

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

All being made plain and easie to
mean Capacities.

By John Heydon, Gent.
Θιλόνανος, 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, school-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 affinity 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 some highly esteemed, and others abused: it came to pass about seven years past, I shewed 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 time, 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 perswaded; 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 them forth I should seem more offensive then officious to you, and expose your Worship to the envy of malicious carpers and tongues of detracters, 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 being opened and manifested; which experienced Antiquity makes relation of, and which came to my knowledge, that these Secrets of R. CRUCIANS (hitherto neglected, and not fully apprehended by men of later times). May 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 Honourable Title of

May 1.

1662.

SIR,

Your humble Servant,

John Heydon.

Lib. 3.

Book III.

Chapter I.

The Way to Long Life.

1. How to make one live two hundred years; 2. JOHN MACKLAINS our Country-man and others; 3. Policy to prevent occasions; 4. Helps from EGYPT and ARABIA; 5. Nothing can beget and work upon it self; 6. The heads of doing causes; 7. The wisdom of God; 8. A team of Fire; 9. Moistnesse; 10. Of male and Female stuffe; 11. Mixtures; 12. Of the stuffe cloathed with wind; Clean air and heat of Heaven; 14. The Secret heat; 15. The starry fire and fat Aether; 16. Earth and Water; 17. Aire and Fire; 18. Differences of heads; 19. Of Haire and Hoof; 20. Examples; 21. Of making and perishing; 22. The means to Long Life; 23. The food of Life; 24. The cause of Long Life; 25. The truths of Nature; 26. The Justice of God and End of Man; 27. Naturall Mysteries; 28. Of the clearness of mans body; 29. The Justice of Nature; 30. The wayes of Nature; 31. METHUSALEM; 32. A long Race; 33. Helps to Long Life; 34. The life of Gyants; 35. King ARGATHON'S life; 36. PLATO'S Common-wealth; 37. enacted by the Law of Nature, what, etc.; 38. The food of Stars; 39. Hungry spirits; 40. Mixt bodies, and their four enemies; 41. The changable world and course of Creatures; 42. Natural means to Long Life; 43. Soul, Life and Heat of natural things; 44. Of the Element of Fire; 45. Of the nature of Aether; 46. Of the

Lib. 3.

food of AETHER; 47. Of the unseen first Moisture and Being of Life; 48. Of the first stuffe of the fine Oyle of the food of life; 49. Of a plaine 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 Grecians 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 them to give long life the foremost place, if not for his worthinesse, yet for his behoof and necessary,

Lib. 3.

being needful in all Common-wealths 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: HYPOCRATES, 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

Lib. 3.

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 grosse 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 might 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 might 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 construeth, a

Lib. 3.

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 copies that he might be an eternal mover, is, in Nature) and being a most subtile and small beam, 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 HATCHETH 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 beam 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

Lib. 3.

same consent might jar again, and come and change the wished end and purpose of the work; And therefore God cast in at first, the 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 same 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 Airie, which is termed a fat and oily 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 extreame and unacquainted strangers would never bargain and agree together) by his most 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

Lib. 3.

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-wights (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 Wights, 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 Soule, 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

Lib. 3.

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 pousse of matter came between and swept me away. This now being passed over, I will go forwards.

16. Then if the suffering stuffe 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 stuffe 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 stuffe yet finer, he is able (Air and Fire) but that above this exalted, to shew himself

Lib. 3.

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 thoroughly, 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 freedome 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; yea 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.

Lib. 3.

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 stuffe 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 stuffe 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;

Lib. 3.

of which finer part, some remaineth still in the raw and rude stuffe secretly hid and placed: othersome more freely, in the half-made stuffe, 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 fall; where he is most agreeable, and jumpeth 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

Lib. 3.

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 sure hope to hit and reachit, and no further, is about AN HUNDRED AND FIFTY 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 stuffe, the mover, and the meat of the mover, which is the fatness of the stuffe, 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 Aairy, 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 stuffe in a narrow room he may be more lasting and

Lib. 3.

fit to continue. Now the stuffe and body is best when it is fast, and fine 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 sum 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 Wights, that either want them by kind, as the maimed and imperfect ones, or waste them by motion, as the male Greyhound of LACEDEMON was, against the course of kind, shorter-lived then the Bitch, for his pains in running; and the gelt male Hound, 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 venery; 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

Lib. 3.

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 endure and hold out much longer then any of the rest, and to live (ARISTOTLE is mine 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 THEOPHRASTUS 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

Lib. 3.

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, may 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 Wights to overgo us in life, and to run to the very goale 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 Wights, 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 course of kind, if that be true which all Physicians & Philosophers hold, that a man hath the greatest brain of all Wights; it must needs follow, that he hath the greatest store of

Lib. 3.

heat also: but enter further into them, and you shall see man by how 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, saith 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 most clear and finely mixt, and broken of all the lower creatures, as we heard even now decreed in the Council of the best Philosophers and ROSIE CRUCIAN Doctors; for if nought makes but heat, 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 Wight, 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

Lib. 3.

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 them 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 waies 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?

Lib. 3.

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 storie, 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 forecouched causes, and for his wit and manners,

Lib. 3.

somewhat near our nature, may reasonably well agree with the sound of reason. How 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 TEIL near COLECUT, and the inhabitants of the hill ATHO, both of them commonly and usually reach our appointed time of an hundred and fifty years, by the favour of the aire 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 may 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 may chance that long race of life, which the Author makes 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 term, 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

Lib. 3.

order of life, which other wights, 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 mean, 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 Wight, 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 earthly 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 more agreeable with the will of Nature, who knoweth 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, SCATTERDLY LIKE A COUNTRY VILLAGE, AND NOT LIKE A CLOSE AND SMOTHERED CITY

Lib. 3.

(which one thing prevents a thousand diseases and deaths alone) AND TO LIVE TOGETHER TO THE RIGHT END OF NATURE, THAT IS, FOR CHILDREN, AND NOT FOR PLEASURES SAKE (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 meat 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 hath left them, and other Wights 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

Lib. 3.

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 hill, without all wind and rain, two great troubles of mens bodies; yet I am led to think that they do keep the same 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 marr 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

Lib. 3.

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

Then we see at length that it is not unpossible, 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 mean 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 hands 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.

Lib. 3.

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 may 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 may live and preserve his estate, and being without two helps or staves, 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 meat 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 THE 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

Lib. 3.

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: May 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 makes 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 mazed, dulled, and weakened, which they call consent, and temper, and mixture; for example, fire extream 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 nature 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 side 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

Lib. 3.

overcome the fire, and eat him up.

41. Now for a mixt 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 hath the same 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 freedom, 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; then 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 home: 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 more 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 meat, distempered in some quality, do feed and nourish some one their like beginnings above the rest, and make him strong and able to vanquish them, and bring in the jar of the musical consent aforesaid; as when by waterish meat and air all the beginnings are changed into water, through hot

Lib. 3.

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 fire 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 Physican 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 may 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

Lib. 3.

men of INDIA, that used to eat Toads and Vipers: And ALBERTUS saith, he SAW A GIRL OF THREE YEARS OLD, THAT 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 is 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 move and walk up and down, to and fro, from one side to another; that is, as was said before, God hath 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 hath 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 cunning Art and Skill (which by the help of nature 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 is found already, and known by certain people for the one; I mean, that Art hath often, by keeping off the failing enemy with a strong contrary, preserved and upheld a dead thing, of slippery state

Lib. 3.

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 the 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 mought 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 smoak as a leaving of the meat, and the fire follows as far as the smoak hath any fatness, which makes a flame.

45. Albeit the nature of fire continueth as long as it hath 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 smoak 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

Lib. 3.

starved, which two are enough, besides a little motion for his exercise; that we may not marvail 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 cleane and feed it, as appeareth by those Wights, which are able to live in their places without help of wind, breath, and air: the little parted Vermine(called in Latine ISECTA) liveth anywhere; and Fish in the water, may in the sound earth sometimes; Toads in close Rocks, as AGRICOLA saith; and Flies in the most secret Mimers 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 Wight 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

Lib. 3.

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 Wight 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 THAT 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

Lib. 3.

did escape them; 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 sendeth 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 shew 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 body, 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.

Lib. 3.

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, may 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

Lib. 3.

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, equil, 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 and 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 Wight. See the HARMONY OF THE WORLD, & etc.

Then 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

Lib. 3.

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 stuffe, 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 will have kept, but unto the term, and those bounds 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 vails and shadows) somewhat covertly, and taught

Lib. 3.

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, AETHER, 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 easie 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 Countreys 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.

Lib. 3.

55. Then let this one example told by CARDAN, a man allowed among them, serve for all; That GALENUS of late CHARLES the fifth Physican, by this Heaven of ours, beset with Stars (as some do term it) encreased the spirits of herbs, by an easie 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 LULLY, RUPERSIS, PARACELBUS, 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.

Lib. 3.

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 Fabrick 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

Lib. 3.

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 necessarily 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-browes; 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 nature kept Garrison in this ACROPOLIS of mans body, the HEAD, 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 HUMOUR and TUNICLES are purely transparent to let in light, and colours unfolded, and unsophisticated by any inward tincture. And then 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 CRYSTALLINE 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

Lib. 3.

the RETINA again; for such a repercussion would make the sight more confused. Fifthly, the TUNICA ARACHNOIDES, which invellops the CRYSTALLINE 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 un-awares 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 hath 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.

Lib. 3.

To say nothing of RESPIRATION, the constriction of the DIAPHRAGME for the keeping down the Guts, 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 seited, 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 hath 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.

Lib. 3.

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 them all sharp, or all broad, or the foreteeth broad, and the other sharp; but we might have made a hard shift to have lived, though in that worser 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;

Lib. 3.

and how 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 say 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

Lib. 3.

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

Lib. 3.

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 motion 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.

Lib. 3.

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 meer 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 immission of the spirits into such and such Muscles, I would gladly know what does immit these spirits, and direct them 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 immit them and direct them, must have Animadversion; and the same that hath Animadversion hath 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

Lib. 3.

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

2. I therefore demand, which of these particles in these so many loosly moving one from another, hath 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 how 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 hath no Muscles? Besides, Doctor CULPEPPER tells you, that though the Brain be the instrument of Sense, yet it hath no sense at all of it self; how then can that that hath no sense direct us spontaneously and arbitrarily, 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 hath sense, hath likewise Animadversion; and that which hath animadversion in us, hath also a facultie of free and arbitrary Fancy and Reason.

4. Let us now consider the nature of the brain, and see how competible 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

Lib. 3.

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 within our Cranium, is but a spongie 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 drunkenness 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 softness 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 lax 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 another's several Animadversions and motions; 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,

Lib. 3.

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 massie body, that the single strength of one could not deale with; but this is to make the severall 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 Animadversions 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 seem 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 is 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 immit or direct these animal spirits into what part of the body they please.

Lib. 3.

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 hath 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 storie 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 arbitirious obligation of the spirits into this or that determinate 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 CATOCHUS; but I will not accumulate Arguments in a matter so palpable.

Lib. 3.

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 lesse
foolish and fabulous then the Storie 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
fabrick of the body more dexterously then an Indian Boy does an Elephant:
what an acute Logician, subtil Geometrican, prudent Statesman, skillful
Physican, and profound Philosopher he is! And then afterwards by dis-
section 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 may 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 attrib-
uted unto the soul, are really incompetent to any part of the body; and
therefore, as in the last chapter I hinted, I say, That the soul is not
a meer modification of the body, but a substance distinct therefrom.

Lib. 3.

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 more 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 applicabile 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 same 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 hath 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

Lib. 3.

Globe, so we may with like 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 understanding, 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 hath 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.

Lib. 3.

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 PHAENOMENA be the results of Motion, others of substantial forms. That beauty is not a meer 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 Heads, 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 slippery, and undeterminate 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.

Lib. 3.

3. Now therefore, unless we will be foolish, as because the uniform motion of the Air, or some more subtil corporeal Element, may so equally 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) and 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 Hail, 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

Lib. 3.

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 ἀνεσματινοί* —, 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 hath 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,

Lib. 3.

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

3.

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

4. But that from all lucid, shining, and illuminate bo~~odies~~ bodies, there
 motion produced to the eye, and through the eye, to ~~the~~ the Optick
 e, and so into the Brain, by which the apparition of li~~ght~~ light or colour
 affected, is not hard to prove. And first, it is eviden~~ent~~ ent that the
 , the only lucid body here upon Earth, worketh by motio~~on~~ on equally
 y way, insomuch as the motion thereof stopped or inclos~~ed~~ ed, it is
 ently extinguished, and no more fire. And further, ~~that~~ that that motion
 by the fire worketh is dilation and contraction of it ~~self~~ self alter-
 ly, commonly called Scintillation, or glowing, is manif~~est~~ est also by
 rience; from such motion in the fire must needs arise a ~~rejection~~ a rejection, or
 ng from it self off that part of the medium which is ~~contiguous~~ contiguous
 t, whereby that part also rejecteth the next, and so suc~~cessively~~ successively
 part beateth back another to the very eye, and in the ~~same~~ same manner

Lib. 3.

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 is 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

Lib. 3.

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 Sentinent: 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,

Lib. 3.

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 (loth to be curbed with too narrow compass) layes hold upon some kind of Plants, as in those sundry sorts of ZOOPHYTA, 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 materiaded 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.

Lib. 3.

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,

Lib. 3.

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 ICOSAE-DRUM, have no more PULCHRITUDE in them, then any rude broken bone lying in the field or high-ways: 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 unequal, 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 TYMS GROVE at COLTON, and at TARDEBICK, STONY-HILL, the SHAWES and QUARRY PIT, HAZLE-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

Lib. 3.

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 undetermined 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.

Lib. 3.

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.

Lib. 3.

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 hath 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

Lib. 3.

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 mans 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 poysonous 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 Emunctories to drain off superfluous Choler and Melancholy, etc.

4. 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 HYEMALE, or WINTER WOLFS BAIN, that otherwise is rank poison, is reported to prevail mightily against the biting of Vipers, Scorpions, and mad Dogs, which Sir CHRISTOPHER HEYDON 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

Lib. 3.

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 MAIDENHAIRE; 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 hath 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

Lib. 3.

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 Hieroglyphicks, read short Lectures to the rude wit of vulgar man; others of the SERAPHICALLY ILLUMINATED FRATERNITY being entred, and sufficiently experienced of

Lib. 3.

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.

Lib. 3.

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 Physick 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) hath 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 make 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

Lib. 3.

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 DICTAMNUM CRETENSE is much used, as I told you in my WISE MANS 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 soveraign against all manner of sicknesses; the

Lib. 3.

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 hump that incloses the Nut, of which they make Ropes 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 HISPANIOLA, CUBA, where our men are victors, and several other places of the new-found World.

4. 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.

Lib. 3.

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. How 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 disarmed, 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 ROSIE 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 equil (I mean agreeable

Lib. 3.

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, and fight; for their nature is together by the ears, and put us to pain, 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 hath 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 MACK-LAINE, to have continued for these fivescore 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

Lib. 3.

to be foreseen or prevented, as we find those meats that make the finest shew (as Wine, and Suger, and such enticing baits) to have hid in them most hateful diseases and dregs in the bottom; so the air, when it seems the best and highest, yet is sometimes infected and poisoned 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 poisoned 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

Lib. 3.

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 maketh 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

Lib. 3.

and heavy mud, called MELANCHOLLY; and the third is URINE, which I will treat of in the next Chapter, but those two the worser; 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 poisoned 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.

Lib. 3.

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 Medicinæ, 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 Spye of Nature, and as if he had been made in this matter, he shows 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

Lib. 3.

Chapters, say, that the Milt is not only idle, but hurtful, which all experience, even in our selves, hath 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 dayes 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 mischiefs 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 mischiefs 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 anoynt the face and hands, and (if you will) the rest of the body: ROSIE CRUCIANS have other healing and yeilding Medicines;

Lib. 3.

you shall know them in their places; this is such an experienced Medicine, that you know where to find it; I need not shew 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 meat 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

Lib. 3.

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.

Lib. 3.

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, may 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 lyeth, 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 AIRE 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.

Lib. 3.

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 SERAPHICALLY 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 anoyance which your reverence will not suffer me to name, although I might among PHYSICANS, 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, nay 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.

Lib. 3.

3. To leave drink, 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 DAIES 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 daies, 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 daies 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 set down before.

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

Lib. 3.

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 incumbrances, 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 lesse 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.

Lib. 3.

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: 4. 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 ourself, not one of the wise EGYPTIANS, nor our ANCESTORS, THE HOLY COMPANY OF MOSES 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,

Lib. 3.

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, PARACELSUS, 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 proling 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 PARACELSUS 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 miscalling 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 PARACELSUS 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 he 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,

Lib. 3.

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 ROSIE 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 HID AND COUCHED IN THE MIDST AND OYL OF BODIES, to be fetched out and gotten by the skillful

Lib. 3.

means of ALCHEMISTS; 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: Now 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 HAVEN 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.

Lib. 3.

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 then our enemy, then it quite destroys, devours, and turns him into his own nature. And this consumer is either like

Lib. 3.

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. Now 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

Lib. 3.

ROSIE CRUCIAN wholesome Medicine, they would have made another reckoning: But let them go, and let us see out in time towards the HAVEN 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 PHYSICAN, 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 changes 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,

Lib. 3.

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; anothers 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 smook 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 PHYSICAN 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:

Lib. 3.

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 extreemly 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

Lib. 3.

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

Lib. 3.

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

Lib. 3.

other parts and powers 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 in 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 severly 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,

Lib. 3.

sent forth from a poisoned 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 stedfast 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 spot the glass which it beholdeth: And moreover EUGENIUS THEODIDACTUS, in the WISE MANS CROWN, telleth of many folk that through a poisoned 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 beast-like 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

Lib. 3.

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.

Lib. 3.

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 for 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 hath 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 hath 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

Lib. 3.

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 poysoned, 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

Lib. 3.

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 Physican 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 HEYDON 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, and in-sight, they perceived the huge labour of seeking such a huge sort of singles and mixtures to be vain and empty, and pitiful among wisemen.

Lib. 3.

6. Because first, there is nothing hurtful and a breeder of disease, but it hath 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 not 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 chuse 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 PHYSICANS, as to make himself famous in TAVERNS and ALE-HOUSES, as

Lib. 3.

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 ancestors.

7. But hath 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 how 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, slip into the stomach, it staires 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

Lib. 3.

heat, by and by he flies out, and skours about, as fast as the DOLPHINE after his prey, or as nature herself, whom Mr. THO. HEYDON as I take it, saith 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 restoreth 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 meanes 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

Lib. 3.

the wind, all distempered 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 SAME 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.

Lib. 3.

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 obidence 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 hath shewed 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 OYL 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, viz.  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 hath 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

Lib. 3.

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 abovenamed, 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 shew 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

Lib. 3.

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 AURUM 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

Lib. 3.

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 poisoned 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 poisoned Vapours, but most cold and dry bodies,

Lib. 3.

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 stright-way 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 doth 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

Lib. 3.

up their properties, but a few degrees, to work wonders; as to name three or four, by quenching the Loadstone in the oyl of Iron, his proper food, they make him ten times stronger, able to pull a nail out of a post, 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 GLEW 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 OYLE; they fix MERCURY with the SMOAK 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 stirrs 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, saith DES CARTES.

Lib. 3.

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 abhorredst 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 mans 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 make 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

Lib. 3.

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 grow 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.

Lib. 3.

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 thoroughly, 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 Chirurgeon (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

Lib. 3.

prescribes, no nor although they be sharpened by Mr. JACOB HEYDON, by plain distillations: neither would he, I think, for pittty 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 PHYSICANS, 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 CRUCIANS, 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

Lib. 3.

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 PHYSICANS 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,

Lib. 3.

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 pittie 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 BAITES, 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 may 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 flie away from them daily, yea and by the certain deeds of PARACELBUS, it were impiety to sit still: Well, few words will serve to wise and virtuous Physicans, such as are of themselves forward.

Lib. 3.

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 half 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 mens 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,

Lib. 3.

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 mishapen 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 poisoned 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 WESTMINISTER-HALL, 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,

Lib. 3.

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.

Lib. 3.

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

Lib. 3.

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 IN-BRED 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

Lib. 3.

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 may 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 sinnews 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

Lib. 3.

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 waterishness? In 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 may 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 hath 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 ninty got a child, and ever travailed both in frost and snow bare headed, and such other like,

Lib. 3.

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 ake 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 &

Lib. 3.

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

Lib. 3.

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 Manna 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 maintaining 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.

Lib. 3.

10. Sith then there is nothing in the world, within the compass of our reach, able to maintain and nourish heat, but it must 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 soyle and seat, because it lyeth right under the SUNS walk and travail, is not through extream heat unhabitable, (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 moysture 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 within 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

Lib. 3.

top and highest pitch, where it is furthest off, that is under the two pins (which they call Poles) of the world. Then hear 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 a pace, 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 unpreferable 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 hitherto, it is not good to seek to dispence against the loss of nature, and it were better to discredit PLINY the reporter, (though be he 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

Lib. 3.

and not for death; as PLINY saith, 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 saith 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 moisture, 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 HERMES. 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

Lib. 3.

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 Council good by daily proff, 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 beams 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 stirring; no more doth any fire below burn so fiercely as that which by a cold blast is driven up close

Lib. 3.

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 aire, which is somewhat rare, and yet known to the BABYLONIANS IN TIMES PART, WHEN THEY USED TO ROST EGGS BY WHIRLING THEM 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 mortized, will be full and moist, able to gripe and glue and

Lib. 3.

so to hold the same 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 SORROWFUL 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 falne 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.

Lib. 3.

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 THE 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 WHEN THE SOFT 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 skin 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

Lib. 3.

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 wights, 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 ROTTED, 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 wight, 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

Lib. 3.

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 TEMPLE 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 wights 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

Lib. 3.

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, A 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 skin, nails, teeth also, though these by the same 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

Lib. 3.

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 skin 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 MACKLAIN 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 an old feeble, withered, crooked, and barren man, should be taken from the brink of his grave, as it were and

Lib. 3.

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 wist, 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

Lib. 3.

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, hath left and for saken him; even so when our natural heat 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 bankrousts Coffers, and they shall be both lusty and flourish again, as much as ever they did.

Lib. 3.

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 liveness, 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

Lib. 3.

help, as I said, the willing race of kind, wherefore is long decay-
ing 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 com-
mon 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 be-
ing the truth, as I learned of Nature.

Lib. 3.

Chapter. XVIII.

1. Of poverty and riches. 2. Of worldly wealth. 3. Of ARABIAN under-ground bodies. 4. 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, water 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 AURUM 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

Lib. 3.

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 fained MIDAS) when HANNIBAL beseiged CASILINE; then true riches are enough of outward things needful for good life, that is, for our PHYSICK above set.

Lib. 3.

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 SOC-RATES 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

Lib. 3.

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 saith 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 AGRA-COLA saith, 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

Lib. 3.

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 by 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

Lib. 3.

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 Merchandize 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 brightness and fame of ARISTOTLE, and his Scholar THEOPHRAT, 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

Lib. 3.

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 menstree, 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 sowing the dissolving seeds and

Lib. 3.

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 eartly 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 EUGENIUS THEODIDACTUS; both to fashion and to boil it to perfection.

12. Then as ARISTOTLE saith, 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 saith) 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

Lib. 3.

unto abundance of aire 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 minglenth (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

Lib. 3.

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, may which way do very TOADS GET INTO CERTAIN STONES IN GERMANY, AND MILL-STONE 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 strightway where it had them; besides cold leaves no smell behind it; but heat is the cause of all smells, then to omit the firy smells of some stones, and sweet savor of others, and the variety of sent in juices happened it that Silver found at MARY-BERG 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,

Lib. 3.

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 saith,

Lib. 3.

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 putrefaction, 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 some 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

Lib. 3.

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 forty 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

Lib. 3.

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 imbred 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 division 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

Lib. 3.

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 wights 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 IN 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 hast 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 Quick-silver, and of what stock think you? Did I not tell you it sprung out

Lib. 3.

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 all 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

Lib. 3.

made fit to receive him, that no fire shall depart them; so the closeness of this one stedfast metal shall descend 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 fowl metals may be turned one into another, and Silver-like wise into Gold; because it is nothing else but imperfect Gold, and the worsor 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

Lib. 3.

back from whence they all came, and then, by means aforesaid stay them; for, he grants himself that all the cause of uncloseness, 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, TRANSILANUS a Learned man of ALEXANDRIA told me of a man at CHAFFALOVIA, which I know not how so annointed 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

Lib. 3.

EUPHRATES, in the year one thousand six hundred fifty and two; about MAY I met HEMET 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 CRYSTAL 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 FISH THEREIN, WITHOUT EITHER BURNING THE PAPER, OR THE OIL SOAKING THROUGH, and all this is because the extreame 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 steadfast.

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 may not be bound and coloured and reach perfection.

Lib. 3.

36. Now before I travel further; it is first necessary to prevent the delusions 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 truth 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 sicknessess 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

Lib. 3.

our purpose, and to conclude if we may by tracing and diligently pursuing the footsteps of nature, which she treadeth daily, turn and plant of wight into a stone, and minerals into a metal, and Lead into Tin, may 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 sufficient 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 POETUS 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 CHRISIPUS found true) and further that in his due time and place MERCURY by the smoak of BRIMSTONE within one month will 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.

Lib. 3.

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.

Lib. 3.

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 will 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 and 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.

Lib. 3.

2. To begin with WISDOM (for that KNOWLEDGE had a being before DO-ING) 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 shewed 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 Commonwealths, 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 DID-ARCHUS, PLINY and GALLENESTS, who rating the mind as an earthly thing, do judge it to dye and to be clean razed out with the body, and all other wrong opinions with the same mind; old PHILOSOPHY and ROSIE CRUCIANS (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

Lib. 3.

from the divers tempers 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 TAIN, smake and 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 likes, 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 comparision) as the Sun, I say, of himself ever shineth, and seeth all things, if his beams be not stopt with a cloud or some other thick imburement, 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

Lib. 3.

help of the soul and his servants, which they 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 them 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 for 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

Lib. 3.

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 seeth 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.

Lib. 3.

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 needs 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 them, 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

Lib. 3.

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 halves 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 THEODIDACTUS 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 Aery and Fiery temper above them, as we heard before, then if one man goeth before another in wit, it must needs

Lib. 3.

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 wights where they bear the sway, affected both in wit & body, as appears with difference between the Hart and the Toad; and all other wholesome 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 same 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

Lib. 3.

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 balm, 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 then men: and their spirits wiser then 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 doting 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

Lib. 3.

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 hath 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 abounding 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 some 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,

Lib. 3.

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 off-springs) 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 I 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-alls, and Cure-the-great) may be quite cleansed and driven away; and this among the number of

Lib. 3.

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, may 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 falled 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 holpen 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,

Lib. 3.

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 most unfit places to our thinking, yea much more 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 wights, 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

Lib. 3.

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 manners 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.

Lib. 3.

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 sent and laid upon it by the Stars, as I know not how, 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 wights 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

Lib. 3.

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 all manners 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 makes 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 makes 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 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

Lib. 3.

in plants, following both the sundry tempers of the bodies, when the soul in them, and the mind in us is one in all.

27. Then as the mixtures, qualities and virtues in plants, are altered up and down according to their food and sustenance, as (to omit the outward nourishment of the ground;) whereby Peper brought out of CALICUT into ITALY, will after a few settings turn into Ivy and such like; the cause is plain; a cunning Gardener either by steeping the seed or slip, or better by inclosing in the root or stock, can give to any plant any colour, taste, smell or power of healing: even so the tempers of mens bodies, and condition of their Manners, change to and fro upon the same occasion.

28. To let go that hold in physick, that distempered meats do breed the like distempers in those famous humours which make complexions, and their conditions, why are the TARTARIANS so beastly and barbarous in manners, but because (besides their soil) they eat and drink the flesh & blood of Horses? We see the Islanders of CORSICA prove as bold, cruel & false as dogs, whose flesh they eat: a man may range far into this field; but let us draw near home; it is not without cause that PLUTARCH, PLATO, and other grave and wise Philosophers, give so stright charge of the care and heed in the choice of Nurses.

29. Is it not like, may in their opinion certain, that the child sucks in with their milk their outward shape and inward manners? Why not? As well as beasts that suck of strangers out of kind, do plainly draw unto them much of their unkindly qualities; as appears by the foals in AFRICA, which by sucking Camels, are made more painful then their

Lib. 3.

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 imbred 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 off the giddy reeling drunken opinion as a string too much discording, those manners spring out from the parents seeds, which is a part of their bodys, purchased by meat 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 onion-eating 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

Lib. 3.

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 over-rule 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 make 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 hath 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

Lib. 3.

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 lechers.

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 nature, and the method of the Holy Guide.

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., *ΦΙΛΟΤΟΜΟΣ*, 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.