said water, dissolves the gravel and stone in the kidneys, most wonderfully.

AQUA VENERIS, SCORPIO.

21. Take the juice of Radish, Lemons, of each a pound and a half: Waters of Betony, Tonsey, Saxifrage, and Vervin, of each a pint. Hydromel, and Mai.mfey, of each two pounds. In these Liquors mixed together, infuse for the space of four or five days in a gentle Balneo, Juniper berries ripe and newly gathered being bruised, three ounces: the seed of Grosel, Bar-dock, Radish, Saxifrage, Nettles, Onions, Anise, and Fennel, of each an ounce and a half, the four cold seeds, the seed of

great Mallows, of each six drama, the Calx of Egg-shells, Cinnamon, of each three drama, of Casphire two drama, let all be well strained and distilled in ashes, and afterwards an ounce of Aurum Potable.

Two ounces of this water taken every morning, doth wonderfully cleanse the Kidneys, provoke Urine, and expell the Stone, especially if you calcine the feces and extract the Salt thereof with the said Water.

AQUA SOL, VIRGO.

22. Take Plantain, Rib-wort, Bone-wort, wild Angelica, Red-mints, Betony, Egrimony, Sanacle, Blew-bottles, White-bottles, Dandelion, Avens, Honey-suckle leaves; Bramble-buds, Hawthorn buds and leaves; Mug-wort, Dasie roots, leaves and flowers; Worm-wood, Southernwood, of each one handful: Boil all these in a bottle of White wine, and as much Spring water, till one half be wasted; and when it is thus boiled, strain it from the herbs, and put to it half a pound of honey, and let it boil a little after: then put it into bottles, and keep it for your use.

Mote that these herbs must be gathered in MAY only, but you may keep them dry, and make your water at any time.

This water is very famous in many Countries, and it hath done such cures in curing outward and inward Wounds, Imposthumes, and Ulcers, that you would scarce believe it, if I should recite them to you: also it is very good to heal a sore mouth.

The Patient must take three or four spoonfuls thereof morning and evening, and in a short time he shall find ease, and indeed a cure,

unless he be so far declined as nothing almost can recover his. If the roundbe outward, it must be washed therewith, and linnen cloaths wet in the same be applyed thereto,

AQUA JUPITER, TAURAS.

23. Take of Lavender flowers a gallon; pour upon them of the best spirit of wine three gallons: the vessel being close stopped, let them be sacerated together in the Sun for the space of six days, then distil them in an Alembick with its refrigeratory, then take of Auruni Potable a dram; the flowers of Sage, Rosemary, Betony; of each a handful, Borage, Buglose, Lilly of the Vally, Cowslips, of each two handfuls; Let all the flowers be fresh and seasonably gathered, and macerated in a gallon of the best spirits of Wine, and mixed with the aforesaid spirit of Lavender, adding then the leaves of Balm, Motherwort, Orange tree newly gathered, the flowers of Stechados, Oranges, Bay berries, of each an ounce. After a convenient digestion let them be distilled again; then add the outward rinds of Citrons six drans, the seed of Piony husked, six drama, Cinnamon, Nutmegs, Mace, Cardanums, Cubebs, of yellow Sanders, of each half an ounce, Lignum Aloes one dram, the best Jujube, the kernals taken out, half a pound. Let them be digested for the space of six weeks, then strain & filtre the Liquor, to which add of Aurum Potable an ounce, prepared Pearl, two drama, prepared Emerald a Scruple, Ambergris, Musk, Saffron, Red Roses, Sanders, of each an ounce, Yellow Sanders, Rinds of Citrons dried, of each a dram. Let all these spices be tied

in a silken bag and hanged in the foresaid spirit,

AQUA MARS, CANCER.

24. Take the leaves of both sorts of Scurvie-grass, being made very clean, of each six pounds: let these be bruised, and the juice pressed forth: to which add the juice of Brook-lime, Water creases, of each half a pound, of the best White wine, eight pints, twelve whole Lemons cut, of the fresh roots of Briony four pounds, Horse Radish two pounds, of the bark of Winteran, half a pound, of Ilutmegs four Ounces, Let them be macerated three days and distilled.

Three or four spoonfuls of this water taken twice in a day, cures the Scurvey presently,

AQUA MERCURY, VIRGO.

25. Take of fresh Castoreum two ounces, flowers of Lavender fresh, half an ounce, Sage, Rosemary, of each two drains, Cinnamon three drama, Mace, Cloves of each a dram, the beat rectified Spirit of Wine, three pints. Let them be digested in a Glass (two parts of three being empty) stopt close with a bladder and Cork two days in warm ashes; then distil the spirit in BALNEO, and keep it in a glass close stopt. If you would sake it stronger, take a pint of thie spirit, and an ounce of the powder of CASTOREUM; put them into a glass and digest them in a cold place for the space of ten days, and then strain out the spirit.

This spirit is very good against fits of the Mother, passions of the heart which arise from vapours, etc.

AQUA JUPITER, LUNA.

26. Take of the leaves of the greater Salladine together with the roots thereof, three handfuls and a half, Rue, two handfuls, Scordium, four handfuls, Dittany of Crete, Carduus, of each a handful and half, root of Zedoary, Angelica, of each three drama, the outward rind of Citrons, Lennons, of each six drama, the flower of Wall-gilly-flower, and ounce and half, Red Roses, the lesser Centory, of each two drama, CiT'nkmon, Cloves, of each three drama, Andromachus his Treacle, three ounces, Mithridate, an ounce and a half, Camphire, two scruples, Troch-laces of Vipers, two ounces, Mace, two drains, Aurum Potable, one ounce, Lignum aloes, half an ounce, Yellow Sanders, a dram and half, the seeds of Carduus, an ounce, Citron, six drains.

Cut those things that are to be cut, and let them be maccrated three days in the best Spirit of Wine, and Muscadine, of each three pints and half, vinegar of Wall gilly-flowers, and the juice of Lemmons, of each a pint, let them be distilled in a glamed vessel in BALNED.

After half the Liquor is distilled off, let that which remains in the vessel be strained through a linnen cloth, and vapoured away to the thickness of honey, which may be called

This water is a great Cordial, and good against any Infection.

PUELLA SOLIS.

27. Take of Ginger a pound, long Pepper, and black Pepper, of each half an ounce, of Cardamunas three drama, of Grains an ounce, powder them and put them into a glass with half an ounce of the best Camphire, distilled vinegar two pounds, digest them a month, then separate the vinegar by expression, which must putrifie a month, and then be circulated for the space of a week, then filter it, and thou hast as powerful a Sudorifick as was or can be made.

The dose is from a drain to half an ounce, and to be drank in a drought of posset-driak.

ACQUISITIO LUNA.

28. Take of the juice of the green shells of Walnuts four pounds, the juice of Rue, three pints, Carduus, Mary-gold, Balm, of each two pints, the root of Butter-burre fresh a pound and half, Burre, Angelica, Master-wart, fresh, of each half a pound, the leaves of Scordium, four handfuls, old Andromachus treacle, Mithridate, of each eight ounces, Aurun Potable a dram, the best Canary, twelve pints, the sharpest Vinegar, aix pints, the juice of Lemmons, two pints. Digest them two days in horse dung, the vessel being close stopped; then distil them In sand.

AQUA LUNA, SCORPIO.

29. Take of Sugar candid, one pound, Canarie Wine, six ounces, Rosewater, four ounces, Make of these a Syrup, and boil it well, to which add Aurum Potabile a dram, of Aqua Celestis, two pints, Ambergryse, Musk, of each eighteen grains, Saffron, fifteen grains, yellow Sanders infused in Aqua Celestis, two drama.

FORTUNA MAJOR SOL.

30. Take of the root of Briony, four pounds, the leaves of Rue, Mugwort, of each two pounds, Savin dried, three handfuls, Mother-wort, Nippe, Penny-royal, of each two handfuls, Garden Basil, Crecensian Dittany, of each a handful and half, the rind of yellow Oranges, fresh, four ounces, Myrrth, two ounces, Aurum Potable, an ounce, Castoreum, an ounce, the best Canary wine, twelve pints. Let them be digested four days in a fit vessel, then distil them in BALNEO.

RUBEUS SOL.

31. Take of the beat Tobacco in leaves, cut small, four ounces, Squils two ounces, Nutmegs sliced half an ounce; put these into three pints of spring water, a pint of White wine vinegar, distil them in a hot Still or Alembick.

If thou wouldst have it stronger, thou may-st put this water on fresh ingredients, and distil it again.

A little quantity of this water is a most safe and effectual vomit, and say be taken from the eldest to the youngest, if so be you proportion the quantity to the strength of the Patient.

You say dulcifie it with sugar or syrup if you please.

PUER SOL.

32. Take green Walnuts gathered about Midsummer, Radish roots, of each bruised two parts, of distilled Wine vinegar four parts, digest them five days, then distil them in BALNEO.

This being taken to the quantity of two spoonfuls or three, causeth easie vomiting.

AQUA JUPITER.

33. Take of Scammony an ounce, Hermodactyls two ounces, the seeds of Broom, of the lesser Spurge, of Dwarf Elder, of each half an ounce, the juice of Dwarf Elder, of wild Asses cucumber, of black Hellebore, the fresh flower of Elder, of each an ounce and half, Polypodium six ounces, of Sane three ounces, Red sugar eight ounces, coSinon distilled Water six pints.

Let all these be bruised, and infused in the water twenty four hours, then be distilled in BALNED.

This water may be given from two drama to three ounces, and it puxgeth all manner of humours, opens all obstructions and is pleasant to

be taken, and they whose stomachs loath all other physick, may take this without any offence.

After it is distilled there say be hanged a little bag of Spices in it, as also it may be sweetened with sugar, or any opening syrup.

SOL, MARS, ARIES.

34. Take of oil of Cloves well rectified half an ounce, in it dissolve half a dram of Camphire, add to them of the Spirit of Turpentine four times rectified, in which half a drain of Opium hath been infused, half an ounce.

A drop or two of this Liquor put into a hollow tooth with some lint, easeth the tooth-ache presently.

The Spirit of any vegetable may suddenly, at anytime of the year be made thus.

35. Take of what Herb, Flower, Seeds, or Roots you please, fill the head of the Still therewith, then cover the mouth thereof with a course Canvas, and set it on the Still, having first put into it sack, or low Wines. Then give it fire.

If any time thou wouldst have the spirit be of the colour of its vegetable, then put of the flowers thereof dry-ed a good quantity in the nose of the Still.

To make any vegetable yield its Spirit quickly.

36. Take of what vegetables you please, whether it be the seed, flower, root, fruit, or leaves thereof, cut or bruise them small, then put them into warm water, put yeast or balm to them, and cover them warm, and let them work three days as doth Beer, then distil them, and they will yield their spirit easily.

Chapter III.

1. Of the Essence of a Herb. 2. Of the appearing of the Idea of a Herb in a Glass. 3. Of a wonderful famous Medicine experienced by the ROSIE CRUCIANS. 4. Of its virtue. 5. How to turn Quick-silver into water without sizing any thing with it, and to sake thereof a good purgative and diaphoretick Medicine. 6. Of the fragrant Oil of Mercury. 7. It virtues. 8. Its use. 9. To make a Spirit of Honey. 10. Of the Quintessence of Honey. 11. Of the Oil of Honey. 12. Of the Essence of Honey. 13. Of its virtues. 14. Use. 15. Portuna Veneris, and of the virtues, and use. 16. Aqua Magnanimitatis. 17. The Famous Restorative of PLATO and PYTHAGORUS. 18. Of PARACELSUS HOMUNCULUS. 19. The Process. 20. The Second rule. 21. The Third Rule. 22. Of the virtues and use of it. 23. How to make artificial flesh, and of its virtues.

To reduce the whole Herb into a liquor, which may well be called the Essence thereof.

1. Take the whole Herb with flowers and roots, make it very clean, then bruise it in a stone Mortar, put it into a large glass vessel, so that two parts of three may be empty: then cover it exceeding close, and let it stand in putrefaction in a moderate heat the space of half a year, and it will be all turned into a water.

make an Essence of any Herb, which being put into a glass, and held over a gentle fire, the lively form and Idea of the Herb will appear (?) the Glass.

2. Take the foregoing water, and distill it in a gourd glass (the (?)nts being well closed) in ashes, and there will come forth a Water and an Oil, and in the upper part of the vessel will hang a volatile (?)t. The oil separate from the water, and keep by it self; with the (?)er purifie the volatile salt by dissolving, filtering, and coagulating. The Salt being thus purified imbibe with the said Oil, until it will imbibe no more; digest them well together for a month in a vessel hermetically sealed. And by this means you shall have a most subtil essence, which being held over a gentle heat will fly up into the glass, (?) represent the perfect Idea of that Vegetable whereof it is the Essence.

a wonderful famous Medicine experinced by the ROSIE CRUCIANS

3. Take Calx of SATURN, or else MINIMUM, pour upon it so much spirit Vinegar as say cover it four fingers breadth; digest them in a warm (?)ce the space of twenty four hours, often stirring them, that the matter settle not too thick in the bottom; then decant the MENSTRUUM, pour on more; digest it as before, and this do often until all the (?)tness be extracted: Filter and clarifile all the MENSTRUUM being put together, then evaporate it half away, and set the other part in a cold place till it crystallime. These Crystals dissolve again in fresh spirit do often until all the e all the KENSTRUUM being put id set the other part in a cold a dissolve again in fresh spirit

of Vinegar, filter and coagulate the Liquor again into Crystals, and this do so often, until they be sufficiently- impregnated with the salt Armoniack of the Vinegar as with their proper ferment. Digest them in a temperate BALNEO, that they may be resolved into a Liquor like Oil. Then distil this Liquor in sand in a Retort, with a large Receiver annexed to it, and well closed, that no spirits evaporate, together with the observation of the degrees of the fire; then there will distil forth a spirit of such a fragrant smell, that the fragrancy of all flowers, and compounded perfumes, are not to be compared to it. After Distillation when all things are cold, take out, and cast away the black feces which is of no use. Then separate the yellow oil which swims on the top of the spirit, and the blood red oil which sinks to the bottom of it: Separate the phlegm from the spirit in BALNEO. Thou shalt by this means have a most fragrant spirit that even ravisheth the senses; and so balsamical, that it cures all old and new sores inward and outward, and so cordial, that the dying are with admiration revived with it.

4. They that have this Medicine need scarce use any other either for inward or outward griefs.

How to turn Quick-silver into a water without mixing any thing with it, and to make thereof a good Purgative and Diaphoretic medicine.

5. Take an ounce of Quick-silver not purified, put it into a bolt head of glass, which you must nip up, set it over a strong fire in sand for the space of two months, and the Quick-silver will be turned into

a red sparkling Precipitate. Take this powder, and lay it thin on a Marble in a Cellar for the space of two months, and it will be turned into a water which may be safely taken inwardly; it will work a little upward and downward, but chiefly by sweat.

Note that you may set divers glasses with the same matter in the same Furnace, that so you may make the greater quantity at a time.

I suppose it is the Sulphur which is in the Quick-silver, and makes it so black, that being stirred up by the heat of the fire fixeth the Mercury.

A fragrant Oil of Mercury.

6. Take of Mercury seven times sublimed, and as often revived with unslaked Lime, as much as you please, dissolve it in spirit of Nitre in a moderate heat, then abstract the spirit of Salt, and edulcorate it very well by boiling it in spirit of Vinegar; then abstract the spirit of Vinegar, and wash it again with distilled rain water; then dry it, and digest it two months in a like quantity- of the best rectified spirit of Wine you can get. Distil them by Retort, R*ktng your fire moderate at the beginning, afterwards increasing it; then evaporate the spirit of Wine in BALNSO, and there will remain in the bottom a most fragrant oil of Mercury.

7. This oil so purifies the blood by sweat and urine, that it cures all distempere that arise from the impurity thereof, as the venereal Disease, etc.

8. The truth is, they that have this Medicine well made, need but few other Medicines; the dose is four or five drops.

To make a spirit of Honey.

9. Take good strong stale Mead, otherwise called Methegln, as much as thou please, distil it in a Copper Still or Limbeck, with its refrigeratory, and it will yield a spirit like AQUA VITAE.

The Quintessence of Honey is made thus.

10. Take of the purest Honey two pounds, of Fountain water one pound; boil these together till the water be boiled away, taking off all the scum that riseth; then take the honey and put it into a glass, four parts of five being empty, close it well, and set in digestion a whole year, and thou shalt have the Essence of Honey swimming on the top in form of an oil being of as fragrant smell as any-thing in the world; the flegn will be in the middle, and the feculent matter in the bottom, of a dark colour, and stinking smell.

Some make the Quintessence of Honey after
this manner.

11. Take as much Honey as thou pleaseth of the best, put it into a Gourd of glass, first distil off the plegm in BALNEO, then extract

the tincture out from what remains, with the said water, then calcine the remaining feces, and extract from thence the salt with the foresaid water, being distilled off from the tincture, calcine the salt and melt it in a Crucible, then let it dissolve in a Cellar; then again evaporate it away, and thou shalt have a most white salt, which let imbibe as much of the tincture as it will; digest them for three months, and thou shalt have an Essence of Honey.

An Essence of Honey may be made thus.

12. Take of Honey well despumated as much as you please, pour upon it as much of the best rectified spirit of Wine as will cover it five or six fingers breadth, digest them in a glass vessel well closed (the fourth part only being full) in a temperate BALNEO the space of a fortnight, or till the spirit be very well tinged, then decant off the spirit, and put on more till all the tincture be extracted, then put all these tinctures together, and evaporate the spirit till what remains begin to be thickish at the bottom, and of a golden colour.

13. This is a very excellent Essence of Honey, and is of so pleasant an odour, that scarce any thing is like to it.

14. It is so cordial, that it even revives the dying, if two or three drops thereof be taken in some cordial water.

Fortuna Veneris.

15. Take of Pismires or Ants (the biggest, that have a sowerish smell, are the best) two handfuls, spirit of Wine a gallon, digest them in a glass vessel close shut the space of a month, in which time they will be dissolved into a Liquor, then distil them in BALNEO till all be dry. Then put the same quantity of Ants as before, digest and distil them in the said Liquor as before: do this three times, then aromatize the spirit with some Cinnamon.

Note that upon the spirit will float an oil, which must be separated.

This spirit is of excellent use to stir up the Animal spirit; in so much that JOHN CASIMIRE Palsgrave of the RHENE, and SETFRIE of COLLEN, General against the Turks, did always drink of it when they went to fight, to encrease magnanimity, and courage, which it did, even to admiration.

This spirit doth also wonderfully irritate them that are slothful to Venery.

It also provoketh Urine even to admiration.

It doth also wonderfully irritate the spirits that are dulled, and deaded with any cold distemper.

This Oil doth the same effects, and indeed more powerfully.

This Oil doth, besides what is spoken of the spirit, help deafness exceedingly, two or three drops being dropped into the ear after it is well syringed, once in a day, for a week together.

It helpeth also the Eyes that have any film growing on them, being now and then dropped into them.

Aqua Magnanimitatis is made thus.

16. Take of Ants or Pismires a handful, of their Eggs two hundred, of Millepedes, i.e. Wood-lice one hundred, of Bees one hundred and fifty, digest all these in two pints of spirit of Wine, being very well impregnated with the brightest Soot. Digest them together the space of a month, then pour off the clear spirit, and keep it safe.

This water or spirit is of the same virtue as the former.

The famous Restorative of PLATO and PYTHAGORAS used by PARACELSUS.

17. First we must understand that there are three acceptions of the word HOMUNCULUS in PARACELSUS, which are these.

1. HOMUNCULUS is an image made in the place or name of any one, that It may contain an Astral and invisible man; wherefore it was made by Numbers.

2. HOMUNCULUS is taken for an artificial man, made of SPERMA HUMANUM MASCULINUM, digested into the shape of a man, and then nourished and encreased with the essence of mans blood; and this is not repugnant to the possibility of Nature and Art, but is one of the greatest wonders of God, which he ever did suffer mortal man to know. I shall not here set down the full process, because I think it unfit to be done, at least to be divulged; besides, neither this nor the former is for my present purpose.

3. HOMUNCULUS is taken for a most excellent ARCANUM, or Medicament, extracted by the Spagyrical Art, from the chiefeest staff of the natural life in man, and according to this acception I shall here speak of it: But before I shew you the process, I shall give you an account why this Medicament is called HOMUNCULUS, and it is this.

18. No wise man will deny that the staff of life is the nutriment thereof, and that the chiefeest nutriment is Bread and Wine, being ordaned by God and Nature above all other things for the sustentation thereof. Besides PARACELSUS prefered this nutriment for the generation of the blood and spirits, and the forming thence the Sperm of this HOMUNCtTLUS. Now by a suitable allusion the nutriment is taken for the life of man, and especially because it is transmuted into life: and again, the life is taken for the man; for unless a man be alive he is not a man, but the carcass only of a man, and the basest part thereof, which cannot perfectly be taken for the whole man, as the noblest part may. In as such therefore as the nutriment, or ailment of life, may be called the life of man; this nutriment extracted out of Bread & Wine & being by-digestion exalted into the highest purity of a nutritive substance, and consequently becoming the life of man, being so potentially, say Metaphorically be called HOMUNCULUS.

19. The process, which in part shall be set down allegorically- is thus: Take the best Wheat, and the best Wine, of each a like quantity, put them into a glass, which you must hermetically close: then let them putrifie in horse-dung three days, or until the Wheat begin to germinate, or to sprout forth, which then must be taken forth and bruised in a

Morter, and be pressed through a linnen cloath, and there will. come forth a white juice like silk; you must cast away the feces: Let this juice be put into a glass, which must not be above half full; stop it close, and set it in horse-dung as before, for the space of fifty days. If the heat be temperate, and not exceeding the natural heat of a man, the matter will be turned Into a epagyral blood, and flesh, like an Embryo. This is the principal, end next matter, out of which is generated a twofold sperm, viz, of the father and mother, generating the HOMtTNCULUS, without which there can be made no generations, whether humane, or animal.

20. From the blood and flesh of this Embryo let the water be separated in BALNEO, and the air in ashes, and both be kept by-themselves. Then to the feces of the latter distillation let the water of the former distillation be added, both which must (the glass being close stopt) putrifie in BALNEO the apace of ten days, after this distil the water the second time, (which is then the vehiculum of the first) together with the fire, in ashes, then distil of f this water in a gentle BALNED, and in the bottom remains the fire, which must be distilled in ashes. Keep both these apart. And thus you have the four Elements separated from the Chaos of the Embryo.

21. The feculent earth is to be reverberated in a close vessel for the space of four days: In the interim distil off the fourth part of the first distillation in BALNEO, and cast it away-; the other three parts distil in ashes, and pour it upon the reverberated earth, and distil it in a strong fire; cohobate it four times, and so you shall have a

very clear water, which you must keep by it self: Then pour the air on the same earth, and distil it in a strong fire; and there will come over a clear, splendid, odoriferous water, which must be kept apart; After this pour the fire upon the first water, and putrifie them together in BALNEO the space of three days, then put them into a Retort, and distil them in sand, and there will come over a water tasting of the fire: let this water be distilled in BALNEO, and what distils off keep by it self, as also what remains in the bottom, which is the fire, keep by it self, This last distilled water pour again upon its earth, and let them be macerated together in BALNEO for the space of three days, and then let all the water be distilled in sand, and let what will rise be separated in BALNEO, and the residue remaining in the bottom be reserved with the former residue. Let the water be again poured upon the earth, be abstracted, and separated as before, until nothing remain in the bottom, which is not separated in BALNEO. This being done, let the water which was last separated be mixed with the residue of its fire, and be sacerated in BALNEO three or four days, and all be distilled in BALNEO, that can ascend with that heat, and let what remains be distilled in ashes from the fire, and what shall be elevated is aerial; and what remains in the bottom is fiery. These two last Liquors are ascribed to the two first principles, the former to Mercury, and the latter to Sulphur, and are accounted by R. CRUCIANS, not as elements, but their vital parts, being as It were the natural spirits and soul, which are in them by nature. Now both are to be rectified, and reflected into their center with a circular motion, that this Mercury may- be prepared

with Its water, being kept clear, and odoriferous, in the upper place, but the Sulphur by it self. Now it remains that we look into the third principle; i.t the reverberated earth, being ground upon a marble, imbibe its own water, which did above remain after the last separation of the Liquors made in BALNEX, so that this be the fourth part of the weight of its earth, and be congealed by the heat of ashes into its earth, and let this be done so often, the proportion being observed, until the earth hath drank up all its water. And lastly, let this earth be sublimed into a white powder as white as snow, the feces being cast away. This earth being sublimed and freed from its obscurity, is the true Chaos of the Elements; for it contains those things occult, seeing it is the salt of nature, in which they lye hid, being, as it were, reflected in their center. This is the third principle of PARACELSUS, and the salt, which is the matrix, in which the two former sperms, viz. of the man and woman, the parents of the HOMUNCULUS, viz, of Mercury and Sulphur, are to be put, and to be closed up together in a glazen wonb, sealed with HERMES SEAL, for the true generation of the HOMUNCULUS, produced from the spagyrical Embryo: and this is the HOMUNCULUS or great ARCANUM, otherwise called the nutritive Medicament of PARACELSUS.

22. This HOMUNCULUS or nutritive Mediciment, is of such virtue, that presently after it is taken into the body, it Is turned into blood and spirits, If then Diseases prove mortal because they destroy the spirits, what mortal Disease can withstand such a Medicine, that doth so soon repair, and so strongly fortifie the spirits, as this HOMUNCULUS, be ing as the oil. to the flame, into which it is immediately turned,

thereby renewing the same? By this Medicament therefore, as Diseases are overcome, and expelled, so also youth is renewed, and gray- hairs prevented.

An artificial way to make Flesh.

23. Take of the cruma of the best wheaten Bread as soon as it comes forth out of the Oven, being very hot, as much as you please, put it into a glass vessel, which you must presently hermetically close. Then set it in digestion in a temperate BALNEO, the space of two months, and it will be turned into a fibrous flesh.

If any Artist please to exalt it to a higher perfection, according to the Rules of Art, he may find out, how great a nourisher and restorative Wheat is, and what an excellent Medicine it may make.

Note that there must be no other moisture put into the glass besides what is in the bread it self.

Chapter IV.

1. The way to raise a dead Bird to life. 2. Of generating many Serpents of one, etc. 3. To purifie and refine Sugar. 4. To make a Vegetable grow and become more glorious then any of its species. 5, To make a Ballet grow in two or three hours. 6. To make the idea of any plant appear in a glass, as if the very plant it self were there. 7. To make Fir-trees appear in Turpentine. 8. To make Harts-horn appear in a Glass. 9. To make Golden Mountains to appear in a glass. 10. To make the world appear in a Glass. 11. To make four Elements appear in a Glass. 12. To make a perpetual Motion in a Glass. 13. To make a Luminous water that shall give light by night. 14. Of a room that shall seem on fire, if you enter with a Candle. 15. To make a powder that by spitting upon it shall be inflamed. 16. To make a Loadstone draw a Nail out of a post.

The way to raise a dead bird to life, and for the generating many Serpents of one, both which are performed by putrefaction.

A Bird is restored to life thus, viz. Take a Bird, put it alive into a gourd glass, and seal it up hermetically, burn it to ashes in the third degree of fire, then putrifie it in horse dung into a mucilaginous flegm, and so be a continued digestion that flegm must be brought to a further maturity (being taken out, and put into an oval vessel of a Just bigness to hold it) by an exact digestion, and will so become a renewed bird: which saith PARACELSUS Is one of the greatest wonders

in Nature, and shews the great virtue of putrefaction.

2. Cut a Serpent into small pieces, which put into a gourd glass which you must Hermetically seal, up, then putrifie them in horse dung, and the whole Serpent will become living again in the glass, in the form either of worms or spawne of fishes; Now if these worms be in a fitting manner brought out of putrefaction, and nourished; many hundred Serpents will be bred out of one Serpent, whereof every one will be as big as the first. And as it is said of the Serpents so also many other living creatures may be raised, and restored again.

To purifie and refine Sugar.

4. Make a strong Lixivium of Calx vive, wherein dissolve as much course Sugar as the Lixivium will bear, then put in the white of Eggs (or 2 to every part of the Liquor) being beaten into an oil; stir them well together, and let them boil a little, and there will arise a scum which must be taken off as long as any will arise, then pour all the Liquor through a great Wollen cloth bag, and so the feces will remain behind in the gab, then boil the Liquor again so long till some drops of it being put upon a cold plate, will, when they be cold, be congealed as hard, as salt. Then pour out the Liquor into pots, or moulds made for that purpose, having a hole in the narrower end thereof, which must be stopped for one night after, and after that night be opened, and there will a moist substance drop forth which is called Molosses, or Treakle; then with potters clay cover the ends of the pot, and as that

clay sinketh down by reason of the sinking of the Sugar, fill them up with more clay, repeating the doing thereof till the Sugar shrink no more. Then take it out till it be hard, and dried, then bind it up in papers.

To make a vegetable grow and become sore glorious then any of its species.

4. To reduce any vegetable into its three first principles, and then joyn them together again being well purified, & put the same into a rich earth, and you shall have it produce a vegetable far more glorious then any of its species.

Note how to make such an essence; look into the first book, and there you shall see the process thereof.

To make a Plant grow in two or three hours.

5. Take the ashes of Moss, moisten them with the Juice of an old dungil being first pressed forth, and strained, then dry them a little, and moisten them as before, do this four or five times, put this mixture being neither very dry, nor very moist, into some earthen, or metalline vessel; and in it set the seed of Lettice, Purflain or Parsly (because they will grow sooner then other Plants) being first impregnated with the essence of a vegetable of its own species, (the process whereof you ehall find Book 1. page 32, 33.) till they begin to sprout forth, then I say, put them in the said earth with that end upwards which sprouts

forth: Then put the vessel into a gentle heat, and when it begins to dry, Moisten it with some of the said juice of dung.

Thou maist by this means have a Sallet grow whilest supper is making ready.

To make the Idea of any Plant appear in a glass, as if the very plant it self were there.

6. The process of this thou maist see, page 32. and therefore I need not here again repeat it; only remember that if you put the flame of a candle to the bottom of the glass where the essence is, by which it may be made hot; you will see that thin substance which is like impalpable ashes or salt send forth from the bottom of the glass the manifest form of a vegetable, vegetating and growing by little and little, and putting on so fully the form of stalkes, leaves and flowers in such perfect and natural wise in apparent shew, that any one would believe verily the same to be naturally corporal, when as in truth it is the spiritual idea, endued with a spiritual essence: which serveth for no other purpose, but to be matched with its fitting earth, that so it may take unto it self a more solid body. This shadowed figure as soon as the vessel is taken from the fire, returns to its ashes again and vanisheth away, becoming a Chaos, and confused matter.

To make Fir-trees appear in Turpentine.

7. Take as much Turpentine as you please, put it into a Retort, distil it by degrees; when all is distilled off, keep the Retort still in a reasonable heat, that what humidity is still remaining may be evaporated, and it become dry; Then take this off from the fire and hold your hand to the bottom of the Retort, and the Turpentine that is dried (which is called Colophonia) will crack asunder in several places, and in those cracks or chips you shall see the perfect effigies or Fir-trees which will there continue many months.

To make Harts-horn seemingly to grow in a glass.

8. Take Harts-horn broken into small pieces, and put them into a glass Retort to be distilled, and you shall see the glass to be seemingly full of horns, which will continue there so long till the volatile salt come over.

To make golden mountains as it were appear in a glass.

9. Take of Adders eggs half a pound, put them into a glass Retort, distil them by degrees; when all is dry, you shall see the feces at the bottom turgid and puffed up, and seem to be as it were golden mountains, being very glorious to behold.

To make the representation of the whole World in a Glass.

10. Take of the purest salt Nitre as much as you please, of Tin half so much, mix them together, and calcine them Hermetically, then put them into a Retort, to which annex a glass receiver, and lute them well together; let there be leaves of gold put into the bottom thereof, then put fire to the Retort, until vapours arise that will cleave to the gold: augment the fire till no more fumes ascend, then take away the Receiver, and close it Hermetically, and make a lamp fire under it, and you will see presented in it the Sun, Moon, Stars, Fountains, Flowers, Trees, fruits, and indeed even all things, which is a glorious sight to behold.

To make four Elements appear in a glass.

11. Take of the subtile powder of Jet an ounce and a half, of the oil of Tartar made PER DELIQUIMUM (in which there is not one drop of water besides what the Tartar it self contracted) two ounces, which you must colour with a light green with Verdergreece, of the purest Spirit of Wine tinged with a light blue with Indigo, two ounces of the best rectified Spirit of Turpentine coloured with a light red, with Hadder two ounces. Put all these into a glass, and shake them together, and you shall see the Jet which is heavy and black fall to the bottom, and represent the earth; next, the Oil of Tartar made green, representing the element of water, falls: upon this swims the blue Spirit of

Wine which will not mix with the oil of Tartar; and represents the element of air: uppermost will swim the subtile red oil of Turpentine which represents the element of fire.

It is strange to see how after shaking all these together they will be distinctly separated the one from the other. If it be well done, as it is easy enough to do, it is a most glorious sight.

To make a perpetual motion in a glass.

12. Take seven ounces of Quick-silver, as much Tin, grind them well together with fourteen ounces of Sublimate dissolved .in a cellar upon a Marble the space of four days, and it will become like oil Olive, which distil in sand, and there will sublime a dry substance; then put the water which distils off back upon the earth, in the bottom of the Still and dissolve what you can; filter it, and distil it again, and this do four or five times, and then that earth will be so subtile, that being put into a vial, the subtil atoms thereof will move up and down for ever.

Note that the vial, or glass must be close stopt, and kept in a dry place.

To make a Luminous Water that shall give light by night.

13. Take the tails of Glo-worms, put them into a glass still, and

distil them in BALNEO, pour the said water upon more fresh tails of Glo-worms, do this four or five times, and thou shalt have a most Luminous Water, by which thou maist see to read in the dark night.

Some say this Water may be made of the skins of Herrings; and for ought I know it may be probable enough: for I have heard that a shole of Herrings coaming by a ship in the night have given a great light to all the ship.

It were worth the while to know the true reason why Glo-worms, and Herrings and some other such like things should be luminous in the night.

To make a vapour in a chamber, that he that enters into it with a candle shall think the room to be on fire.

14. Dissolve Camphire in rectified AQUA VITAE, and evaporate them in a very close chamber where no air can get in, and he that first enters the chamber with a lighted candle, will be much astonished; for the chamber will seem to be full of fire, very subtle, but it will be of little continuance.

You must mote that it is the combustible vapour, with which the chamber is filled, that takes flame from the candle.

Divers such like experiments as this nay be done, by putting such a combustible vapour into a box, or cubboard or such like, which will as soon as any one shall open them having a candle in his hand, take fire, and burn.

To make a powder that by spitting upon shall be inflamed.

15. Take a Load-stone, powder it, and put it into a strong calcining pot, cover it all over with a powder made of Calx vive, and Cobophonia, of each a like quantity, put also some of this powder under it; when the pot is full, cover it, and lute the closures with potters earth, put them into a furnace, and there let them boil, then take them out and put them into another pot, and set them in the furnace again, and this do till they become a very white and dry Caix. Take of this Caix one part, of salt Nitre being very well purified four parts, and as much Campfire, Sulphur vivian, the oil of Turpentine, and Tartar; gring all these to a subtle powder and searse them, and put as much Spirit of Wine well rectified as will cover them two fingers breadth, then close them up and set the vessel in horse-dung three months, and in that time they will become an uniform paste: evaporate all the humidity, until the whole mass becomes a very dry stone: then take it out and powder it, and keep it very dry.

If you take a little of this powder and spit upon it, or pour some water upon it, it will take fire presently, so that thou maist light a natch, or any such thing by it.

To fortifie a Load-stone that it shall be able to draw a nail out of a piece of wood.

16. Take a Load-stone, and heat it very hot in coals, but so that

it be not fired, then presently quench it in the Oil of CROCUS MARTIS made of the best steel, that it may imbibe as much as it can.

Thou shalt by this means make the Load-stone so very strong and powerful, that thou naist pull out nails out of a piece of wood with it, and do such wonderful things with it that the common Load-stone can never do.

Now the reason of this (as PARACELSUS saith) is because the Spirit of Iron is the Life of the Load-atone, and this may be extracted from, or increased in the Load-stone.

Chapter V.

1. To make Quick-silver Malleable in seven hours. 2. To reduce glass into its first principles, viz. Sand and Salt. 3. To write or engrave upon an egg, or pebble, with wax. 4. To make Pearbe. 5. Make ARABIAN perfume. 6. To make strange Oils and Liquors. 7. To make Steel grow like a Tree. 8. To melt any Metal in the hand without burning of it. 9. Secret observations. 10. To extract a white Milkie substance from the rays of the Moon.

To make Quick-silver Malleable in seven hours.

1. Take of the best lead, and melt it, and pour it Into a hole, and when it is almost congealed make a hole in it, and presently fill up the hole with quick-silver, and it will presently be congealed into a friable substance; then beat it into powder, and put it again into a bole of fresh melted lead as before; do this, three or four times, then boil it being all in a piece in Linseed oil the space of six hours; then take it out and it will become malleable.

Note that after this, It may by being melted over the fire be reduced into quick-silver again.

A thin plate of the said Mercury laid upon an invenerate Ulcer takes away the malignity of it in a great measure, and renders it more cureable then before.

A plate of the said Mercury laid upon tumours would be a great deal

better repercussive then plates of lead, which Chirurgeons use in such cases.

The powder of the friable substance of Mercury before it be boiled in the oil is very good to be strewed upon old ulcers, for it doth much correct the virulency of them.

To reduce glass into its first principles, viz. Sand and Salt.

2. Take bits or powder of Glass as much as you please, as much of the salt which Glass men use in the making of Glass: melt these together in a strong fire: Then dissolve all the melted mass in warm water, then pour off the water and you shall see no Glass, but only sand in the bottom, which sand was that which was in the glass before.

This censures the vulgar opinion, vim, that the fusion of Glass is the last fusion and beyond all reduction.

To write or ingrave upon an egg, or pebble, with wax or grease.

3. Make what letters or figures you please with wax, or grease, upon an egg or pebble, put them into the strongest Spirit of Vinegar, and there let them lye two or three days, and you shall see every place about the letters or figures eaten or consumed away with the said Spirit, but the place where the wax or grease was, not at all touched: the reason whereof is because that the Spirit would not operate upon the said oleaginoue matter.

To make artificial Pearls, as glorious as any oriental.

4. Dissolve mother of Pearl in Spirit of vinegar, then precipitate it with Oil of Sulphur PER CAMPANAM (and not with Oil of Tartar, for that takes away the splendour of it) which adds a lustre to it: when it is thus precipitated, dry it, and mix it with whites of eggs, and of this mass you may make Pearls of what bigness or fashion you please: be fore they be dryed you may make holes through them, and when they be dryed they will not at all or very hardly be discerned from true, and natural Pearls.

To make a Mineral perfume.

5. Dissolve Antimony, or Sulphur in the Liquor or Oil of flints or pebbles, or Chrystals, of sand, coagulate the solution into a red mass, pour thereon the spirit of urine and digest them till the spirit be tinged, then pour it off, and pour more on, till all the tincture be extracted, put all the tinctures together, and evaporate the Spirit of urine in BALNEO, and there will remain a blood-red Liquor, at the bottom, upon which pour Spirit of wine, and you shall extract a purer tincture, which smells like garlick; digest it three or four weeks, and it will smell like balm; digest it longer, and it will smell like Musk or Ambergriss.

Besides the smell that it bath, it is an excellent Sudorifick, and cures all diseases that require sweat, as the plague, putrid feavers, Lues venerea, and such like.

The Oil or Liquor of Sand, flints, pebbles, or Chrystals, for the aforsaid preparation, ii thus made.

6. Take of the best salt of Tartar being very well, by two or three dissolutions and coagulations purified, and powdered in a hot mortar, one part, of flints, pebbles or crystals being powdered, or small sand well washed, the fourth part, mingle them well together; put as much of this composition as will fill an eggshell into a Crucible set in the earthen Furnace, (expressed page 83. (and made red hot, and presently there will come over a thick, and white spirit, this do till you have enough, then take out of the Crucible whilest it is growing hot, and that which is in it like transparent glass, which keep from the air.

The Spirit may be rectified by sand in a glass Retort.

The Spirit is of excellent use in the gout, stone, ptisick, and indeed in all obstructions, provoketh sweat, and urine, and cleanseth the stomach, and by consequence effectual in most diseases.

It being applyed externally cleareth the akin, and makes it look very fair.

Take that which remains at the bottom in the crucible, and beat it to powder, and lay it in a moist place, and so it dissolveth into a thick fat Oil: and this is that which is called the Oil of Sand, of flints, and pebbles or chrystals.

This oil is of wonderful use in medicine, as also in the preparation of all sorts of Minerals.

This oil being taken inwardly in some appropriated Liquor, dissolves

tartarous coagubations in the body, and so opens all obstructions. It precipitates metals and makes the calx thereof more weighty then oil of Tartar doth.

It is of a golden nature: it extracts colours from all metals, is fixed in all fires, maketh fine Crystals, and Borax, and matures imperfect metals into gold.

If you put it into water, there will precipitate a most fine white earth, of which you may make as clear vessels as are China-dishes.

Note that all sand, flints, and pebbles, even the whitest, have in them a golden sulphur, or tincture, and if a prepared lead be for a tine digested in this oil, it will seem as it were gilded, because of the gold that will hang upon it, which may be washed away in water. Gold also is found in sand and flints, etc. and if you put gold into this oil, it will become more ponderous thereby.

To make Steel grow in a glass like a tree.

7. Dissolve Steel in a rectified Spirit of Salt, so shall you have a green and sweet solution, which smells like brimstone; filter it, and abstract all the moisture in sand with a gentle heat, and there will distil over a Liquor as sweet as rain-water; for Steel by reason of its dryness detains the corrosiveness of the Spirit of Salt, which remaineth in the bottom like a blood red mass, which is as hot on the tongue as fire; dissolve this red mass, in oil of flints, or of sand, and you shall see it grow up in two or three hours like a tree with a stem and

branches; prove this tree at the test, and it yieldeth good gold, which this tree bath drawn from the aforesaid oil of sand, or flints, which bath a golden sulphur in it.

To melt any metal in ones hand without burning of the hand.

8. Take a little calcining pot in your hand, make in it a lane or course of the powder of any metal, then upon it lay a lane of Sulphur, Salt-peter and Saw-dust, of each a like quantity, mixed together, put a coal of fire to it, and forthwith the metal will be melted into a mass.

An observation upon the beams of the Sun and heat of fire, how they add weight to Minerals and Metalline bodies.

1. Take any Mineral Liquor and set it in an open vessel in the sun for a space, and it will be augmented in quantity, and weight. But some will say that this proceedeth from the air: to the which I answer and demandeth, whether the air had not this impregnation from the sun, and what the air hath in it self that proceedeth not from the Bun and stars.

2. Put this liquor in a cold cellar, or in a moist air, and you shall find that it increaseth not in weight, as it doth in the sun, or in the fire (which bath in this respect some analogie with the sun) I do not say but haply it might attract some little moisture which is soon

exhaled by any small heat.

3. Dissolve any sulphurous and imperfect metal as Iron, Copper, or link, in AQUA FORTIS, or any other acid spirit, then abstract the Spirit from it, make it glowing hot, yet not too hot, that the Spirit may only vapour away, then weigh this metalline Calx, and set it in a crucible over the fire, but melt it not, only let it darkly glow; let it stand so three or four weeks, then take it off, and weigh it again, and you shall find it heavier then before.

4. Set any silphurous metal, as Iron, or Copper, with sixteen or eighteen parts of Lead on a test made with ashes of wood or bones in a probatory furnace: first weigh the test, copper and lead before you put them into the furnace; let the iron or copper fly away with the lead, yet not with too strong a heat, then take the test out, and weigh it, and you shall find it (though the metals are gone) when it is cold to be heavier then it was when it was put into the furnace with the metals.. The question is now whence this heaviness of all the aforesaid Minerals and metals proceed, if that the heat of the sun and fire through the help of the Minerals and metals be not fixed into a palpable Mineral, and Metalline body.

5. Set a test with lead, or copper in the sun, and with a concave glass unite the beams of the sun, and let them fall on the center of the metal, hold the concave glass in your hand, and let your test never be cold, and this will be as well done in the sun, as in the fire. But this concave must be two foot in Diameter, and not too hollow or deep, but about the eighteenth or twentieth part of the circle, that it may

the better cast its beans forth, and it must be very well polished.

6. Calcine Antimony with a burning glass, and you shall see it smoke, and fume, and be made dryer then before, yet weigh it and be heavier then before.

I shall take in, for the confirmation of all this, a relation of Sir KENELME DIGBY concerning the precipitating of the sun beams. I remember (saith he) a rare experiment that a Nobleman of much sincerity, and a singular friend of mine, told me he had seen, which was, that by means of glasses made in a very particular manner, and artifiically placed one by another, he had seen the sun beams gathered together, and precipitated down into a brownish or purplish red powder. There (saith he) could be no fallacy in this operation. For nothing whatsoever, was in the glass, when they were placed, and disposed for this intent; and it must be in the hot time of the year; else the effect would not follow. And of this magistry he could gather some days neer two ounces in a day, and it-was of a strong volatile virtue, and would impress its spiritual quality into gold it self (the heaviest and most fixed body we converse withal) in a very short time.

I leave it now to the reader to Judge whether the beams of the sun, and heat of the fire add weight to Minerals, and Metals.

To extract a white Milkie substance from the rays of the Moon. Take a concave glass and hold it against the Moon when she is at the full in a clear evening, and let the rays thereof being united fall

upon a sponge, and the sponge will be full of a cold Milkie substance, which you may press out with your hand, and gather more. DE-LA-BROSSE is of opinion that this substance is of the substance of the Moon: but I cannot assent to him in that, only this I say, if this experiment were well prosecuted, it might be the key to no small secrets.

Chapter VI.

1. To condense air in summer. 2. How to fix two volatile salts. 3. Of a Rosie Crucian Medicine, and its use and virtues. 4. Another. 5. Of a Cordial Tincture, and its virtues. 6. Another of excellent virtues, and its use. 7. To reduce distilled Turpentine into its body again, and of its use, and virtues. 8. To make the distilled oil out of any herb or flower, or seed in an instant without a furnace. 9. To know what Metal there is in any Ore. 10. A pretty observation upon the Melting of Copper and Tin together. 11 • Admirable observations upon the melting salt Armoniack, and CALX VIVE together. 12. A cheap powder like unto aurum fulminans. 13. To make an Antimonial cup, and to cast divers figures of Antimony.

To condense the air in the heat of summer and in the heat of the day, into water.

1. Fill an earthen vessel unglazed, made pointed downward, and fill it with snow-water (which must be kept all the year) in which is dissolved as much Nitre as the water would dissolve; Let the vessel be close stopt. Hold this vessel against the sun, and the air will be so condensed by the coldness of the vessel that it will drop down by the sides thereof.

How two sorts of volatile Salts will be fixed by Joining them together.

2. Take a strong Lixivium made of unslaked Lime, and evaporate it, and whereas you would expect to find a salt at the bottom, there is none; for all the salt in the Lixivium is vapoured away, and the more the Liquor is evaporated, the weaker the Lixivium becomes, which is contrary to other Lixiviums: Also if you take spirit of Vinegar, and evaporate it, you shall find no salt at the bottom. Now if you take the clear Lixivium of Lime, and spirit of Vinegar, of each a like quantity, and mix them together, and evaporate the humidity thereof, you shall find a good quantity of salt at the bottom, which tastes partly hot, and partly acid.

This salt being set in a cold cellar on a marble stone, and dissolved into an oil, is as good as any LAC VIRGINIS, to clear and smooth the face, and dry up any hot pustles in the skin, as also against the Itch, and old Ulcers to dry them up.

To make an Unguent, that a few grains thereof being applied outwardly, will cause vomiting or looseness, as you please.

3. Take LAPIS INFERNALIS, mix therewith of distilled oil of Tobacco as much as will make an Ointment: Keep it in a dry place.

If you would provoke vomiting, anoint the pit of the stomach with five or six grains thereof, and the party will presently vomit, and as much, as with taking of a vomit.

If you would provoke to looseness anoit about the navel therewith, and the patient will presently fall into a looseness.

Note that you must give the patient some warm supplings all the time this medicine is working.

Note also, and that especially, that you let not the ointment lye so long as to cauterize the part to which it is applyed.

To make a medicine that half a grain thereof being taken every morning will keep the body soluble.

4. Take of the distilled oil of Tobacco, of which let the essential salt of Tobacco imbibe as much as it can. Then with this composition make some Lozenges by adding such things as are fitting for such a form of medicine: Note that you put but such a quantity of this oily salt as half a grain only may be in one Lozenge.

One of these Lozenges being taken every morning, or every other morning, keepeth the body soluble, and is good for them as are apt to be very costive in their bodies.

Note that you may put some aromatical ingredient into the Lozenges that may qualifie the offensive odour of the oil, if there shall be any.

To make a Cordial, stomachical, and purgative tincture.

5. Make a tincture of HIERA PICRA with Spirit of wine well rectified, and aromatized with Cinnamon of Cloves.

Two or three spoonfuls of this tincture being taken in a morning twice in a week, wonderfully helps those that have weak and fowl stomachs; it openeth obstructions, end purgeth viscosities of the stomach and bowels, cureth all inveterate headaches, killed worms, and indeed leaveth no impurities in the body, end is very cordial; for it exceedingly helps them that are troubled with faintings. There is nothing offensive in this medicine but the bitterness thereof, which. the other extraordinary virtues will more then ballance.

Another.

6. Dissolve Scammony in Spirit of Wine, evaporate the one moiety, then precipitate it by putting Rose-water to it: and it will become most white; for the black and fetid matter will lye on the top of the precipitated matter which you must wash away with Rose-water. Then take that white gum being very well washed, and dry it; if you please you may powder it, and so use it; for indeed it hath neither smell nor taste, and purgeth without any offence, and may be given to children or to any that distaste physick, in their milk or broath, without any discerning of it; and indeed it 40th purge without any manner of gripings. I was wont to make it up into pills with oil of Cinnamon or Cloves which gave it a gallant smell, and of which I gave a scruple which wrought moderately and without any manner of gripings; then dissolve it again in Spirit of wine being aromatized with what spices you please, and this keep.

This tincture is so pleasant, so gentle, so noble a purgative that there is scarce the like in the world; for it purgeth without any offence, is taken without any nauseating, and purgeth all manner of humoure, especially choler, and melancholy, and is very Cordial.

It may be given to those that abhor any medicine, as to children, or those that are of a nauseous stomach.

The dose is from half a spoonful to two or three.

Note it must be taken of it self; for if it be put into any other Liquor, the Scammony will precipitate and fall to the bottom.

After this manner you may prepare Jollap by extracting the gum therefore, and then dissolving it in Spirit of wine.

By this means Jollap would not be so offensive to the stomach, as usually it is; for it is the gum that is purgative, and the earthliest that is so nauseous.

Jollap being thus prepared is a most excellent medicine against all hydropick diseases; for it purgeth water away without any nauseousness or griping at all.

To reduce distilled Turpentine into its body again.

7. Take the oil of Turpentine, and the Colophonie thereof (which is that substance which remains in the bottom after distillation) which you must beat to powder. Mix these together and digest them, and you shall have a Turpentine of the same consistency as before, but of a very subtile mature.

Pills made of this Turpentine, are of excellent use in obstructions of the breast, kidneys and the like.

To make the distilled Oil out of any herb, seed or flower in an instant without any furnace.

8. You must have a long pipe made of tin, which must have a bowl in the middle with a hole in it as big as you can put your finger into it; by which you must put your matter that you would have the Oil of. Set this matter on fire with a candle or coal of fire, then put one end of the pipe into a bason of fair water, and blow at the other end, and the smoak will come into the water; and there will an oil swim upon the water, which you may separate with a funnel.

To prove what kind of metal there is in any Ore, although you have but a very few grains thereof, so that as you cannot make proof thereof the ordinary way with lead.

9. Take two or four grains (if you have no greater quantity) of any Ore that you have, put to it half an ounce of Veniceglass, and melt them together in a crucible, (the crucible being, covered) and according to the tincture that the glass receiveth from the Ore, so may you Judge what kind of metal there is in the Ore; for if it be a copper Ore, then the glass will be tinged with a sea-green colour. If copper and iron, a glass-green, if iron, a dark yellow; if tin, a pale yellow; if silver,

a whitish yellow; if gold, a fine skie colour; if gold and silver together, a Smaragdine colour; if gold, silver, copper, and iron together, an. amethyst colour.

A pretty observation upon the melting of Copper and Tin together.

10. First make two bullets of red copper of the same magnitude, make also two bullets of the purest tin in the same mould, as the others were made: weigh all four bullets, and observe the weight well: then melt the copper bullets first, upon them being melted put the two tin bullets, and melt them together, but have a care that the tin fume not away. Then cast this molten mixture in the same moulds as before, and it will scarce make three bullets, but yet they weigh as heavy as they did before they were melted together.

I suppose the copper condenseth the body of the tin, which was very porous, which condensation rather adds then diminisheth the weight thereof.

A remarkable observation upon the melting of Salt Armoniack, and Calx vive together.

11. Take Salt armoniack, and Calx vive, of each a like quantity, mix, and melt them together. Note that Calx of it self will not melt in less then eight hours with the strongest fire that can be made; but being mixed with this salt melts in half an hour, and less, like a metal, with an indifferent fire.

This mixture being thus melted becomes a hard stone, out of which you may strike fire as out of a flint, which if you dissolve again in water, you shall have the Salt armoniack in the sane quantity as before, but fixed.

Note that hard things have their congealation from Salt armoniack, as horns, bones and such like; for little fixed salt can be extracted from them, only volatile and armoniack.

An ounce of any of these volatile Salts, (as of horns, bones, amber and such like) reduced into an acid Liquor by distillation, condenseth, and indurateth a pound of Oily matter.

An easy and cheap powder like unto AURUM FULMINANS.

12. Take of salt Tartar one part, Salt-peter three parts, Sulphur a third part, grind these well together, and dry them, A few grains of this powder being fired will give as great a clap as a musket when it is discharged.

To make an Antimonial cup, and to cast divers figures of Antimony.

13. Take the best crude antimony very well powdered, Nitre, of each a pound, of crude Tartar finely powdered two pounds, mix them well together, and put them into a crucible, cover the crucible, and melt them, and the regulus will fall to the bottom, and be like a melted metal, then pour it forth into a brass mortar, being first smeared over with Oil.

Or,

Take two parts of powdered Antimony, and four parts of powder of crude Tartar; melt these as aforesaid.

This regulus you may (when you have made enough of it) melt again and cast it into what moulds you please; you may either make cups, or what pictures you please, and of what figures you please. You may cast it into forms of shillings or half-crowns, either of which if you put it into two or three ounces of wine in an earthen glazed vessel, or glass, and infuse in a moderate heat all night, you may have a Liquor in the morning which will cause vomit: of which the dose is from two draias to two ounces and a half.

Note that in the Wine you may put a little Cinnamon to correct and give a more grateful relish to it.

It is the custom to fill the Antimonial cup with Wine, and to put as much Wine round about betwixt that and the little earthen cup where it stands, and so infuse it all night, and then drink up all that Wine: but I fear, that so much Wine will be too much as being three or four ounces when as we seldom exceed the quantity of two ounces of the infusion of Antimony.

These cups or pictures will last for ever, and be as effectual after a thousand times infusion as at first: and if they be broken at any time, (as easily they may, being as brittle as glass) they may be cast again into what forms you please.

Note that he that casts them must be skillful in making his spawde, as also in scouring of them, and making them bright afterwards: for

if they be carefully handled, they will look even as bright as silver.

The ROSIE CRUCIANS give this Rule for the Gout: To be taken in this order.

The Pultasie.

1. Take of Manchet about three ounces, the crum only, thin cut, let it be boiled in Milk till it grow to a Pulp. Add in the end a drachm and an half of the powder of red Roses, of Saffron ten grains, of oil of Roses an ounce; let it be spread out upon a linnen cloth, and applyed luke-worm, and continued for three hours space.

The Bath or Fermentation.

2. Take of Sage-leaves half a handful, of the root of Humlock sliced six drachms, of Briony roots half an ounce, of the leaves of red Roses two pugile; let them be boiled in a bottle of water, wherein Steel bath been quenched, till the Liquor come to a quart; after the straining put in half an handful of Bay-salt: Let it be used with scarlet Cloth or scarlet Wool dipped in the Liquor hot, and so renewed seven times, all in the space of a quarter of an hour, or little more.

The Plastier.

3. Take EMPLAISTRUM DIACAI₁CTTEOS as much as is sufficient for the

part you mean to cover; let it be dissolved with Oil of Roses in such a consistence as will stick, and spread upon a piece of Holland, and applied.

Chapter VII.

1. Of a water to Cause hair fallen to grow again. 2. A water to cause hair taken off never to grow again. 3. How to sake another. 4. How to take away spots in the face. 5. A water against scabs. 6. To preserve the sight. 7. Another water. 8. How to restore the sight of. an old san. 9. How to cure the Gout. 10. To cure the Web and spots in the eye. 11. How to cure Tettters, Fistulaes, Cankers, etc. 12. How to cure the redness of the face, and beautitje the akin. 13. Another. 14. Another of the same virtue.

A water to cause Hair fain, to grow again.

1. Take Mountain-Hysop, Mountain-Calasint, leaves of Southern-wood, of each two handfuls, Canary- Wine, Urine, Honey, Milk, of each two pounds, Mustard seed half a pound, bruise what is to be bruised, macerate them three days, then distil them in BALNEO.

A water to cause hair taken off never to grow again.

Take seeds of Henbane bruised two pounds, lay- it a while in some moist place, then add great Stonecrop half a pound, distil it according to Art.

Another.

Take blood of frogs, TERRAE SIGIL'ATAE, Sumach, Roses, House-leek, what is sufficient; sacerate them together twenty four hours, then distil them in BALNEO.

A water to take away spots in the face.

4. Take Asses milk four pounds, White wine one pound, the inside of two new Loaves, twelve Eggs with the shells, Sugar-candy three dra- china; mix them well together and distil them.

A water against Scabs.

5. Take Sorrel water two pounds, juice of Plantain, Rose-water, of each four ounces, juice of Lessons two ounces, Lytharge six ounces, Ceruse Sublimate, of each half an ounce, Sulphure vive three drachms; bruise them that are to be bruised; then infuse them 24 hours, and after distil them according to Art.

A water to preserve the sight.

6. Take Fennel, Vervain, Eye-bright, Endive, Betonie, Red Roses, Venus Hair, of each three handfuls. Bruise the herbs and maccrate them 24 hours in white wine, (as much as is sufficient) then distil them in a limbeck in BALNEO.

Another.

7. Take Fennel, Celandine, Sage, Rosemary, Vervain, Rue, of each equal parts. Prepare as it before.

A water to restore the sight decayed.

8. Take Fennel, Celandine, Vervain, Rue, Leaves of Snula, Fullers Teesel, Milfoil, of each one handful; Camphire half a drahm, Bruise them and distil them in an Alembjclç,

A water against the Gout.

9. Take Licorice half a pound, Aniseeds 1. pound, Cinnamon, 3 ounces, Galingale, Ginger, Roots of Iroes, Enula Caspana, Seeds of Fennel, Caraway, Amomum, Amid, Piony, Basil, Savory, Marjoram, of each one ounce, Juniper Berries 2 Ounces, Ground Ivy half a handful, Long Pepper, Calasue, Spikenard, Mace, of each 3 draMa, Valerian 1 drabs, Roots of Angelica half an ounce, Cyprus 4 ounces, Lignum Aloes half an ounce, Sugar 4 ounces, Maliga line, or strong Ale 32 pounds, Prepare and distil them according to Art.

This water taken inwardly strengthens cold and weak stomachs, and breaks the Stone.

Outwardly apply-ed it easeth the Gout, enlargeth sinews that are shrunk, & is good against all aches and passions proceeding from melancholly and cold.

A water for the Web and spots in the Eyes.

10. Take Rue, Plantaine, Red roses, Red Poppies, Vervain, Celandine leaves, of each 1 ounce, Red rose water 1 pound and a half, Tutia prepared 1 drachin, Aloes Kapatick an ounce and a half, Cloves 1 ounce, Powder, prepare and distil them according to Art. Drop the water into the Eyes morning and evening.

A water for Tettters, Fistulas, Cankers, etc.

11. Take strong white Wine Vinegar 8 pounds, Wood Ashes 1 pound, infuse them three days natural, and stir them twice a day, then put thereto unslaked lime 1 pound, let it stand other three days, and stir it as before; when it is well settled, Filtre off the clear Lee, and put thereto Sal Gemme, Salt Alkali, SALIS VITAE, Salt Armoniac, Salt of Tartar, of each one dram. Caix of Eggahells, and Calx vive, of each 1 drachm; gring all these together, and temper then with the said Lee; put them into a glass lembick and distil them in BALNED; give it the first 24 hours no sore heat then will make it, and keep it warm: after that distil it off according to Art.

A water against redness of the Face, and to beautifie the akin.

12. Take Wild Purslaine, Mallowa, Nightshade, Plantain with the seeds, of each three handfuls. The Whites of 12 Eggs, Lemons number 12;

Roch Allum, 4 ounces; prepare and distil them according to Art.

Another.

13. Take Calx of Eggshells, White Coral pulverized, of each 2 ounces, Salt calcinated, and Borax, of each 6 ounces, Gum Tragagant 5 ounces, Roots of white Lillies, number 6, White sop. 8 pounds, Styra, Calamita, Blzoin, of each 4 ounces. Mix and distil them by Alembick.

Another of the same virtue.

14. Take Wine Vinegar half a pound, Lytharge of gold one ounce and a half, Ceruse one ounce, Sal Gem six drachms, Roch Alum, half an ounce, Borax, Suipher vive, Salt litre, of each three drachms, Camphire half a drachm, prepare and distil them according to Art.

Chapter VIII.

1. How to cure inordinate Flux of Tears. 2. Or thus. 3. How to cure red Eyes. 4. How to dense and dry a sharp ulcer. 5. How to make white teeth. 6. To take away the marks of the small pox. 7. To Cicatrize Ulcers. 8. Another thus. 9. To cure Ulcers, 10. Of hollow Ulcers and their cure. 11. Of a Cicatrizing water. 12. Of curing wounds. 13. Another water. 14. To make teeth white. 15. Of the Coflick, how to cure it. 16. To cure a cold stomach. 17. Of Sage water. 18. Of Lavender water compounded, and its virtues and use. 19. A pectoral water. 20. Another. 21. AQUA SPLENETICA & its virtues. 22. AQUA FEBRIFUGA, and its virtues. 23. AQUA DAMASCENA, ODORIFERA, and its virtues. 214. AQUA HYSTERICA, and its virtues. 25. AQUA NEPHRITICA. 26. AQUA APERTIVA, and their virtues how to use them.

A water against the inordinate Flux of Tears.

1. Take ripe Strawberries as many as you please, set them to digest in Horse dung, fifteen days, then distil them in BALLED.

Or thus.

2. Take Flowers of the white Thorn, leaves or tops of the Willow, Eye-bright, of each what sufficeth, distil them as before.

A water against redness of the Eyes.

3. Take juice of Celandine, Rue, Vervaine, Fennel, of each three ounces, tops and leaves of Roses, of each what sufficeth, sugar candy three ounces, of the best Tutia, Sanguis Daconis, of each four ounces. Bruise them that are to be bruised, and distill them according to Art.

A water to cleanse and dry a sharp Ulcer.

4. Take Crude Ilium two ounces, white of Eggs, number fifteen, Juice of Puralaine, Plantaine, Nightshade, Nicotian, Houseleek, Water of Meadsweet, Trinity grass, Roses, of each four ounces. Labour them well together and draw off the water by an Alenibick of glass in BALNEO.

A water to make Teeth white.

5. Take Allum aix ounces, Common salt three ounces, Myrrthe, Mastick, Cloves, of each three drachms. Mix bruise and distill them according to Art.

A water to take away the marks of the Small Pox.

6. Take Mastick, Myrrhe, Aloes Hepatick, lard, Sanguis Draconis, Olibanum, Opopanax, Bdellum, Carpobalsamum, Saffron, Gum Arabick, Liquid Storax, of each two draMa and a handful, beat what is to be beaten,

then add thereto of clear Turpentine equill weight, distil them according to Art.

A water to Cicatrize Ulcers.

7. Take red Wine two pounds, Plantaine-water half a pound, Rose-water four ounces, Juice of Plaintain, Vervain, Shepheards Purse, Knot-grass, Centaury the less, Comfry the greater and lesser, of each two ounces. Crude Allum one pound, Cypress Nuts three ounces, Pomaranate flowers hair an ounce, Pomgranate pills three ounces, Gals half an ounce, Bark of the Oak, Sumach, of each five drachms, Turpentine, three ounces, Crude Honey half a pound, Mastick, Olibanum, of each ten drachats, Sarcocol two ounces, Burnt Vitriol, Burnt lead, of each one drachm; Bole Armoniack three ounces, Cassia lignea, half an ounce, Round Birtwort three ounces. Powder what is to be powdered, then mix and distil then.

Another.

8. Take Mastick, Myrrhe, Olibanum, Sarcocol, Mummie, of each three drams. Frankincense one ounce, Nutmegs, Cinamon. Cloves, Cubebs, of each two drams. Cyprus Nuts half an ounce. Flowers, Barks of Pomgranates, of each one dram. Bole Armoniack one ounce; Sanguis Draconis half an ounce, Red Roses three drachms, Roch Allum one pound, Vitriol 7 drachms, Clarified Honey one ounce, AQUA VITAE a pound and half, White Wine one pound, Juice of Piantaine, Nightshade, Comfry of the greater

and lesser, of each four ounces, Water wherein Iron bath been quenched four pounds; Powder what is to be powdered; and infuse them all night in AQUA VITAE, in the morning draw forth the water by Alembick.

A water for Ulcers.

9. Take White Wine four pounds, Plantain. water two pounds, Ilium half a pound, White Copperas five ounces, Crude Hoàey one pound, Licorice Rasped one pound, Bole Armoniack five ounces, Camphire an ounce and a half, Mercury sublimed two drachms, Bruise what is to be bruised; and distil them by Aleabick.

A water for hollow Ulcers.

10. Take Fountain water, Red Wine, of each two pounds and a half, Red Roses, four ounces, Flowers, Rinds of Pomgranates, of each two ounces and a half, Sumach two ounces; Sage a handful, Comfey the greater and lesser of each half a handful, Sarcocoll three ounces, Mastick two ounces, Olibanuni one ounce, Honey one pound, water of Turpentine a pound and a half, bruise what is to be bruised, and distil them through a lembick of glass with a gentle fire.

A Cicatrizing Water.

11. Take water wherein Iron hath been quenched four pounds.

AQUA

BALSAMI VERI four pounds. Turpentine a pound and a half, Crude Honey one pound, Allum ten ounces, white Copperas five ounces, Bole Armoniack seven ounces, Mercury sublimated half a drachm, leaves of Plantain, Comfrey the greater, middle and lesser, Teasil, Knotgrass, St. Johns Wort, of each a handful and a half, Frankencense two ounces, Olibanum, White Sanders, of each half an ounce, Red Roses, a handful and a half, Cassia Lignes, Cinnamon, of each three drachms for the first distillation; then take Turpentine one pound, Mastick three drachms, pure Rozen six ounces, Cinnamon, Cloves; of each two drachms, Pomgranate rinds half an ounce, Cyprus Nuts one ounce and a half, White Copperas two ounces, Allum three ounces, Olibanum four ounces, SANGUIS DRACONIS an ounce and a half, AQUA BALSAM VERI one pound, for the second distillation: After-wards,

Take flowers of St. Johns Wort, Sage, Rosemary, CARDUITS BENEDICTUS, Centaury, of each one ounce, Mastick, Red Sanders, of each three drachms, Wood of Aloes, two serupies, Cubebs one drachm, AQUA VITAE half a pound, Burnt Allun, white Tartar, of each an ounce and a half, Myrrhe half an ounce, Earthworms in powder one drachm, the middle Bark of the Oak six ounces, CASSIA LIGNEA three drachma, White Copperas one ounce, Rinds of Pongranates one drachm, Guajacum four ounces, Carpobalsamum, of each 1 dram, Myrtles, Mummie, of each two drachms, Borax half an ounce, Cloves two drachms, Tormentil, Gentian, Round Birt-wort, of each two drachms and a half, This is for the last distillation, afterwards add Burds Allun half an ounce, White Copperas two drachms, Mastick one ounce in fine powder, and then keep for use.

A water for hollow Wounds.

12. Take fountain water, Red Wine, of each two ounces and a half, Red Roses, four ounces, Poagranate flowers, Pongranate rinds, of each two ounces and a half, Sumach two ounces, Sage one handful, both the Comfries, of each a handful, Allum half a pound, Sarcocol three ounces, Mastick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half. Prepare the ingredients according to Art, and then distil them all together in a glass lembick with a gentle fire.

A water for wounds and Ulcers.

13. Take Calx vive extinct in fountain water eight pounds, Plantain water four ounces, Rosewater two pounds. Heat all these together; afterwards let them stand and clear, pour forth all the clear to the limbick, and put to it Honey two pounds, Allum an ounce, Borax, Mastick, of each three ounces, Olibanum four ounces, the middle Bark of the Oak dried, three ounces, powder what is to be powdered, and distil then according to Art.

A water to make Teeth white.

14. Take the first distilled water of Honey which is white, one pound, Ilium half a pound, Salt litre, white Salt, of each one ounce, Water of Lentisk leaves one pound, Mastick two ounces, White Vinegar,

White Vine, of each two ounces. Mix and distil them according to Art, and reserve the water.

A water against the Cholick,

15. Take Muscadel, or Malmsey four pounds, Nutntegs, Galls, of each one drachm, Cinnpmon, Cloves, Grains, of each two drachms. Powder the ingredients grossely, and infuse them in the wine 24 hours, then with a soft fire draw off the water according to Art.

A water for a cold Stomach.

16. Take Citron and Orange peels dried, of each two ounces, Rosemary, Mints, of each one handful. Cinnamon, Cloves, Cubebs, Cardamums, Nutmegs, Ginger, of each a drachm and a half, Sage, Pennyroyal, Thyme, of each one handful, Caraway seeds, Aniseeds, of each four drachms. Bruise what is to be bruised, and infuse then all the space of 24 hours in Canary wine four pints, then distil them in BALLED according to Art.

Water of Sage Compounded.

17. Take Sage, Marjorum, Thyme, Lavender, Epithymum, Betony, of each one ounce, Cinnamon half an ounce, Ireos Roots of Cyprus, Calamus Aromaticus, of each one ounce, Storax, Benjamin, of each a drachm and a half, infuse them four days in four pounds of Spirit of Wine; then distil them in BALNEO.

Lavender water Compounded.

18. Take flowers of Lavender, Lilly of the Vally, of each 24 handfuls, Piony, Tillia, Flowers of Rosemary Sage, of each half a handful, Cinnamon, Ginger, Cloves, Cubebs, Galingale, Calamus Aromaticus, Mace, Mistletoe of the Oak, of each a drachm and a half, Piony roots one ounce and a half, of the best Wine what sufficeth, infuse them in the Wine two days, then distil them in BALLED.

This water is good against the Falling sickness, Convulsion fits, and the infirmities of the brain,

A Pectorial water.

19. Take the Liver of a Calf, the Lungs of a Fox, of each number 1. Liverwort, Longwort, Sage, Rue, Hyssop, of each one handful, Roots of Enula; Gladiol, of each half an ounce, Seeds of Anise; Caraway, Fennel, of each half an ounce, Flowers of Borage and Bugloss, of each two drachna, infuse then the space of 24 hours, in rich old Wine what sufficeth, water of Scabius, Carduns Benedictus of each four ounces, Hysop two ounces; then distil it in BALNEO MARIAE.

Another.

20. Take leaves of Scabius, Veronica, of each two handfuls, Venus Hair, Sage, Hysop, Horehound, Liverwort, Licorice, of each one handful,

Flowers of Borage, Buglosse, Violets, of each half a handful, Roots of Enula Campana, Licorice, Flowers of Ireos, of each half an ounce, Aniseeds, Fennelseeda, of each one drachm, choice Cinnamon, oriental Saffron, of each half a dram, let them be bruised and cut, be digested in water of Scabius, Veronica, of each one pound, water of Hysop half a pound, white Wine three pounds, let them digest two days, then distilled in BALNEO MARIAE; add Sugar candy what sufficiency.

This water openeth the obstructioma of the Liver and Lungs, and strengtheneth them.

Aqua Splene tics.

21. Take roots of Fern two ounces, roots of Parsley, Polypody, of each an ounce and a bait, roots of Round Birtwort, Lovage, Calamus Aromaticus, Acorus of this water, of each one ounce, chosen Rubarb; barks of Tamarisk, Copperas, Ash, of each half an ounce, Lovage, Seeds of Caraway, CnMrln, Anise, of each two drachms, Scolopend.ria, tops of Wormwood, Fumiterrie, Dodder, leaves of Agrimony, Ceterach, of each a handful and a half: Rich Wine eight pounds, let them be digested two days, and then distil them in BALLED MARIAE.

This rater strengtheneth the spleen, openeth and provoketh Urine.

AQUA FEBRIFUGA.

22. Take roots of Vipers grass, Cinquefoil, Tormentil, Dictamum,

of each six drachms, Seeds of Citron excorticated, Carduus Benedictus, CARDUUS MARIAE, Sorrel, of each half an ounce, of all the Sanders, of each one drachm, of the Cordial flowers, of each one handful, Goats Rue one handful, liartshorn rasped half an ounce, pour upon them bruised water of Tormentil, Cichorie, CARDUUS BENEDICTUS, CARDUUS MARIAE, Wild Poppy, of each what sufficeth; let them be maccrated three days in a glass, close shut, afterward add Citrons bruised number six, Juice of Endive, C.ARDUUS BENEDICTTJS, Plantain, of each one pound, Borage, Scordium, of each half a pound; let them be distilled in BALLEED MARIAE.

This water is convenient in Fevers, especially malignant Fevers:

because it driveth away the malignity, and resisteth putrefaction.

Aqua Damascena Odorifera.

23. Take Ireos Flowers, Cloves, Cubebs, Cinnamon, Grains of Paradise; Calamus Aromaticus, of each one ounce, Marjoram, Thyme, Bay leaves, Rosemary Flowers, Red Roses, of each a handful. Lavender flowers three drachms, of the best Wine three measures; let then be maccrated and distilled: to the distilled liquor add Musk half a scruple, Civet six grains.

This rater heateth, dryeth, cutteth, discusseth, and chiefly strengtheneth the Heart and head.

Aqua Hysterica.

24. Take roots of Dictamnnum, seeds of Dancus, of each one ounce; Cinnamon, CASSIA LIGNEA, Balm, of each two scruples, Oriental Saffron one scruple, New Castoreum one scruple and a half; of all these mixt make a powder, to which let be powdered water of Rue two pounds and a half: let them stand in infusion four days and then distil then in BALKED MARIIE.

Aqua Nephritica.

25. Take roots of Enula Campana, Cammock, Pimpernel, Radish of each one ounce, Parsley, Lovage, of each seven drachms; leaves of Lovage, Parsley, of each one handful, Saxifrage CUM TOTO two ounces, Flowers of Broom, Balm, Rosemary, of each half a handful; Elder one handful, Berries of Juniper, Myrtle, Alcakengie, Aniseeds, of each two ounces, cut then and infuse them the space of eight days in twelve pounds of the best white Wine, then let them be distilled.

This rater openeth and provoketh Urine: the dose is one spoonful.

Aqua Apertiva.

26. Take roots of Eringo, Vipers grass, Fern, the greater Centaury, of each half an ounce; roots of Fennel, Barks of Copparis, Tamarisk, Ash, of three drachms, Barks of Citrons two drachms and a half; Seeds

of CARDUUS BENDICTUS, Cichorie, of each half an ounce, seeds of Endive, Cresses, Citrone, Scariol, of each two drachms, Polytricon, Adiantum, Ceterach, Dodder, Scolopendria, Betony, Endive, of each a handful and a half. Tops of Thyme, Epithymum, Hops, Flowers of St. Johns Wort, Broone, Borage, Balm, of each one handful, small Raisons, one ounce: Cinnamon one drachm and a half. STEC. DIALAC. half a drachm, CARDUUS BENEDICTUS, Water of Hops, Scolopendria, Paula Betony, of each one pound, Rhenish Wine two pounds and a half; let them stand two days in a warm place in a vessel close stopped: afterwards distil then in BALNEO.

This water openeth the obstructions of the whole body, but especially of the liver, spleen, and Mesentery.

Chapter IX.

1. How to make the Golden tree of Philosophers. 2. To make the Tree of the Sun. 3. To make Oold grow in the Earth. 4. Of the Golden Narcasite. 5. Of preparing of it. 6. Of the virtues of prepared Gold. 7. Of prepared Silver. 8. Of BEATA'S Medicine. 9. BEATA'S green Oil of silver. 10. To make oil of silver. 11. To make a liquor of silver, that it shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any length of time. 12. How to make silver as white as snow. 13. Of Silver Trees. 14. Of preparing Philosophers gold and silver. 15. The process of the Terrestrial Holy Celi. 16. The Process of the Pantarva. 17. The Process of the Posie Crucian Medicines, and of their dissolving gold. 18. The Process of the Panarea, and Hermes Medicines.

To make gold grow in a glass like a Tree which is called the golden Tree of the Philosophers.

1. Take of Oil of Sand as much as you please, pour upon it the sane quantity of Oil of Tartar PER DELIQUIM, shake them well together that they be incorporated and become as one Liquor of a thin consistence, then is your Menstruum or Liquor prepared. Then dissolve gold in AQUA REGIA, and evaporate the Menstruum and dry the Caix in the fire, but make it not too hot, for it will thereby lose its growing quality; then take it out and break it into little bite, not into powder, put those

bits into the aforesaid Liquor (that they may lye a fingers breath the one from the other) in a very clear glass. Keep the Liquor from the air, and you shall see that those bits of the calx will presently begin to grow; first they will swell, then they will put forth one or two stems, then divers branches and twigs so exactly, as that you cannot choose but exceedingly wonder. This growing is real, and not imaginary only. Note that the glass must stand still, and not be moved.

The Tree of the Sun,

2. Calcine fine gold in AQUA REGIS, that it become a caix, which put into a gourd glass, and pour upon it good and fresh AQUA REGIA, and the water of gradation, so that they cover the caix four fingers breadth; This Menstruum abstract in the third degree of fire until no more will ascend. This distilled water pour on it again and abstract it as before, and this do so often till you see the gold rise in the glass, and grow in the form of a Tree having many bowes and leaves.

To make Gold grow and be increased in the earth.

3. Take leaves of gold, and bury them in the earth which looks toward.s the East, and let it be often soiled with mans urine, and doves dung, and you shall see that in a short time they will be increased.

The reason of this groreth I conceive may be the golds attracting that universal vapour and sperm that comes from the center through the

earth (as hath been spoken in the anatomy of gold) and by the heat of putrefaction of the dung purifying and assimilating it to it self.

A remarkable observation upon a golden Marcasite.

4. There is found a certain stone in BONONIA, which some call a golden Marcasite, some a solarie Magnes, that receives light from the sun in the day time, and gives it forth in the dark. About this there hath been much reasoning amongst Philosophers, as whether light be really a body, or any kind of substance, or any accident only, and whether this stone had any gold in it or no, and what it did consist of. He that first discovered it, thought that he had found a thing that would transmute metals into gold, (by which it appears that there seemed to be something of gold in it or something more glorious then gold) but his hopes were frustrated by a fruitless labour, notwithstanding which I conceive there might be some immature or crude gold in it; for crude gold is a subject (being there is some life in it) that is most fit to receive the influences of the sun according to the unanimous consent of all Philosophers, and therefore is by them not only called Solary, but 501 (i.e.) the sun it self.

5. It is prepared for the receiving of light thus, it is calcined two ways, first it is brought into a most subtle powder with a very strong fire in a crucible; secondly, being thus brought into a powder, is made up into cakes as big as a doller, or a piece of eight, either with a common water alone, or with the white of an egg; put those cakes

being dried by themselves into a Wind Furnace S.S.S., with coals, and calcine them in a most strong fire for the space of four hours. When the furnace is cold, take them out, and if they be not sufficiently calcined the first time, (which is known by their giving but little light,) then reiterate the calcination after the same manner as before, which is sometimes to be done thrice, That is the best which is made with the choisest stones that are clean, pure, and diaphanous, and gives the best light. With this being powdered you may make the forms of divers animals of what shapes you please, which you must keep in boxes, and they will receive light from the sun in the day tine, give light in the night, or in a dark place, which light will vanish by degrees.

The virtues of the aforesaid preparations of gold, and their virtues and use.

6. With the aforesaid preparations the Ancients did not only preserve the health and strength of their bodies, but also prolonged their lives to a very old age, and not that only, but cured throughly the Epilepsie, Apoplexie, Elephantiasie, Leprosy, Melancholy, Madness, the Quartan, the Gout, Dropsie, Plurisy, all manner of Fevers, the Jaundise, LUES VENEREA, the Wolf, Cancer, LOLI ME TANGERE, Asthma, Consumption, the Stone, stopping of Urine, inward Impostumes, and such like diseases, which most men account incurable. For there is such a potent fire lying in prepared gold, which doth not only reasume deadly humours, but also renews the very marrow of the bones, and raiseth up the whole body of man being half dead.

They that use any of these preparations for any of the foregoing diseases, must betake themselves to their bed for the space of two or three hours, and expect sweating to ensue; for indeed it will send forth sweat plentifully, and with ease, and leave no impurity or superfluity in the whole body. Note that they must take it for ten days together in appropriated Liquors.

Let young men that expect long life, take any of the aforesaid preparations once a month, and in the morning; but they must abstain from meat and drink, till the evening of the same day; for in that time that matter will, be digested into the radical humour; whereby the strength of the body is wonderfully increased, beauty doth flourish most wonderfully, and continues till extreme old age.

Let old men take it twice in a month, for by this means will old age be fresh till the appointed time of death.

Let young women and maids take it once in a month after their menstrua, for by this means they will look fresh and beautiful. Let women that are in travel take it, and it will help and strengthen them to bring forth without much pain, notwithstanding many difficulties.

Let it be given to women that have past the years of their menstrua once or twice in a month, and it will preserve them very fresh, and many times cause their menstrua to return, and make them capable, again of bearing children.

It cures the plague, and expells the matter of a carbuncle by sweat most potently.

When I say that this, or it will do thus or thus, I mean any one of the forenamed preparations; viz. AURU14 POTABLE, Oils, or Tincture of gold.

The preparations of silver in general.

7. All the several preparations of gold may, except that of AURUM FULMINANS, be applied to silver, of which being thus prepared the virtues are inferior to those of gold, yet comes nearer to them than those of any other matter whatsoever, or howsoever prepared.

Note that silver hath some peculiar preparations which neither gold nor any other metal are capable of.

BEATA'S Gift.

8. Take fine Silver, and dissolve it in twice so much rectified Spirit of Nitre, then abstract half of the said spirit in sand; let it stand a day or two in a cold place, and much of the Silver will shoot into Crystals, and in oft doing most of it.

These Crystals are very bitter, yet may be made into pills, and taken inwardly from three grains to twelve; they purge very securely and gently, and colour the lips, tongue, and mouth black. If in this dissolution of Silver, before it be brought to Crystals, half so much Mercury be dissolved, and both shoot together into Crystals, you shall have a stone not much unlike to Alum. This purgeth sooner, and better,

and is not so bitter; it coloureth the nails, hair, skin, if it be dissolved in rain-water, with a lovely brown, red, or black, according as you put more or less thereof.

Take of the aforesaid Crystals of silver, mix with them a like quantity of pure Salt-peter well powdered, then put this mixture into the distilling vessel, at the bottom of which must be pondered coals to the thickness of two fingers breadth, then make a strong fire, that the vessel and coals be red hot; put in a drachm of the aforesaid mixture, and it will presently sublime in a silver fume into the recipient, which being settled, put in more, and so do till you have enough. Take out the flowers, and digest them in the best alcoholimated spirit of Wine, that thereby the tincture may be extracted, which will be green.

BEATA'S green Oil of Silver.

9. Take of the abovesaid Crystals of silver one part, of spirit of Salt armoniack two or three parts, digest them together in a glass with a long neck, well stopt, twelve or fourteen days, so will the spirit of Salt armoniack be coloured with a very specious blue colour; pour it off, and filter it, then put it into a small Retort, and draw off most of the spirit of Armoniack, and there will remain in the bottom a grass-green Liquor. Then draw off all the spirit, and there will remain in the bottom a Salt, which may be purified with spirit of Wine, or be put into a Retort, and then there will distil off a subtle Spirit, and a sharp Oil.

This green Liquor is of great use for the gilding of ail things presently.

If you take common rain-water distilled, and dissolve and digest the aforesaid Crystals of silver for a few days, you shall after the appearance of divers colours find an essence at the bottom, not so bitter as the former, but sweet, and in this Liquor may all metals in a gentle heat by long digestion be maturated, and made fit for medicine; but note that they must first be reduced into salts, for then they are no more dead bodies, but by this preparation have obtained a new life, and are the metals of Philosophers.

To make Oil of Silver per deliquulum.

10. Take of the aforesaid Salts, or Crystals of silver, and reverberate them in a very gentle fire, then put them into a Cellar on a Marble stone, and they will in two months time be turned into a Liquor.

To make a Liquor of Silver, that shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any long time.

11. Take the aforesaid salt of Silver, pour upon it the spirit of salt Arnoniack, and dissolve it thoroughly, and it will do as abovesaid.

With a glass, being full of this Liquor, you may condense the air into water in the heat of the summer, as also freeze water.

To make Silver as white as snow.

12. Take of the calx of Silver made by the dissolution of it in AQUA FORTIS, dulcifie it, and boil it in a Lixivium made of Soap-ashes, and it will be as white as any snow.

To make the Silver-tree of the Philosophers.

13. Take four ounces of AQUA FORTIS, in which dissolve an ounce of fine silver then take two ounces of AQUA FORTIS, in which is dissolved half an ounce of ARGENT VIVE; mix these two Liquors together in a clear glass with a pint of pure water, stop the glass very close, and you shall see, day after day, a tree to grow by little and little, which is wonderful pleasant to behold.

To preserve Philosophers Gold and Silver.

14. I have set down several vulgar preparations of Gold and Silver, and of almost all things else, I shall now crave leave to give an account of some Philosophical preparations of the Philosophers Gold and Silver. For indeed the Art of preparing of then is the true Aichymie, in comparison of which all the Chymical discoveries are but Abortives, and found out by accident, viL. by endeavouring after this. I would not have the world believe, that I pretend to the understanding of them, yet I would have them know, that I am not incredulous as touching the

possibility of that great philosophical work, which many have so much laboured after, and many have found. To me there is nothing in the world seems more possible, and whosoever shall without prejudice read over my HARMONY OF THE WORLD, shall almost, whether he will or no (unless he resolves not to believe any thing though never so credible) be convinced of the possibility of it. What unworthiness God saw in Gold more in other things, that he should deny the seed of multiplication (which is the perfection of the creatures) to it, and gives it to all things besides, seems to me to be a question as hard to be resolved, yea, and harder then the finding out the Elixir it self, in the discovering of which the greatest difficulty is, not to be convinced of the easiness thereof. If the preparations were difficult, many more would find it out then do (saith SENDIVOGIUS) for they cast themselves upon most difficult operations, and are very subtle in difficult discoveries, which the Philosophers never dreamed of. Nay, saith the aforesaid Author, if HERMES himself were now living, together with the subtle-witted GEBER, and most profound RAYMUND LULLY, they would be accounted by our Chymists not for Philosophers, but rather for learners. They were ignorant of those so many distillations, so many circulations, and so many other innumerable operations of Artists, now adays used, which indeed men of this age did find out and invented out of their book; Yet there is one thing wanting to us which they did, vim, to know how to make the Philosophers stone, or physical tincture, the processes of which, according to some Philosophers, are these.

The Process of the terrestrial Bali Call..

15. Take the mineral ELECTRUM, being immature and made very subtle, put it into its own sphere, that the impurities and superfluties may be washed away, then purge it as much as possibly you can with STIBIUM, after the Alchymistical way, lest by its impurity thou suffer prejudice; then resolve it in the stomach of an Estridge, which is brought forth in the earth, and through the sharpness of the Eagle is contort- ated in its virtue.

Now when the ELECTRUM is consumed, and hath after its resolution received the colour of the Marigold, do not forget to reduce it into a spiritual transparent essence, which is like to true Amber; then add half so much as the ELECTRUM did weigh before its preparation of the extended Eagle, and oftentimes abstract from It the stomach of the Estridge, and by the means the ELECTRUM will be made more spiritual. Now when the stomach of the Estridge is wearied with labour, it will be necessary to refresh it, and always to abstract it. Lastly, when it bath again lost its sharpness, add the tartarimated quintessence, yet so, that it be spoiled of its redness the height of four fingers, and that pass over with it. This do so often till it be of It self white, and when it is enough, and thou seest that sign, sublime it; so will the ELECTRUM be converted into the whiteness of an exalted Eagle, and with a little more labour be transmgted into deep redness, and then it is fit for medicine.

The process of the Pantarva; and Projection according to the Rosie Crucians.

16. Take of our Earth through eleven degrees eleven grains; of our Gold, and not of the vulgar, one grain; of our Lune, not of the vulgar, two grains; but be thou admonished that thou take not the Gold and Silver of the vulgar, for they are dead, but take ours which are living, then put them into our fire, and there will thence be made a dry Liquor:

First the Earth will be resolved into water, which is called the Mercury of Philosophers, and in that water it will resolve the bodies of the Sun and Moon, and consume them, that there remain but the tenth part with one part, and this will be the BUNIDUM RADICALE METALLICUM. Then take the water of the salt Nitre of our Earth, in which there is a living stream if thou diggest the pit knee deep, take therefore the water of it, but take it clear, and set over it that HITHIIDUM RADICALE, and put it over the fire of putrefaction and generation, but not such as was that in the first operation. Govern all things with a great deal of discretion, until there appear colours like to the tail of a Peacock; govern it by digestion of it, and be not weary, till these colours cease, and there appear throughout the whole a green colour, and so of the rest; and when thou shalt see in the bottom ashes of a fiery colour, and the water almost red, open the vessel, dip in a feather, and smear over some iron with it; if it tinge, have in readiness that water which is the Menstruum of the World, (out of the sphere of the Noon so often rectified, until it can calcine Gold) put in so much

of that water as was the cold air which went in, boil it again with the former fire until it tinge again.

The Rosie Crucian Universal Medicine, and a way how to dissolve Metals.

17. Take the matter, and grind it with a physical contrition, as diligently as may be, then set it upon the fire, and let the proportion of fire be known, vim, that it only stir up the matter, and in a short time, that fire, without any other laying on of hands, will accomplish the whole work, because it will putrifie, corrupt, generate, and perfect, and make to appear the three principal colours, black, white, and red: And by the means of our fire, the medicine will be multiplied, if it be joined with the crude matter, not only in quantity, but also in virtue. Withall they might therefore search out this fire (which is mineral, equil, continual, vapours not away, except it be too much stir-red up, partakes of Sulphur, is taken from elsewhere then from the matter; pulleth down all things, dissolveth, congealeth, and calcineth, and is artificial to find out, and that by a compendious and near way, without any cost, at least very small, is not transmuted with the matter, because it is not of the matter) and thou shalt attain thy wish, because it doth the whole work, and is the key of the Philosophers, which they never revealed.

The process of the Panarea and HERMES Medicines, and the Art of projection of the Elixir.

18. True without all falsity, certain and most true; that which is inferiour is as that which is superiour, and that which is superiour is as that which is inferiour; read my HARMONY OF THE WORLD, for the accomplishment of the miracles of one thing. And as all things were from one, by the mediation of one, so all things have proceeded from this one thing by adaptation. The Father therefore is the Sun, and the Mother thereof the Moon, the Wind carried it in its belly, the Nurse thereof is the Earth.

The Father of all the perfection of the whole World is this: the virtue thereof is entire, if it be turned into earth: Thou shalt separate the earth from the fire, the subtle from the thick, sweetly, with a great deal of judgement. It ascends from the earth up to heaven, and again descends down to the earth, and receives the powers of superiours and inferiours. So thou hast the glory of the whole world; therefore let all obscurity fly from thee; This is the strong fortitude of the whole fortitude, because it shall overcome every thing that is subtle, and penetrate every solid thing, as the world is created: Hence shall wonderful adaptations be, whereof this is the manner, wherefore I am called HERMES TRISMEGISTUS, having three parts of the philosophy of the whole World. It is compleat, what I have spoken of the operation of the Sun.

These Medicines are good against all Diseases.

Now if you know the first Matter, you have discovered the Sanctuary of Nature, there is nothing between you and these treasures, the Mountain of Diamonds, the Youth and his Medicines, and all the powers of

ASTROMANCY and GEOMANCY are at your command; but you must open the door; if your desire lead you on to the practise. Consider well with your self what manner of man you are, and what it is you would do; for it is no small matter you have resolved, to be a CO-OPERATOR with the SPIRIT of the LIVING GOD and to minister to him in his WORK OF GENERATION:

Have a care therefore that you do not hinder his work; for if your heat exceeds the NATURAL PROPORTION, you have stirred the WRATH of the MOIST NATURES, and they will stand up against the CENTRAL FIRE, and the CENTRAL FIRE against TEEM, and there will be a terrible DIVISION in the CHAOS: but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the Elements, leaving both them and you to confusion; neither will he apply himself to the matter, as long as it is in your violent destroying hands: take heed therefore, least you turn partner with the SERPENT, for it is the Devils design from the beginning of the world, to set Nature at variance with her self, that he may totally corrupt and destroy her; NE TV AUGIAS FATUN, do not further his designs, many men will laugh at this; but on my word, I speak nothing but what I have known by very good experience, therefore believe me, for my own part, it was ever my desire to bury these secrets in silence, or to print them out in shadows, but I have spoken thus clearly and openly out of the affection I bear to some, who have deserved much more at my hands: True it is, I intended sometimes to expose a greater work to the world, which I promised in my TEMPLE OF WISDOM; but I have been since acquainted with the world, and I found it base and unworthy. I fear not Man and his noise is nothing to me; I seek not his applause, and so I end the fifth Book.

THE
HOLY GUIDE

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, viz, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., **φιλοσοφος**, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

Printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannon Street near London-Stone, and at all Booksellers and Shops. 1682.

The
Rosie Cross
Uncovered,
and

The Places, Temples, holy Houses, Castles, and invisible
Mountains of the Brethren discovered and communicated to the
World, for the full satisfaction of Philosophers, Aichy- mists,
Astromanters, Geomancers, Physicans and Astronomers.

Whereunto is added,

A Bar to stop THOMAS STREET from his impudent Attempts, and mad
clambering up to Astronomy; to which is demonstrated, that his
TABULA COROLINA is all false, and that he belyes his Authors,
notwithstanding he was mine years studing his own admired
Experience.

By JOHN HEYDON GENT.
Secretary of Nature.

οιλόγομος

A Servant of God, and a

London,

Printed by T.M. 1662.

To my much honoured Friends, THOMAS TEMPLE of BOURTON upon the Water in the Country of GLOCESTER Esquire, Page to Prince RUPERT, and Gentleman of the Kings Privie Chamber.

And

CHRISTOPHER RODD of HEREFORD ESQ; and in CLIFFORDS-INN, one of the Attourneys of the Kings Bench.

All Celestial and terrestrial Happiness
be wished.

Gentlemen,

As toyish Ayres please trivial Ears, so they kiss the fancy and betray it; but behold without flattery or expectation of gain, I give you an unheard of piece of ROSIE CRUCIAN PHILOSOPHY and PHYSICK, I do not cry Hail first, and after crucifie; I present it to you, because YOU ARE TWO GUARDS OF SAFETY; and if you except it not, I shall not therefore be angry, but question me self for this presumption, to come so plain before WISDOM and VIRTUE; you gave me the first encouragement, and my PHILOSOPHY returns to you for Patronage; I know your ABILITIES to discern, and KNOWLEDGE to defend; you have ART and CANDOUR, let the ONE JUDGE, let the OTHER EXCUSE.

June 9. Your most humble Servant

1662.

John Heydon.

An Apologue for an Epilogue.

I shall here tell you what ROSIE CRUCIANS are, and that MOSES was their Father, and he was **ΘΕΥ ΠΑΙΣ**; some say they were of the order of ELIAS, some say the Disciples of EZEKIEL; others define them to be

**ΥΠΕΡΧΟΥΣΤΕ ΠΑΝΗΓΕΜΙΝΘ. ὡς κτλ βασιλέως ἰνθαλαμθ
ἢ ὠτα, ἀφορώσας πάντα ἢ ἀχουσας; i.e.**

i.e. The Officers of the GENERALISSIMO of the world, that are as the eyes and ears of the great King, seeing and hearing all things; they are Seraphically illuminated, as MOSES was, according to this order of the ELEMENTS, Earth refined to Water, Water to Air, Air to Fire; so of a man to be one of the HEROES, of a HEROES a DAEMON, or good GENIUS, of a GENIUS a partaker of Divine things, and a companion of the holy company of unbodied Souls and immortal Angels, and according to their vehicles, a versatile life, turning themselves, PROTEUS-like, into any shape.

But there is yet Arguments to procure Mr. WALYORD, and T. WILLIAMS, Rosie Crucians by election, and that is the miracles that were done by them, in my sight; for it should seem ROSIE CRUCIANS were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as MOSES, ELIAS, EZEKIAL, and the succeeding Prophets did, as being transported where they please, as HABAKKUK was from JEWBY to BABYLON, or as PHILIP, after he had babtined the EUNICH, to AZOTUS, and one of these went from me to a friend of mine in DEVONSHIRE, and came and brought me an answer to LONDON the same day, which is four days journey; they taught me excellent predictions of Astrology, and

Earthquakes; they slack the Plague in Cities; they silence the violent Winds and tempests; they calm the rage of the Sea and Rivers; they walk in the Air, they frustrate the malacious aspects of Witches; they cure all Diseases; I desired one of these to tell me whether my Complexion were capable of the society of my good GENIUS? When I see you again, said he, I will tell you, which is, (when he pleases to come to me, for I know not where to go to him) When I saw him, then he said, Ye should pray to God; for a good and holy man can offer no greater nor more acceptable Sacrifice to God, then the oblation of himself, his soul.

He said also, that the good GENII are as the benigne eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men; ever ready to do them good, and to help them; and at his going away he bid me beware of my seeming friends, who would do me all the hurt they could, and cause the Governors of the Nations to be angry with me, and set bounds to my liberty: which truly happened to me, as they did indeed: Many things more he told me before we parted, but I shall not name them here. For this ROSIE CRUCIAN Physick or Medicines, I happily and unexpectedly light upon in ARABIA, which will prove a restoration of health to all that are afflicted with that sickness, which we ordinarily call natural, and all other Diseases, as the Gout, Dropsie, Leprosie and Falling-sickness; and these men may be said to have no small insight in the body, and that WALFORD, WILLIANS, and others of the Fraternity now living, may bear up in the same likely Equipage, with those noble Divine Spirits their Predecessors; though the unskillfullness in men

commonly acknowledge more of supernatural assistance in hot unsettled fancys, and perplexed melancholy, then in the calm and distinct use of reason; yet for mine own part, but not without submission to better judgements, I look upon these ROSIE CRUCIANS above all men truly inspired, and more then any that professed or pretended themselves so, this sixteen hundred years, and I am ravished with admiration of their miracles and transcendent mechanical inventions, for the solving the PHENOMENIA in the world; I may without offence therefore compare them with BEZALIEL and ABOLIAB, those skillful and cunning workers of the Tabernacle, who, as MOSES testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is any more argument, that these ROSIE CRUCIANS are not inspired, because they do not say they are; then that others are inspired, because they say they are; which to me is no argument at all; but the suppression of what so happened, would argue much more sobriety and modesty; when as the procession of it with sober men, would be suspected of some piece of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian but he is inspired; but if any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine these ROSIE CRUCIAN Medicines to the bottom, shall notwithstanding either condemn them or admire them, he hath unbecomingly and indiscreetly ventured out of his own sphere, and I cannot acquit him of injustice or

folly: Nor am I a POSIE CRUCIAN, nor do I speak of spite, or hope of gain, or for any such matter; there is no cause, God knows, I envie no man, be he what he will be, I am no Physican, never was, nor never mean to be: what I am it makes no matter as to my profession.

Lastly, these holy and good men would have me know, that the greatest sweet and perfection of a vertuous soul, is the kindly accomplishment of her own nature, in true wisdom and divine love; and these miraculous things that are done by them, are, that that worth and knowledge that is in them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them from this, but that hereby they may be in a better capacity of making others happy.

Spittle-fields this

10th. of May, 1662.

John Heydon.

The
Rosie Cross
Uncovered.

The Sixth Book.

God, because he was good, did not grieve to have others enjoy his Goodness, (that is, to be and to be well) meaning to make a World, full of all kinds of everlasting and changeable things; First made all, and blended them in one whole confused mass and lump together, born up by his own weight, bending round upon it self.

Then seeing it lay still, and that nought could beget and work upon it self; he sorted out, and sundred a way round about, a fine lively Piece (which they call HEAVEN) for the MALE MOVER and WORKING; leaving still the rest as gross and deadly, which moves in opposition to LIGHT, and is called DARKNESS, the reward of the wicked; and below this lies the FEMALE, to receive the working and fashioning, which we term the four beginnings (or Elements) EARTH, WATER, AIR and FIRE; And thereof springs the Love which we see get between them, and the great desire to be joined again and coupled together.

Then, that these might be no Number of Confusion in doing causes, but all to flow from one head, as he is One, he drew all force of working and virtue of begetting into one narrow and round compass, which we call SOL; from thence he Bent out, spread and bestowed all about the world, both above and below, which again meeting together, made one

general LIGHT, HEAT, NATURE, LIFE and SOUL of the World, the cause of ALL THINGS.

And because it becometh the MIGHT, WISDOM and PLEASURE of God to make and rule the infinite variety of changes here below, and not evermore one self-same thing: He commanded that (one LIGHT in many) to run his eternal and restless Race to and fro, this way and that way, that by their variable presence, absence and meeting they might fitly work the continual change of flitting Creatures. So VIRGIL sings: Thus translated by EUGENIUS THEODIDACTUS.

And first the Heavens, Earth, and liquid
Plain,
The Moons bright Globe, and Stars Titanian,
A Spirit fed within, spread through the
whole,
And with the huge heap mixt infused a
Soul:
Hence Man, and Beasts, and Birds derive
their strain,
And Monsters floating in the marbled
Main.
These seeds have fiery vigor, and a birth
Of Heavenly race, but clogged with heavie
Earth.

Now there are a kind of men, as they themselves report, named ROSIE CRUCIANS, a divine Fraternity that inhabite the Suburbs of Heaven, and these are the Officers of the GENERALISSIMO of the World, that are as the eyes and ears of the great King, seeing and hearing all things: they say these ROSIE CRUCIANS are eeraphically illuminated, as MOSES was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire. So of a man to be one of the HEROES, of a HEROES a DAEMON, or good GENIUS, of a GENIUS a partaker of Divine things, and a Companion of the holy Company of unbodied Souls and immortal Angels, and according to their Vehicles, a versatile life, turning themselves, PROTEUS-like, into any shape.

But the richest happiness they esteem is the gift of healing and medicine; it was a long time, great labour and travel before they could arrive to this Bliss above set; they were at first poor Gentlemen that studied God and Nature, as they themselves confess; (saying) seeing the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and Nature; that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the World, which was heretofore unknown and hidden; but he bath also made manifest unto us many wonderful and never heretofore seen works and Creatures of Nature, and moreover hath raised men, indued with great wisdom, which might partly renew and reduce all Arts (in this our Age, spotted and imperfect) to perfection.

So Finally man might thereby understand his own NOBLENESS and WORTH,

and why he is called MICROCOSMUS, and how far knowledge extendeth in nature.

Although the rude World herewith will be but little pleased, but rather smile and scoffe thereat; also the pride and coveteousness of the Learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things, which in this our age God doth so richly bestow upon us, collect the BOOK OF NATURE, or a perfect method of all other Arts, whereof this is the chief; and therefore called R.C. AXIOMATA, But such is their opposition that they still keep, and are loath to leave the old course esteeming PORPHORY, ARISTOTLE and GALEN, yea and that which bath but a meer ahew of learning, more then the clear and manifest light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work.

And although in THEOLOGIE, PHTSICK, AND THE MATKEMATICKS, the truth doth oppose it it self; nevertheless the Old enemy by his subtilty and craft doth shew himself in hindering every good purpose by his instruments and contentions (wavering people.) To such an intent of a general reformation, the most godly and seraphically illuminated Father, our Brother, C.R. a GERMAN, the chief and Original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although a Gentleman born, and descended of Noble Parents) in the fifth year of his Age was placed in a Cloister, where he had learned indifferently the Greek and Latin tongues, (who upon his earnest desire and request) being yet in his growing years, was associated to a Brother P.A.L. who had determined to go to APANIA.

Although his brother dyed in CYPRUS, and so never came to APAMIA, yet our brother C.R. did not return but shipped himself over, and went to DAMASCO, minding from thence to go to APAMIA but by reason of the feeblenea8 of his body he remained still there, and by his skill in PHYSICK, he obtained much favour with the ISEMALITS. In the mean time he became by chance acquainted with the wise men of DAMCAR in ARABIA, and beheld what great wonders they wrought, and how Nature was discovered unto them, hereby was that high and noble spirit of brother C.R. so stirred up that APANIA was not so much now in his mind as DAMCAR; also he could not bridle his desires any longer, but made a bargain with the ARABIANS that they should carry him for a certain sum of money to DAMCAR; this was in the 16th. year of his Age, when the wise received him (as be himself witnesseth) not as a Stranger, but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his Cloyster, whereat he could not but nightly wonder.

He learned there better the ARABIAN tongue: so that the year following he Translated the Book M into good Latin, and I have put it into ENGLISH, wearing the Title of THE WISEMANS CROWN; whereunto is added, A NEW METHOD OF ROSIE CRUCIAN PHYSICK. This is the place where he did learn his Physick and Philosophic how to raise the dead; for example, as a SNAKE cut in pieces and rotted in dung, will every piece prove a whole SNAKE again, & etc. and then they began to practise further matters, and to kill birds that are bred by force of seed and conjunction of MALE and FEMALE, and to burn them before they are cold in a glass, and so rotted, and then inclosed in a shell, to hatch it under a Hen; and

restore the same; and other strange proofs they made of Dogs, Hogs, or Horses, and by the like kindly corruption to raise them up again, and renew them: And at last they could restore, by the same course, every Brother that died to life again, and so continue many Ages; the rules you find in the fourth book,

Let me speak a word (although I am no ROSIE CRUCIAN) of this matter and manner of restoring of a man; Let US CALL IT BEFORE REASON, and consider what that SEED is that makes man, and the place where he is made: what is all the work, is it any thing else but a part of man (except his mind) rooted in a CONTINUAL, EVEN, GENTLE, MOIST, and NATURAL HEAT? Is it not like that the whole body, rotted in like manner, and in a womb agreeable, shall swim out, at last quicken, and arise the same thing? as MEDEA found true upon JASONS father, and made him YOUNG AGAIN, as TULLY saith, RECOQUENDO. And HERMES was after this manner raised from death to Life; so was VIRGIL the Poet: but the SPANISH Earl failed, through the ignorance of his Friend the artist that mistook the heat, moisture, and temper of the work, as you heard in the third book.

BUT I CANNOT TELL, I WILL NEITHER AVOW NOR DISAVOW THE MATTER;
NATURE

IS DEEP, and wonderful in her deeds, if they be searched to the bottom, and may suffer this, but not RELIGION. But to our R.C. who learned his MATHEMATICKS here, whereof the world bath 3ust cause to rejoyce, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over SINUS ARABICUS into EGYPT; where he remained not long, but only took better notice there, of the Plants and Creatures, of Mineral Medicines, the famous AURUM POTABLE,

that cures all diseases in body and mind, and of the Oil of gold. Then he sailed over the whole Mediterranean Sea, for to come unto FEZO where the ARABIAN had directed him. And it is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings; but also be so willing and ready, under the Seal of Secrecy to impart their secrets to others.

Every year the ARABIANS and AFRICANS do send one to another, inquiring one of another out of their Arts, IF HAPPILY THEY HAVE FOUND OUT SOME BETTER THINGS; OR IF EXPERIENCE HAD WEAKENED THEIR REASONS, yearly there came something to light, whereby the MATHEMATICA, CHISIR and MAGIR (for in those are they of FEZ most skillful) were amended; as there is now adays in GERMANY no want of learned men, CABALISTS, PHYSICANS, ASTROLOGERS, GEOMANCEPS, and PHILOSOPHERS, were there but love and more kindness among them, or that the most part of them would not keep their secrets: as we GERMANS likewise might gather together many things, if there were the like unity: and desire of searching out of secrets amongst us.

After two years, Brother C.C. departed the City FEZ, and sailed with many costly things into SPAIN, hoping well; he so well and so profitably spent his time in Travel, that the learned in EUROPE would highly rejoice with him, and began to Rule, and order all their Studies, according to those sound and sure foundations: Be therefore conferred with the learned in MADRID, shewing them the Errors of SODOM and GOMORRAB, and how the faults of the Church by EPISCOPACY, and the whole PHILOSOPHIA MORALIS was to be amended.

But because their acceptance happened to him contrary to his expectation, being then ready bountifully to impart all his Arts and Secrets to the Learned, if they would have but undertaken to write THE TRUE AND INFALLIBLE AXIOMATA, which he knew would direct them, like a GLOBE or CIRCLE, to the only middle point and centrum, and (as it is usual among the ARABIANS) it should only serve to the wise and Learned for a Rule, that also there might be a society in CANAAN which should have Gold, Silver, and precious Stones, sufficient for to bestow them on Kings for their necessary uses, and lawful purposes: with which such as be Governours might be brought up to learn all that which God hath suffered man to know.

Brother C.R. after many Travels, and his fruitless true instructions, returned again into GERMANY, and there builded a neat and fitting habitation, upon a LITTLE HILL or MOUNT, and on the Hill there rested always a cloud; and he did there render himself visible or invisible, at his own will and discretion. In this house he spent a great time in the MATHEMATICKS, and made many fine Instruments, EX OMNIBUS HTJJUS ARTIS PARTIBUS.

After five years came into his mind the wished return of the children of ISRAEL out of EGYPT, how God would bring them out of bondage with the Instrument MOSES. Then he went to his Cloyster, to which he bare affection, and desired three of his brethren to go with him to MOSES, THE CHOSEN SERVANT OF GOD Brother G.V. Brother l.A. and Brother l.O. who besides, that they had more knowledge in the Arts, then at that time many others had, he did bind those three unto himself, to be

faithful, diligent, and secret; as also to commit carefully to writing WHAT MOSES DID; and also all that which he should direct and instruct them in., to the end that those which were to come, and through especial Revelation should be received into this FRATERNITY, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the ROSIE CROSS, first by four persons, who died and rose again until Christ, and then they came to worship as the Star guided them to BETHLEM of JUDEA, where lay our SAVIOUR IN HIS MOTHERS ARMS; and then they opened their Treasure and presented unto him GIFTS, GOLD, FRANKINSENSE, and MARRTHE, and by the Commandment of God went home to their habitation.

These four waxing young again successively many hundreds of years, made a MAGICAL LANGUAGE and WRITING, with a large DICTIONARY, which we yet daily use to Gods praise and glory, and do find great wisdom therein; they made also the first part of the book M. which I will shortly publish by the Title of THE WISEMANS CROWN.

Now whilst Brother C.R. was in a proper womb quickening, they concluded to draw and receive yet others more into their Fraternity: To this end was chosen Brother R.G. his deceased FATHERS BROTHERS SON; Brother B. a skillful Painter, O. their Secretary, and P.D. another Brother elected by consent; and E.F. all GERMANS, except I.A. so in all they were nine in number, all BATCHELORS and of VOWED VIRGINITY; by those was collected a volumn of all that which man can desire, wish or hope for.

After such a most laudable sort they did spend their lives; and

although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God: So they all died, at the death of our Lord and Saviour Jesus Christ, and their Spirits attended him into glory. Now the second row of these men by many were called the Wise men of the East; and eighty one years the Secrets of this Fraternity were concealed.

Now the true and fundamental Relation of finding the memory of the Fraternity of the ROSIE CROSS is this. A learned man in GERMANY, went to find out the wise men of the East into many Countries, but could never hear of any of them: So being provided of Gold and Silver, Medicines, Tinctures and Tel.esmes, he chose a Master of Numbers A. to be his Companion: and finding an old strange habitation, then they set themselves to alter this building, in which renewing, he lighted upon the memorial Table, which was cast in Brass, and contained all the names of the Brethren, with some few other things; this he transferred to another more fitting Vault with great joy; for he had never heard of this Fraternity, being all dead eighty one years before his time. In this Table stuck a great nail, somewhat strong, so that when it was with force drawn out, it took with it a stone and a piece of thin wall, or plastering of the hidden door, and so, unl.ooked for, uncovered the door; wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great Letters, POST 81. ANNOS PATEBO, with the year of our Lord under it.

Wherefore we gave God thanks, and let the rest that same night; in the morning following we opened the door, and there appeared to our

sight a Vault of seven aides and corners, every side five foot broad, and the height of nine foot. Although the Sun never shined in this Vault, nevertheless it was enlightened with another Sun which had learned this of the Sun, and was situated in the upper part in the center of the ceiling; in the midst, instead of a Tomb-stone, was a round Altar, covered over with a Plate of Brass, and thereon was this engraven.

A. C. R. C. HOC UNIVERSI COMPENDIUM UNIUS MIHI SEPULCHRUM FERI.

Round about the first circle or brim stood.

JESUS MIHI OMNIA.

In the middle were four Figures, inclosed in four Circles, whose circumscription was.

1. NEQUAQUAM VACUUM.
2. LEGIS JUGUM.
3. LIBERTAS EVANGELII.
4. DEI GLORIA INTACTA.

This all clear and bright, as also the seventh side, and the 2. KEPTAGONI: so we kneeled all down together, and gave thanks to the sole Wise, sole Mighty, and sole Eternal God, who bath taught us more then all mans wit could have found out, and praised be his holy Name: This

VAULT we parted into three parts, the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the Triangle, which was in the bright Center: but what therein is contained, you shall, God willing, (that are desirous of our Society) behold the same with your own eyes; but every side or wall is parted into ten squares, every one with their several Figures and Sentences, as they are truly shewed, and set forth Concentratum here in this Book.

The bottom again is parted in the triangle, but because therein is described the power and rule of the inferiour Governours, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly Antidote, they do without fear or hurt tread on the head of the old and evil Serpent, which this our Age is well fitted for. Every side or wall had a door for a Chest, wherein there lay divers things, especially all the Works of CR. how he and his Brethren raised each other to Life again: in those Books were written of their going to BETHLEHAM to worship our Saviour Jesus Christ, and of the ITMERARIUN, and VITAM of C.R. in another Chest were Looking-glasses of divers virtues; as also in other places were little Bells, and Rings, which if any man put upon his finger, he seemed now in green, then in white and blue, red and bloom, and all manner of colours; thus will his Garments change into a pure colour every moment: there were burning Lamps, and wonderful artificial Songs, which they had kept ever since God spake to MOSES in the Mount: They

kept the old Testament carefully, and expected CHRIST to be born; and chose forty five more to bear witness to the incredulous World and superstitious Sects, that Christ is the Son of God, and was crucified at JERUSALEM; and left these Brethren all the wonderful Works of God, and the Acts of MOSES and the Prophets, to the end, that if it should happen, after many hundreds of years, the Order or fraternity should come to nothing; and if Tyrants should burn the old Testament, which they bear witness to be the Word of God, that then they might by this only Vault be restored again.

And there is another Vault or Habitation of the Brethren in the West of ENGLAND, and there is recorded all the New Testament, and every Chapter explained.

Now as yet we had not seen the dead body of our careful and wise Father in the GERMAN-HILL; we therefore removed the Altar aside, there we lifted up a strong Plate of Brass, and found a fair and worthy body whole and unconsumed, as the same is here, lively counterfeited with all the Ornaments and Attires; in his hand he held a Parchment book divided into two parts, the first was the old Testament, and every Chapter interpreted, and the other is the Book I, which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this Book standeth this following ELOGIUM.

C.R. of C. Ex Nobili atque splendida Germanae R.C. Familia oriunthis, vir sui seculi Divinis revelationibus, Subtiliesimis Imaginationibus, Indefessis Laboribus ad Coelestia atque humana M.ysteria, arcanave

adaissus, postquam anna (quam ARABICO & AFRICANO, ITIERIBUS COLLEGERAT) plusquam regiam atque imperatoriam Galan suo seculo nondum Convenietea posteritate eruenda custodivisset, & jam suarum Artium, ut & nominis fides ac conjunctissimos Heredes instisuisset, mundum Minutum omnibus Metibue Magno illi reepondentem Fabricasset, hocque tandem Praeteritarun, Praesentium & futurarun rerun Compendio, Centenario Major, non morbo (quein ipse nunquam Corpore expertus erat, numquant alios infest-are sinebat) ullo pellente, sed Spiritu Del evocante, illuminatam sfl-man (inter Fratum amplexus & ultima Oscula) Fidelissimo Creatori Deo reddidisset, Pater dilectissimus, Fra. suanissimus, Preceptor Fidelissimus, amicus integerrimus, a' suis ad lli00. Annos hic absconditus est.

Underneath they had subscribed themselves.

1. Fra. I. A. Fra. C. H. Fra. I. H. Electione fraternitatis Caput.

2. fra. G. V. M. P. C. S.

3. Fra. P. C. Junior haeres S. Spiritus.

4. Fra. B. M. P. A. Pictor & Architectus.

5. Fra. G. O. F. H. M. P. I. C. A. M. Cabballsta F. W. N.

Q. A. Z. B. X. O. N. P. E. D. L. F. K. M. Z. A. S. C. P.

Secundi Circuli.

1. Fra. T. H. Successor, Ira. P. A. Mathematicus.

2. Ira. I. O. Successor, Ira. A. D.

3. Ira. P. P. Successor Patris C. R. C. cum Christo Triumphant.

At the end was written.

Ex Deo nascimur, in Jean Morimur, per Spiritum Sanctum reviviscimus.

At this day the ROSIE CRUCIANS that have been since Christ, say, their fraternity inhabits the WEST OF Emglan; and they have likewise power to renew themselves, and wax young again, as those did before the birth of Jesus Christ, as you may read in many Books.

And Dr. F. saith, somewhere there is a Castle in the West of ENGLAND, in the earth, and not on the earth, and there the ROSIE CRUCIANS dwell, guarded without walls, and possessing nothing, they enjoy all things; in this Castle is great Riches, the Halls fair and rich to behold, and the Chambers are made and composed of white Marble; at the end of the Hall there is a Chimney, whereof the two Pillars that sustain the Mantle-tree, are of fine Jasper, and the Mantle is of rich Calcedony, and the Lintel is made of fine Emeralds trailed with a wing of fine Gold, and the grapes of fine Silver, and all the Pillars in the Hall are of red Calcedonie, and the pavement is of fine Amber.

The Chambers are hanged with rich clothes, and the benches and bedsteads are all of white Ivory, richly garnished with precious stones; the Beds were richly covered; there are Ivory Presses, whereon are all manner of Birds cunningly wrought, and in these Presses are Gowns and Robes of most fine Gold, and most rich Mantles, Furred with Sables, and all manner of rich Garments.

And there is a Vault, but it is bigger then that in GERMANY, which

is as clear, as though the Sun in the midst of the day had entered in at ten windows, yet it is sevenscore steps underground: And there are ten Servants of the ROSIE CRUCIANS, fair young men: And C. B. reports this; when I first came to the Society (eaith he) I say a great Oven with two mouths, which did cast out great-clearness, by which four young men made Paste for Bread, and two delivered the Loaves to other two, and they sit them down upon a rich cloth of silk; then the other two men took the Loaves, and delivered them unto one man by two Loaves at once, and he did set them into the Oven to bake, and at the other mouth of the Oven, there was a man that drew out the white Loaves and Pasts, and before him was another young man, that received them, and put them into baskets, which were richly painted.

C. B. went into another Chamber eighty one Cubits from this, and the ROSIE CRUCIANS welcomed him; for he found a Table ready set, and the cloth laid, and there stood Pots of Silver, and Vessels of Gold, bordered with precious Stones and Pearl, and Basons and Ewers of Gold to wash their hands; then we went to dinner; of all manner of Flesh, Fowl, and Fish, of all manner of Meat in the world, there they had plenty, and PotB of Gold garnished with precious Stones full of Wine: This Chamber was made of Chrystal, and painted richly with Gold and Azure, and upon the walls were written and engraven all things past, present, and to come, and all manner of golden Medicines for the diseased, as you read in the Preface: upon the Pavement was spread abroad Roses, Flowers, and Herbs sweet-smelling above all savours in the world; and in this Chamber were divers Birds flying about, and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason, but what the Sophist sometimes applied to the Mountains, HOS PRIMUM SOL SULUTAT, ULTIMOSQUE DESERIT. QUIS LOCUM NON AMET, DIES LONGIORES HABENTEM. But of this place I will not speak any more least the Readers should mistake me, so as to entertain a suspicion that I am of this Order.

TOBIAS WILLIAMS, NOAH WALFORD, Ira. H. W. V. C. B. I. and these in all are thirty six, that bear witness of Christ.

And Ira. N. chose C. B. for his Suceasor, saying, I have long expected your coming; in this place you shall live, and we will teach you all things, and you shall learn our AXIOMATA.

First, you must, as we do, profess Medicine, and cure the sick, and that GRATIS.

2. You shall not be constrained to wear one certain kind of Habit, but may therein follow the custom of the Country.

3. Every year upon the day C. you shall meet us in this House, S. SPIRITUS, or write the cause of your absence, and when I am dead lay me in a glass, and renew me according to Nature to live again, as you are taught by us.

4. And you must look about for a worthy person, who after your decease must succeed you.

5. The word P. C. must be your Mark, Seal, and Character.

6. Our Fraternity shall be concealed seven years, and no more.

And thirty of the Brethren departed; only four and the Brethren T. W. and N. W. remained with the Father Ira. R. C. I. A. and their servants

a whole year, and T. W., died, and Father I. A. put him in a glass, and buried him for renewing his life.

After few years there will be a general Reformation both of Divine and Humane things, according to our desire, and the expectation of others: For its fitting, that before the Rising of the Sun, there should appear and break forth AURORA, or Divine Light in the sky, and so in the mean time some few, which shall give their names, may join together, thereby to encrease the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons prescribed to us by our brother R. C. and be partakers with us of our treasures, (which never can fail or be wasted) in all humility and love to be eased of this worlds labour, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, We confess to have the knowledge of JESUS CHRIST, among his Disciples, and he is the SON OF GOD, and was crucified for Mankind at JERUSALEM, him did our EYES see and worship, being guided by a STAR. And EPISCOPACY is the best form of Church Government, being most clear and purely professed, and cleansed from FACTIOUS PRESBYTERIANS, CROMWELLIAN ANABAPTISTS, JESUITICAL QUAKERS, AND FALSE PROPHETS.

Also we use two Sacraments as they are instituted 'with all FORMS and CEREMONIES of the first renewed Church in ENGLAND, we acknowledge CAROLUS MAGNUS SECUNDUS, for our CHRISTIAN HEAD: and in POLITIA, we acknowledge the PROTESTANT EMPIRE and QUARTA J4 MONARCHIAM for our GOVERNMENT; albeit we know what Alterations be at hand, 1663, 1664, 1665,

1666, 1667, 1668, 1669, and would fain impart the same with all our hearts to other Godly Learned men.

Notwithstanding our writings which is in our hands no man (except God alone) can make it Common, nor any unworthy Person is able to bereave us of it; but we shall help with secret aid, this so good a cause, as God shall permit, or hinder us: for our God is not blind as the Heathens FORTUNA, but is the Churches Ornament, and the honour of the Temple: Our PHILOSOPHY of numbers also is not a new invention, but as ADAM after his Fall hath received it, and as MOSES and SOLOMAN our Men used it; also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the Truth is peaceable, brief and always like her self in all things, and especially accordingly with JESUS IN OMNI PARTE and all members: And. as he is the Image of the Father, so is she his Image; it shall not be said this is true according to Philosophy, but true according to THEOLOGIE; and wherein PLATO, ARISTOTLE, PYTHAGORAS, and others did hit the mark, and wherein ENOCH, ABRAHAM, MOSES, our Men, and SOLOMAN did excell; but especially wherewith that wonderful BOOK the Bible agreeth, all that same concurreth together, and maketh a Sphere or Globe, whose total parts are equidistant from the Center, as hereof more at large, and more plain shall be spoken in Christianly Conference.

But now concerning (and chiefly in this our age) the ungodly, and accursed Gold making, which hath gotten so much the upper hand, whereby under colour of it, many Renegades and Roguish People do use great Villanies, and cozen and abuse the credit which is given them, yea now

adays men of discretion do hold the transmutation of Metals to be the highest Point and Fastigium in PHILOSOPHY, this is all their intent and desire; and that God would be most esteemed by them, and honoured, which could make great store of Gold, and in abundance, the which with unpremeditated Prayers, they hope to obtain of the All-knowing God, and searcher of all hearts; we therefore do by these presents publicly testifie, That the true PHILOSOPHERS are far of another mind, esteeming little the meking of Gold, which is but a Parergon; for besides that they have a thousand better things. And we say with our loving Fore-fathers, PH!. AURUM, NIFI QUANTUM ATJRUM; for unto them the whole Nature is detected; he doth not rejoyce, that he can make gold, and that as saith Christ, the ANGELS and DEVILS are obedient unto him, but is glad that he seeth the Heavens open, and the Angels of God ascending and descending, and his name written in the Book of Life.

Also we do testifie that under the name of CRYMIA many Books and Pictures are set forth in CONTUMELIAM GLORIAE DEL, as we will name in their due season, and will give to the Pure hearted a Catal.oge or Register of them; and we pray ell. learned men to take heed of THE AURUM CHYMICUM BRITANICUM, published by ELIAS ASHMOLE Esquire, and such kind of Books as these; for the Enemy never resteth, but soweth his weeds till a stronger one doth root it out.

To conclude, the ROSIE CRUCIANS say, PEARL helpeth swoonings, and withstands the Plague of Poison, and that SMARAGE and JACINTH helps the Plague, and heals the wounds of venemous stings.

The WATER OF NILE makes the woman of EGYPT quick of conceite and

fruitful, and sometimes they bear seven children at a Birth, and this is Salt-peter-water: There is a wonderful virtue in the Oil of Tobacco: in the tincture of Saffron, in the flower of Brimstone, in Quick-silver, in Common Salt, and Copperas, molten and made a water, kills the poison of the Toad-stool; and juice of Poppy, Amber, which is no stone, but a hard clammy Juice, called Bitumen, easeth the Labour of women, and the falling sickness in children.

Now for Metals, if it be true, which all men grant, that precious stones in that hard and ungentle fashion, shew such virtue and power of healing, what shall the mixtures of all these Metals under a fortunate Constellation made in the Conversion of their own PLANETS do, which they call ELECTRUM, SIGIL, or TELESME, saying, it will cure the Cramp, Benumbing Palsie, Falling-sickness, Gout, Leprosie, Dropsie, if it be worn on the heart-finger; others they make to cause beauty in Ladies, & etc.

The third perfume of R. C. is compounded of the Saphirick earth, and the AETHER, if it be brought to its full exaltation, it will shine like the Day-star in her fresh Eastern glories; it hath a fascinating attractive faculty; for if you expose it to the open Air, it will draw to it Birds and Beasts, and drive away evil Spirits. ASTRIJM SOLIS, or the

R. C. Mineral Sun is compounded of the AETHER, and a bloody, fiery-spirited earth; it appears in a Gummy Consistency, but with a fiery, hot, glowing complexion, it is substantially a certain purple, animated, Divine Salt, and cureth all manner of Venereal distempers, Consumptions, and diseases of the Mind.

We give another Medicine, which is an Azure, or Sky-coloured water, the Tincture of it is light and bright, it reflects a most beautiful Rainbow; and two drops of this water keeps a man healthy; in this water lies a blood red earth of great virtue.

The other Medicine is the Heavenly LtTNA and MOON of the Mine, a very strange atupifying substance: it is not simple but aixt: The AETHER, and a subtle white Earth are its Components: and this makes it grosser, then the AETHER it self; it appears in the form of an exceeding white oil, but in very truth a certain vegetant, flowing, smooth, soft salt, and this reneweth youth, and causeth wisdom and virtue.

The Pantarva of ROSIE CRUCIANS is a water, and no stone; it after-night discovers a fire as bright as day; and if you look on it in the day time, it dazzles the eye with certain gleams or Corruscations; for in it is a Spirit of admirable power to long Life, Wisdom, and Virtue: Now I will shew who taught these Secrets, and shewed me these things. Walking upon the plain of BULVERTON HILL to study Numbers and the nature of things, one evening, I could see between me and the light, a most exquisite Divine beauty; her frame neither long nor short, but a mean descent stature; attired she was in thin loose Silks, but so green that I never saw the like, for the colour was not earthly, in some places it was fancied, with gold & silver Ribbands, which looked like the Sun and Lillies in the field of grass; her head was overcast with a thin floating Tiffany; which she held up, with one of her hands, and looked as it were from under it; her eyes were quick, fresh, and Celestial, but had something of a Start, as if she had been puzzled with a sudden occurrence.

From her veil did her looks break out, like Sun beans from a Mist, they ran disheveled to her Breast, and then returned to her cheeks in curles and rings of gold; her hair behind her was rolled to a curious Globe, with a small short spire flowered with purple and sky colour knots; her Rings were pure entire Emeralds, for she valued no Metal, and her pendants of burning Carbuncles. In brief her whole habit was youthful and flowery, it smelt like the East and was throughly aired with rich ARABIAN DIAPASMS; this and no other was her appearance at that time.

But whilst I admired her perfections, and prepared to make my addresse , she prevents me with a voluntary approach; here indeed I expected some discourse from her, but she looked very seriously and silently in my face, takes me by the hand and softly whispers, My love I freely give you, and with it these tokens, my Key and Signet, the one opens, the other shuts, be sure to use both with discretion; as for the mysteries of the ROSIE CROSS, you have my Liberty to peruse them all; there is not any thing here, but I will gladly reveal It to you, I will teach you the virtue of Numbers of Names, of Angels and Genii of men; I have one precept to command to you, and this it is, you must be silent; you shall not in your writings extend my allowance; remember that I am your love, and you will not make me a Prostitute. But because I wish you serviceable to those of your own disposition, I here give you an Eablematical Type of my Sanctuary, viz. The AXIOMATA of the R. C. The secrets of Numbers, with a full priviledge to publish it. This is all, and now I am going to the invisible Region, amongst the AEtherial Goddesses,

let not the Proverb take place with you, Out of sight, out of mind; remember me and be happy.

Now I asked her if she would favour me with her name; to this she replied very familiarly, as if she had known me long before, My dear friend H. I have many Names, but my best beloved is EUTERPE.

Observe in your R. C. AXIOMATA that the GENUINE time of impression of Characters, Names, Angels, Numbers, and Genii of men, is, when the principles are SPERMADE and CALLALO; but being once coagulated to a perfect body; the time of stellification is past. Now the R. C. in old time used strange Astrological Lamps, Images, Rings, and Plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common Astrologer he takes a piece of Metals, another whining Associate he helps him with a Chrystal Stone, and these they figure with ridiculous Characters, and then expose them to the Planets, not in an ALKEMUSI, but as they Dream they know not what, when this is done, all is to no purpose; but though they fail in their practise, yet they believe they understand the AXIOMATA of Numbers well enough. Now my beloved J. U. that you may know what to do, I will teach you by Example; Take a ripe grain of Corn that is hard and dry, expose it to the Sun beams in a glass or any other vessel, and it will be a dry grain for ever; but if you do bury it in the Earth, that the Nitrous Saltish moisture of the Element may dissolve it, then the Sun will work upon it, and make it spring and sprout to a new body; it is just thus with the Common Astrologer; he exposeth to the Planets a perfect Compacted body, and by this means thinks to perform the ROSIE CRUCIAN GAMAEA, and marry the Inferiour and Superiour worlds.

It must be a body reduced into SPERM, that the Heavenly Feminine moisture, which receives and retains the Impress of the Astral Agent, may be at liberty, and immediately exposed to the Masculine tire of Nature. This is the ground of the Benl.; but you must remember, that nothing can be stellified without the joint Magnetism of three Heavens; what they are you know already. When she had thus said, she took out of her bosom two miraculous Medals with Numbers and Names on them, they were not Metalline, but such as I had never seen; neither did I conceive there was in Nature such pure and glorious substances; In my Judgement, they were two Magical TELESMS; but she called them Saphnicks of the Sun and Moon. These miracles EUTERPE commended to my perusal, and stopt in a mute Cermony; for I was to be left alone; she looked upon me in silent smiles, aixt with a pretty kind of sadness, for we were unwilling to part; but her hour of Translation was come, and taking as I thought our last leave, she passed before my eyes into the AETHER OF NATURE; excusing her self as being sleepy, otherwise she had expounded them to me; I looked, admired, and wearied my self in that Contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them, I turned aside to see, if she was still asleep; but she was gone, and this did not a little trouble me. I expected her return, till the day was quite spent, but she did not appear: at last, fixing my eyes on that place, where she sometimes rested, I discovered certain pieces of Gold, full of Numbers and Names, which she had left behind her, and hard by a Paper folded like a Letter. These I took up, and now the night approaching, the evening Star tinned

in the West; when taking my last survey of her flowery pillow I parted from it in these verses.

Pretty Green Bank, farewell & mayst thou wear
Sun-beams, and Rose, and Lillies all the year;
She slept on thee, but needed not to shed
Her Gold, 'twas pay enough to be her bed:
Thy Flowers are Favourites; for this lov'd day
They were my Rivals, and with her did play;
They found their heav'n at hand, and in her eyes
Enjoy'd a Copy of their absent skies.
Their weaker paint did with true Glories Trade,
And mingled with her cheeks, one posie made;
And did not her soft skin confine their Pride,
And with a screen of Silk her flowers divide;
They had suck'd life from thence, and from her heat
Borrow'd a soul to make them selves compleat.
O happy Pillows though thou art laid even
With dust, she made thee up almost a heaven;
Her breath rain'd Spices, and each Amber Ring
Of her bright locks, etrew'd Bracelets are thy Spring;
That Earths not poor, did such a Treasure hold, But thrice
enrich'd with Amber, Spice and Gold.

Thus much at this time, and no sore am I allowed by my Mistress EUTERPE to publish: Be therefore, gentle Reader admonished that with me you do earnestly pray to God, that it please him to open the hearts and ears of all ill-hearing people, and to grant unto them his blessing, that they may be able to know him in his Omnipotency, with admiring contemplation of Nature, to his honour and Praise, and to the Love, Help, Comfort and strengthening of our neighbours; and to the restoring of all the diseased, by the Medicines above taught.

I had given you a more large account of the Mysteries of Nature, and the ROSIE CROSS: but whilst I studied Medicines to cure others, my dear Sister ANNE HEYDON died, and I never heard she was sick (for she was 100 miles from me) which puts an end to my writings, and thus I take my leave of the world, I shall write no more, you know my Books by Name, and this I write (that none may abuse me) by printing books in my Name, as COLE does CULPEPPERS. But return to my first happy Solitudes.

FINIS.

The Rosie Crucian Prayer

to God.

Jesus Mihi Omnia.

Oh THOU everywhere and good of ALL, whatsoever I do, remember, I beseech TREE, that I am but DUST, but as a VAPOUR sprung from EARTH, which even thy smallest BREATH can scatter; THOU hast given me a SOUL, and LAWS to govern it; let that ETERNAL RULE, which thou didst first appoint to sway MAN, order me; make me care ful to point at thy GLORY in all my ways; and where I cannot nightly know THEE, that not only my understanding, but my ignorance may honour thee, Thou art All that can be perfect; Thy Revelation hath made me happy; be not angry, O Divine One, O God the most high Creator, if it please thee, SUFFER THESE REVEALED SECRETS, Thy Gifts alone, not for my praise, but to thy Glory, to manifest themselves. I beseech thee most gracious God, they may not fall into the hands of ignorant envious persons, that cloud these truths to thy disgrace, saying, they are not lawful to be published, because what God reveals, is to be kept secret. But ROSIE CRUCIAN Philosophers lay up this Secret into the bosome of God, which I have presumed to manifest clearly and plainly. I beseech the Trinity, it may be printed as I have written it, that the Truth may no more be darkened with ambiguous language. Good God, besides thee nothing is. Oh stream thy Self into my Soul, and flow it with thy Grace, thy Illuminations, and thy Revelation. Make me to depend on Thee: Thou delightest that Man

should account Thee as his King, and not bide what Honey of Knowledge he hath revealed. I cast my self as an honouren of Thee at thy feet. O establish my confidence in Thee, for thou art the fountain of all bounty, and canst not but be merciful, nor canst thou deceive the humbled Soul that trusts Thee: And because I cannot be defended by thee, unless I live after thy Laws, keep me, O my SOULS SOVERAIGN, in the obedience of thy Will, and that I wound not my Conscience with vice, and hiding thy Gifts and Graces bestowed upon me; for this I know will destroy me within, and make thy Illuminating Spirit leave me: I am afraid I have already infinitely swerved from the Revelations of that Divine Guide, which thou hast commanded to direct me to the Truth; and for this I am a sad Prostrate and Penitent at the foot of thy Throne; I appeal only to the abundance of thy Remissions. O my God, I know it is a mysterie beyond the vast Souls apprehension, and therefore deep enough for Man to neat in safety in. O thou Being of all Beings, cause me to work my self to thee, and into the receiving arms of thy paternal Mercies thru my self. For outward things I thank thee, and such as I have I give unto others, in the name of the TRINITY freely and faithfully, without hiding any thing of what was revealed to me, and experienced to be no Diabolical Delusion or Dream, but the ADJECTANENTA of thy richer Graces; the Mines and deprivation are both in thy hands. In what thou hast given me I am content. Good God ray thy self into my Soul, give me but a heart to please thee, I beg no more then thou hast given, and that to continue me, unconteanedly and unpittiedly honest. Save me from the Devil, Lusts, and Men, and for those fond dotages of Mortality,

which would weigh down my Soul to Lowness and Debauchment; let It be my glory (planting my self in a Noble height above them) to contemn them. Take me from my self, and fill me with thee. Sum up thy blessings in those two, that I may be nightly good and wise; And these for thy eternal Truths sake grant and make grateful.

FINIS.

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7. Its virtue. 8. Its use. 9. To make a Spirit of Honey. 10. Of the Quintessence of Honey. 11. Of the Oil of Honey. 12. Of the Essence

of Honey. 13. Of its virtues. 14. Use. 15. FORTUNA VENERIS, and of the virtues and use. 16. AQUA MAGNAJIMITATIS. 17. The famous Restorative of PLATO and PYTHAGORAS. 18. Of PARACELSUS HOMUNICULUS.

19. The process. 20. The second Rule. 21. The third Rule, 22. Of the virtues and use of it. 23. How to make artificial flesh, and of its virtues.

Book V. Chapter IV.

1. The way to raise a dead Bird to life. 2. Of generating many Serpent. of one, & etc. 3. To purifie and refine Sugar. 4. To sake a Vegetable grow and become more glorious then any of its species. 5. To make a Sallet grow in two or three hours. 6. To make the Idea of any Plant appear in a glass, as if the very Plant it self were there.

7. To make Fir-trees appear in Turpentine. 8. To make Harts-horn appear in a Glass. 9. To make golden Mountains to appear in a glass.

10. To sake the World appear in a Glass. 11. To make four Elements appear in a Glass. 12. To make a perpetual motion in a Glass. 13. To make a Luminous water that shall give light by night. 14. Of a room that shall seem on fire if you enter with a Candle. 15. To make a powder, that by spitting upon it shall be inflamed. 16. To make a Loadetone draw a Nail out of a post.

Book V. Chapter V.

1, To make Quick-silver malleable in seven hours. 2. To reduce glass into its first principles, viz, sand and salt. 3. To write or engrave

upon an egg, or pebble, with wax. 4. To make Pearl. 5. To make ARABIAN perfume. 6. To make strange Oils and Liquors. 7. To make Steel grow like a tree. 8. To melt any metal in the hand without burning of it. 9. Secret observations. 10. To extract a white milkie substance from the rays of the Moon.

Book V. Chapter VI.

1. To condense air in summer. 2. How to fix two volatile Salts. 3. Of a ROSIE CRUCIAN Medicine, and its use and virtues, 4. Another. 5. Of a Cordial Tincture, and its virtues. 6. Another of excellent virtue, and its use. 7. To reduce distilled Terpentine into its body again, and of its use and virtues. 8. To make a distilled Oil out of any Herb, or Flower, or Seed in an instant without a Furnace. 9. To know what Metal there is in any Ore. 10. A pretty observation upon the melting of Copper and Tin together. 11. A remarkable observation upon the melting Salt Armoniack, and Calx i've together. 12. A cheap powder like unto AURUM FULMINANS. 13, To make an Antimonial cup, and cast divers figures of Antimony.

Book V. Chapter VII.

1. Of a Water to cause hair fallen to grow again. 2. A Water to cause hair taken off never to grow again. 3. How to make another. 4. How to take away spots in the face. 5. A Water against Scabs. 6. To preserve Sight. 7. Another Water. 8. How to restore the Sight of an old man. 9. How to cure the Gout. 10. To cure the Web and spots

in the Eyes. 11. How to cure Titters, Pistulaee, Cankera, & etc.
 12. How to cure the redness of the face, and beautifie the akin.
 13. Another. 14. Another of the same virtue.

Book V. Chapter VIII.

1. How to cure inordinate Flux of Tears. 2. Or thus, 3. How to
 cure red Eyes. 4. Ho. to cleanse and dry a sharp Ulcer. 5. How
 to make white Teeth. 6. To take away the marks of the small Pox.
 7. To cicatrize Ulcers. 8. Another thus. 9. To cure Ulcers. 10.
 Of hollow Ulcers and their cure. 11. Of a cicatrising Water. 12.
 Of curing Wounds. 13. Another Water. 14. To make teeth white.
 15. Of the Collick, bow to cure it. 16. To cure a cold stomack.
 17. Of Sage water. 18. Of Lavender water compounded, and its
 virtues and use. 19. A pectoral water. 20. Another. 21. AQUA
 SPLENETICA and it. virtues. 22. AQUA FEBRISUGA and its virtues.
 23. AQUA DAMASCENA, ODORIFERA, and its virtues. 24. AQUA
 HYSTERICA, and its virtues. 25. AQUA NIPHRITICA. 26. AQUA
 APERTIVA, and their virtues and use.

Book V. Chapter IX.

1. How to make the golden tree of Philosophers. 2. To make the
 tree of the Sun. 3. To make Gold grow in the Earth. 4. Of the
 golden Marcasite. 5. Of preparing of it. 6. Of the virtues of
 prepared Gold. 7. Of prepared Silver. 8. Of BEATA'S Medicine.
 9. BEATA'S green Oil of Silver. 11. To make a liquor of
 Silver, that it shall sake the glass wherein it is so exceeding
 cold,

that no man is able for the coldness thereof to hold it in his hand any long time. 12. How to make Silver as white as snow. 13. Of Silver Trees. 14. Of preparing Philosophers Gold and Silver. 15. The process of the Terrestrial HALl CALL. 16. The Process of the PANTURVA. 17. The Process of the ROSIE CRUCIAN Medicines, and of their dissolving Gold. 18. The Process of the PANACEA, and HERMES Medicines.

Book VI.

This Book was designed to shew the use of the Figures of Astromancy and Geomancy in all the other, both for the day and hour of the working; but because it doth not, you are to read, 1. The Holy Guide: 2. The Harmony of the World: 3. The Caballa, or Art, by which they say Moses did so many Miracles in AEGYPT, Joshua made the Sun and Moon stand still, and Elijah raised the dead: And 4. The Temple of Wisdom together; these ray their Light to each other, and by one you may see and understand the rest: 1. The Idea of the Law: 2. The Idea of Government: 3. The Idea of Tyranny. 4. The Fundamental Elements of Moral Philosophy, Policy, Government and Laws, are to be read after the method they stand, and in these books you may find the names of all his books: and this is thought good to advertise the Reader of, least hereafter the Booksellers should cozen them, by printing other books in. his name he never writ, and so abuse him, as PETER COLE doth Dr. NICE. CULPEPPER.

To conclude, In all, your works you must observe well the Ascendent, his Lord and the Moon, and fortifie them, let them be in their Exaltation the day and hour you begin any thing in this Book, and beholding

the Fortunes with Sextile or Trim. Aspect, from Angle.; this you may read at large in *The Harmony of the World*, and our *Cabballa*. Next after you have erected your Figure of Aetromancy, you must project a Figure of Geomancy, and observe how they agree, and whatsoever Medicine you are to make, or Metal you are to prepare, the Figure of Geomancy will direct you to its virtue, and how to use it; the time when to use it, note you must observe.

The Figure of Astromancy, which being so fortified, you must prepare and give your Medicine to your Patient at that moment or minute of time, and God prosper your work.

In all the second Book you must observe the Ascendant, and his Lord, and the Moon, which being fortified in Angles in their own houses with good Aspects, then you must have ready a Figure of Geomancy; and your Figures agreeing thus with the numbers and names, the year, month, day and hour, and then the Astral Messenger will fall down upon the Matter, and perform, they say, incredible, extraordinary effects, and direct you (they say) to the way to happiness, knowledge of all things past, present and to come; and lead you the way to long life, health, youth, blessedness, wisdom and virtue, and how to alter, change, cure and amend the state of the body in young or old; and how to prepare and open the bodies of Gold, Silver and other Metals and Minerals, and fit them to your purpose. Now the Temple of Wisdom teacheth you these things; and so we refer you to it.

Finis.