

**The difference betwene the auncient phisicke, first taught by the godly forefathers ... and the latter phisicke proceeding from idolaters, ethnicks and heathen: as Gallen, and such other consisting in dualitie, discorde and contrarietie. And wherein the naturall philosophie of Aristotle doth differ from the trueth of Gods worde, and is injurious to Christianitie and sounde doctrine ... / By R.B. Esquire.**

### **Contributors**

Bostock, Richard, active 1585.

Galen.

Aristotle.

### **Publication/Creation**

London : [G. Robinson for R. Walley], 1585.

### **Persistent URL**

<https://wellcomecollection.org/works/knusp9rg>

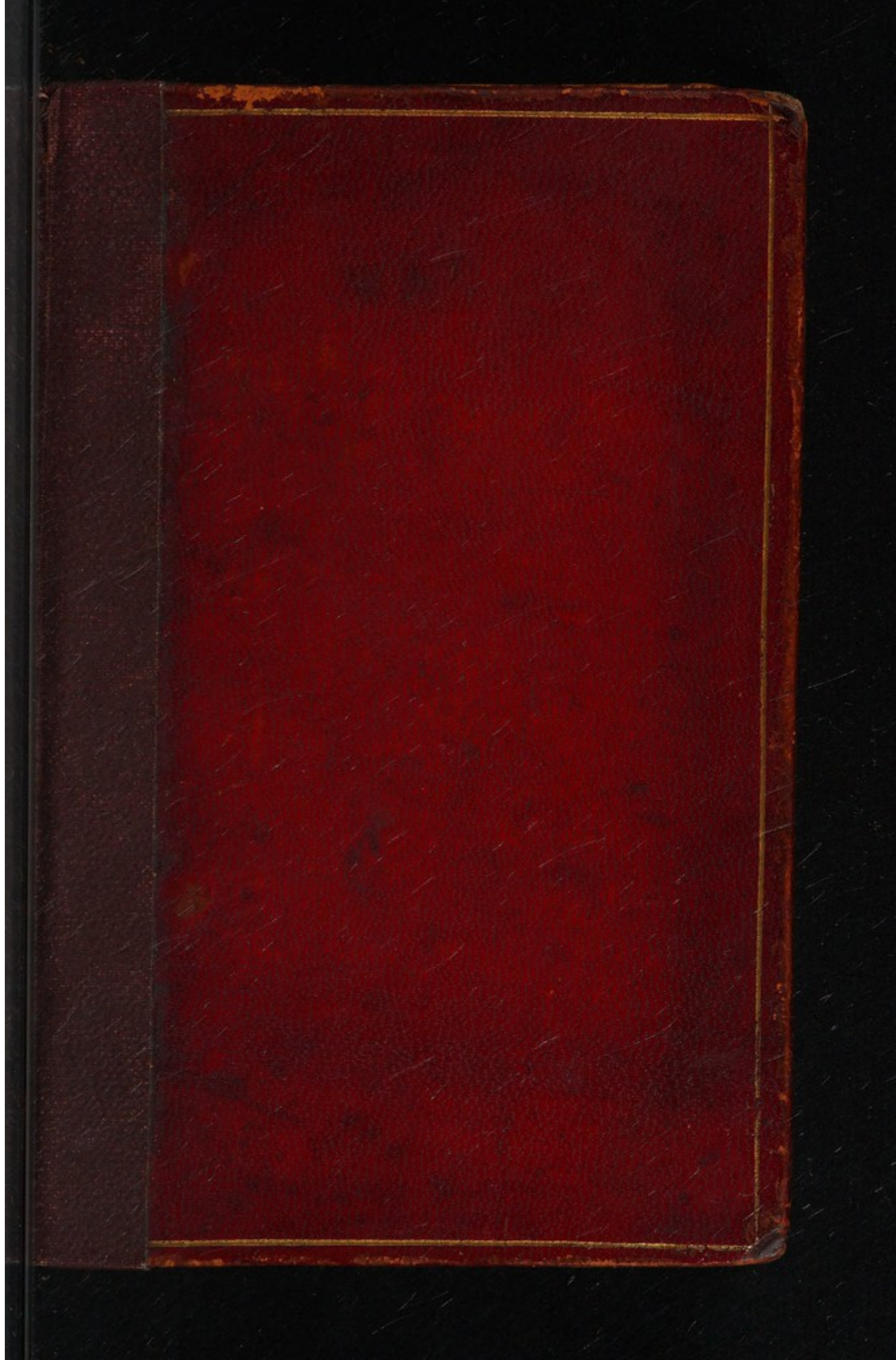
### **License and attribution**

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>











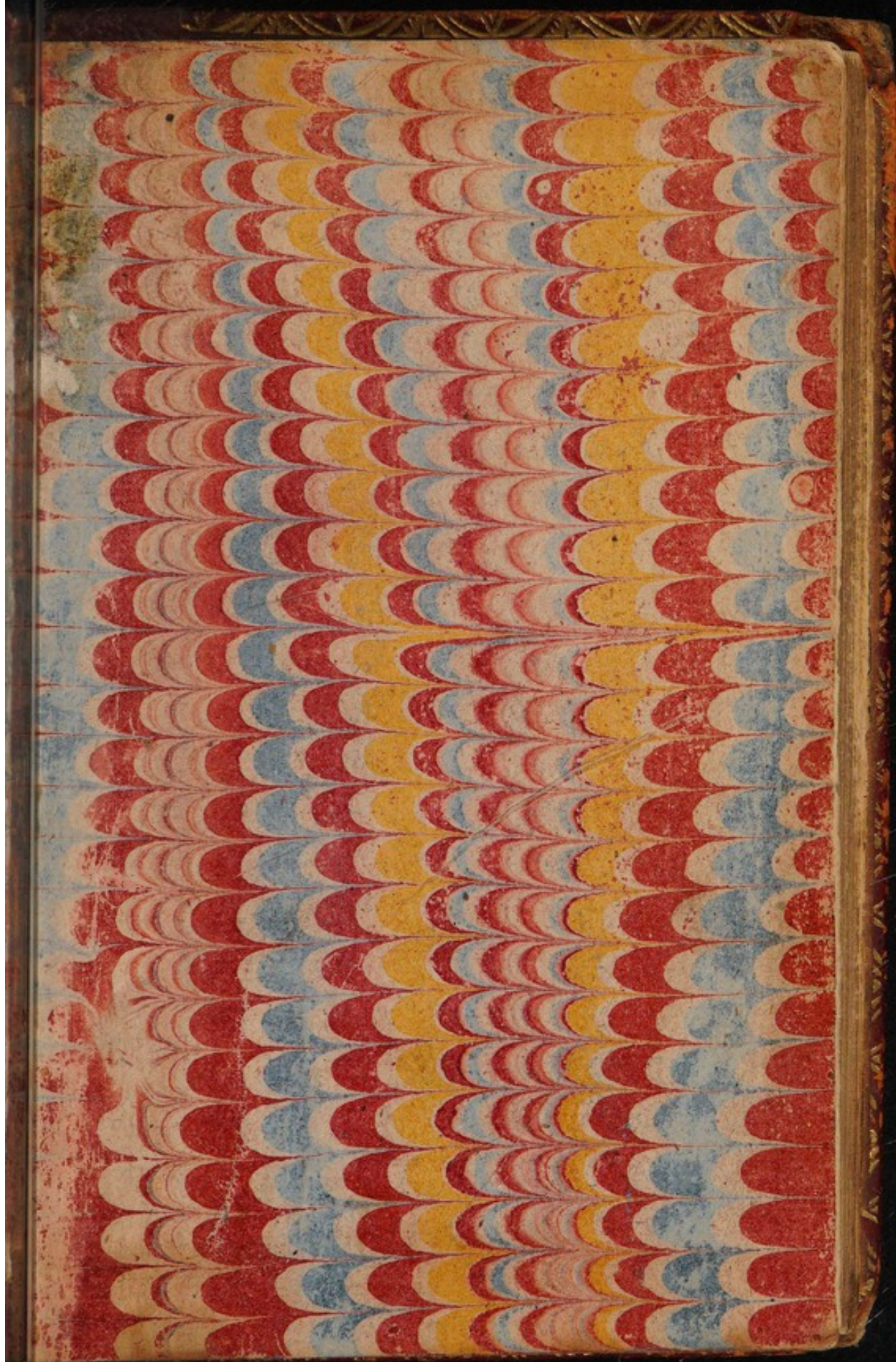














997

A

BOSTOCK, Richard

114-

215



20 a 4447



997

A. xxxiii. h

STC 1064

17(6)



4477

Perfect

Richard

~~R [Robert]~~ B [Boslock] ?



THE  
difference betwene the an-  
cient Phisicke, first taught by the god-  
ly forefathers, consisting in vnitie peace and  
concord: and the latter Phisicke procee-  
ding from Idolaters, Ethnickes, and  
Heathen: as *Gallen*, and such o-  
ther consisting in dualitie,  
discorde, and con-  
trarietie.

*Ludovici.*

And wherein the naturall Philosophie of *A-*  
*ristotle* doth differ from the trueth of  
Gods worde, and is iniurious to  
Christianitie and sounde  
doctrine.

*Natura naturam continet & superat, & sua na-  
tura solum letatur & emendatur, & eius pro-  
pinqunitatis res commisceri & coniungi facit.*

By R. B. Esquire.

Imprinted at London  
for Robert VValley.

1585.



4477







## The Contents of this Booke.

Ca. 1. **W**Hat the auncient Phisick  
is. And what the Phisicke  
of the Ethnickes or Hea-  
then is. And that there is no trueth  
that is not deriued from Christ the  
trueth it self.

Ca. 2. The originall causes of all deseases  
in the greate worlde, and in the little  
worlde, which is man.

Ca. 3. Of the vniuersall Medicine. And  
how the darke speaches of the writers  
therof, did deceiue couetous mē, wher-  
by the right vse of this Phisick was not  
vnderstood, but by abuse it grewe to be  
despised.

Ca. 4. Of the Medicine Ternarii or perti-  
cularis.

Ca. 5. How deseases ought to be cured by  
peace, & not by discord in mans body.

Ca. 6. Of the Medicin *Binarij* or *Vulgaris*,  
How iniurious it is to the body.

Ca. 7. One cause why the Authour did  
write this Treatise.

\*\*

Ca. 8. Cer-



The Contents of this Booke.

- Ca. 8. Certaine differences, betweene the  
auncient Phisicke and the Phisicke of  
the Heathens.
- Ca. 9. The causes why this Arte is euill  
spoken of, and findeth fewe fauourers.
- Ca. 10. The first Authors of the auncient  
Phisicke, and of the succession and pro-  
gression therof, to *Hermes Trismegestus*,  
and howe he left writings thereof yet  
extant.
- Ca. 11. What was the Phisicke of *Apollo*,  
*Æsculapius*, *Machaon*, and *Podalirius*,  
and of the knowledge of *Thales Mile-*  
*sius*.
- Ca. 12. Of *Pythagoras* and his knowledge  
in this Art, and that he taught in Italy.  
And of his scholers and folowers. And  
of the medicine of *Empedocles*. And of  
the 70. Bookes that *Esdras* was com-  
maunded to keepe.
- Ca. 13. That the Phisick which *Hypocra-*  
*tes* left in writing, was not descended  
from *Æsculapius*.
- Ca. 14. That *Democritus Abderites* a *Thra-*  
*cian* did write of this art, whose Bookes  
are yet extant: & of his teachers, scho-  
lers and followers: and of some of their  
workes yet extant.
- Ca. 15. That



*The Contents of this Booke.*

- Ca. 15. That in *Plato* his time, the Priests of *Egipt*, were very skilfull in this art. And that *Plato* did finde that fault with the Phisitions of *Greece*, in his time, as the Chemicall Phisitions doe now with the Ethnicke Phisitions, and their followers. And how *Aristotle* and *Plato* do differ in the naturall causes of Effects.
- Ca. 16. Of diuers Poetical Fables shadowing & hyding the secretes of this Art.
- Ca. 17. Of certaine Phisitions that vsed Chemicall medicines. And of the three sects of Phisitions, that were betweene the time of *Hypocrates* and *Gallen*. And that the Chemicall Phisitions, ought rather to bee called *Rationales*, then the *Galenists*. And that *Galen* following *Hypocrates* 600. yeres, did comment vpon him against his meaning and wordes. And how *Hypocrates* agreeth with the Chemicall Phisitions.
- Ca. 18. Of the continuance of this Art in *Egipt*, vntill the tyme of *Dyoclesian* the Emperour: And a notable monument thereof in *Italy*. And the spreading of this Art into other Countries. And of diuers writers of this Art betweene *Galens* tyme and *Paracelsus*.
- \*\*\*
- Ca. 19. That



*The Contents of this Booke.*

Ca. 19. That *Theophrastus Paracelsus* was not the inuenter of this art, but the restorer thereof to his puritie: And that hee hath giuen more light thereunto, then any other before him. And the testimonies of great cures that he did by this Art. And of diuers writers & learned Phisitions, which since his tyme haue written of this Art.

Ca. 20. The true meaning of *Paracelsus* in dedicating his Booke, intituled *Philosophia magna* to the *Athenians*: where-with *Erastus* one of his aduersaries is so greeued.

Ca. 21. How *materia prima* and *mysterium magnam*, was the beginning of all things, according to *Paracelsus* his meaning: And how all things created were at one time in the increate.

Ca. 22. Of the separation of visible and materiall bodies.

Ca. 23. Certaine notes and cautions giuen, for the better vnderstanding of this Chemicall Phisicke.

Ca. 24. Of the coelestiall medicine of *Paracelsus*: and matters toucking his person and ignoraunce.

Ca. 25. The Conclusion of the Author.

The





## The Authors obtestation to almightie God.



G O D the father al-  
mighty, the true light  
O Christ, the light of  
the light, the wise-  
dome, misterie, and  
vertue of GOD. O  
holy Ghost that knit-  
test all thynges toge-  
ther in one, which sustaineest, and quicknest all  
thyngs by this deuine power, & giuest strength  
to liue and to moue, and also to continue, and to  
be preserued and nourished. O the holy Trini-  
tie, three persons and one God, which of no-  
thing, that is hauing no matter, preexisting, or  
goeing before, hast created al the world, that is,  
all thyngs that are, to set forth thy glorie, wise-  
dome, power, & goodnesse. I besech thee teach,  
ayd, & assist thy seruants against the heathnish  
and false Philosophie of Aristotle, which tea-  
cheth that the world had no beginning, neither  
shall haue endyng. And that of nothyng, no-  
thyng can be made, whereby it maketh the  
\*\*\*\* world



## The Authors obtestation

World either to be God, or els to be equall with thee O God: which is a very absurde thyng. And also thereby it must folowe, that the soule of man is mortall, because Philosophie will not admit any moe thynges to be infinite then one. And contrarie to that false Philosophie, thou O God, by thy worde and commaundement, hast giuen a peculiar power to euery thyng, not onely of generation, and propagation, and bringing forth, but also their peculiar force and vertue: And last of all, thou (O God) madest man thy most noble creature, as it were consulting and deliberating with thy selfe: and inducest him with life, and a reasonable soule, according vnto thine owne Image, for man by creation of all other creatures of the worlde, ought to come nereest to the nature of God, and carrie the forme of hym in the light of his minde, and the vprightnesse of his will: which was so in him at his first creation. And though chiefly and principally, thou (O God) createdst the world for this one sake, principally to shewe forth thy glorie, power, wisdom, goodnesse, and mercy: yet also thou createdst the same secondly for mans sake, that the earth myght be a dwelling, prepared for the Church, and thy congregation: And so man for thee (O God) was created: & although (O God) all creatures that beside



to almightie God.

beside thou madeſt were very good also at their first creation: and the vertues, and powers which thou gauest vnto them, were whole undefiled and perfect, and all the world was then in perfect beautie and order, without discorde, and without venom, poison, or hurtfull thinges, or at least they were not hurtyng, yet alas, O most iust God, by the fal, transgression, & sinne of our first parent Adam, the earth was accursed, and impure seedes added and ioyned to the pure, which daiely worke the destruction and ende of thy creatures, as we see in corne, trees, windes, dewes &c. So that now euerie creature in euerie parte, doth giue vs warning of thy malediction and curse laied vpon them for sinne. And for mans transgression all things were made mortall, that is to saie, were by God appointed vnto miserie and destruction: so that now the world is become a creature subiect vnto vanitie: And therefore it sigheth and gro- neth, looking for the restoryng of the sinnes of God: yet (O mercifull God) some re- nants of thy first blessing bee left in them, though they bee weakened in their naturall powers, and disorder, and disagreement bee sown in them, and thou hast they be deformed with hurtfull seedes of impurities, which thy diuine power hath sown in them.

So



## The Authors obtestation

those Orbes are distributed to bee equal and like substance: but he alloweth that mynde or essence which is the elder: that is, God to be onely so much the more excellent then the rest, by how much the orbe assigned to him, is more excellent then the other Orbes. That Philosophie also teacheth, that it is an absurde thing and against reason, to say that any thing eternall had any beginning: therefore because those Orbes be eternal they had no beginning. Likewise, it teacheth that God medleth not under the Moone, and that he is not the maker nor the creatour of any thing, but onely the mouer of the heauen: and it maketh God to be the finall cause onely of motions, and not of the nature of ech severall thing: neither doth his Philosophie teach any agent cause of those thinges which it affirmeth to be eternall. And by this doctrine it must needes follow, that because the world is eternall without beginning & ending, and incorruptible, therefore it needeth not thy providence, either that it should be, or continue, nor that it needeth thy helpe. And because it hath no other efficient cause of any other but of it selfe, therefore it needeth none other to provide for his being or well being. It also teacheth that thou O GOD medlest not under the Moone, but that thou rulest under the Moone onely



## The Authors obtestation

onely with a cōmon influence and vsuall course  
of second causes, though some doe vntruely goe  
about to excuse this doctrine: in saying, that it  
accompteth Nature to be God, or at least Gods  
Vicar or deputie: which neither needest any  
such, nor yet hast any deputie. O most mightie  
God, creator of all thinges, strengthen thy peo-  
ple against these and all such doctrines, tending  
to the derogation of thine honour, goodnesse,  
mercie and wisdom: and by reason it appea-  
reth that no body of it selfe is immortall, be-  
cause each body consisteth of his partes, there-  
fore it may be dissolued: but the soule of man is  
immortall, and the body is made immortall at  
the last resurrection, by reason of the presence  
of the soule: But Aristotle maketh no mention  
of the immortalitie of the soule, neither doth he  
attribute any felicitie to it after the death of  
man: Whereby Alexander Aptrodisienses  
concludeth, that he denyeth the immortalitie  
of the soule: Also reason teacheth, that many  
diuers and contrary thinges can not bee ioyned  
together by themselves, without the helpe of an  
other, and be not brought to one certaine forme,  
unlesse they bee united together by the helpe of  
some other. The worlde therefore, consisting of  
so many diuers and contrary partes: in which,  
golde, heate, drinesse, and moysture, are ioyned  
together.



## The Authors obtestation

together, and other thinges of contrary natures and vertues, doe agree together in one forme. And the Orbes and celestiall bodies of contrary motions from the East to the West, and from the West to the East, and in retrogradation and direction, and stationarij, their motions in the Epicycle, in the Aust. & oposito angis, doe make no discorde, but keepe a regular order in all those contrarieties. Therefore, we must bee compelled to confesse, that there was and is one that hath coupled, united, and ioyned together, such and so diuers contrary things: otherwise, such diuers and contrary things and motions, by their owne swing, course and mouing, would bee dissolued one from an other, unlesse they were preserued by some others. Can there be a table painted with diuers colours and pictures, or pots of diuers sorts and fashions, without a workmaster? Can any thing that lacketh a gouernour or ruler, be moued by it selfe continually in a regular or certaine order? Therefore, by reason it appeareth, that the worlde is gouerned and ruled (O God) by thy diuine prouidence: And thou (O God) that rulest all the vniuersall worlde, doest also gouerne, rule, and prouide for each parte thereof: for he doth nothing well, that neglecteth the least parte of that thing.

Like-



to almightie God.

Likewise, O almightie God, that heathnish Philosopher doth teach, that homo & Sol generāt hominē, whereby (O good God) it must needes followe, that man and the Sunne must be eternall and infinite. Though heate nourisheth and cherisheth our bodies, yet for all that it is not the cause of generation and begetting, but thy worde, O mercifull God, so commaunding, that the blood of this or that man shalbe made male or female. Reason can not comprehend this worde, therefore it must needes childishly trifle off the causes of such things. So the Phisitions following the Philosophers, doe referre the cause of generation (O God) to a convenient mixture of qualities, which doe worke in the matter ordeyned before, what colour soener reason doth beare herein: yet for all that, they doe not attaine to the first cause thereof. For, the holy Ghost (O God) doth leade vs into a higher cause then to nature, then to qualities, and their temperature, when it setteth before vs thy worde, O omnipotent God, in which all things are created and conserued. Also, O most high God, this heathnish Philosophie doth not admit any Metaphisicall principle in naturall thinges, in which ascending by the doubtfull care of naturall thinges, being remoued from diuine, mans minde is turned from them. And  
surely



to almightie God.

surely such naturall Philosophie is the next way to make men forget thee, O God, and to become Atheists: for it teacheth men to cleane and sticke fast vnto the nature of thinges, not ascending nor considering the Creator: And so it tyeth thee (O God) to the seconde causes, and doth not attribute to thee any actions, but according to that nature of thinges: Whereby it doth bewitch men in such sorte, and make their mindes so mad, that they neither do aske neither looke for any good thing at thy hande: for the euent and successe of each thing must of necessitie bee answerable to the naturall cause. And by that doctrine thou (O God) doest followe the nature of thinges created: whereas contrariwise all thinges created must followe thee: so that it placeth the effected cause in the steede of efficient, and the instrumentall cause for the agent. And further it teacheth, that matter and forme is the first principle of naturall thinges: which doctrine draweth thy people (O God) from true honoring of thee, for the creation and providence of thy creatures. It is not enough to confesse that thou didst create all thinges, if it bee sayd also that thou hast forsaken those thinges as soone as thou hast created them: as the Carpenter leaueth the house when he hath once made it: for so should the worlde  
soone



*to almightie God.*

sone perish and come to ruine: but thou, O most  
mercifull God, doest direct all thinges that bee  
or shalbe by thy vnderstanding and knowledge  
to meete and conuenient endes, such as pleaseth  
thee to thy honour and glory. For, in thee wee  
liue, moue, and haue our being: and all thinges  
be of thee, and in thee, and by thee. For, we can  
not moue our tongue, which is the lytist part of  
our body, without thy prouidence: Man may  
prepare the heart, but thou (O God) rulest the  
tongue: neither doth a Sparrowe light vpon the  
ground, without thy good Will O almightie fa-  
ther: And all the heires of our head be num-  
bred, thou cariest all things by the word of thy  
power: thou art the Lorde of all flesh: thou art  
the Lord of all spirites: thou workest all things  
according to the decree of thy will. Therefore,  
O God, graunt we may cast our care vpon thee,  
that thou may nourish vs: take thou care ouer  
vs: touch the apple of our eye: be thou our shield  
and brasen wall: Bee thou our helper and wee  
care not what man may doe to vs. Giue vs a  
newe heart and a newe spirite: as thou hast gi-  
uen vs thy Commaundements, so make vs to  
walke in them. By these and such like testimo-  
nies of thy most sacred and holy worde, O good  
God, we learne thy diuine prouidence ouer man  
and all other thy creatures, and that thou doest



## The Authors obtestation

not leaue nor forsake them when thou haddest made them, but doest of thy most tender goodnesse gouerne not only man, but also whatsoeuer thou hast created: whose infinite power worketh euery thing in euery thing. And thy seruants doe acknowledge (O God) that a peculiar force and vertue was giuen to euery thing at the beginning by thy worde, voyce, and commaundemēt: which yet are in continuall force: but yet the same bee but onely seconde and instrumentall causes, not working of themselves, not principally, but depend vpon thy power and commaundement, without which thou workest the same effects when thou pleasest: which thou art wont to do by meanes of the second causes. And all things which are in this world, and which are seene, doe not onely take their beginning from thee to bee thinges, but also to haue such power and vertue, and to be such maner of thinges as they are. Therefore is the worlde a looking glasse, in which thy wisdom is perceined: If wee ascende into heauen, thou art there: If we descende into hell, thou art present. And though those vertues and powers haue in them great strength and efficacie, and thou (O God) doest often tymes worke by them, as thou doest by thine Angels thy ministers which doe thy will: yet are they all but the second causes  
and



to almightie God.

and instruments of thy diuine prouidence, and can doe nothing unlesse thou bee present to gouerne the things, and helpe and bring forth the effect: For thou (O God) doest not so giue force to thinges, nor doest so send thy Angels thy ministers, that thou art absent thy selfe: for thou reachest and touchest from end to end mightely, and disposest all thinges sweetely and profitable to thy glory. Therefore art thou (O most mightie God) the first and efficicent cause of all things. For, thou (O God almightie father) art the resting and quiet fountaine of al things that be, perfect of thy selfe, needing none other: Thou art the first action, and workest inwardly: thou art the true light. Thou art not onely all in each seuerall thing, but all in all, spiritually in power and essence: so thou art euery where: thou art the being, first, cheefe, and principall liuing and parent of life: hauing quiet motion in thy selfe, and mouing thy self inwardly, being not moued by motion. Thou art the being and beginning of all other things: Thou art silence, thou art quietnesse, or resting, abiding in thy selfe: that is, secret mouing, or secret action. Wherefore, thou art sayd (as it were) to sit in the Center of all thinges that bee, from whence with an vniuersall eye: that is, with the light of thy substance, by the which each

A.ij.

thing



## The Authors obtestation

thing hath his being, life, and knowledge: thou doest beholde them: thy will is the still worde. Thou (O Father) art the beginning of being of all substances, which from thee that is the being it selfe, doest giue (being power of life and substance) to all things according to the power and capacitie of the receiuer. All things dwell in thee, potencially: thou art the parent of all things in power. Thou art omnipotent: thou art all in all in those things: whereof thou art the originall and cause in vertue and power. Thou fillest heauen and earth, and thy spirite hath filled the whole world. yet it is in secreete: that is, in power. For, there must bee a certaine might or power, wherewith all things are quickened into liuely Spirits, as it were from a liuely fountaine, that they may line of that: and because they do line, they obtaine their being. For there must be an Actor before there be action, the Agent bringeth forth action. Therefore, thou (O Father) which art the principall and first lining, doest bring forth life.

Thou (O God the Sonne) by whom all things were made, and without whom nothing is made, art the flood or riuer running from the Father the fountaine: thou art the light of the worlde: for by reason of thee all worldly things line: Thou art the Image of the Father, the  
worde,



to almightie God.

word, the wisdome of the father, and the vertue and power of operation and working. Thou (O God the Sonne) art the apparent and manifest motion or mouing, moued by motion, the actiue motion or action, and actiue worde: for the manifesting of the power is action: which action hauing all thinges that bee in power liuing and knowledge according to motion, doth bring forth and make manifest all thinges: not by locall motion, neither by transferring into place, but by a better and diuine motion, such as belongeth to the Spirite: which by his owne motion doth giue life, and bringeth forth vnderstanding consisting in it selfe, and not cut from the first power in the operation. Thou (O Christ) art life hauing life in thy self, appearing outwardly in quickning: And because thou art life, therefore thou art motion, quickning al that is quickened: for life is cause of motion. And because thou art manifest motion, comming from secreete and inwarde motion, and life taking life from liuing, and the principall life and beginning: therefore life is begotten of liuing or principall life, and thou art the Sonne of the father, and by thee all thinges are made. Thou art life in al things, seing thou art euery where: all fulnesse doth inhabite in thee corporally: that is, in operation substantially. And because



## The Authors obtestation

the very life had no beginning, being alwaies of it selfe, to it selfe, of the father: therefore it neuer ceaseth, and it is alwaies infinite: and there is no life which in so much that it is life, doth not pertaine to the riuer of life: it giueth life & breath to all thinges, and in all thinges, from supercelestiall thinges to coelestiall and to heauenly bodies, to aeryall, waterie, and earthly thinges, and to all thinges that the earth doth bring forth, and to all other thinges: therefore, euery matter whereof the worlde consisteth is indewed with life, and Christ is in the life, by whose power all things doe come forth and proceede into generation, and consist according to their matters and substancies, to the which thou givest such propertie and vertue as they haue. Thou art the vniuersal word remayning impassible and not turning: yet life is before the soule: for the life of the soule is of the power of lining: Thou art the seede of all thinges that be in operation and made manifest: for nothing can come nor proceede from the Elements of parents nor of any seede, if thou (O Christ) worke not: if thou withdrawe thy working power from things, they perish immediatly. Thou (O GOD the holy Ghost) art the springing knowledge and vnderstanding, flowing and proceeding from the Father and the Sonne.

Thou



to almightie God.

Thou art the spirituall voyce of the manifest voyce or Sonne, as the Sonne is the voyce of the voyce in silence, therefore thou art of the Sonne and of the Father: yet but one voyce, one word: that is, one adtine power agreeing together before it maketh any thing to bee. Thou art the Spirit of God, the power of Christ: and the Spirit of God is God: therefore, all three of one substance: All things be in thee, as all things be by the Sonne, and of the Father. Thou (O God the holy Ghost) art (as it were) the ministerie of God, and doest deuide the graces and ministeries in the operation of life: so that by thee the first seedes of things are nourished and sustayned, and now also be continually moued: and first bring forth rootes and blades: after stalkes, eares, flowers, blossomes, seedes, and fruite, of each thing in his degree, according to thy distribution and diuision of the giftes. As the Father is the cause of the operation, and the Sonne the manifest operation: so all three are one adtion and substance. Thou couplest and knittest the Father and the Sonne in one, and art coupled with them: and all other things thou ioynest in vnitie and band of peace. And because in God to knowe, is as much to say, as to understande, and to knowe that one liueth, and to knowe himselfe is to liue: therefore, to

A.iii.

knowe



## The Authors obtestation

knowe or vnderstande, and to liue, is all one:  
And because they be one, and because to bee,  
is all one with life and vnderstanding: (for  
true being can not bee without life and vnder-  
standing: neither can life and vnderstanding  
be without such being) therefore they be three,  
yet one substance and one God. So the soule of  
man, in that it is a soule hath his being, giuing  
life and vnderstanding, & is there in one. And  
as God the Father is a Spirite substantially,  
and the Sonne is a Spirite and motion moued,  
and working openly: so thou the holy Ghost art  
the secreete spirite and motion: Thou implantest  
and giuest strength to liue and to moue, and al-  
so sustaynest all things that they may exist and  
liue, and also continue and be preserued. And  
because thou art God, thou art a Spirite: and  
because thou art that Spirite thou doest quic-  
ken: for it is the Spirite that quickeneth: and  
because thou quicknest, thou hast power of life:  
(for the Spirite is life) therefore thou liuest and  
art life, and substantially quickenest or giuest  
life to all thinges, or makest life in all thinges.  
But this Spirite and life which is in thee (O  
God) is not that which is in man, beastes, An-  
gels, or other thinges created: but all thinges of  
the worlde created whatsoeuer they bee, and of  
what sorte soeuer they bee, doe receiue life and  
liue



to almightie God.

line of that life, according to their kinde of being, and as that life doth breathe power and give power of lively vertue and strength to the, as the thinges be made able to receiue it. For, there must be Agens before there be Actio: so in all thinges there is proper being, life and vnderstanding or feeling, according to their seuerall capacities, which they doe receiue of being life and vnderstanding: which three be all one: that is, of the Father, Sonne, and holy Ghost, three persons & one God: in euery one of which three, all these three, v<sup>z</sup>. being life and vnderstanding are, by which all thinges are made. For, though certaine thinges be attributed vnto the seuerall persons, to bee proper to each of them in diuine thinges: yet it is to bee vnderstanded, to be the inseperable and agreeing operation of the three or Trinitie together: for there is but one beginning, and one cause of all thinges that be: and parte of diuine thinges alwaies is the same that is the whole.

By these (O mercifull God) it may appcare how iniurious (and contrary to thine honour and glory, in creating of the worlde, and to thy prouidence ouer the creatures that thou hast made) is the heathnish Philosophy of Aristotle, which admitteth nothing, that cannot be demonstrated: And also how falsely that Philosophie



## The Authors obtestation

losophie maketh primation to bee the third beginning of all naturall thinges : and that it assigneth no Author nor propagator unto the essences or natures, which it saith be eternall: and that, that Philosophie will not allowe any cause of their being besides their motion : and that some thinges that bee done are done without cause: as deliberation, &c. From these and such other blinde and iniurious doctrine taught in that Philosophie (good and mercifull God) deliver thy people and servants. And (O most mercifull God) because the heathnish Phisicke of Galen, doth depende vppon that heathnish Philosophie of Aristotle, (for where the Philosopher endeth, there beginneth the Phisition) therefore is that Phisicke as false and iniurious to thine honor and glory, as is the Philosophie. For, that heathnish Phisicke (O God) doth not acknowledge the creation of man, whereby it doth not rightly knowe why he is Microcosmus, or little worlde : which is the cause why they neither knowe his diseases rightly, neither provide medicine for him aptly, nor prepare it fitly, neither minister it accordingly. This heathnish Philosophie and Phisicke, doth attribute thy workes (O God) to heate, colde, and such causes, which it calleth falsely naturall. So it teacheth, that natural heate doth change  
meate



to almightie God.

meate receiued into mans stomacke into blood,  
flesh, bones, braines, sinewes, vaines, and artires:  
And that the like meate receiued of a dogge,  
horse, beast, or birde, &c. by heate of that beast  
or fowle, is turned into his flesh, blood, bones,  
&c. Much unlike vnto that which is in  
man: which operation and transmutation, in  
trueth cometh of thee, (O God) and not of a-  
ny nature of heate: and whereby in seeking for  
like cure in such defects, their Physicke must  
needes erre, in not seeking helpe at thy handes,  
nor praying to thee, nor giue thanks to thee:  
No more doth that heathnish Philosophie and  
Physicke acknowledge, that all seedes did re-  
ceiue by thy diuine worde the power of multi-  
plying, of transplantation, the essence and pro-  
perties: of which, all Philosophie, Physicke, and  
Alchimie doth consist: Therefore they must  
needes erre, both in the cause & effects of thin-  
ges in the great worlde and in the little world.

Likewise, because the heathnish Philosophie  
doth not knowe out of thy worde, that thou (O  
God) hast made all thinges in weight, number,  
and measure, therefore that Physicke doth not  
knowe the cause nor cure of those diseases that  
bee either originally or inflicted into the inuisi-  
ble parte of man Anima or Limbus, nor to  
helpe them: which error Plato reprobued in the  
Greeke



## *The Authors obtestation*

Greeke Phisitios long ago which Plato taught, that Anima curat corpus. And because the heathnish Philosophie doth attribute the cause of things to dead qualities, of heate, cold, &c. and not to the lively vertues and powers in things, therefore that heathnish Phisicke seeketh by like dead qualities, to cure lively and mechanickall spirites: And because they understand not, that diseases doe proceede of the mechanickall spirites and tinctures of impure seedes ioyned to the pure by thy curse, O iust God, therefore they seeke not their medicines in the pure seedes. And because (O mercifull God) the heathnish Phisicke and the heathnish Philosophie doth not acknowledge, that it is thy power and vertue that bringeth forth all things that growe, and that thy working power doth preserve and maintaine all things: and that it is thy curing vertue that helpeth and cureth all diseases, griefes and infirmities, by such meanes as it pleaseth thee, or without meanes: therefore they cleave fast to their false imagined naturall causes and meanes of helpe, forgetting thee: whereby many of them become Atheists. And because the heathnish Phisick of Galen, doth not knowe how thou (O God) hast ordeyned all things in unitie peace and concorde, therefore it seeketh the cure in dualitie



*to almightie God.*

*tie and contrarietie . To bee short, because (O most merciful God) the heathnish Phisick doth not knowe that the purest, best, and medicinalle parte of each thing is in his Center, therefore it neither doth seeke, neither haue his fauorers learned, nor doe knowe, how to finde that pure parte, nor to seperate the pure from the impure: they cannot digest, nor make ripe that is rawe: they cannot chaunge sower into sweete: they cannot mittigate the lothsomnesse of heates, tastes, smelles, coagulations, &c. neither make any medicine volatile: For which cause, therefore doe they not knowe the power of the mechanall spirites, by meanes of their subtiltie, finesse, pearcing, and moueablenesse: neither do they knowe the finesse and pearcing, by meanes of separation of thinges mixt with them: neither the separation by meanes of digestion and circulation: wherefore, they doe not knowe how the mechanall spirites of deseases doe differ among them selues, and one from an other in power, pearcing, moueablenesse, finesse, grosnesse, in easie or vneasic resolution and alteration, and such like tokens: whereby they are ignoraunt of the true causes of the pangs, sits, and passions of deseases: and how and in what maner, bodies and partes of bodies doe differ one from an other, and among them selues. For, seedes do differ*



## *The Authors obtestation*

fer in partes of the body: and as the seedes doe differ, so the bodies and partes of the bodies doe differ one from an other, and their natures and properties: of which difference of the seedes cometh the difference of the mechanickall spirites conteyned in them, in which the giftes and offices of the seedes doe flourish. Likewise, might they know of the fits, panges, and passions of diseases, the difference of the seedes, and of the fruites of the seedes being knowne, the seedes or rootes of diseases are knowne: even as the Peare tree is by the Peare: because the fruites, v<sup>z</sup>. the panges, fits, passions, and maner of the diseases, are brought forth like to the rootes. Neither haue they any skill to reiect the Bynary, and to bring the Ternary, to the simplicitie of unitie, whereby the medicines may bee purged from their carcasses and impediments: and the spirit Anima, be brought out of darknesse into light: by meanes whereof, the corrupt body of man may bee so purged, and purified, that the troubled minde and oppressed memorie may bee quickned and releued, by thy gift (O God) and be made more able to vse the talent by thee giuen at the beginning, and the more strongly to resist the wicked deceiuer, and be better disposed to honest life and conuersation, pleasing to thee O God.

*Because*

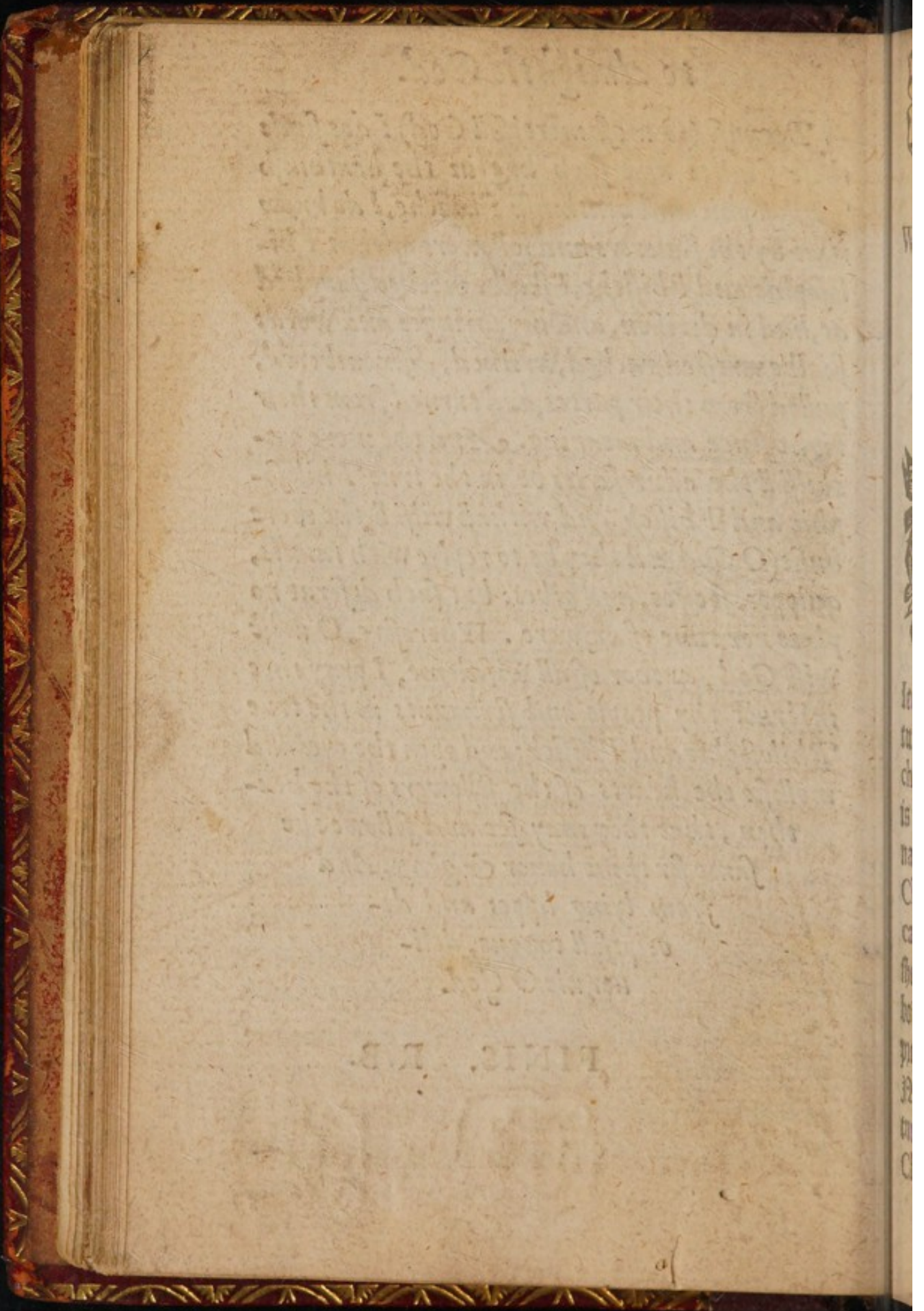


to almightie God.

Because (O most mercifull God) I doe finde these faultes and such like in the heathnish Philosophie and heathnish Phisicke, I do know that by the fauorers and followers of that Philosophie and Phisicke, I shalbe mocked, laughed at, had in derision, and my sayinges and words shalbe wrested, racked, writhed, dismembered, pulled from their partes, and turned from their right sence and meaning. And the more unskilfull the aduersaries be in the true Philosophie and Phisick, and withall wilfull, the more busie (O God) wil they be to replye with taunts, quippes, scoffes, and gibes: but such deserue no place nor time of answere. Wherefore, O most wise God, author of all wisdom, I pray thee instruct thy people and seruants in the true Philosophie and Phisick: and open the eyes and mollifie the hearts of the followers of the heathen, that they may see and followe the same for thine honor & glory. And from lying lippes and deceiptfull tongue, deliuer me O God.

FINIS. R. B.









*Chapter first.*

What the auncient Phisicke is. And what the phisicke of the Ethnikes or heathen is. And that there is no trueth that is not deriued from Christ the trueth it selfe.



**T**H E true and auncient phisicke which consisteth in the searching out of the secretes of Nature, whose study & vse doth flowe out of the Fountaines of Nature, and is collected out of the Mathematicall and supernaturall precepts, the exercise whereof is Mechanicall, and to be accomplished with labor, is part of Cabala, and is called by auncient name, Ars sacra, or magna, & sacra sciētia, or Chymia, or Chemeia, or Alchimia, & mystica, & by some of late, Spagirica ars. Which sheweth forth the compositions of all maner bodies, and their dissolutions, their natures & properties by labour by the fire, following Nature diligently. So that Philosophie naturall and supernaturall, the Mathematicals Chymia and Medicina be so combined together,

B. j.



ther, that one of them can not be without the other. I doe meane the true and right vse of Chymia, and not the abuse thereof, which promisseth golden mountaines vnder the vaine title of Philosophie and Wisdome, the wisdom whereof is consumed and wasted in smoke, by force of the fire. This auncient and true phisicke consisteth of Medicines of two sorts. The first is Vniuersalis or vnarii. The second is ternarii or particularis. These two are founded vpon the Center of vnitie, concord and agreement, their scope and end is to bring the sicke person to vnitie in himselfe, they doe agree with the rule of Gods worde, they depend vpon the fountaine of trueth. The Ethnikes or heathen haue of their own waynes deuised a third kinde of phisicke or Medicine which is binarii or vulgaris. This is most grosse and worst, and is that phisicke which is most commonly vsed, and most stoutly maineined and defended. This phisicke is founded vpon a contrary Center to the other, therefore a false Center. For it consisteth in dualitie, discord and contrarietie. It maketh warre and not peace in mans bodie. It is not founded vpon the rule of Gods worde, but vpon the authoritie of men reprobate of God, & such as were Idolaters and ignorant of the trueth,



and later Phisicke.

trueth, consisting onely in God (whome they knewe not) and in his Christ the trueth it self, whome Galene the prince of that phisicke, in his workes hath blasphemed of set purpose and by expresse wordes. And therefore he and the rest his followers, were sedused with the spirit of contradiction and error. Yet their followers thinke wee doe them great wrong in saying, such haue not sayde nor written the trueth. As though Artes and Sciences may be possessed and exercised by mans braynes and innuitions without God that made them. This may well be called blasphemie. Herein Plato may be sufficient witness against them, saying that no man can rightly vnderstande and haue knowledge of things belonging to man, if he be ignorant in things parteyning to God: and doe not first know things diuine. For seeing Christ is the way by the which we ought to begin, proceede, goe onward and to the ende in all our actions, artes and Sciences, we ought to walke in this way, as well to attaine knowledge, health and life in this world, as life in the world to come. The heathen Phisitions not walking in this way, must needes erre and stray, not receiuing the key of wisdome, which is science of G D him selfe, who giueth wisdome to the wise.

B.ii.

And



## Of the Auncient

And seeing that all things which the Father hath, be his sonnes Christes : and seeing wisdom and science be the riches of God, and all wisdom is of him, and the power of God is wisdom and science, and the working power of G D D is Christ, and Christ is the trueth, therefore hee that swarueeth from Christ neither hath the treasures and riches of the wisdom and science of God, neither is lead into the trueth by the trueth it selfe, therefore hath not trueth. And seeing Christ is life it selfe, which is the power of life to himselfe and to all others, by whome all things are made and moue, and by whome life is in all things, frō things celestiall to things in the heauens, ayer, water and earth, and to all matter in the world which hath life, and he is in the life, and is the power of the seede of all things, which become and proceede to be manifested and come to action, of whom euery body brought forth by touching, and coniunction doth grow and increase, and by whome all thinges are one, not as a heape of Corne or graine is one body, onely by lying together, but because all partes doe hang together, and be as it were one chaine. For God, Christ, the holy Ghost, the soule, Angels and all corporall things is as it were this chaine, and the Father is the  
princi-



and later Phisicke.

principall life and cause of life, and al things in the world haue being and life of Christ, the life it selfe which giueth them to all things, and is in the life, and all in all. Who also is the light of the light, that is of God which sitteth in the Center of all things that be, from whence with his vniuersall eye, that is with the light of his substance, whereby he is their being, and life, doeth behold all things. For from the Center all things are seene at once, and alike. Therefore all perswading speeches and fayre and plausible arguments, hauing great shewe and colour of reason, being deriued out of mans bzaines, or corrupted or mingled with the leuen of mans inuēctions, swaruing from Christ or not resting in him, or leauing nothing or very litle to him, in whose power and gouernement all things are: from whome health and life is deriued, in whom all the treasures of wisdome and knowledge are hidde, must needes be not onely confuse and vayne, but also erronious, foolish, deceitfull, false and counterfeit, though they beare neuer so gay titles of Philosophie, wisdomē or phisicke. Such is the Philosophie whereof S. Paule giueth vs warning, Col. 3. saying, beware lest there be any man that spoyle you through the tradition of men, according to the

B.iii.

rudiments



Of the Auucient

rudiments of the world, and not after Christ: for in him dwelleth al the fulnesse of the Godhed bodily. Such Philosophie and phisicke hang not together in the chaine aforesaid, nor yet bee illuminated from the right Center, nor seene from the same, but be founded vpon diuers Centers, whereby their Circles doe cut one another, or touch ech other, therefore they doe not consist in vnion, but are contrary to eche other. Such Center is the Center of dualitie, contrarietie and discord. The originall thereof is worthely called Binari, the author of diuersitie and contrarietie, which alwayes maketh sedition and discord, as vnitie is the band of concord. For concord is the vnion of diuers appetites of those things that doe desire, whereby they be of one minde. Therefore euery thing in the worlde doth so long indure and abide as long as it is one: but it dieth and is dissolued as soone as it seeth and leaueth to be one. Unquietnesse be- ginneth in things, where Meum & tuum, is become to be knowen in them: whereof com- meth grieffe, which is a sense or feeling that can not abide deuision or corruption. Where- by it appeareth how desirous Anima (which is medium inter corpus & spiritum) is of vnitie in his body, which bendeth it selfe and

-Arineth



and later Phisicke.

Striueeth against that passion or grieffe of his body, by the which it greeneeth him, that his vnitie and integritie should be weakened.



*Chapter second.*

The originall causes of all diseases in the greate worlde, and in the little worlde, which is man.



**G**D almightie the creator of all things, did see the angels which he had created fall from vnitie, and he made all the world to the image and similitude of vnitie wherein it did consist. Also by his bountifull goodnesse and prouidence he created Micro-cosmum or little worlde, v<sup>z</sup>. man, his ternarium and last creature, and substituted him in the place of his other creatures which were cast out of heauen. From this one did God deriue all mankind. And hee did not create the woman which should bee coupled to man, as he made him but out of him, that al mankind should spring out of one, to the commendation of vnitie and concord. The worlde did persist in this vnion, and did obserue the nature of vnitie, vntill that wretched creature Binarius,

B. iij.

which



Of the Auncient

which fell from vnitie, and made a dualitie & contrarietie, enuying the state of man, that persisted in vnitie, by captious sophisticall reason did perswade him to eate of the Apple forbidden, whereby he brake vnitie, and fell headlong into disobedience, dualitie and contrarietie. Then was he spoyled of perfection, and of the health of his soule and body, and purchases to himself all the filthinesse of vice, infirmitie and sicknesse. Also the Seedes of all things of the world, which by vertue of the words of God at the beginning, had receaued power of generatiō and multiplication, were perfect and sound without corruption, and did persist in vnitie, vntill such time as by the said counsel of Binarius, man fell into disobedience and brake vnitie. Whereupon by the curse of God impure Seedes were mingled with the perfect seedes, and did cleaue fast to them, and doe couer them as a garment: and death was ioyned to life. So imperfection and impuritie, is ioyned to puritie, and death to life, sicknesse to health, not onely in man, but also in all liuing creatures, Hearbes, Plants, Mynerals: and in the fruites of the Firmament and ayer. By this meanes the Mynerals haue their rust and canker, which worke their destruction and ende. The vegetables,



and later Phisicke,

tables, as hearbes, trees and plantes, haue their corruptions of diuers sorts, ioyned with their pure balme & seedes, which in their time work their putrifaction, withering & cōsumption, according to the Science and propertie of their impure seedes, besides the alteration which they receiue by the nature of the soyle wherein they growe, as may be tasted, felt and perceiued, by wheate sown in some ground, which will manifestly taste of Garlicke, and be much like in propertie. And some ground will make transplantation of one seede into an other, as from Wheate to Drake or Darnell or such like. The beastes also, Cattell and such liuing creatures, because they liue and be nourished with the vegetables and minerall resolutions, haue like impurities as they haue, according to the nature of the soyle whereupon they feede, & of the water which they drinke. As appeareth by the Meadows neere the Riuer Potheus in y<sup>e</sup> Ile of Candie, neere the Cittie Cortina, wherein groweth such grasse and hearbes, that the Cattell which be fedde therewith will haue no apparēt Spleene. Some countreys & soyle do infect the Liuer, others the Lungs, other places, other parts of the Cattell which be there fed, as experience teacheth. Which partes of the  
Cattel



## Of the Auncient

Cattell our forefathers did diligently beue and search before they layde the foundation of their houses, townes or Cities, and that they did oftentimes, because they would knowe whether those parts were infected with sickness, with their foode and by the often sight of them, they iudged whether the Cattell fed there were holssome for their victuall and foode or no. And because man receiueth his nourishment out of all the rest, therefore hee hath infinite sortes and kinds of diseases, and therefore no other Creature hath so many meanes to bring it to sicknesse, nor to his death. But the foode and nourishments for mans body, though they haue in them mingled, venemous, sickly or medicinable properties, yet for all that, by reason of that mixture with their good seedes, as long as vnitie and concord is kept betweene them, they be tempered, seperated, resolved and expelled out of mans body. But if man doe take them out of measure, or if the first stomake, or the Stomake of any part of the body be faultie in attraction, separation, resolution, digestion, distribution or expulsiō, the seedes of diseases do then take roote in mans body. And that euery thing hath his impure seede ioynd with his pure, and death to his life, though it be neuer  
so



and later Phisicke.

so holosome or pleasant to mans nature, is manifested and made plaine to the eye, touch and taste of them that haue skill to seperate the pure from the impure, by his auncient Whisicke or Chymia. They finde in Hony & Sugar, as venemous impuritie as in Arsnicke, and in Roses, Violets, Balme, Betony, gold, Siluer, &c. there be impurities. They also finde by this arte, as there is nothing so good, but it hath in it also some impure thing and unhollom, which they separete from the pure, so also there is nothing so unhollome, perillous nor venemous, but it hath in it also some good thing and pure which hath vertue and power to cure and helpe those diseases and hurtes which be caused and procured by them and by others also. As out of Quicksiluer is drawn medicine which can helpe diseases by him caused, and by other meanes also. They finde in Arsenicke excellent medicine for diuers griefes. So Lead hath in it remedie for those diseases which bee caused and breed in the Vicers of Leade. Out of Tartar also is drawn excellent medicines for those diseases which come of the Tartar of Wine, and so forth of others. Therefore all diseases do proceede of their impure Seedes, which are indowed with science and knowledge of generation



Of the Auncient

ration and transplantation of impure fruits,  
vz. of sicknesse and diseases, according and a-  
greeable to their gift and science: Which do  
appeare and proceede into action by separa-  
tion, breach of vnitie, peace, concord and a-  
greement, whereby they are inabled to strue  
for the superiortie to nature & pure seedes in  
mans body. Seeing therefore y first original  
of diseases in man did proceede fro the breach  
of vnitie, therefore it must needes be that all  
health must consist only in vnitie. And in and  
by this vnitie health is to be sought, and not  
in contrarietie, as the Ethnikes doe.



*Chapter third.*

Of the vniuersall Medicine, And how the  
darke speaches of the writers thereof,  
did deceaue couetous men, wherby the  
right vse of this Phisicke was not vn-  
derstoode, but by abuse it grewe to bee  
despised.

**T**H E first of the Medicines afore-  
sayde of the auncient Phisicke  
which is the vniuersall Medicine,  
is such, as by that onely, all and al  
maner diseases of what sort and kinde soeuer  
they



and later Phhificke.

they be, are cured. It is so perfect, temperat,  
pure and incorruptible, that it is able to cor-  
rect, amende and consume all corruptions in  
mans body, even as fire doth consume the im-  
pure part, and separateth it from the pure. It  
increaseth the vitall spirites, and defendeth  
and preserueth the body from corruption, be-  
cause it is separated from all corruptible sub-  
stance, from all qualities of heate, colde, &c.  
It is not moyst, could, drie nor hotte, but it is  
Æthereall, separated from the inferiour Ele-  
ments: and it is of an incorruptible nature in  
respect of the bodie from whence it is taken.  
And because it is agreeable with our Anima  
(the Medium aforesayd) it nourisheth, forti-  
fieth and strengtheneth it, whereby it is made  
able to digest, consume and expell, all the cor-  
ruption and impedimentes of mans body,  
wherewith it is ouerwhelmed and let, that it  
was not able to exercise, performe and accom-  
plish his office, duetie and actions. If this na-  
turall liuely fire in man like to the Æthereal  
fire, were not continually nourished, it would  
consume it selfe and also that is ingendered  
of it. Therefore when nature in the stomacke  
hath separated the pure from the impure, of  
meates which we eate, and of our drinke, hee  
doth expell the impure partes by their proper  
passages,



## Of the Auncient

passages, but it reteineth and keepeth the fine and pure bodies, that be the carriers of the heavenly vertues, for nourishments of two sorts, the one is of all the members of the body, the which nourishment also is separated into the nourishment of the three substanties, whereon we consist. That is of our Salt, Sulphur and Mercury. The other which is the liquor of the heavenly Luna, is the nourishment of our naturall fire or Anima. But if this be oppressed, stopped, or let of his operation or working by the corruptiō of our bodies, then is it to be nourished, holpen & fortified with this Philosophical and Æthereal medicine, in which is no grossnesse, impuritie, nor any thing superfluous. And our Anima lively and naturall fire doth take and receiue to it this Æthereall medicine, vertue, and heavenly power like to it selfe, Whereby it is holpen, strengthened and made able to bee deliuered from his impediments and lettes, and to consume and expell superfluities of the bodie, whereby the body is compelled to agree and to bee changed into the like nature, boyde and clean from corruption and superfluitie. Because nature delighteth to bee ioined with her like, with peace rather then with warre, with unitie and concord, rather then with discord. And  
all



and later Phisicke.

All naturall bodies desire in their kindes  
to be perfected: which naturall desire is the  
cause of all perfection. This Medicine Vna-  
ry, among the Philosophers and Chymicall  
Physitions, is called by diuers and many  
names, and couered vnder diuers parables &  
marke kinde of speeches, which brought the  
right vse of this Arte into obliuion, and decei-  
ued worldly men, and brought many from  
rich estate to extreme beggery. For whereas  
the Philosophers were louers of wisdom and  
not of the world, nor of worldly riches, but de-  
sired to haue ternam atque quaternam bea-  
titudinem, vz. mentem sanam in corpore  
sano. Therefore they vsed this vniuersall me-  
dicine, wherewith they digest and expell the  
corruptions out of their naturall bodies,  
wherby the body was so prepared, that there-  
in was made a perfect union betweene Cor-  
pus, Anima & Spiritus, and transitus ab  
extremo perfecto per medium ad imper-  
fectum. Whereby the body was made sub-  
iect to the soule, whereof seperatio mentis à  
corpore might ensue. This surely they ac-  
counted purest Golde and chiefest riches, as  
appeareth aswell by other Philosophers, as  
by them that write of this arte. But they that  
did write of this Medicine, did it so couertly,  
that



## Of the Auncient

that men thought that those Philosophers promised in their writings mountaynes of Golde, and such a Stone or fixed matter that could conuert and turne al other base metals into materiall Gold, wherein (I thinke) they were greatly deceiued. For though some say that they doe finde by experience, howe to take out of an ounce of Gold, a small quantity, wherewith they wyl turne an Duncce of Quicksilver or Leade into perfect Golde, yet they get nothing thereby, for by this meanes they make no more Gold, then that weight of Gold was, fro whence they tooke their medicine, because the medicin had no more goldish nature, then serued onely for an ounce, therefore could giue no more to others, but may slightly colour more metall, but then it is no Golde. The probable and likely reasons of concocting, digesting, purging and separating of the rawe and impure mettals, and so to make them pure by arte, as nature in the earth doth make perfect Golde and silver, by conuolting and purging of Sulphur and Mercury, because arte is the follower of Nature, hath deceaued and vndon many men. But if there may be such transmutation made into gold, as men imagine and hope for, yet I would aduise no man, to study this Arte to  
that



and later Phisicke.

that end, nor yet to assay or practise that way,  
least he doe repent to late, as others haue don  
before. For in my opinion, the Philosophers  
Gold is such a temperate medicine as I haue  
declared, which in deede is Astrum seperated  
from his impediments and grosse substance,  
and brought to such puritie that it worketh in  
mans body, euen as the vertue and power of  
the Starres worke in any matter prepared  
therefore, by nature. For this cause the Phi-  
losophers called the Hynerall diseases and  
infirmities of mans body, by the name of im-  
perfect metalls, as of Leade or Saturne, of  
Coper or Venus, of Iron or Mars, &c. like  
as the Astrologians doe, aswell by reason of  
their place in mans body, as for their nature  
and properties. For there be double Excre-  
ments in mans body, the one proceeding of his  
Balme which is his Gold, the other procee-  
ding of nourishment. The excrements com-  
ming of his Gold be called Hynerall excre-  
ments, of the likenesse of the drosse which is  
about the Gold, before it be syned with Anti-  
mony. These Mines are as it were Starres  
or Seedes, therefore they make influencies &  
blomings, which are the fruites of Starres  
and Seedes. Therefore they call health and  
sicknesse in man, Minerals, that is the fruites  
C. i. of



of man. Such diseases in mans Gold are called Mynerall diseases, which be purged onely with Mynerall Medicines. For Mynerall excrements are onely purged with Mynerall medicines, which consist in the vniuersall medicine and in the tinctures of Gold, Mercury & Antimony, which purge mans Balme, and remooueth it from all filth, which being purged, all other filth will easely be voyded. But if these myneral excrements be not purged, then they hinder the operation and working of mans Gold or Balme, into the three Principia, of mans body aforesayd. Whereof followeth their corruption, and of the corruption of the Salts in man, followe Boyles, Ulcers, Impostumes & griefes not outwardly discerned, most paynefull, &c. So that whē any man y had any of these infirmities, was brought to perfect temper by this vniuersall medicine, then they said, that those imperfect metals were turned into Golde. And by this meanes, was this great treasure of medicine hidden, so that very fewe Philosophers and professors of Philosophie did vnderstand it, though the Philosophers themselves in their writings exhorted al men that did reade their bookes, that they should not credit the bare letters of their writings, but should rather  
make



and later Philicke.

make an allegorical exposition thereof. This seeking of materiall golde by this Arte, did bring it out of the right vse of phisick, and did (as I said) bring many rich folke to extreme beggery, whereby they grewe to sophistication of mettalles, and so when they had wasted their owne substance they proceeded to exercise deceite, lying and deuises to bring others into like state & case vnto them selues, which mooued princes in their countreyes to make Lawes agaynst Multipliers as they were termed.

The auncient Chymicall Philosophers and Phisitions, did vse such darke speeches and parables in their writings, because Secretes are to be reueyled onely to the Godly, and vnto the children of doctrine and knowledge, and vnto the wise, therefore they did write vnto such, that the secrets might be hidden from the vngodly, foolish, slouthfull and vnthankfull hypocrites, whereby the wise and diligent with trauayle and labour might attaine to the vnderstanding thereof, as one of them sayde, it is not meete to prouide for a man, a Pigion, and to rost it for him and also to put it vnto his mouth, or chaw it for him. The auncient Egyptians did vse no letters in holy and secret matters, but pictures,



tures, figures and characts grauen of things and beastes, least the Secrets and mysteries should be prophaned among the vulgare people. Such was the maner of the wise men of the oldest age, to deliuer the profound and deep inquisition and search of wisdom, by allegories of secret Letters, and by Mysteries. Therefore all the wrytings of the auncient Philosophers and Poets are full of Riddles, darke speeches and parables, to auoyde the contempt of the common people. Such were the often teaching of our sauiour Christ. So in the Primatiue Church, those that were Catechymeni and Energymeni, and those that had penance enioyned them, might heare the Psalmes and the reading of the holy Scriptures, but they might not be present at the ministratiō of the Sacraments, nor at the holy workes which were done afterward, but they onely were present which were thought worthy.

¶ An example by an excellent particular Chymicall Medicin, vnder the title, to conuert  $\alpha$  into  $\odot$

**T**ake the greene dragon and bath hym in warme liquor, so long untill all his blood be come out of his vaynes, take  
out



and later Phisicke.

out the purer part of this blood according to arte, and distill it, then cohobate the same three time, take this liquor and distill it with the Liver of Mars, and keepe it for a precious thing. For it will turne the Calces of Luna, into perfect Sol, that is to say, it will turne silver into Gold.

But the true meaning hereof is, that this medicin will conuert and turne those partes of mans body affected, which be subiect or attributed to the moone into perfect health.



Chapter 4.

Of the Medicine Ternarij or perticularis.



At because this vniuersall medicin and knowledge thereof is graunted of y<sup>e</sup> almighty God but vnto very fewe, and is rather to be wished and praied for, then to be looked for, therfore the particular medicin called Ternarii, as is aforesayd, is diligently to be laboured for and searched out, which often times performeth and worketh the effect of the vniuersall medicin, even in greivous diseases, in consuming the impure seedes of  
C.iii. diseases



## Of the Auncient

diseases, and in confirming and fortifying the power of our inwarde and naturall Balme. This medicin of Ternarii consisteth in y<sup>e</sup> three substāties, which are to be found in euery body, that is to say in Sal, Sulphur and Mercuri. For as eche body is compounded of these three, so they be causes of all diseases and not humors. In these three consisteth all mans health and sicknesse, as long as they doe agree together, the body is in health, but as soone as they disagree, and vnitie is broken betweene them, and if any of them be exalted or breake vnitie the body is sicke. Therefore there be three generall kinds of diseases, and eche of them haue their especiall sortes of infirmities, as there be sundry sorts of Sal, Sulphur and Mercuri of diuers and sundry natures. There be likewise three kinds of medicine required, and eche kinde of sondry nature to preserve or restore mans body to health. So that if any of these three be exalted to much and passe their meane, or breake vnitie, he must be amended and reduced to perfect state by his owne kinde, and not by a contrary kind, by way of trasmutation. If the disease be mixed or compounde of any of these (for there is no disease almost but is mixed by some meanes, yet it hath one of these three



and later Phisicke.

three that is chiefe) then must such disease bee holpe with one or two of these taken out of some other fit body or substance, per propriū ad suū innatum, because nature coueteth his like nature, and desireth much to be coupled ioyned and chaunged into his like. This naturall desire is cause of all perfection. As long therefore as the three substanties aforesayd, doe abide in vnitie peace and concord in mā's body, and in their owne proper degrees, without pride doing their office, their body continueth in health. But because nothing is perpetual nor continueth in estate long, among creatures consisting of flesh, therefore by reason of the diuersitie of the giftes, vertue and power which be in them, and by reason of the impure seedes ioyned with our nourishment, they abide not long in their office, they abide not long in their degrees, they exalt themselves, they breake vnitie peace and concord, the bad is seperated from the obedience and mixture of the good: which breach of vnitie and seperation doth shew those sicknesses and diseases in mā's body, which before by reason of the vnitie concord and obedient mixture could not breake forth appeare nor be made manifest. The which thinges as they come to passe in man, that is Mycrocos-



Of the Auncient

mus, so doe they likewise in the great world. Which therefore is called Mycrocosmus or the little world, because after God had made all thinges in the great world of nothing, he made man in whom spiritually he conteyned all those thinges that is the properties of all those thinges which bee really in the greates worlde, as the auncient Philosophers haue taught by these and like wordes, homo naturaliter habet naturam omnium tincturarum. Therefore that this Mycrocosmus may bee inwardly knowne to the Philisition, he had neede to haue lumen naturæ, that is the knowledge of thinges in the great world, how all of them doe grow increase be chaunged and dye, whereby he may by the insight of his minde vnderstand the inward and hidden nature of man. Therefore he that would perfectly knowe what inward thinges be in man, he had need to compare the vertues and properties of the naturall thinges in the great worlde with the inward thinges of man. As you may perceiue by wine (for this purpose) which as long as his spirite doth abide in him mingled with the tarte vinegar in vnitie and peace, the wine is sounde pleasaunt and perfect, but as soone as the spirite of the wine is seperated from the mixture of the sharpe vinegar,



and later Phisicke,

neger, then the vineger doth appeare is manifested and may bee tasted. Likewise when the vineger is seperated from the tartar, the doth the tartar appeare. So is it in all thinges when they growe to corruption putrefaction and dissolution, then the good that was in them is seperated from the bad seedes, the bad doe no longer abide in obedience of the good, but haue broken peace, concord, vnitie and obedience, whereby thinges doe growe to corruption & death. This auncient Chymicall Phisicke doth teach such seperation of the good from the bad out of all thinges, and to make them manifest to visible and palpable experience, which the Ethnicke Phisicke hath nothing to doe with, nor his followers hath any skill thereof, yet they barke and bite against this skill through their ignorance.



*Chapter fifth.*

How deseases ought to be cured by peace and not by discord in mans body.



Wherefore, as when the seede of the disease or corruption in man is seperated from his temperature concord and vnitie of the body, or of the



## Of the Auncient

the good seede in the body, then the bodie feel-  
leth griefe & sicknesse: so on the other side, to  
seperate the impure seed that hath gotten the  
maisterie from the pure that is mastered, is  
the way to get health, therefore sweate which  
is the seperation of the uncleane from the cleane  
is wholesome, for it purgeth by the pores and  
transpirations, so it maketh the good seede  
able to master the bad, by seperating the  
bad seedes in vapors, through the pores and  
transpirations in the tyme of sweating, and  
with the sweate, whereby the vnitie and con-  
corde is restored in the body, whilest nature  
and the good seedes bee made so strong that  
the bad doe not exalt themselves aboue the  
other. Likewise al medicines ministred into  
the body, ought to bee such as haue propertie  
to bring the sicke body to vnitie and concord:  
therefore like is to be ministred to that which  
is like in our nature, which order doth de-  
pende vpon the true Center of vniion. And  
contrary thinges are not to be cured by their  
contraries, unlike to our nature, which ma-  
ner of proceeding is from the Center of dis-  
corde, contrary to the Center of vnitie, and  
therefore a false Center. For seeing that all  
thinges doe hang together in one chayne (as  
is aforesayd) & man is parcell of that chaine,  
and



and later Phisicke.

and Mycrocosmus hauing in it the properties of the great world spiritually, therefore there is in the greate worlde, that which is agreeable to the nature of man, in what parte soeuer it be weakened, or not able to resist his enemy, which because of the conueniency and agreement with our nature, doth desire to be ioyned with it. Therefore it must be ministered in due order, finesse and proportion, it is able to fortifie, comfort and strengthen nature and our naturall balme, and it wilbe as it were a weapon for nature against the enemy or disease, whereby nature by him self wil become and be his owne phisition. Therefore the Phisition ought to minister such things, which nature in the place afflicted doeth require for the cure that is like to it selfe, and not contrary qualities, such as will make peace in the body and not warres, vnitie and not discord, such as will helpe nature and not trouble it, and will strengthen it and not weaken it. Such medicines for the loue and liking they haue to our nature afflicted haue a desire to be ioyned and coupled together, as a hongry and thirstie man desireth meate or drinke, which nourish well. And as one friend coueteth and desireth the company of his deere frends long absent, which natural loue  
is



## Of the Auncient

is the cause of perfection. Therefore his proper and ordinary medicine, is to be ministred to eche thing. So shall we not neede of the Echnikes directories. And such like are to be ioyned to their like in right Anotomie. We ought not to seeke helpe in things contrarie and repugnant: who findeth medicine for the Liuer in Gratian, Agarick, or Colocinthis, or who findeth medicin for the Gall in Manna, Hony, Sugar or Polipody? therefore like are to be ioyned with their like in right Anotomy, Ministering of contraries perteyneth rather to diet then to medicin, and they may serue to mittigate the payne, but not to take away the roote of the disease. Humors and qualities, to the which the folowers of the Echnikes doe so much cleaue, and in the whiche they spende their study and labour, are but onely dead accidents, without power of lyfe. They be conditions, signes, tokens, and as it were onely flowers and colours of diseases and not the very matter, cause, substance, or nature of the disease, they are caused and not the causes. Therefore when they go about to cure the humor or qualitie, they flatter the payne and griefe, but they leaue the disease vncured. For the signes of thyngs are not the matter or substance it selfe. Therefore  
he



and later Phillicke.

he that wil be a perfect Philition, must know  
eche disease by his right Anatomie, that is to  
say, by the matter, property and nature of the  
true substance of the disease, as which of the  
three substances haue broken vnitie, and not  
by the signe of it. Also he must haue the right  
Anatomie of all diseases, and of all naturall  
thyngs before his eyes, so shall he apply to  
eche infirmitie his apt remedy. For by the  
concordance and agreement of the Anatomy  
of the herbe or other naturall thyng for medi-  
cine, and of the disease, the Philition know-  
eth what things haue affinity together, and  
ought to be coupled and ioyned together in  
vnitie. For the right Anatomy consisteth not  
in cutting of the body, but in the knowledge  
of the Amitie, concord and nature of all na-  
turall externe things, with man, which doe a-  
gree, imbrace and receaue eche other, and co-  
cord together in mutuall agreement, in ver-  
tue, power, propertie and essence, to defend  
nature. So that by the right concord of these  
two Anatomies, v3. of the disease and of the  
medicine, true cure doth proceede and growe,  
whereby is declared, that lyke are to be ioyn-  
ed with ther like, & like are cured with their  
lyke: and that all health consisteth in vni-  
tie and agreement, in which of necessitie  
health



health is to be sought for. And that sicknesse can not be taken away from the third creature by Binarius the Author of discorde and contrarietie, but by vnari ruling equally in thre.



Chater 6.

Of the medicin *Binarij* or *Vulgaris*, howe iniurious it is to the body.

**B**y these aforesayd it doeth appeare how the medicines of the auncient Phisicke doe disagree with those medicines which be commonly in vse, which be conteined vnder the third kinde of Medicine called *Binarij* or *vulgaris*, For these medicines do more agree with the body (because bodyes are nourished with bodyes) then with Anima wherein *Fons vitæ* consisteth. This medicine helpeth little to long life, or to the reliefe of Anima, if it be feeble or hindred in his worke. Because these medicines bee ministred with their bodies, the worke vertue and power in them that should do good is hindered: so that it doth litle good, especially in partes of the body, a farre off frõ the Stomache. For all things that shoulde serue for medicine, should be purged first from  
their



and later Phisicke.

their grosse substance, because whilest the heavenly vertues be wrapped, hidden and clogged in the matter or substance of their bodies, they abyde and cleave fast to them, & can not easely be parted a sunder, vnlesse nature haue help thereunto prepared by Arte, which may separate the pure from the impure, otherwise the working of that heavenly vertue is hindered. For it is the vertue of eche thing that is medicinable and not the body. So that seeing separation of the pure from the impure must needes be made in the stomache, if it be not made before, because euery thing hath his corruption ioynded with it, and because the vertues of eche thing be small in quantitie, & tyed and clogged with the masse of his body, (as is aforesayd) it is better this seperation be made before the medicine come neere to the stomache then after, in the sicke mans Stomache which is too weake to make such separation. Besides this, by such grosse and rawe medicine, the patient receiueth rather nourishment then medicine, contrarie to their owne rules, *Omne medicamentum quod transit in alimentum, cessant esse medicamentum.* For when the medicine ministred with his body or substance, commeth into the Stomach, it is separated into treble nourishment



ment, that is of our Salt, Sulphur and Mercury, and into double excrement. So that when these medicines be rightly considered and compared together, there seemeth to bee as great diuersitie betweene the rawe and grosse medicines, and those that be purged by fire, as is betwixt the true doctrine of Christ and the Romish doctrine, For as the doctrine of Christ for the health of the Soule, is altogether spirituall, and the holy Scriptures of God do instruct the soule of man and speake to it, whereby the euill affections and the actions and filthy workes of the body be taken away, and amendement of life followeth. So do these auncient medicines for the health of the body consist in heavenly vertues, which are to be ministred and ioyned with the liuely Spirits of mans body, that they may thereby be fortifyed and made strong, or rectified & brought to vnitie, whereby followeth the help and cure of the diseases of the body. And as the Romish religio is mixed with impurities, & standeth in outward ceremonies & traditions, corporall exercises which be lets to the workes of the spirite, whylest it is occupied about them. So these corporall and grosse medicines, which serue for the body, consist in bodily grosse and rawe substances, whereby the  
 worke



and later Phisicke,

worke of the heauenly vertues be let and hindered. And these bodies doe resist digestion, which is occupied about them, by meanes whereof the weake and faint partes that desire reliefe, can not drawe to them these vertues for their succour, being bound and fast tyed to their grosse substance. And euen as the Romish religion teacheth that in the Eucharist, there is no substance of bread and wine, but onely accidents, and that our bodies be nourished with the accidents of the Sacrament, euen so the Echnicke Philosophitions and their folowers doe teache, that accidents, v<sup>z</sup>. heate, cold, &c. be causes of al diseases. And that by them diseases are cured, and health restored, whereby they attribute vim vitæ, to accidents & dead qualities which are caused, raised and stirred up, by other things, & bee them selues onely Symptomata morborum. So that in curing those accidents and qualities, they doe as if a man would goe about to stop the flame and smoke of the fire, and leaue the hot coles burning.

One cause why the Author did write this treatise.

*Chapter seuen.*

**I** Was the last Parliament time before this that is now sommoned at the table of a re-

D.i.

uerend



## Of the Auncient

uerend Bishoppe of this land, which was not  
vnskillfull in Physicke, in the companie of a  
Physition, which inueying against this aun-  
cient Physicke, by the name of Paracelsus his  
Physicke, ignorantly attributing to him the  
first inuention thereof, pleased himself and  
some of his audience, in telling that the same  
Physicke, had no ground nor foundation, nei-  
ther any being. Whereupon he tolde a tale  
that a man came to a Physition and sayd to  
him that he was sicke, but he could not tell  
where, neither how he tooke his sicknesse, nor  
how it held him. The Physition aunswered  
him, that he had a Garden he could not tell  
where, it was full of simples he could not tell  
their properties, and that he would helpe him  
but he could not tell when: And concluded  
that this Paracelsicall Physicke (as he called  
it) was like, in that, it was vaine, had no  
ground, nor being. I aunswered him with an  
other tale of a Poet, which disdayning that  
Paynters and Poets were compared toge-  
ther and ioyned in one prouerbe, pictoribus  
atque poetis quidlibet addendi semper  
sunt equa potestas, came to a cunning Pain-  
ter and asked of him whether he could paint  
a man, shooting at a birde sitting vpon the  
top of a tree, with a Gunne, and the bird ther-  
with



and later Phisicke.

with killed and falling downe, yet the man should not be seene nor appeare. The Paynter answered he could doe all that he required, sauing the noyse of the Gunne and the smell of the powder: which being excepted, the price was agreed on, the daye set for the deliuerie of the worke and for the payment of the money, and bandes made of each side for performance of couenauntes on both sides. The Poet at the day prefixed seeing and be-  
wing the peece of Paynting, could not finde the man with the Gunne, but all the rest of the worke he found very artificially wrought: whereupon he entereth the Paynters bande into the lawe: He pleadeth performance of couenauntes: the condition of the band being read and the paynting viewed, the Gunner could not bee founde: whereupon the action was like to passe against the Paynter. Then sayd he, it is parcell of the condition of y<sup>e</sup> band that the Gunner should not be seene: But yet sayd he, turne ouer the leafe, which cunningly was couched in the peece of painting: then appeared the Gunner very artificially paynted, and also a greate sorte of the fables and tales of the Poets, before his time very cunningly wrought. And among them he had made very artificially a little Ant or Wismer,



## Of the Auncient

with a Poets hood about his necke, creeping out of a Caeue vnder a greate huge Mountain. I left the applying of the tale in both the pointes thereof to him. I do confesse that newe wayne confused and vnperfect doctrine, without grounde is odious and a signe of rashe wit and greate follie. But seeing that both sides do clayme trueth, perfection, aunciantie and continuance, on their sides their methoodes and opinions beeing somewhat briefly layd abroad to the indifferent Reader, and after the originall progression and continuance of both these Phisickes likewise being set downe, I doubt not but he wilbe able to iudge betwixt them. The chiefe pointes therefore be these.



### *Chapter eight.*

Certaine differences, betweene the auncient Phisicke and the Phisicke of the Heathens.



HE Echnick Philosophers lay the foundation of their Philosophie vpon Aristotle a Heathen and ignorant Mayster and teacher of the true knowledge



and later Phisicke.

Iedge of God and of his trueth.

The Chymicall Philosopher layeth the foundatiō of his Philosophie in Gods booke, and alloweth noxe other principles of Philosophie, but such as be there sounde, or such as may bee deduced out of the same, or bee not contrary to it.

2 The Ethnicke Philosophers ascribe the efficient chiefe and principall cause of thinges vnto nature, which is in them, whereby they tye and bind God to the second cause, and take away his prouidence ouer his creatures.

The Chymicall Philosophers affirme, that all nature of things be onely instrumentall causes, not working of them selues nor principally, but depending wholly vpon the power and commaundement of God.

3 The Ethnicke Philitions doe seeke with mortall medicines (that is to say) such medicines as haue corruption ioyned with immortallitie, whereof must needes followe dissolution, whereof commeth death, to cure and helpe the heauenly and Ethereall vertue in mans body. And they seeke to cure the materiall body subiect to the worker and mouer, and leaue the worker and mouer and his arte and cunning vnchought on, and not pro-



## Of the Auncient

uided for, because his arte and cunning is not to them knowne.

The Chymicall Philition teacheth for the perfect Philosophicall medicine, to seperate the gift of nature, the life, the Science, cunning and arte of the worker & mouer, (which he calleth immortall) and the artificer worker and mouer, in a metaphisicall body, from the corruptible materiall body, subiect to the worker, into which it moueth and worketh therewith to cure and helpe the Æthereall and heauenly vertue & power in man, which is the subiect wherein life consisteth and shineth, by whose power and vertue the body subiect to the mouer is preserved and maintayned, and by it restored, when the corruption thereof doth oppresse, let, and hinder his operation. So that it appeareth that the followers of the Ethnicke Philitions in ministering of their medicines, do as if they would go about to restore a fire, where is remayning a fewe sparkles, vnder greene wood, by heaping on more greene wood, thinking thereby to make the sparkles to kindle and burne, but they will not put more fire to the sparkles, nor yet vse any meanes to blowe them to make them burne. And as if they would minister medicines to a sicke mans house wherein



and later Phisicke.

wherein he dwelleth, and not to the man that  
is sicke.

4 The Etnick Phisitions lay their foundation vpon the false Center of Binarii and dualitie, which is the Roote of contrarietie discorde and dissention, therefore most commonly they teache that contrary things are to be cured by their contraries.

The Chemicall Phisition layeth his foundation vpon the true Center of Vnarii or vnion, which is the roote of concord and vnitie. So that when any contrarietie in mans body that is to say, any infirmitie or weaknesse of nature must be remooued or amended, which did rise, beginne and growe by reason of the contrarietie and inwarde dissention of the thre substanties of Sal, Sulphur, and Mercury, whereon mans body consisteth, which haue broken vnitie and concord among them selues, or exalted themselves one aboue an other, it must be done with peace and concord, and not with dissention & discord. One disease may not be added to another. And the Monarchie of mans body must be preserved by harmony, consent and agreement, and not by Monomachie. Therefore the Medicine ought to be such as may bring the sicke body to vnitie, which can not be done by Binarii

D.iii.

the



Of the Auncient

the author of discord and contrarietie, but by vnarii ruling equally in thre. But this doctrine the folowers of the Ethnikes can not digest, because they knowe not the thre substanties aforesayd, though by arte they may be made manifest out of eche thing to the eye and touche: neither doe they knowe the concordance and agreement of the thre in one, nor their exaltation.

5 The folowers of the Echnicke Physicians, be ruled by the doctrine and principles of Galen, Auicen, and such other.

The Chymicall Philition in his phisicke first and principally respecteth the worde of God, and acknowlegeth it to be his gifte, next he is ruled by experience, that is to say, by the knowledge of thre substanties, whereof eche thing in the great world and man also consisteth, that is to say, by their seuerall Sal, Sulphur and Mercury, & by their seuerall properties, vertues and natures, by palpable and visible experience. And when he knoweth the thre substanties and all their properties in the great worlde, then after shall he knowe them in man. For man is Microcosmus for this cause, that hee might haue the good and bad sicknesse & health of the great world. The right way to come to this knowled is to trie  
all



and later Phisicke,

all things by the fire : for the fire teacheth the science and arte of Phisicke. It is the Phisitions maister : it teacheth the Phisition experience, by digesting, fixing, exalting, resolving, reducing, compounding, and such like. By this experience shall he find out the three substanties of all creatures in the worlde, of what nature, facultie, propertie and condition they be of. So shall he knowe all things by visible and palpable experience, so that the true prooffe and tryal shal appeare to his eyes & touched with his hands. So shall he haue y three Principia, ech of them separated fro the other, in such sort, y he may see them, & touch them in their efficacie and strength, then shal he haue eyes, wherewith the phisition ought to looke and reade with al. Then shal he haue that he may taste and not befoze. For the shall he know, not by his owne braines, nor by reading, or by reporte, or hearesay of others, but by experience, by dissolution of Nature, and by examynuing and search of the causes, beginnings and foundations of the properties and vertues of thinges, which he shall finde out not to be attributed to colde or heate, but to the properties of the three substanties of each thing and his Arcanum. Then may he vse Lumen Naturæ, and by meanes of that vse



## Of the Auncient

use his eyes in those thinges that bee to bee seene. This is the sure way as one of their owne coate sayth, it is in vayne to leaue the vse and helpe of sences for reasons sake. And an other of the same stamp sayth: Experience is the maysteries of thinges.

6 The followers of the Ethnikes in the nature of Simples, as Hearbes, Plantes, Rootes, &c. father themselues vpon Gallen, Mesue, dioscorides, &c. and say it is written thus in their Bookes. So that who is learned in their Bookes may proceede Doctor of their Physicke.

The Chymicall Phisition trieth all thinges by fire, whereby the vertue, nature, and propertie of each thing appeareth to the palpable and visible experience. By this is found in Honee a venomous tartishnesse, and much filthinesse in Sargar. And in Arsenicke excellent good medicine, wholesome and friendly for mans body, when the impuritie is separated and cast away. By this meanes bee found especiall thinges euen of one kinde only to differ from an other of the same kind. As the Rosine of one Countrey is not of that nature as the Rosine of an other Countrey. Wheate that groweth vpon some ground hath the propertie of Garlicke, or some other propertie



and later Phisicke.

propertie according to the nature of the soyle  
or grounde either wholesome or vnwhole-  
some. And the things growing vpon Moun-  
taines doe differ from their like, or from thin-  
ges of the same kind growing on the plaine.  
And generally ech Countrey most common-  
ly hath his proper disease ( besides them that  
be caused of Influencies ) by reason of y<sup>e</sup> foode  
which wee receiue for nourishment, either of  
the vegetables which receiue their nourish-  
ment of the resolved spirites of the Mine-  
rals, or of the Animals which be nourished  
of the vegetables, in the soyle wherupon they  
feede. Whereby it commeth to passe, that  
if a Phisition do follow the opinion of Wri-  
ters of other Nations, or be cunning onely in  
his owne Countrey and Region, he shal erre  
in his medicine. So that Nature made ma-  
nifest by fire and the right applying it to me-  
dicine, maketh a Phisition according to this  
Arte. He that listeth to leane to Bookes, let  
him learne of those Bookes which Paracel-  
sus hath most Godly and learnedly expressed  
in his Labyrinth. In comparison of which al  
other Auctorities in those matters are small  
or none. Ars Signata also hath his place to  
giue euidence of the properties of things.

7 The Ethnickes them selues that write  
of



## Of the Auncient

of Symples, &c. measure (as the plowe man doth) the nature of them by their outward tastes and accidentes, which perish in digestion, so few outward things keepe their degrees, which the Hearbals describe, for the middle bodie doth blinde the phisition.

The Chymicall Phisition in triall of the nature of thinges, first spoyleth them of all their outward formes, qualities, impurities, and accidentes, which be conerts and clothes of the vertues and garments, or ornaments of nature, because superfluities, impurities, &c. doe come to bodies accidentally and not bozne in them, in their first nature, nor bee in them radically, therefore they are fugitive, by reason wherof it is possible to spoyle them of their accidentes, and by the fire artificiall to purge and cleanse them, and to take away all their superfluities and externe things, meete for the plowman to iudge vpon, leauing only their Arcana, inward and secret things remayning for the phisition to iudge vpon. For mortification is the beginning of dissolution and separation of good from euill. Whereby the inwarde Nature and arcana thereof doeth remayne free from his accidentes which then do shewe the verie properties and nature of thinges, Aron called in english Cocowpint,



and later Phisicke.

cowpint, hath a very hotte taste in the leaues  
and roote. Wormewood hath a bitter taste, yet  
by light digestion, preparation and separation  
of their vertues and properties from their bo-  
dies, they vanish away and be lost. It is other-  
wise in Ginger, because his heate is stable,  
liuely and founded in his naturall seede, vertue  
or propertie, and cleaueth to it stedfast. The  
Vitrum of Antimonie is without any taste,  
yet for all that is vehement purgation. Lead  
likewise hath no taste, yet notwithstanding, a  
pleasaunt sweete Sugar wilbe drawn out  
of it, comfortable or purging medicines, or  
such as cause sleepe, can neuer be found out  
by their taste of heate or cold. The practisers  
in this arte doe finde by experience by hea-  
lp of the fire, that eche thing hath two natures,  
that is occultum and manifestum, and that  
manifestum is commonly contrarie to oc-  
cultum. By this meanes of the fire, they find  
Quicksiluer in manifestum is cold and moyste.  
And within his occultum, is hotte and drie,  
And farther that in eche thing is good and bad:  
of the bad doe diseases rise, by the good being  
separated from the bad, the same diseases are  
cured & holpen. This good thing is Arcanū  
of that thing, and is in the inner parte of the  
thing in occulto, and is not tasted before se-  
paration,



## Of the Auncient

peration, as in Arsnick and poysons. And diseases caused by Quicksilver, Lead, or any other thing bee cured by Arcana taken out of them. Hony and Sugar haue good in manifesto, but in occulto they haue sharpe poyson, which can not be tasted before separation, Glasse is hidden in ashes & Glewe in leather, Therefore the outward tastes of the inwarde body of any thing doeth not, nor can trie the inwarde nature, vertue or propertie of any thing, which should serue for medicine. Euen as the Stomache doth prepare all things put into it, and dissolueth, seperateth, and breaketh all the accidents of heate, colde, &c. and searcheth out all their Arcana and vertues of the meate, because all other thinges dye in the stomack: euen so the Herbe, Plant, &c. must putrifie and dye in putrifaction, and bee borne againe before it be a medicine. But the second life which is after putrifaction is profitable for medicine. For a Graine doth not bring forth fruite vlesse it bee first cast into the ground, and suffer putrifaction: so the stomacke leaueth nothing whole or vinputrified, but seperateth, digesteth, and putrifieth all thinges put into it, but if they dye not and putrifie in the stomacke they doe no good: but it is a signe of weakenesse thereof. So what  
foeuere



and later Phisicke.

whosoever of the Herbes, Plantes, &c. dyeth or  
goeth away with the life thereof (as the out-  
warde ornamentes doe) whatsoever doth not  
remaine after putrifaction, nor doth passe in  
regeneration that is not subiect to the Phisi-  
tion. Therefore those thinges that let putri-  
faction let health. And vnlesse all the out-  
ward thinges bee spoyled there can bee no  
knowledge of their natures. And vnlesse all  
the olde nature of thinges doe passe into rege-  
neration, there will bee no right medicine.  
Therefore all the Phisitions labour and en-  
deuour ought to be bent about the seperation  
of the pure from the impure, and about rege-  
neration. For from thence flow Tynctures,  
Arcana, Quintum esse, in which be reposed  
and hidden all misteries, the whole founda-  
tion true labour and care of the Phisition.

8 The Heathen Phisitions and their fol-  
lowers say there be fower humours in man,  
and according to those humours they attri-  
bute to man fower complexions.

The Chymical Phisition sayth, ech mem-  
ber hath his proper humour not like to any  
of the fower, but according to the cōstitution  
of the members, and their effect, ech member  
possesseth his owne humour. And that ech dis-  
ease consisteth vpon one qualitie, and not vpon  
pon



Of the Auncient

pon two or many. And that there is but one heate, one colde, one moyſture, and one dryneſſe: becauſe it cannot bee proued that there is a dubble or treble colde, ſubſtaunce, hott, moyſt, or drie ſubſtaunce. Neither doe thoſe humours receiue any Anatomy, nor yet can they bee ſhewed as the three principia can. And humours are dead thinges without life or power of life.

9 The Heathen Phiſitions and their followers take vpon them to diſcerne the deſeaſes in man, by the complexion, humours, and qualities.

The Chymicall Phiſition teacheth, if the Phiſition couet or deſire to know the nature of mā, with al his deſeaſes, he muſt firſt know the deſeaſes of all thinges which nature ſuffereth in the greate worlde, by reducing thoſe bodies into their three ſubſtanties: So then ſhall he ſee one deſeaſe in this kinde of thing, in that kinde an other deſeaſe, but in man he ſhall ſee them all. For by the Anatomy of the three ſubſtanties, the Seedes, Rootes, foundations, cauſes, ſimilitudes, and likenellies of the effects, pangies, grieſes, and fittes, which appeare in deſeaſes & ſickneſſes are knowne and eſpyed. If he ioyne theſe thinges together, he ſhall be indowed with the knowledge of



and later Phisicke,

of all diseases. And the knowledge of the nature and effect of diseases of the great world pertaineth to the Philosopher. Thereby therefore shall he bee a perfect Philosopher. And where the Philosopher endeth, there be-  
ginneeth the Physition. And he that can know the nature of man and his diseases, and the efficient causes of them, as the Philosopher knoweth the causes of diseases of externe thinges (for that which hurteth Hearbes and Plantes, &c. that causeth the like in man) and can bring nature to that point and passe, that it may bee made fit and apt to helpe and cure the disease by extracting out of things in the greate worlde that which is wholesome and fit, and by casting away that which is vnprofitable, and knoweth the efficacie, strength and vertue thereof, and doth so apply and minister the same, that it cureth the disease, such an one is to bee accompted a Chymicall or Spagyricall Philosopher and Physition. For Chymia and Medicina may not be separated asunder, no more then can preparation or separation from knowledge or science.

IO The Heathen Physitions and their followers, attribute the causes of all diseases to dead accidents, v3. to the first and seconde qualities, &c. So they make no difference be-

E.s.

twixt



## Of the Auncient

twixt fire and smoke, betwixt seedes and their fruites, betweene substanties and their accidents, betweene the thing it selfe and his excrements.

The Chymicall Physition proueth, that there bee spirituall Seedes of all maner diseases, indowed with liuely power, which bring forth those qualities, & all other fruites of diseases, and their sundry kinds of griefes in our bodies, as y<sup>e</sup> earth bringeth forth fruite by meanes of seedes in it. And that those qualities be onely signes, colours and Symptomata of diseases. And though ech disease be either hot or colde, &c. yet they be but signes and conditions of the disease, and not the disease it selfe. But all diseases are in the three substanties of Sal, Sulphur, and Mercury. For the spirites or spirituall essenties being kindled, resolved, sublimed, and brought to action, doe ascribe the cause of their operations and actions to those principia. Yet it is to bee vnderstanded, that some griefes doe come to man which be not properly diseases but lesiones or hurtes.

II The Heathen likewise measure their medicins according to those accidentall qualities aforesayd.

The Chymicall Physitions in their medicines



and later Phisicke.

dicines consider the essentiall vertues and actions of the medicines not the qualities accidentall. But the followers of the Ethnickes them selues in taking one hott thing before an other, as Pepper before Camamil, &c. and one cold thing before an other, doe testifie sufficiently that they seeke not heate nor cold, but Arcana which they thinke to be degrees. Therefore the Chymicall Physitions consider the nature of things, and not the humors or qualities, their seedes and the effects of their Mechanicall spirites: As whether they be Attractiua, Anodyma, Abstergentia, Aperitiua Constringentia contractantes. Quale membrum principale respicientia: or in carne cartilagine ossibus sanguine Synouia, &c. operantia condensantia, conglutinantia, Corrosiua conforantia, coagulantia digestiua diuretica, dyaphoretica, dormire facientia discussiua expulsiua eracuantia, extenuantia, famen morentia grauedinem morētia, horrorem morentia, renouantia incidentia, incrasantia, inflamantia, incarnatiua mundificatiua mollificatiua maturantia, mortificatiua, morbos quosdam respiciētia Martialia Narcotica Nitrosulphurea nutritiua oppilantia purgatiua penetratiua, reten-

E.ii.

tuiua



## Of the Auncient

tiua regenerantia repellantia repercussiva  
resoluentia trahentia vlceratiua venenum  
repugnantia vomitum morentia and such  
like . Some curing of a wounde they take  
things that haue propertie to bring or inge-  
der fleshe , without consideration of heate or  
colde. And for the Dropsie those things are  
to be taken which doe expell Sal resolutum  
without consideration of heate or colde. And  
in Purgatiōs Colocynthis doth purge with-  
out respect of the qualities . So in all Pur-  
gations the Ethnicks them selues are driuen  
away from their qualities accidentall. Here-  
by appeareth the cause, why the followers of  
the Heathen often tymes, yea after their con-  
sultations , either knowe not what to doe, or  
els determine often the worst rather thē good  
for their patient: as when in a Hynerall de-  
sease the toe or foote is growing towardes  
mortification , because Balsamū humanum  
that should keepe vnitie betweene the three  
principia, in that parte is oppressed with im-  
pediments, as Gold in his Myne, and faileth  
there and is not mingled with that parte,  
wherefore it cannot preserve it from putri-  
faction: whereby that parte groweth first to a  
sencelesse Adustion: and after if an vnnatural  
heate doe come to it, then it groweth to Can-  
greua:



and later Phisicke.

greua : for cure whereof the naturall Balme inwardly ought to be clenſed, and outwardly preſeruantia, as Mummy or Balme taken out of other fit matter ought to bee applyed to it. Then regenerantia and renouantia, & not that paynefull cutting and mangling of that parte of the body. Likewise in Cankroſe and corroſiue Ulcers they purge and euacuate moiſture out of the body which ſhould mitigate the corroſiuenesse of the Salt, and ſo increaſe the deſeaſe. Also when any corroding Salt in the blood exalted hath fretted through ſome wayne within the body, whereby ſometimes the patient auoydeth pure blood downward they vſe Purgations, the next way to make an ende of them, or els that ſhipmans choſe and ſuprema aucora of the diet, the profitableſt thing that euer they could deuise for their purſes, and not alwaies for their patients, whereas ſanguine renouantia, dulcedines out of apt things rightly extracted, and potiones vulnerariae and consolidantia ought to bee vſed. Finally, all thinges haue their power and vertue, not of the qualities but of their nature which excelleth in them. Therefore all vertue of thinges are their Arcana, that they may heale the deſeaſes after that maner as they be cauſed.



Of the Auncient

12 The Ethnikes doctrines standeth vpon contemplation, Sophistrie argument, opinion and probabilitie of reason without prooffe, and commonly fighting against experience.

The Chimical doctrine standeth and founded vpon experience ioyned with knowledge of the propertie, vertue and nature of euery thing, and not vpon the knowledge onely of his operation and working, nor vpon contemplation onely but in action, not vpon reason onely, but vpon experience, whereby his workes bee made perfect and truely tried. Thereby he learneth what man is, what the medicine is, howe they agree in right Anatomy. For medicin consisteth in nature, so that nature is medicin, which ought to be learned in nature: and nature hath brought forth medicine by experience, so that by fire and labour the phisition maketh nature manifest, wherefore without the doctrine of fire, there is none other schole, by the which we may learne phisicke. So that experience and practise ought not to proceede of speculation, but speculation ought to be deriued out of practise. This practise and experience teacheth that a medicin prepared by the heate of the Sunne, hath an other power then that which is prepared by the fyre Coles and dung, and that the heating



and later Phisicke.

of water and sand doe worke diuersly, though they be outward heates: and that one medicin or simple, by preparation may be made to worke diuers operations, and made fitte for diuers purposes, as appeareth by experience. So that probabilitie of reason onely against true and perfect prooffe, found out by practise and experience, maketh the folowers of the Ethnikes to say, that all medycins prepared by this Arte, doe get a fretting corrosiue and hurtful property by the fire. For if by the fire the medicin doth get at the first any euill corrosiuenesse, yet by operation and by degrees of working (to the skilful knowen) it shal not only lose that & haue it cleane takē away, but also it may bee brought to the highest degree of operation and working, and made most perfect like to þ Aethereall fyre, which nourisheth and quickeneth mans body, whose property is to consume all corruptions, caused by the elementall fyre, and with his batefulness to restore the naturall moysture which was consumed by the Elementall Fyre. In these things labour and diligence is required which the followers of the Ethnicks for the ease sake loue not to heare of. Yet God which hath created medycine, would that the Phisition should prepare it by his labour and dili-

E.iiii.

gence.



gence. For he selleth all things to vs for the price of our labour: & he willet vs we should eate our bread in the labour and sweette of our face. There like probabilitie of reason without knowledge of the working by this Arte, maketh them to inueigh against medicins taken out of Mettals, because they knowe not that befoze they be medicin, they are not reducible into mettall againe, but bee volatill spirits: and they themselves being ignorant to get out such their nature, vertue and propertie by Arte, are glad to seeth Golde, and steale in Drinke or Brothe, and to giue Golde beaten into fine leaues in medicin, and to vse Pearls and Precious stones (which be Mynerals also) in power (which is their body) for medicin and sometimes the very bodies of some Mettals: which is contrary to the Rules of this auncient Chymycall Philosophie, and thinke they doe much good therewith.

13 The folowers of the Ethnikes do call the names of diseases only the humors, heate, cold, &c. which be onely the signes of the diseases, not the matter or cause of them. So is the Agewe by them called and Agewe without any foundation in reason. For this name is deriued of his heate, which is onely the signe of the disease.

The



and later Phisicke,

The Chymical Phisition taketh the names of the diseases of the matter, property and nature of the true substance (for all diseases are in the three substanties aforesayde) therefore the Age wes ought to be called the disease of Sulphur, of salt peter kendled, for this cause diuers diseases are called tartareall diseases, because of the likenesse of the propertie, that those diseases haue vnto the Salt of Tartar, which is most sharpe: but the followers of the Ethnikes not knowing that Salt, are sore griued for that name, and because the Chymical Phisitions doe lay tartar to be the cause of diuers diseases. Or els the name is to be taken of the Medicin y<sup>e</sup> healeth & cureth y<sup>e</sup> disease: so by this meanes euery disease hath his right name, and is rightly vnderstanded.

14 In the medicins of the followers of the Ethnikes, no Anatomy is obserued, but phantasie, for qualities accidentall receaue no Anatomie.

In the Chymycall Medicins the Anatomy of the disease and medicine doe agree and ioyne together. Wee considereth the amitie, concord and agreement of nature of externe and outward things with man, and how they doe receiue and embrace eche other, so is hee cunning and skillfull of the Anatomy: and of  
the



## Of the Auncient

the concordance of the two Anatomies the  
Physicion doeth growe : so man is taught  
of the great worlde and not of man. This A-  
natomy maketh a perfect Physicion when he  
knoweth the great worlde, & of that knoweth  
the disease in man, by the disease of externe  
things : and the Medicin by the medicine, by  
the helpe of the Anatomie.

15 The Medicins of the Ethnickes and  
their followers doe consist in grosse and rawe  
substancies, in which the vertues of the medi-  
cine be fast tyed, bound and incumbered with  
hurtfull baggage, and therefore hard to be se-  
parated in the stomache, and commonly they  
prouoke the pacient to vomite, or at least his  
stomache abhorreth them.

The Chymicall Medicines for the most  
part be purifyed and purged by the fire, and  
the impure separated from the pure. And then  
the vertue and pure part onely ministred, and  
therefore may be receaued without offence  
and that in small quantitie, ( because the vertue  
of eche thing is small in quantitie ) but they  
ministreth not the substance and grosse quan-  
titie of bodies as the other doe, vnllesse it be  
in some Alimentary diseases.

16 The followers of the Ethnickes in  
disceining diseases, & the original of them are  
merueyous



and later Phisicke.

merueilously troubled w<sup>th</sup> the causes antecedēt  
and consequent, and with signes repugnant,  
and agreeing, and such other very doubtfull  
causes, tokens and signes. And so likewise  
in curing, they proceede without respect of  
the right difference betwixt diseases, behe-  
ment, long, circulated, rooted, and in places  
hard to bee remooued, and their contraries,  
with medicins grosse, grosse, grosse, and sick-  
ly, euen in such rooted diseases and in such  
places.

The Cymycall Phisition teacheth that the  
right causes signes and tokens of diseases,  
be founded in the properties of nature: their  
originals be by them rightly discerned. And  
that some diseases be Cælestes, other some be  
Terrestres, by reason of the lower and vpper  
globe in mans body. And they that be in the  
vpper globe are made mighty and vehement,  
and harder to be remooued then those that be  
in the lower globe. Wherefore those Alimen-  
tary diseases of the lower Globe, may be cu-  
red with Arcana of vegetables, but if they be  
in the vpper Globe, they require medicins of  
higher degrees of preparation. Likewise if  
the cause of the disease proceede of the Mine-  
rals or metals, they must be cured with Ar-  
cana of Mynerals, because such will not  
yeeld



## Of the Auncient

peeld to Arcana of vegetables, that is of hearbes and rootes, &c. But if the disease bee caused by influencies of the heauens, neather of the other Arcana will serue, but they are to be cured by Astronomy and influencies. But those Diseases and griefes that come by supernaturall meanes, will not be holpen by any meanes aforesayde, but by supernaturall meanes. Likewise the agreement of the Medicine with the disease in one degree, is thus by those Propositions considered, that the Medicine that hath the pure onely separated from the impure, may agree in one degree, with the diseases of the lowest degree, of least danger, and in places of least parrell, and of least continuance. And Medicines that haue that pure body sublymed, and a purer thereby separated from it, may agree with diseases more stubborne, of longer continuance, & in place more perilous. And medicines so sublymed, after distilled in the Sunne, may agree in degree with diseases, most stubburne, and of longest continuance. For vnlesse the Medicine doe agree with the disease in one degree, he can not preuayle, because the weaker can not drawe, consume, nor expell the stronger. In this sort doth the Chymycall Proposition proceede from medicines fyne and pure, to purer, fyner, and most



and later Phhificke.

most excellent, and maketh choyse of his medicines as occasion serueth, by the reason of the cause, place, vehemencie and continuance of the disease. Such medicines doe not moulde and putrisie, but will continue in the vertue, a mans lyfe. Furthermore, by operation and working according to this Arte, you shall see with your eye, and perceyue the reason, why one disease is vehementer then an other, why in one place it is more painefuller then in an other, why in continuance of time the disease is harder to bee remooued then at the first: why some diseases be vehement and yet continue long: why some be suddenly vehement and soone gonne: Why other bee long in growing: why some be extreame: why some be not, why in some places of the body they be more easely remooued, then in an other, whereby you shall be led into the knowledge of that parte of the body wherein the roote of the disease lurketh.

17 The folowers of y<sup>e</sup> Ethnikes in iudgement of Urin. (most of them) take vpon them to pronounce of al diseases in any part of mā's body, by looking on the water. Other some of them confesse, that they bee able to iudge of those diseases onely, which be in those partes of the body, through the which the Urin passeth.



## Of the Auncient

ſeth. And ſome of them affirme that the Urin  
is Meretrix and deceitfull, yet all of them  
are contented to make gaine of the looking  
vpon the Urin.

The Chymicall Phiſition affirmeth that  
ſuch iudgement of vaine is monſtrous, and  
that the right iudgement is to bee had after  
due ſeperation thereof be made by fire: ſo ſhal  
he ſee the matter of ech deſeaſe and his medi-  
cine and touch it with his hande, whereby he  
ſhalbe able to giue a perfect iudgement if he  
bee able to iudge as becommeth a Phyloſo-  
pher and a Phyſition. By this meanes ſhall  
hee finde the vaine not to bee Meretrix nor  
Ipar.

18 The followers of the Ethnickes, to  
purge ſpiritually tincturs of deſeaſes, doe mi-  
niſter rawe and indigeſted medicines, which  
drawe from the ſtomacke, and other partes  
thinges neceſſary for them, aſwell as excre-  
ments: And alſo ſuch Purgations do withall  
purge humidum radicale, and thereby doe  
ſhake the body and weaken it, and leaue be-  
hinde them much venenoſitie, for lacke of due  
ſeperation. But in ſuch deſeaſes greivous  
and deeply rooted, or in places principall, or  
partes where deſeaſes are hard to be remoued,  
ſuch Purgations doe vexe and torment the  
bowels



and later Phisicke.

bowels (which haue not deserued it) in vaine, without any helpe or ease, because the stronger is not drawne of the weaker.

The Chymicall Physicion knowing, that not onely the superficiall and grosse impurities, in primis officinis alimentorum will yeeld to Purgations, and be expelled by seege and stoole, therefore to purge spirituall tyncturs of diseases, and also against diseases in places farre distant from the first receptacles of our meates, or in principall partes of the bodie, he vseth spirituall tyncturs for Purgations, which doe purge radicitos, within and without: that is to say, they take away not onely, the superficiall impurities by seege and stoole, but also the deepe rooted spiritual tyncturs, of long continuance and fine circulation, either by absolute and perfect consuming of them, without any sensible auoyding or expulsion, or els by mundifying and cleansing of Balsamum, and the Spiritus and Elementes of man, and renewing of blood, or els by dissolving, cleansing & sending abroad, the rooted spirituall tyncturs of diseases by vyne, sweate and insensible transpirations.

19 The followers of the Ethnickes in their medicines, credite Recipe of Gallen Auicen, and such other, though in these daies  
the



## Of the Auncient

the bodies of men bee not so strong as they were in their time . And though diseases in nature doe dayly alter , and newe are bred, which were not in their time knowne. And if they doe not followe those olde receiptes of their Authoꝝ , but make newe medicines of them selues , yet they haue none other skill, but to trie them , and make their experiment vpon men.

The Chymicall Phisition calleth such receiptes, decipe, and willethe their followers to leaue such receiptes , and to prouide that the medicine doe agree with the diseases in one degree. For if it faile in degree it faileth in cure. And as in manuell operation he willethe his followers not to worke before they know the nature of the worke which they intende . So in ministering of medicines, he willethe the not to minister, before they know the cause and nature of the disease, and what and how much it wanteth of his proper nature , and what and how much it hath gotten of an other nature . For incognita causa, à casu procedit cura, to the knowledge whereof wee ought to come, as the Alkimistes doe come to the knowledge of the body that is to them vnknowne, and not by tryng of the medicine in man. For, Ve his qui nesciunt experiri



and later Phisicke,

periri nisi in hominibus, as that worthie Chymicall Philosopher and Physitian Roger Bacon sayth, and per effectus facta, & signa, causa tuenda est.



Chapter. 9.

The causes why this Arte is euill spoken of, and findeth fewe fauourers.



In these cōtrouerſies thou maiſt ſee gentle Reader, that moſt of the matters wherein the Chymicall Physitian doth differ frō the Ethnickes, and their followers bee ſuch as doe not conſiſt in opinion or duncicall wrangling and arguing, as thoſe of the Ethnickes doe, but in palpable ſenſible and viſible experience, which is the maſterie of Artes and Sciences, of which maner of experiences and operations the followers of the Ethnickes are vtterly ignorant: wherefore it is no maruaile that they inueigh ſo vehemently againſt this Arte. For therein they veriſie the old ſaying, Ars non habet inimicum preter ignorātem. It is an vniuſt dealing for any man to reprove, hate, and with  
If. i.                      deſpight.



## Of the Auncient

despightfull wordes to inueigh against that whereof he is ignorant. For loue and hatred ought to proceed of knowledge, whether the thing deserueth to be loued or not, and not of chaunce. But when a man knoweth not whether the thing be worthy to be loued or hated, how can he giue a iust reason of hate thereof, especially when the thing wherof he is ignorant may be good. Therefore it is great reason that a man should knowe what the thing is whereunto it leaneth, and appertayneth, before he hate it, or if he be ignorant thereof then not to hate it. Which of them knoweth what way to begin to seperate the Salt, Sulphur, and Mercury, from Hearbes, Plants, and all other thinges as it ought to bee artificially, according and agreeable to the properties and seuerall natures of ech Verbe, Roote &c. For diuers and seuerall Hearbes require seuerall maner of seperations. Plantes haue their peculiar seperations: Mynerals theirs: Marchesits theirs, &c. Which of them doth knowe the seuerall maners of Calcination, Reuerberation, Cementation, Inceration, Imbybytion, Pastation, Liquefaction, Ablution, Sublymation, Exaltation, Contrition, Resolution, Putrifaction, Circulatio, Inhumation, Distillation, Ascention, Fixation,



and later Phisicke.

tion, Lauatio, Coagulation, Affation, Cō-  
gelation, Fermentation, &c. And the na-  
tures and properties of these seuerall works  
and operations, whereby Regeneration,  
Tincturs, Arcana, Magisteria, Quintum  
esse, and Elixirs be had and gotten. Which  
of them can tell what transmutation of E-  
lements meaneth? Can any of them make  
ripe, the rawe medicine, separate the pure frō  
the impure, turne bitter into sweete, mitigate  
corrosions, heates, tastes, smells, Coagula-  
tions, &c. of medicines, and make them vola-  
tile and spirituall, to helpe and cure spirituall  
and long circulated diseases? For this cause  
Erastus and others not conceauing a right  
the meaning of Paracelsus, doe imagine a  
construction of their owne heads and braines  
of that they read in him, which is not agreea-  
ble with his meaning: and vpon such an ab-  
surditie of their owne deuise, they make long  
discourses, and goe about to disprooue that,  
which is not affirmed, or that which they can  
not skill of. I would such folowers of the  
Ethnickes did in this followe their Prince &  
Captayne Gallen, as they doe in the rest of  
his doctrine, which being demaunded at any  
time of any Sect (being himselve addicted to  
none) whether it were sound or good or no, v-



## Of the Auncient

sed to say, that he could not make any answer thereunto, vnlesse he had first learned all their decrees and determinations perfectly, and had gotten a brieve method to iudge them, for no man sayeth he can iudge of things to him vnknown. But alas, herein the cause of this Chemicall phisicke consisteth in a desperate state, for though this Arte be shewed by worke and experience: and experiēces which doe agree with nature, and do bring forth like actions, by the cause of all certeintie, yet it may not come to that triall: for in the scholes nothing may be receiued nor allowed that fauorēt not of Aristotle, Gallen, Auicen, and other Ethnickes, whereby the yong beginners are either not acquainted with this doctrine, or els it is brought into hatred with them. And abroad likewise the Galenists be so armed and defended by the protection, priuiledges and authoritie of Princes, that nothing can be allowed that they disallowe, and nothing may bee receiued that agreeth not with their pleasures and doctrine: & whatsoever is ministred to any person according to their rules and Canons, although it be to the destruction of the patient, must be reputed, accepted, ratified, allowed and accompted learnedly well and rightly done, and they are  
excused



and later Phisicke.

excused and discharged of their fact, by the  
lawe called Lex Aquilia. But as long as the  
vnt kilsfull and fluggish Phisition may enioy  
that immanitie and freedome, and as long as  
it shalbe allowed in the Scholes to be heresie  
and foule ignoraunce to speake against any  
part of Aristotle, Galen, Auicen, or other like  
heathens doctrine: as long as the Galenists  
may shrowde themselves vnder the Wings  
and protection of Princes, Priuiledges and  
Charters, the cause of the Chymicall Phisi-  
tion must needes lye in a desperate state. And  
no man almost shalbe able to attayne to the  
perfection in true Phisicke. As long as Sco-  
tus or Thomas Aquinas, and such other were  
so priuiledged in the scholes, that no interpre-  
tation of Gods worde was allowed, but such  
as was brought out of them, or agreed with  
them, the cause of true Religion, and seruing  
of God was in desperate state, and it lay op-  
pressed and hidden. And as long as those that  
were noseled in such puddle, were maintey-  
ned, defended and priuiledged by princes and  
potentates, it was hard for trueth to shewe his  
face abroad openly. Wherefore if the Chy-  
micall doctrine agreeing with Gods worde,  
experience and nature may come into the  
Scholes and Cities in steade of Aristotle,

F.iii.

Gallen,



## Of the Auncient

Gallen, and other heathen and their followers. And if it were lawfull and commendable for every honest student to labour in the Philosophicall searching out of the truth, by the fire or otherwise, and thereby either confirm and make manifest the truth by this Arte taught, eather to adde newe things well tried to the old that be good, and then to reject the other bastard, adulterat, sophisticat stuffe, and so ioyne words and deedes together, then should there be no time spent in vayne, and vaine glorious bable and sophisticall disputations, without due triall by labor and worke of fire, and other requisite experiments, then should it easely be seen whether Gallen and other heathen or the Chimests were most to be folowed and allowed. And whose writings and traualles were more auailable for mans health, either conseruing or restoring, & who seeketh more paynefully, faythfully, sincerely, charitably and Christianlike, for the certeine helpe of his neighbour, and not for lucre or vaine glory and poinpe, the auncient Chymical Phisition or Gallen and his folowers. Then as Galen the prince of their Phisicke sayeth, if men would not bee sworne to the wordes of any master or teacher, they woulde choose out of eche thing that were best, and would



and later Phisicke.

would not be slaues to followe or name them  
selues either of Hypocrates, Praxagoras, or  
of any other man.



Chater 10.

The first authors of the auncient Phisicke,  
and the Succession and Progression  
thereof, to *Hermes Trismegistus*, and  
how the rest writing thereof yet extant.

**F**OR the Authos, Inuentors, ori-  
ginall succession and progression  
of this auncient Chymicall Phi-  
sicke, whose studie and vse doeth  
flowe out of the fountaines of nature, and is  
collected out of the Mathematicall, naturall,  
and supernaturall precepts (as is aforesaid in  
the beginning hereof) it is to bee vnderstan-  
ded, that Adam by diuine reuelation, or by  
arte giuen to him of God, did foretell of the  
vniuersall destruction of the worlde, one by  
water, the other by fire. And no doubt he was  
indowed with singular knowledge, wisdom  
and light of nature, that as soone as he did be-  
hold any beast, he by & by did so exactly know  
all their natures, powers, properties and ver-  
tues,



tues, that he gaue them names, apt, meete and agreeable to their natures and properties, whereby it appeareth he knewe the natures and properties of things better then we, whē we haue spent all our life time in searching out their natures, which was a singular gift of God & pleased him mightely. The sonnes of Seth which were his Nephewes, receyuing wisdom & knowledge from the hands and deliuey of their Auncitors, least that the Mathematicals and that knowledge they had so learned should perish with the fludde, did erect two Pillers, in which they did ingraue their learning, knowledge and inuēti-  
ons, out of the which they that should be pre-  
serued from the fludde, might learne those knowledges, cunning and Arte, ss Iosepus writeth in his first booke Chap. 13. of Anti-  
quities, which did see one of the Pillers that was of stone in his time standing in Syria as he writeth.

Abraham the Prince of faith was borne in that Countrey, where those Mathematicals and other knowledges & learning was thus preserued, and continued 292. yeres after the Flood, in the yeare of the world 1949. This Abraham hauing knowledge in the Mathematicalls, which in his Countrey were pre-  
serued



and later Philicke,

serued, as is aforesayd, by the wonderfull harmony of the worlde did ascende to the knowledge of the one onely God, as some say. But rather, thereby he did see and perceiue, the inuisible thinges of GOD, that is, his eternall power and Godhead, by the creation of the world. And he being the mightie and renowned father of the elect nation, no doubt was a greate Deuine, as hee was excellent in the Mathematicalls and other learning. But because the Chaldeas, Mesopotamians and Assyrians were moued and stirred against him, for Religions sake, he left his Countrey and kinssolkes by the Commaundement of God, and went to sojurne in the lande of Canaan. From whence shortly after through great famine, he was constraind to goe into Egypt. He there as Iosephus writeth, declared God to bee the Creator of all thinges, teaching them the Sciences and Mathematicalls. By this meanes was the true knowledge of God and of the Mathematics and Sciences brought into Egypt, the which knowledges the Priestes of Egypt, successiue, did after that professe. And they had deuided among them portions of land, by Pharoes appointment, for their maintenance and stipende, as appeareth Gene. cap. 47. After  
that



dicated ad mentem suam, he sheweth his opinion of the excellencie of GOD, that it is hard to vnderstand what God is, but to vetter it, is impossible, if it were possible to vnderstande it. For it is impossible with the body to make manifest an incorporeall thing, and it is not possible for an imperfect thing, to comprehend that is perfect: and it is hard to conferre that is immortall with that is transitorie. For the one continueth for euer, the other passeth away: the one is true, the other is shadowed vnder apparance. Therefore looke how farr the weaker differeth from the stronger, and y<sup>e</sup> lesse from the better, so much doth the mortall differ from the immortall and diuine. Therefore when thou doest vnderstand of that one and onely God, say nothing is impossible, for he is all the vertue and power: neither do thou think that he is in any thing, neither yet is out of any thing. For it is he which without any ende is the ende of al thinges, and because he is comprehended of nothing, he doth comprehend all things in him. God is inuisible, therefore praise him: what is more bright then he. Therefore he made al thinges that he might be seene by all things: this is the goodnesse of God: this is his power that he may be seene by all thinges. And  
 of



and later Phhificke.

of the worde this he sayth, the worde of God proceeding, being perfect and fruitfull, and the worker, lightning vpon a fruitfull nature, and the fruitfull water maketh the water fruitfull, he is begotten of the most perfect. And of the holy Ghost thus he sayth, all thinges haue neede of the Spirite, he quickneth and nourisheth all thinges, and is deriued fro the holy fountaine, helping with the Spirit, and is fruitfull, life, alwaies to all thinges. And of y<sup>e</sup> holy Trinitie thus he sayth: There is the Lorde and father, and God the fountaine, and the life and trueth, the light, the minde and spirite, and all thinges bee in him and vnder him. There is one onely light of the minde before the light of the minde, and there is alwaies the bright minde of y<sup>e</sup> mind: the vnitie heres<sup>e</sup> is alwaies in it self, and containeth all thinges in his minde, light, and spirite. Therefore when he lay in dying, after he had made mention of the father, he said, O thou the worde of the father, which he first vttered when he made the whole world, I do adiuere by his onely begotten worde, and spirite, comprehending all thinges, haue thou mercie vpon me. This you heare his opinion of God, not farre differing from that of Moses, whose doctrine was in no small estimation



## Of the Auncient

tion among the Egyptians at that time. Now concerning his knowledge in prophane Sciences, & in this Arte which we haue in hand, for his excellencie in Philosophie (as is afore sayd) he had one of his titles after Maximus. For in his time did the studie of Philosophie chiefly flourish, as writeth Volateran, lib. 15. Also in his first Booke of 15. intituled libri Hermeicorum, he bringeth in a Priest saying thus. Dost thou not heare that our Hermes hath deuided Egypt into his boundes, and lotted ech mans ground asunder, that he measured with a corde, and deuided dikes for to water the groundes, and that he hath ordained, lawes and rules, and that he hath named gouernors out of those statutes and ordinances, and hath appointed chaunges of buying and selling, and hath set downe the brieife doctrine of the course of the Starres, and hath deuided the Hearbes. And that he hath inuented, founde out and taught with numbers or Arithmetike and Geometrie. Also all Astronomie, Astrologie, Musicke and Grammer. Others write of him that he attayned at the full, to all the partes of Philosophie. Bradeus in primo Epigrammatu sayth, that Mercurius found out these fower, that is, Letters, Musicke, Geometrie, and Wrestling.



and later Phisicke.

Wrestling. Dioderus sayth, that this Mercury founde out Physicke among the Egyptians. This Hermes did also write diuers other Bookes, as one intituled Pymander, of the power and wisdom of God. And other thinges in Iamblicus proctus, and prophirius. Also an other Booke intituled, Latromathematica, that is to say, meditations applied to Astrologie, and diuers fragments and little peeces be by him written, which be alledged and cited by other Writers, which be not extant. But among others his excellent worke intituled, Tabula Smaragdina, or Sermo veredicus Hermetis, or Mercurij Trismegesti patris vere metaphycices doth sufficiently declare his excellent skill and knowledge in this Arte, whiche is extant hitherto thou hast heard gentle Reader howe the true knowlege of God and the Science of Chymia (from which medicina may not be separated) haue bene deriued from Abraham the renowned father of faith, vnder the title and names of the Mathematicall sciences, wisdom and Philosophie, vnto the Priestes of Egypt, and from them, vnto Mercurius or Hermes, Trismegestus the Egyptian, which as hath bin said, was called three times great, whereof two of those titles were



## Of the Auncient

were for his great knowledge in diuinitie & Philosophie: and howe he hath left vnto vs that his knowledge in writing, yet to be seen.



### Chapter II.

What was the phisicke of Apollo, Æsculapius, Machaon and Podalirius, and of the knowledge of Thales, Milesius.



After this, about the yere of the world 2700. liued Apollo, called also Phœbus and Sol borne in Arcadia, a Countrey in Greece, to whome Ouid and some others attribute the first inuention of Physicke. And that he taught the same to Æsculapius his Sonne, borne of Coron, which did teach it to Machaon and Podalirius his two Sonnes borne of Epion, the which two were very famous Surgions at the siege of Troy, about the yere of the world 2774. And before Christ 1189. Macrobius in primo Saturnalium, giueth this reason why Apollo is sayd to be the first inuenter of Physicke and power of curing, because the temperate heate of the Sunne driueth away all diseases. Whereby  
it



and later Phisicke.

it appeareth eyther that his medicins had the property of the Sunne, to fortifie and strengthen the fire in mā like to the Æthereall fire, wherby it should be made able to drine away all diseases out of the body, or els that hee taught men to exercise their naturall power and vertue like to the Æthereall fire, to drine away and consume diseases, as Phocilides did teach. Plato also in his Booke, intituled Cratylus, sayth that Apollo is as much to say, as to wash, purge, purifie, and to make cleane, which the Physition ought to doe. Such a Physition may well be called Αλ'λύϊος, as al medicins which should consume corruptions and cleanse them, ought to be of a fierie substance. For nothing doth consume, which doth it not by the power of the fire contayned in it. So that a pure medicine ought to performe the office of the Æthereall fire, that is to consume all corruption caused by the Elementary fire. Or els sayth Plato, he hath his name of ἀπλουν, that is simplex simple, without their impurities, and such bee all perfect medicines of this Arte, but so be not the medicines of the Binarii Physitions. Pindarus also in Pythiis writeth, that the Eagle sitting vpon Iupiters scepter (that is in the spheare of the fire) is gently and quietly brought a  
G. J. sleepe



## Of the Auncient

keepe with Apollo his golden Harpe, that is by equal sweete and temperate motion in the sayd fire. By this meanes doth the Chymical Physicion dissolue, make thinne, eleuate, and conuert natures, and make perfect medicins: It should seeme therefore that the Physicke of Apollo was exercise of the naturall vertue and power in man like to the Æthereall fire, or els that it was not the grosse Physicke of the followers of the Ethnicks now in vse, but some pure medicine like to the Æthereall fire, or a very simple fine and pure medicine, wherof the Binarii Physitions haue no skill. And then surely it was not of his owne inuention or deuise, but he had learned the same in some other Countries and brought it into Greece, and there practised it: wherefore it was accompted his inuention there, or els he learned it of some that had beene in some other Countries. For Eusebius and others do testifie that Greece was barren and bare of all good Artes and doctrine befoze the tyme of Pythagoras, which liued about the yere of the world 3436. And whatsoeuer good learning and knowledge they had, they got it from other Nations. As Pythagoras, Plato, and others did trauaile out of Greece, for to get learning and knowledge into Syria, Iudia, Ægipt,



and later Phisicke.

Egipt, Persia, and other Nations, which the Grecians doe call Barbarians. And surely if his Physicke was of his owne and not proceeding from the Children of God, then was it not worthie the name of true Physicke: because as Plato sayth, he that is ignorant in diuine thinges, cannot haue right vnderstanding in prophane learning. As Apollo and Æsculapius, & all the Grecians at that time were without the true knowledge of GOD, and were Idolaters, and both they were honored as Gods, and ech of them had a temple dedicated to him. But it should seeme by that Plato hath written, and Plinie also, that their Physicke was altogether Surgery. Wherevnto Cicero doth seeme to cōsent in his third Booke de Natura deorum, ascribing to Æsculapius the first inuention of bynding and healing of woundes. Sabellicus also & Strabo, do write that the old Physicke was rude, and their medicines were such onely as were found out by chaunce, to haue holpen any bodie, and such they did minister vnto those that were sicke of like deseases. Æsculapius did not meddle with bodie infected with inward sicknesses, but onely prescribed to such a dyet about meate and drinke: as one did to Euripilus that was wounded at the siege of Troy,



Of the Auncient

in the presence of his two sonnes Machaon  
and Podalirius : and as they two did to Me-  
nataus whom Pandar wounded there, because  
they thought diseases did commonly come  
to man, either by externall hurtes, as by pic-  
king, cutting, or bruising, or els did chaunce  
to him by euill dyet, lacke of exercise, and e-  
uill order of his liuing: therefore they thought  
it necessary to helpe them that were so hurt.  
But they thought as long as men vsed good  
dyet, exercise, and good order of life, they con-  
tinued in health, and prolonged their life at  
ease. Therefore Phocilides vsed to say, that  
the liuely vertue and power of the body must  
be exercised whilest wee bee able. But Plato  
sayth, that Æsculapius and others were of  
this opinion, that he which would not liue in  
the appointed and accustomed rule and order  
of life, but by incontinencie of liuing, did fall  
into diseases, was not profitable for himselfe  
nor for others, and that the Arte of Physicke  
had nothing to doe with such, nor serued for  
them: and that such ought not to bee cured,  
though they were richer then Midas. And  
that it was against reason to thinke that men  
should neede Physicke for Remmes, Distil-  
lations, and for the griefes of the swellings  
of the inwarde spirites, which come through  
delicacy



and later Phisicke.

delicacy of living and slouth, and lacke of good order in living, and therefore proueth that those diseases were not knowne to Mahon and Podalirius, at the siege of Troye. Asclepyades also the Physitian sayd, that health consisteth in abstinence of meate and drinke, and in ryding, walking, and running. Then resteth to consider what maner medicines they vsed in Surgery. I doe reade in Plato in the 31. Booke and 3. Dialogue de iusto, that when Pandarus had wounded Menalaus at the siege of Troye, after Mahon and Podalirius had dried vp the blood of his woundes with their handes, they did anoynt the wound with mitigating Balmes or Dyntments, and prescribed him a certayne order and forme of dyet in his meate and drinke. Wherby it appeareth, that the maner of their Surgery, was like vnto that of the Chymicall Surgions, whose maner is with Dyles and Balmes to pacifie nature, and to keepe the wounde defended from accidents, and to leaue the cure to nature which is able then to be his owne Surgion. And more playnly to proue their doctrine, one Petrus Hasardus is sufficient witnessse, who in his French Epistle before the great Surgery of Paracelsus, writeth that as he trauailed through the

G. iij. Countrey



## Of the Auncient

Countrey of Lyuonia, he arriued in a certaine Monastery there, where he taried two daies in perusing the Lybrarie, and there he found two peeces of the workes of the same Mahacon and Podalirius, which intreated fully that Chymical forme and maner of doctrine. About the tyme of Apollo, that is the yeare of the world 2697. liued. Orpheus the Thracian, and was the first that is remembred to haue written of Hearbes (as some say) exactly, and he founde out remedies for many diseases. After hym followed one Musaeus, his Scholler. After them liued Hesiodus in the yere of the world 3111. After him liued Propertius the Master of Homer, which likewise had knowledge of Hearbes in the yere of the world 3258. Thales Milesius liued in the yeare of the world 3379. and before Christ 584. He traualled into Aegipt, and brought into Greece greate knowledge in the Mathematicalls. Ameristus or Mamercus succeeded him. Before this tyme was one Sisyphus, otherwise called Theosophos, a famous Physitian.

Of



and later Phisicke.



Chapter 12.

Of *Pythagoras* and his knowledge in this Arte, and that he taught in *Italy*, and of his Schollers and folowers: And of the medicin of *Empedocles*. And of 70. Booke that *Esdra*s was commaunded to keepe.



About the yeere of the worlde  
3 4 3 4. liued *Pythagoras*, a  
Grecian famous for his wise-  
dome and diuine knowledge,  
and for his learning in the Me-  
taphisickes and Mathematical, he labored  
much in Arithmetick, he brought Geometrie  
to perfection as *Laertius* writeth. He left di-  
uers rules of Astrologically prognostication,  
and of this arte somewhat, he found out Mu-  
sicke in the starres, and deriued the same to  
mittigate the affections of the mynde: he did  
write of the effect of herbes. He trauailed in-  
to *Persia*, *Arabia*, *Aethiopia* and *Egypt* for  
learning and knowledge: he was conuersant  
with the Priestes of the *Jewes*, after he had  
once professed their Religion. After his re-



## Of the Auncient

turne hee taught in Italy. Hee was a great Cabalist. Some say that one Phericides was his teacher, which did first write de Natura. After Pythagoras in this learning & knowledge succeeded as his scholars and followers Telanges his sonne, after hym Xenophanes, Archilas, Philolaus, Lissias, Parmenides, Leno, Eleates, Anaxagoras, Leucippus, Democritus, Nausiphales, Naucides, Epicharmus, Alchmeon, Epimenides. For A-liames lib. 9. writeth that all the Pithagoreans were studious in Physicke, and many auncient kings and others before the time of Pythagoras were studious in physicke which I doe omit, putting you first in remembrance of Empedocles a singuler Philosopher and notable Physitian, about the yere of the world 3308. Suidas writeth of a medicin that hee vsed to minister, called Apnus, which was of that nature, & it would preserve a mans body 30. dayes without meat, that was speechlesse and ready to giue vp the Ghost, for so doeth the word  $\alpha\pi\nu\omicron\varsigma$  signifie. I thinke the Physitions the followers of the Ethnickes wil confesse that it is no part of their profession to make such a Medicine, and that their grosse medicins can haue no such vertue, because the knowledge of such medicins doth depend vpon

on



and later Phisicke,

on Metaphisicke and supernaturall principles, which Empedocles, Pithagoras, Democritus, Plato, and diuers others doe maintaine in naturall things, contrarie to the grosse Phisicke. About the yere of the worlde 3503 liued Esdras, to whome the most high gaue vnderstanding and commaundement to write, and to whom the most high spake thus. The first bookes that thou hast written publish openly, that the worthy and vnworthy may reade. But the last seuentie bookes kepe, that thou mayst giue them to the wise among the people. For in them is the veine of vnderstanding, and the fountaine of wisdom, and the riuer of knowledge, in which 70. bookes as some thinke, be contayned the vnderstanding of this arte, out of the which the worthy from time to time haue receaued the bayue of vnderstanding of this Arte.

*Chapter 17.*

That Phisicke which Hypocrates left in writing was not descended from Aesculapius.



Nowe are wee come to the time of of Hipocrates of Cousin Greece which liued at the tyme of the wars of Peloponensius which began



## Of the Auncient

gan about the yere of y<sup>e</sup> world 3 5 3 6. Gesnerus and Andreas Lacuna for credit of their Physicke, say that he was descended from Æsculapius, and that Apollo taught Æsculapius Physicke, which likewise did teach his sonnes which were called Asclepiades after their father Æsculapius, and so Physicke by inheritance successiuelly did descende from the Parents to the Children vnto Hypocrates. And that it was not lawfull for them to communicate the same to any man that was not bozne of that family or kinned, therefore they that were cunning in that arte, were called the sonnes of Physitions. And though his ancestors & kinned before him did deteine their arte in their families, & did not cōmunicate y<sup>e</sup> same to others, yet he reduced it into method, and did commit it to writing, that it might be common to all men. And therefore he is sayde to be authoz of method and princeps naturalis medicine, and the first that did write of Physicke.

That Hypocrates was descended from Æsculapius, I will not contend, because it should seeme by auncient writers to be so, or els for reputations sake they did terme him of that progenie. But that the Physick which Hypocrates did leaue in writing, was in all poynts



and later Phisicke.

poynets the selfe same which Æsculapius did learne of Apollo his father, and which he did teache to Machon and Podalirius, and was Deliuered successiue by tradition downe the right lyne from them, to Hypocrates by the space of 800 yeres (for so long time was betweene Æsculapius and Hypocrates) is hard to be proued, because tradition of doctrine without writing, not cosisting vpon naturall practise, nor continuing in one place certeine, but at large, is no faithfull preseruer of the trueth therof, so many yeres, neither is it like that the issue of Æsculapius line could bee known, and did not fayle in 800 yeres, nor cease nor degenerate from the steps and studious loue of that arte of their Auncestors, neither is it lyke that Hypocrates would haue broken his oth if it were true that goeth vnder the name of iusiurandum medicorum Asclepiadarū, or Hipocraticū iusiurandū, and would make that common which shoulde haue bene kept so secret. But if the Phisicke of Apollo & Æsculapius was any other then exercise of Surgery, (as is aforesayd) then no doubt was their medicins simple, pure, and like to the Æthereall fire, and therefore altogether vnlike vnto grosse medicins that be nowe stoutly defended, (as is before declared)



Of the Auncient

clared) And that it may appeare, that the phisick which Hypocrates had learned, was not so precious, nor kept so secret in one kinred, line and family, as we are borne in hand, thou must understand gentle Reader, that Plinie in his 29 booke, cap. 1. and Strabo in his 8. booke doe write, that from the time of Æsculapius, Phisicke laye hidden and couered in most thicke darknesse, vntill the time of Hypocrates, which did bying it to light by this meanes, For whereas it was the maner and fashion of those that were cured and deliuered from any sicknesse, to write in the Temple of Æsculapius which was in Cous, the maner & forme of their remedie, and cure thereof, to the ende, that the like diseases might be by them cured, Hypocrates did write out these Medicins, and out of them began Phisicke. Here thou seest, gentle Reader, that the Phisicke of Æsculapius was not knowen at Cous, at the tyme of Hypocrates, but he out of the experiments of olde wines, men and women of the Countrey and Citie, which were not kept secret, but by custome and vsage were written and fastened to the wall of Æsculapius, his Temple openly to be seene, he deriued his Phisicke: He wrote out those experiences of men and women of all sortes, he brought



and later Phisicke.

brought them into order. Out of the which  
afterward he drew Aphorismes and brieve  
Rules of Phisicke. Besides this, it hath bene  
sayd of some, that Hypocrates for enuie that  
he bare to Aesculapius, did set a fire his tem-  
ple, and so consumed the writings of the an-  
cient Phisitians. And besides them that bee  
followers with them, it appeareth by Sudas  
and other writers, that before Hypocrates,  
diuers did write of Phisicke, though we haue  
not their works extant among vs, as Demo-  
critus the Sonne of Caliphon, which was  
Aesculapius his Priest. Nichomachus the  
Sonne of Machaon, did write sixe booke of  
phisicke and one of Philosophie. Also Hypo-  
crates the first of the seauen, which Suidas  
speaketh of, did write of Phisicke, Orpheus al-  
so did write of hearbes, and so did Pithagoras  
and diuers others, whereby it appeareth, that  
Phisicke was not kept so secret in one fam-  
ly, but it was at libertie for euery man to see  
their writings. But this is true, y they which  
did write of y right, true auncient phisick Chi-  
mical, did write darkly and in figuratiue kind  
of speeches, to the entent they would only be  
vnderstoode of the children of their Science.  
And therefore they did write filiis scientie.  
So they which were cunning in that Arte,  
might



## Of the Auncient

might well be called the Sonnes of Phisit-  
ons, as is before declared. But to what pur-  
pose should any man write darkely of that  
Phisicke, which is so grosse? whose medicins  
be so common to olde wiues, and men and  
women of all sorts. And why should any man  
be called the Sonne of a Phisition, for such  
Medicins, rather then the man or woman of  
the Countrey, which had done the like good  
with such a medicine as the professor of Phi-  
sicke did.



### Chapter. 10.

That Democritus Abderites a Thacian  
did write of this arte, whose bookes are  
yet extant, and of his teachers, Scholers  
and followers, and of some of their  
workes yet extant.

**D**Emocritus Abderites of Thra-  
cia, was in the tyme of this Hy-  
pocrates: He was olde whē Hy-  
pocrates was young, Anaxago-  
ras and Lacippus were his teachers. Also he  
trauayled into Caldea, Aegipt, and Persia,  
for to learne their knowing and knowledge.  
He had a notable Scholler called Metrodo-  
rus,



and later Phisicke.

rus, whose Scholler was Anaxarchus: He did write two Bookes, one called Magnus diacosmus, that is to say, of the gouernment and distinction of the nature of thinges: and one other de natura mundi. He was skilfull in all kinde of Philosophy naturall, morall Mathematikes, Metaphysicks, and Logick. He also did write one excellent worke, intituled, Democritus de Arte Chimica, vel de Arte sacra, siue de rebus naturalibus & mysticis, intreating of this Art, in effect like vnto that of Hermes Trismegestus aforesayd, which is yet extant among vs, Sinesius Pelagius, Stephanus, Alexandrinus, and Olympiodorus, fower famous Chymistes and Philosophers, did write Commentaries and Expositions vpon that worke of his. After him of this Arte did write Blemida Zosimus, and Archelaus.

That







## Chapter 15.

That in Plato his time, the Priestes of Aegypt were very skilfull in this arte. And that Plato did finde that fault with the Phisitions of Greece, in his time, as the Chemicall Phisitions doe now with the Ethnicke Phisitions, and their followers. And howe Aristotle and Plato doe differ in the naturall causes of Effects.



After these about the yere of the worlde 3 5 8 6. followed Plato in the Mathematicalls, Philosophie, wisdom, knowledge, vertue, and Eloquence, farre exceeding al others in his time: He was borne at Athens, he did not onely heare the famous Philosophers & Geometricians in Greece, but also wēt into Italy, Affrike and Aegypt, to learne the mysticall Sciences. Strabo writeth that the Priestes of Aegypt, were so much esteemed and reuerenced in the olde time, for their wisdom and knowledge, that the most famous, and best Philosophers of Greece, did trauaile to them for learninges sake. They excelled in secrete Sciences, which



and later Phisicke.

which they called Cabalisticæ, and did communicate the same to others, that were desirous to learn. All the Priests of the Egyptians, were Physicians, as Homer and Plato doe testifie. Plato himself when he trauailed to them, with his companion Euripides, was taken with sicknesse, and was cured by those Priests. The opinion of Plato was this, that the Physicians of Greece, had no knowledge nor vnderstanding of many diseases in mans body, because they were altogether and wholly ignorant in that which they ought cheefly to cure: the which if it be not well at ease, it is not possible for any parte of the body to be in health. For all thinges either good or bad, be deriued and doe flowe from Anima, (before declared) into the body and to euery parte of man, as they doe from the head into the eyes. And as a man cannot cure the eyes, without that he first doe cure the head, nor the head before the body bee cured, euen so the body cannot be cured without you begin with Anima. For Anima corpus curat, is his doctrine in diuers places. This he learned out of Greece by his trauaile. The lacke of knowledge hereof, was in his tyme the cause of error of the Physicians of Greece, and so hath he therto continued. This is the doctrine of the

P.i.

Chymicall



Chymicall Physitions, which the followers of the Greekes and Ethnickes, haue no skill of, and therefore so much impugne it.

Aristotle was in the tyme of Plato, and was his vngrate and unkind scholer. Wherefore Plato vsed to call him a *Goyle*, whose propertie is whē he hath filled his belly with his dams milke, then to kicke at her with his heeles. He did not onely kicke at Plato, but he omitted no man whom he did not taunt, repproue, or find fault with: thinking to gaine and deriue to him selfe so much gloyp, as he had taken from others, although hee were more high and more excellent thē others, and could see farther then any man els. Aristotle contrary to his Master Plato, referreth naturall causes of effects, onely to certayne Elementall qualities, and so vaynly he doth attribute the power of life to dead thinges, and resteth in such a beginning and ending, in which ascending, by the doubtfull care of naturall thinges being remoued from diuine, mans mynde is turned from them, which is the right way to Atheisme. But Plato vseth his naturall knowledge in descent and not in ascent: for he doth demonstrate and shewe the naturall beginnings in descent by the diuine causes of naturall thinges.



and later Phisicke.



Chapter 16.

Of diuers Poetical Fables shadowing and  
hyding the secretes of this Arte.



**D**iuers Poets before the tyme  
of Plato, and also after his time  
did wrapp and hide this Arte in  
Ridles, darke speeches and fa-  
bles. As by the fable of the gol-  
den Fleece brought from Colchos by Ar-  
gonautæ, the companions of Iason, in the  
yeare of the worlde 2694. by their perrilous  
nauigation, by the place where it was kept,  
which was the fiede called Martius, or dedi-  
cated to Mars, by þ plowing of it with Dren,  
that bzeathed & blowed out fire at their nose-  
thrills, by the ground which should be sowne  
with the teeth of the Dragon that watched  
and kept the golden Fleece, by the bzinging  
the Dragon a sleepe, and obtayning the gol-  
den Fleece, they signified the practise of this  
Arte, daungers and perrills in this worke,  
the purging and preparing of the matters  
and substaunce of the medicine, in the furna-  
ces that bzeath out fire at the venteholes con-  
tinually in equall quantitie: the Quicksiluer

H.ii.

and



## Of the Auncient

and Mercury sublimed, which should bee sown in Mars his fiede like seede, which by often sublimation, doth so rise out of the matter contained in the Alembek, into the helme or head, and in it maketh diuers formes, figures and fashions, as if men were fighting, and one killing an other. By these finally they signifie the medicine obteyned by labor, wherwith Medea restored Aeason the father of Iason to his youth agayne. The Poeticall Fables and darke tales of the Stones which Pyrra & Dewcalion did cast from the, which were conuerted into women and men. The Fable of Gorgon, which turned all thinges that he did see into stones. The Fable of Ganymedes whom Iupiter did turne into an Eagle and caried hym vp to heauen. The Fable of Dedalus, and his sonne Icarus, inclosed in Laberinth, and the winges which were made for them of feathers fastened together with waxe to flye out of the Laberinth. The golden Bow which Virgil doth speake of, which being cut of, an other like to it did immediately rise in his place. The Fable also that Iupiter being angry with his father Saturne, did cut of his priue members with a sharpe Cycle, of the blood of which when it was fallen into the Sea, Venus was begotten. The  
Fable



and later Phisicke.

Fable that Iupiter did shake his head, whereby Minerua leapt out of his brayne. The tale how Minerua escaped from Vulcan, taken with the loue of Minerua, when he followed her hastily. The tale how Io (whom Iupiter loued) was compassed with a grosse and dark Cloud, whereby she was staid when she was running from Iupiter. The blacke sayles of Theseus, which his father did see, for sorowe whereof he drowned himself in the Sea. The Serpent also that was ingendred after the great Flood, whom Apollo did kill with an Arrowe. The Fable of the Gardens of Hesperides, out of the which Hercules tooke the golden Apples, which were kept by a Dragon. And the Fable of Cadmus the sonne of Agenor, which killed the Dragon that deuoured his companions, whose teeth he did pull out and sowed them, of which men did rise, which did immediatly kill ech other. And his building of Thebes in Boetia, after the maner of Thebes in Egipt where he was borne (as some say) with money which he got by this Arte: whereby it is signified that this Arte did still florish in Egipt. All these and such other Poeticall Fables, darke speeches and coloured tales, doe secretly hide and couer this whole Arte, taught by the Poets in



## Of the Auncient

Method and wrapped in Riddles: namely after Plato by the Poets Ouid and Virgill, which liued in the yeare of the world 3959. and fower yeares before Christ was borne, which did chiefly excell in this Arte, and did hide the same in secrete speeches and darke tales.



### Chapter 17.

Of certeine Phisitions that vsed Chymical Medicins: aud of the three sects of phitions that were betweene the time of *Hypocrates & Gallen*. And that the Chymical Phisitions ought rather to be called *Rationales*, then the *Galenists*. And that Galen folowiug *Hypocrates* 600. yeres did comment vpon him against his meaning and words. And how *Hypocrates* agreeth with the Chymicall Phisitions.



Echines of Athens did vse to helpe & cure the disease called *ꝑ* *Quinsie*, the kernels growe in *ꝑ* mouth, and the inflammation that cometh by the same, and the Canker in the mouth,



and later Phisicke.

mouth, with the Ashes of a burnt man. This  
medicin he called Botrion, as Plini writeth,  
lib. 28. ca. 4. Artemon also did helpe the fal-  
ling sicknesse with the Ashes of the Skull of  
a brayne panne of one that was killed, and bur-  
ned in the fire, by giuing the same to the pa-  
tient in water, in the night time as Plinie  
writeth, lib. 28. cap. 1. Aeschrion did helpe  
them that were bitten with a madde dogge,  
with the Ashes of Seacrabs. These and such  
other experiments depending vpon the foun-  
dation and principles of this Chemicall Phi-  
sicke, doe prooue that the same hath had his  
continuance, vntill Christs tyme and after.  
For this Aeschrion was Empericus and  
Gallens master, who liued in the peere of the  
world, 4139. which was after the incarnati-  
on of Christ 178. yerres, and after the time of  
Hypocrates about 600. yerres. In which  
space of tyme betweene Hypocrates and  
Gallen, our newe Phisitions say were three  
kinds & sects of Phisitions, y is, Rationales  
the Prince and chiefe whereof they woulde  
haue Hypocrates to be. The second sort bee  
the sect of Emperici. The differēce betweene  
these two sects they say is this, that Rationa-  
les doe vse both reason and experience, to find  
remedy for diseases agreeable to them, but

W.iii.

the



## Of the Auncient

the other are onely contented with the vse of those things, which by often obseruation, they haue found to doe good. Although any man would enterprise first to make medicin, vlesse hee were before thereunto mooued by some reason, that the experiment thereof would take successe. The third sort were Methodici, which as the new Physicians say, doe refuse to search out the secret causes, nor yet doe allowe of particular experiments which Emperici doe cleaue vnto. But they reduce all particalar affects, vnto two generall, that is to say, to *Astrictum* and *Laxum*: and they doe affirme that all maner cure doth consist in binding the loose, & in loosing that is bounde. Yet these ought not to be condemned to haue taught this without some reason, ioyned with some experience, before they established their doctrine. Therefore the Galenists doe very presumptuously chalenge to them selues onely the name of Rationales, whose foundation doth depend vpon a false Center of dualitie and contrarietie, contrary to the true Center of vnitie, and vpon the false and vncerteine iudgement by the superficiall and outwarde taste and smell of things, whereby they take vpon them to iudge of the nature of them, leauing the inward and hidden nature of the thing



and later Phisicke,

thing vnsearched, and not reached vnto, they search, consideratiō, and knowledge wherof, doeth onely make a reasonable Phisition, wherof they are vnterly ignorant as is aforesayd. Therefore the Chemicall Phisitions to whome this search and knowledge doth apperteyne, ought rather to be called Rationales medici, then their aduersaries: and their phisicke ought to bee accounted bayne, false, and vncerteyne, and not this Gallen following Hypocrates 600 yeares as is aforesaide, tooke vpon him to Comment vpon Hypocrates, and contrary to his masters doctrine, set downe in his booke, de antiqua medicina, he attributeth y<sup>e</sup> causes of diseases & their cures, to bare dead qualities of heat could, &c which be caused and not causes. And so our later Phisitions, following their Prince and Captaine Gallen, that heathen and professed enemy of Christ, in steade of Phisitions and healers or curers of sicknesses and griefes, are become warmers, or coolers and bathers, whereas Hypocrates teacheth plainly and expressely that diseases are not caused nor cured by the bare dead qualities of heate and cold, &c. but by such things y<sup>e</sup> haue power to worke, which he calleth *Δυναμεις*, Wherein he agreeth with the auncient and true phisick  
of



## Of the Auncient

of the Chimiſts, which teacheth that diſeaſes are cauſed, and all naturall actions are performed by liuely and ſpirituall vapors and Eſſenties, which they call by the name of ſtarres & diuers other names. And that they are to bee cured by ſuch as they are themſelues, in fineſſe, power and ſtrength, according to this Chemicall rule. *Necesse est vt astra fiant medicamenta, & aſtris ipſis, que morbos creant accommodentur.*



### Chapter. 18.

Of the continuance of this arte in *Egypt* vntill the time of *Dyoclesian* the Emperour, and a notable monument thereof in *Italy*: and the ſpreading of this art into other Countreys: and of diuers writers of this arte betweene *Galens* time and *Paracelsus*.



If you haue heard of the continuance of this Arte in *Egypt* vntill *Plato* his tyme, and from thence how it hath bene deriued into *Greece* and into other places: ſo alſo you ſhall vnderſtande, that it flouriſhed



and later Phisicke.

God mightely in Ægypt, in the tyme of Dioclesian the Emperour of Rome, which liued in the yeare of the worlde 4252. and after the Natiuitie of Christ 292. as Swydas & others doe write. And as this Arte was brought into Italy by Pythagoras, and there continued by his Schollers and followers, so no doubt as the Romaines did get and gather the vse of the best lawes of those Countries which they conquered, so did they alio the best Artes Sciences, learning & knowledge out of all partes of the worlde, which they subdued to their dominion: as appeareth by the skil that Ouid and Virgill had in this Art, and diuers others after them. And also by that most auncient Monument and wonderfull prooffe of this Arte of Chymia, that was found at Padway or Pauie in Italy, that is in an earthen pot, wherein were these verses written.

*Plutoni sacrum munus ne attingite fures,  
Ignotum est vobis hoc quod in urna latet,  
Namq; elementa graui clausit digesta labore  
Vase in hoc medico Maximus Olibius:  
Adsit fecundo custos sibi copia cornu,  
Ne pretium tanti depereat laticis.*

An other litle pot of earth was within this,  
wherein



Of the Auncient

wherein these verses were written.

*Abite hinc pessimi fures,  
Vos quid voltis cum vestris oculis emissitis  
Abite hinc vestro cum Mercurio petasato,  
caduceatoque  
Maximus maximo domum plutoni hoc sa-  
crum facit.*

Agayne, within this little pot was found  
a light burning betweene two hollow cups:  
the one made of golde, & other of silver, which  
were ful of most pure liquour, the vertue and  
power whereof did maintaine the light bur-  
ning a greate number of yeares before: As  
Petrus Apianus, Bartolomeus, Amantius,  
and Hermolaus Barbarus doe write. And  
when the great Emperre of Rome was wa-  
sted by the Gothes and Vandalls, about the  
yeare of Christ 413. and 457. then was this  
Art and other connyng and learning disper-  
sed, into other Nations and Countries: since  
which time many learned men of diuers Na-  
tions haue written therof. As Aristeus which  
hath gathered together the sayinges and doc-  
trine of aboue 100. Philosophers and lear-  
ned men in this Arte, as well before the com-  
ming of Christ, as after: He obserueth no me-  
thod, but shadoweth and hideth only the chief  
poynts



and later Phhificke.

poynts of this Arte, in figures, Riddles, and darke speeches, that onely they can vnder- him that bee filii Artis, and such as haue so much profited in Philosophy, that they can nere hand vnderstand this Arte. Geber also & Roger Bacon our Countrey man, Bonus Lombardus, and some others doe obserue Method, and doe write in figures and darke speeches, after the maner of Philosophers: But they so hide and couer, the matter, wher- of the vniuersall medicine, is made, that no man without a teacher, or without the especi- all gift of GDD can vnderstande what they meane. Others there be that doe write darkly of the practise, and of the matter of the medi- cine, which disperse their mynd and meaning into seuerall places: as Arnoldus de villa noua, Blemidas, Iohanes Augurellus, Pan- therus, Isaac Morienus, Raimundus Lul- lius, Comes Treuistinus, Ianus Lacinius, Norton our Countrey man, Rypley Oda- marus, Lucas Rodargirus, Thomas de A- quino, Kalid, Adfar, Hortulamus. Besides these there bee diuers excellent olde workes, written of this Arte long ago, but the names of the Authoꝝ of them bee vnknowne. As a Booke intituled Correctio fatuorum, Clā- gor buccinæ, Scala philosophorum, Opus mulic-



## Of the Auncient

mulierū, and Ludus puerorum, Rosarius;  
and diuers workes intituled, de Alchymia,  
and de magni lapidis compositione. The  
names of their Authors bee vnknowne, and  
many others as well in Print as in written  
hande.



### Chapter 19.

That *Theophrastus Paracelsus*, was not the  
inuentor of this Arte, but the restorer  
thereof to his puritie: and that he hath  
giuen more light thereunto then any  
other before him: and the testimonies  
of great cures that he did by this Arte:  
and of diuers writers and learned Phy-  
sitions, which since his time haue writ-  
ten of this Arte.



After all these followed that fa-  
mous and worthie Philosphi-  
call Chymist *Theophrastus Pa-  
racelsus*, whose paynes were in-  
tollerable in searching out the secrets of Na-  
ture, and in setting forth and amplifying this  
Arte, and in practise wonderfull.

He was not the author and inuentour of this  
arte,



and later Phisicke.

arte as the followers of the Ethnickes phisicke doe imagine, as by the former writers may appeare, no more then Wicklife, Luther, Oecolāpadius, Swinglius, Calvin, &c. were the Authoz and inuentors of the Gospell and religion in Christes Church, when they restored it to his puritie, according to Gods word, and disclosed, opened and expelled the Clowdes of the Romish religion, which long time had shadowed and darkened the truth of the worde of God. And no more then Nicholaus Copernicus, which liued at the time of this Paracelsus, and restored to vs the place of the starres according to the trueth, as experience & true obseruatiō doth teach is to be called the authoz and inuentoz of the motions of the starres, which long before were taught by Ptolomeus Rules Astronomicall, and Tables for Motions and Places of the starres and by others, whose Tables of motions of the starres by long excesse of time grewe to be vnperfect (which imperfections by Copernicus his obseruations were disclosed, opened and brought to the former puritie, nor yet is the lawe of nature in the starry motions, now though newly and lately we haue the old tables reformed, and trueth liuely restored. Neyther was any Countrey or people  
at



## Of the Auncient

at any tyme tyed and fast bound to one kinde of Salue, Dyulement or Medicin, but it was lawfull and needefull for men to search and find out, and to adde better to that was in vse, and to altar the same, though it were vnlike and contrarie to that was befoze vsed. So that latter ages haue alwayes added somewhat to the former and newe diseases require newe Medicins. And so much the rather, for that by the Echnickes phisicke, old and common diseases haue not their certeine remedies, as the Goute, the Leprosie, the Dropsie, the falling sicknesse, nay now and then the Quarteyne and blacke Jaundies, yea, what adoe sometime doth the seely toacheach make among them to cure it, nay what disputations and mutes are to be maintained about the cause of it by their doctrine. Therefore true searche and true prooue by him made and reuiued, and true principles by him restored, are and ought most ioyfully of others to be embraced & folowed. But after the trueth is found and established, then to seeke or goe about to alter, that is to seeke after lacings.

His most enemies can not denie, but in Surgery and also in Phisicke he did great cures: and had great skill in preparation of Medecins. Erastus his greatest enemy, in the  
Preface



and later Phisicke.

Preface of his first volume to y<sup>e</sup> Reader, hath these words. Studiū & diligentia, quam in preparatione medicamentorum certorū adhibuit, nequaquam reprehendimus, sed vehementer commendamus. Again hee sayth. Laude eum sua frustratum non velimus, dum artem preparandi & destillandi, quasi reuocare ad vsum conatus fuit. Such like commendations I finde in him, and in other of his enemies, though in trueth this is no cōmendatiō of Paracelsus, in Erastus his mouth which can no skill of preparations of Medicins, according to this Chymicall arte. But in this that his most enemy is compelled to confesse the trueth of preparation of his Medicins, by reason of the successe that followed in the ministring of them to his Patients. This Epitaphe grauen in a Marble stone, reared against the outside of the Church wal of S. Sebastian at Salsburge, at the fote of a payre of Staires, going downe vnto the Churchyard, there yet to be seene, doth shewe and prooue what opinion they had of hym which knew him, concerning his knowledge in Phisicke, which is as followeth.

Conditur hic Philippus Theophrastus insignis medicine doctor, qui dira illa  
I.i. vulnere



Of the Auncient

vulnera, Lepram, Podagram, Hidropi-  
fin, aliaque insanabilia corporis con-  
tagia mirifica arte sustulit, ac bona sua  
in pauperes distribuenda collocanda-  
que ordinauit. Anno Domini 1541.  
die Septembris 24. Vitam cum morte  
mutauit.

*Pax uiuis requies eterna sepultis.*

He in his life time was had in such reue-  
rence, (as it is written of him) that some cal-  
led him Rabbi Moyfes: Some called him  
Hypocrates: some Esculapius: some Mo-  
narcham perpetuum. Other some called  
his doctrine a natural Gospell, the storehouse  
of trueth. Other some did not stick to affirme  
that the world had not his like. It is credibly  
written of him y<sup>e</sup> he healed twelue Leapors at  
Norymberge openly brought to him. Cyria-  
cus Iacobus Typograph<sup>r</sup>, in an Epistle de-  
dicatory to the mightie Prince Otto, Count-  
palatine of Rhene, and Duke of Bayerland,  
writeth this, if his Latin be Englished: They  
which haue the thinges yet in freshe remem-  
braunce, doe reporte that not long agoe there  
was one Theophrastus of Transsiluania,  
who hauing knowledge in the secreete misse-  
ries



and later Phisicke.

ries of this arte, founde out a matter ( which without doubt the old and auncient Phylosophers, the serchers out of nature, hidyng by darcke parrables, and couert speches: woulde signifie and giue the world warning of) and in applyng & ministering the same to mans body he hath performed wouderful, & almost diuine thyngs: for he doubted not by the means of y<sup>e</sup> thing, to cure those thre most greuous diseases (that is to say) the Goute, Leprosie, & falling sicknesse, besides all other diseases, wherein he did wonderfull cures. There bee a great number of learned Philosophers and Phisitions, as well such as weare Galenists, as others, which at this date doe embrace, follow, and practive, the doctrine, methods and wayes of curyng of this Chemicall Phisicke. As D. Petrus Seuerinus in Denmarcke Philosopher, and Phisition to the Kynge of Denmarke now raigning. An other is D. Albertus Wimpineus a Phisition also and Philosopher, whose patron is that noble Prince Alberte Paltzegraue of Rhene, Duke of high and lowe Bauaria. Hee in his Epistle dedicatorie before Archidopa of Paracelsus by him published in douche, doeth reprehend the folowers of the Echnicks, whō hee calleth wenyng great Docters, because



## Of the Auncient

they giue so muche praise to Aristotle Hipocrates Galen, &c. for ther labour and trauailes, onely to Theophrastus Paracelsus, they are not onely butthankfull, but withall they speke ill of him, and reuile him, although he hath exercised him self more then any of the Philosophers or Physitions in the hid secrets of Nature, serched them out, knowne them & published them for the preservation and furthering of the long life of man, which their doyng he iudgeth rather worthe to be accompted wilfull blindnesse, then iudgement agreeable to knowlege and manhode. And he giueth this farther reason of their doyngs: For they perceiue (saith he) when soeuer this Trismegistus Physicke shall winne credit and furderance, that their authoritie shal fall to the ground: For they are ashamed after their doctorshipp, and long exercised weening practise to learne any more of Paracelsus and his followers, notwithstanding in greiuous diseases, they haue no knowlege, either to counsell or to helpe: Against all whiche dezeases Theophrastus hath left to his folowers, true and approued remedies. After his Epistle he hath placed Paracelsus his picture, and his owne by it, hauyng Sentensis in lattin adioyned. In the right hande of his picture he holdeth



and later Phisicke.

holdeth a Serpente by the brest, the rest of his bodie wrything about his armes and handes: Duer the picture, is the lattin of this englishe placed, Questions framed vppon thy principles (speaking as it were to Paracelsus) taken out of the pith of nature, wee will in the light of Nature (being from God illuminated) resolute expound and wee will establishe the verities. Under this picture is this sentence. Sophisters alwaies wrything, trembling and shouing to heare the voyces of them whiche wisely charme them, neither are wee afrayed of, nor make any accompt of you, nor yet with their vnlearned rayling, are we any thing moued, standyng on the rocke of verity: others there be many like wherof I wil name some as Adam Bodesten, Gerardus Doru, Michaell Toxites, Iohannes Huerius, Leonardus Turneihisserus, Iosephus Quercetanus, Iohannes Chrisippus, Michael Neanger, Theodorus Suingerus, Theodorus Brickmanus, D. Rochefort and Lieband, Iohannes Gwinterus Andernacus: And a number of others fauouers and folowers of this Arte, aswell of them that haue wrytten thereof as haue not wrytten sence the tyme of Paracelsus.



Of the Auncient



Chapter 20.

The true meaning of *Paracelsus* in dedicating his booke entituled *Philosophia magna* to the Athenians, wherewith *Erastus* one of his aduersaries is so greued.



Because y<sup>e</sup> folowers of the heathenlike Philosophies doe seeke to deface this auncient Chemicall Philosophie, by slaunderyng *Paracelsus* (to whom the ignorant doe attribute the first inuention thereof) obiecting against him, aswell heresie coniurations, lacke of learning, as also hurt and danger of mynerall medicines and obscuritie in wrytyng, I will bryefly explicate some objections that be made against him, such as maie giue some lyght to the better vnderstandyng of him: And also sett downe some causes why he is not vnderstoode, by reasen whereof his aduersaries run at large, when vpon matters not by hym thought nor ment, they persecute onely his shadowe and not him. One greate fault is found with him for that he dedicated his booke intituled *Philosophia magna* vnto  
the



and later Phisicke.

the Athenians, which Erastus sayeth bee  
barberusse Turkes and Mahumetans. His  
meaning herein was that all Arts and Philo-  
sophie ought of necessitie to haue their foun-  
dation in light of the holy Scriptures as ex-  
pressly in the 119. leafe of that booke and in the  
38. leafe and in the 45. leafe, and in the 48. &  
84. leafe of the same booke, he plainly teach-  
eth and expresseth. And to be shor in his booke  
de Vermibus cap 5. he hath these words: In  
diuinitie especially in the books of Salamon,  
Propheets, and in the new testament al Artes  
both naturall and supernaturall be contained,  
out of them we may learne them. For in them  
is hidden the high treasure of the whole world  
though it be hidden from the simple men: And  
because the originall & cause of all creatures  
doeth prolede onely from God, therefore God  
onely is to be sought for, in him onely Arte  
doeth consist, he onely is to bee considered, of  
hym and his worde all Arte is to be learned.  
Wherefore Paracelsus considering that the  
blindnesse among vs Christians, in the true  
foundation of Philosophie (whiche seeke it of  
the Heathen whiche bee onely gessers at the  
trueeth beeyng not taught by Gods worde) is  
as great, as the ignorance of the Athenians  
was in the tyme of Sainct Paule, in the true



## Of the Auncient

worshipping of God, therefore he calleth vs Athenians: And therefore he layeth the foundation of Philosophie in the light of the holy Scripture. The effect of that doctrine which Saincte Paule did preache to the Athenians Acts 17. was that God made the worlde and all thinges therein &c. seepng he giueth to all life and breath and all thinges: And hath made of one bloude all mankyn to dwell in all the face of the earth and hath assigned the tymes whiche weare ordained befoze, and the bands of their habitation, that they should seeke the Lord, if so be they myght haue groped after hym, and found him, though doubtlesse he bee not farre from euery one of vs: for in hym we liue, moue and haue our beeyng, as also certayne of your owne Poets haue saide &c. how the doctrine of Paracelsus doeth agree with that of Saincte Paule, appereth by that followeth: For in the same booke, the first wordes of the same treatise be these, All thinges are of God, therfore the power & vertue of herbes be of God. The bringing forth of the Herbes is natural, but the bringing forth of his vertue is not naturall: For as God is not naturall, neither be the vertues naturall. All power and vertue is increate, because God is without beginning increate. For all vertues and power weare



and later Phisicke.

weare in God of heauen and earth, when the spirite of God was carried vppon the waters, euen so likewise when the heauen and earthe shall perishe, all vertues shall retorne to God againe, because they had no beginning, but the visibible matter of ech thyng is increat for they were not in the begynnyng with God, for he created them of nothing, & endued them with life and vertue.

Saint Augustine in his thirde booke De trinitate, hath the like doctrine, saipng, virtus dei in terius operatur ista creanda, againe, he saith, Deus interior creans & formans. Also the first words of the prologe of the same booke, be these. There be two sortes of influences of thinges, one is of the creatures, as of Heauen, Spirites &c. the other procedeth & commeth to vs emediately from God, whiche is the true influence. The first is Nature it selfe, and whatsoeuer God hath put in it. Also in his booke de occulta Philosophia, he saith: The vertue & power of God is the cause and originall of all creatures, and gouerneth all things: therefore we ought not to attribute and giue the power of God to cratures, as the heathen do and their folowers. And in the said booke dedicated to the Athenians, fol. 13. he saith the vertue and power of Stars, Herbes &c.



et. be of God, yea, the vertue & power is giue  
 only of God to al thinges, wherfore he calleth  
 Annimam and the secretts of Nature which  
 be in Misteriis, whereby a man is healed and  
 suche like Magnalia dei, because thei procede  
 onely from God. And the influencis of God  
 his giftes and vertues be in Arcanis, and the  
 influence and seede together bring forth the all  
 thinges by the grace of God. All vertues and  
 power of thinges be of God onely. The worke  
 of starres is like to the worke of the fire which  
 doeth seethe the fleshe in the pott, and giueth  
 no vertue to the fleshe, it doeth onely seeth and  
 prepare that which is in it: euen as the Car-  
 penter which buildeth the house to be dwelt in,  
 but he maketh not the dweler, he fashoneth on-  
 ly the forme, and the outwarde house with his  
 signes, by the whiche eache thing maie bee  
 knowne accordyng to his forme and fation.  
 By these and such like testimonies whiche in  
 many places, yea, euery where almost in his  
 workes be found he sheweth that the Philoso-  
 phie which he teacheth is agreeable to þ which  
 S. Paule teacheth þ Athenians, þ God dwel-  
 leth not farre from euery one of vs: so saiethe  
 the psalmist, thou arte nere vs O God, and  
 al thy commandments are true. The Pro-  
 phet likewise saienh, I am God nere at hand,  
 and



and later Phisicke,

and not God a farre of, saith the Lorde. Yet the greatnesse of the deuine power is not streightened in spaces or limites, but is euery where, as the inuisible and incorporall soule is diffused and dispersed into all the members & partes of the bodie, and is not absent from any seuerall parte, although it haue one priuate and principal seate in the whole bodie, yet it is diffused and dispersed into the haies, fingers and other partes: And if any member of the bodie be corrupte, and neede to be cut of, because that member being dead by defect, hath not his proper vse, that fleshe which is rotten and corrupte is cut of, without any detriment of the Soule, euen so the inuisible, incorperall and immeasurable God, we doe vnderstande to be in this corporall & circumscribable world, and sufferith no detriment, by the death or rather dissolution of any thyng therein: he passeth through all thynges and all thinges are full of him: Therefore both heauen earth shew forth his glorie: how is heauē y<sup>e</sup> seate of God, & the earth his foote stole, as the Psalmist saith: But that bothe in heauen and in earth his vertue might & power replenisheth al things. So therefore is God the parent of al thyngs, replenishing all the worlde, in the fulnesse of his vertue. This kynde of Philosophie certain  
of



## Of the Auncient

of the Poets before Saint Pauls tyme haue  
 confessed, as Saint Paule saiethe, for their  
 great god Iupeter or *Zeus* they cawhed *Zēvōs*  
 signifyng by this worde that we liue by hym,  
 for *Zēv* is as muche to saie as to liue: Aratus  
 also the Poet saied the waies, markets, gates  
 and all thinges are Iouis Plena, so saide De-  
 mocritus omnia plena diis sunt, all thinges  
 are full of gods. Therefore Christians ought  
 not to attribute the vertues power and worke  
 of God to Nature or other creatures, or to  
 dead qualitties, nor yet the office of life to dead  
 thynges: For this cause Selsus the hereticke  
 is worthely reprehended for attributyng the  
 creation and generation of one thyng out of  
 an other, as Bees out of ane Dre, Waspes  
 out of a Hoyle &c. to the temperature of quali-  
 ties of heat, cold, moisture, and drynesse &c. and  
 not to the workes of God: For to giue life or  
 to quicken belongeth to no creature, but onely  
 to the Diuine nature, onely God quickeneth  
 all thynges, and the spirite of God giueth life  
 to all thinges. For first there must be, quod  
 est Viuere afterwarde Vita, because that Vi-  
 uere is the cause of life, and life is the effect of  
 liuyng: for Viuere bringeth forth life by force  
 of Nature there must be Actor, before ther be  
 Actio, for Agens begetteth Actionem, wee  
 must

Origenes  
 contra Cel-  
 um. lib.  
 4. To. 2.  
 fol. 84.



and later Phisicke.

must therefore confesse that there is a certain  
might and power, wherby al thyngs doe liue,  
, and as it were with a liuyng spring, be wate-  
red and erected into life, to the ende that they  
may liue: And because they doe liue they ob-  
teined their beyng. God the ffather whiche is  
pprincipal Viuere, and Potentia viuendi, and  
tht Sonne whiche is Vita, is that might and  
power and cause of all life, the fountaine and  
originall of liuing things, the which from him  
that is, Esse, doeth giue Esse and beyng to o-  
ther thynges accordyng to the power of that  
whiche receiueth, and that moderateth the po-  
wer of liuing and substance accordyngly. But  
this cause of life doeth neuer forsake life: for  
his inuisible thynges v3. his vertue, power,  
and prouidence, doeth gouerne things visib-  
le, liuyng and created, otherwise without that e-  
ternall and inuisible vertue, nothing can abide  
nor continue stedfastly in his essence beyng &  
life: for whē that vertue of God is taken away  
that gouerneth and quickned the thyng visi-  
ble, then it liueth nor moueth any longer, then  
hath it no beeyng longer, then is it subiect to  
corruption: therefore to giue life, to liue and to  
maintain life belōg to the diuine nature, so thē  
they be eternall. For this cause the nature of  
the Elementes, haue not of them selues: that  
they



they cann abyde corruption, neither doe they  
 consist of themselves, but by the wordes and  
 spirite of God: If to liue and to giue life and to  
 maintaine life be immortall and eternall of  
 their owne nature, then were they not created  
 neither can they suffer corruption: And if at  
 their creation thynges be inspired with life  
 (for life is the cause that thynges haue their  
 beeyng) and creation be the worke and vertue  
 of the highest nature, and of the onely God of  
 all thynges: for immittit spiritum & crean-  
 tur then it seemeth to be cheifly against the di-  
 uine glorie, to say that God hath giuen to na-  
 ture or to any thing created and subiect to cor-  
 ruption the office of creatyng and giuing life  
 and to bring forth things that were not: Like-  
 wise the secret operatiō and working of God  
 giueth increase and nourishment to all things,  
 and the inner power of the creator, whiche fil-  
 leth both heauen & earth, giueth forme, figure  
 and mouing to all things, yea, all those things  
 whiche we call natures of thynges whiche doe  
 worke in this sorte or that fashion, do not pro-  
 ced outwardly nor are the working of crea-  
 tures, but are the workes of the highe God  
 whose secrete power perleth all thynges and  
 causeth th be what soeuer is by any meanes.  
 For vnlesse he make it to be such, or in suche  
 sorte



and later Phhificke.

fort, it should be nothyng: Therefore it is not  
lawfull to saie that those thinges that be pro-  
per to the diuine and vnspeakable Nature, can  
naturally be in any thyng made by hym, or to  
attribute the power of God, to creatures, or  
dead accidents: vnlesse you will vnderstand,  
natnrally to be the workyng of summa natu-  
ra in his creatures, for this cause saiethe Para-  
celsus the vertues of thinges be not naturall:  
And not only in that we are begotten and liue  
but also in that wee moue, wee haue it of the  
might and power of God, so saiethe the Psal-  
mist thou hast put thy hand vppon me, that is  
thou gouernest, conteineest, makeest, orderest,  
and bearest me. And if thynges liue not and  
haue not motum vitulem, or fluendi reflu-  
endi naturam, they bee nothyng: And that  
which lacketh to be somewhat, doeth not hold  
and kepe his being so that truely it maie by no  
meanes be saied to haue being: for quies, byin-  
geth forth nothing but motus, & agendi o-  
peratio doth frame to it self, that thing which  
is, or in what sort it is: And seing Vita is mo-  
tus quidam, hereof commeth beyng, and that  
whiche is exstant, and the substance. Hereof it  
folowith that the liuely might and and power  
flowyng from the worde, which is life that is  
to say from the Sonne, doeth cause the mate-  
riall



## Of the Auncient

rtall thynges to be seene, to haue their beyng,  
 and giueth to this beyng, in eache thyng, that  
 which belongeth and is proper to it. Further-  
 more all thynges that bee begotten or made,  
 bee made or begotten ex motu, but motus  
 ipse, quo motus, before it be moued, is quies  
 for it is a rule that contrarius ortus contra-  
 riorum fit, ita vt contrario ortu contrari-  
 orum, vnde hoc ortum est pereat: as death  
 folowith life, and of deathe, life riseth, and of  
 esse commeth non esse, and of non esse riseth  
 esse likewise of quies riseth the motus, and of  
 motus, quies. Uppon this reason semeth to  
 bee grounded that opinion whiche some doe  
 hold, that those things which seme here to dye,  
 doe passe or goe, ad non eus: But the truethe  
 is that the thynges whiche seme to dye haue  
 their beyng: For seeyng life is to haue beyng,  
 whereof riseth death, death also hath his bee-  
 yng, if life riseth of death, likewise, if of that  
 which is, is made that whiche is not, of neces-  
 sitie that whiche is, must not bee, if that which  
 is rise therof, in like maner: if there be ceasing,  
 or leauing of, or quiet, of necessitie ther must  
 be ceasing of mouing, if mouing be engendered  
 This semeth to be a strong argument, to the  
 which haue not tasted true Philosophie: For  
 hereby it semeth, y by rising of the contraries,

the



and later Phisicke.

The contrary doeth either dye or els is to bee  
thoughe not to haue beeyng : but in truthe  
it is not so , but cleare contrary : For they  
bothe doe abide, neither doe they dye concer-  
nyng their eternall vertue: For in thinges vi-  
zible and materiall, if there be any death, it is  
the death of the bodie. But yet to come nerer  
to the truth, neither is there death of þ bodies,  
in that they be materiall, but there is made a  
dissolution in that figure and forme whiche is  
now, by a certain departure: therfore only the  
fashion & forme of the body is dissolued. But  
those thyngs doe remaine & haue their beeyng  
whereof those thinges whiche shall liue, be re-  
paired renewed and rise. For seeyng the first  
and principall liuyng, by his omnipotencie is  
the cause that all thynges , that be or can be,  
haue their life beeyng and mouyng according  
to the capacitie of the thyngs ond substancies,  
as they bee parted and deuised, for euery one  
hath his proper beeyng, his owne life, his pro-  
per mouing from ou and loy: from Viuere  
& Vita, what can death preuaile against those  
vertues and powers which flowe and are de-  
riued from that fountaine and line: Therefore  
seeyng they be eternall, whilest they be in the  
matter or substance, if death doeth onely loose  
the composition of them , and separate them



John 5.

asonder, nothyng dieth and perissheth utterly.  
 Therefore it is well saied that of life com-  
 mecth death, because there is a dissoluyng of  
 that bodie from the power & abilitie of luyng.  
 And likewise there is a repairyng and a renu-  
 yng from death by those guides into an other  
 composition and thynges that is newly raised  
 and sprong: For God doeth create, when by  
 his worde, he calleth things into beeyng. So  
 the Father worketh even untill this tyme, as  
 our sauour saiethe: But the gentle reader must  
 knowe that I doe not here speake of man, that  
 his soule after the dissolution of it from the bo-  
 die doeth passe in to an other bodie: For his  
 soule is created by God, therefore those thyngs  
 can by no meanes be vnderstanded of it.



Chapter. 21.

Haw *materia prima* and *misceria magna* was  
 the beginnyng of all things according  
 to *Paracelsus* his meanyng: and how al  
 create were at one time in the increate.

O The other great salt doeth *Erastus* finde  
 with *Paracelsus*, for that he saiethe that  
 prima



and latter Phisicke.

Prima materia and Misterium magnum was the beginning of all things by separation. And this misterie he saith to be increate here of doeth Erastus conclude, that accordyng to Paracelsus creation, is nothyng but seperation. Though in this place and many other places of the same booke ad Athenienses he doth intreate of the influencies which proceed from God (as in the first entery of the same booke he plainly confesseth) and of inwarde generations, & fruits, and of inward seperations (for deepe and secrete purpose) yet if Erastus had belte indifferently with hym, he myght easely perceiue his meaning in other of his workes, and also in this, where he findeth this horrible hereticie, concernyng the creation of vizable bodies to bee accordyng to Gods worde. For in his booke intituled Paramirum lib. 1. cap. 2. he confesseth accordyng to Gods holy worde that Prima materia mundi was Fiat: And in the same booke to the Athenians he saith that Materia prima can not be perceiued by senses: Also in that booke Lib. 1. cap. primo he plainly affirmeth that the vizable matter of each thing was create, for they were not with God at the beginning: For God created them of nothing, and inspired into them life and vertue &c. So are we taught by Gods worde  
that



Of the Auncient

that in the beginning after God had created the heauens and earth, the earth was rude, boide and emiptie, that is to saie, it was imperfect and unfruitfull, it brought forth no Herbes, Trees, nor Flowers, of diuers collours nor sweete sinelles, nor yet any other thyng, whiche afterwarde did growe or spryng in it. The heauen also at the first lacked his ornaments, and so did the water. The earth continued baren vntill God by vertue of the word had commaunded it to be fruitfull, whereby it brought forth Herbes, Trees, and Planetes, which haue seeds eche of them in themselves accordyng to ther kynd. The firmament was emptye vntill suche tyme God the creator of all thynges had by his word made the Sunne, Moone, and Stars, and appointed them their office, duetie, and propertie. The water also was baren vntill the same worde had made it fruitfull, of liuyng creatures in their kindes and made likewise foules in their kyndes, and blessed them, and gaue them commaundement to increase and multiplie. Also God created and made catell, beasts and all creping thynges of the earthe accordyng to their kyndes, and likewise gaue them propertie to increase and multiplie. For as Sainct Augustine saith, if wee consider the nature of thynges properly with



and later Phisick e.

without Allegerye, this worde increase and multiplie doethe belong to all thynges which doe grow and come of seeds. These seeds saith Paracelsus haue receiued by the diuine worde the power of multipliynge and transplantation their essence and properties. As Sainct Basil saith, nothyng is in any herbe or plante, which is not planced by the commaundement of the Almighty. Of these Semina Essentia of their natur, vertues, & properties, & their seperations doth he here intreat. The vertues of thinges, saith he, were in God, when the Spirite of God was caried vpon the waters. And they be of God and are not naturall but God sendeth forth his influences, euen as the sunne doeth his beames, whiche be deuided in to diuerse and wonderfull vertues. And God replenisheth all thyngs with his vertues: And God did inspire life and vertues into those thinges whiche he created of nothyng. By these places and others to the like effect, it appeareth that he teacheth, that in the beginning the vertues of vizable thynges were vnitied in their fountaine, neither were they seperated in diuersity and multitude of offices: but after that by the vertue of the spirite, whiche was caried vpon the waters, they were commaunded to doe their offices in the worldly mini-

Tract. 1. Job  
10.

Kiiii. stration,



ration, they were seperated and deuised in  
 offices, life, essenties, and beyngs: We neede  
 not here to imagine that these did proceede of  
 Chaos, but out of the treasures of the diuine  
 wisdom: but euen as the inuizible vertue in  
 a carnell hath a might, science, and power, a-  
 ble to worke and byng forth diuerse and sun-  
 drie effectes, which in winter doe not appere  
 but lye quiet, and in appointed and due tyme,  
 bringeth forth the roote, bodie, pitch, barke, and  
 howe, twige, leafe, fruite, and all the se things,  
 belongyng to the Tree, and deuiceth and se-  
 perateth them in iust and true order, proporti-  
 on, forme, figure, and qualitie: So in the be-  
 gynnynge were all the vertues vnited in God,  
 their fountaine, vntill such tyme as by the ver-  
 tue of the word, they were commaunded to doe  
 their seuerall offices in the worldly ministe-  
 rie. And as a man holdyng his peace doeth se-  
 cretely reason with hymselfe, and doeth com-  
 prehende in his reason all those wordes which  
 after he uttereth and speaketh perticularly in  
 diuers seuerall sentences, wordes, and sillables,  
 which wordes be receiued of diuers hearers:  
 So in the begynnynge all the might, vertue,  
 and power, of thyngs were in God, vntill the  
 word proceeded from God, wherby they were  
 distributed to ech as seemed best to the diuine  
 wisdom.



and later Phisicke.

wisdomē. But these vertues and power of  
God are not inutizable thynges, as the harte is  
in a beast, or as it is parte of a beast, but they  
be in thynges, as the beames of the Sunne be  
in those wherevpon it shineth, yet the sub-  
stance of the Sunne is not in them, neither is  
God in part any where but in singulis totus  
and in onibus omnis. And as the soule di-  
persed through the whole bodie, is wholy in  
euery member, and yet doeth not giue to eche  
member his giftes, of his office worke and  
ministerie, but to the eye he giueth onely the  
office of sepyng, and not to heere, to the eare he  
giueth heeryng and not to see, and to other  
members likewise: so god beeyng Diffusus  
in singulis, replenisheth all thynges essenci-  
ally, both aboue and benethe, within and  
without, and round about, and doeth se-  
perate & distribute, to euery thing, as it plea-  
seth hym: As to a tree he giueth life to growe,  
& not to feele, to beasts he giueth feeling & not  
to discerne: to Angells & to y<sup>e</sup> soule he giueth  
to deserue, & if God do withdraw any of these  
thyngs frō any thing, immediately it shall be-  
come vnprofitable in the vniuersall body, euen  
as y<sup>e</sup> member of the body wil be vnprofitable,  
& without vse, from which God hath withdra-  
wen his gifte & vertue: Likewise God hath se-

R.iiii.

perate



eri Archō  
ib 1. Cap.  
Fol. 77.  
o. 1.  
alm 102.  
e cogni.  
one Verz  
12 Cap.  
3. To. 9.

perated & parted the vertues of herbs & plants  
among them selues, grouping to some vertue  
stipticke, to others vertues laxative &c. And  
so in Minerallies, Animalles and al thyngs vi-  
sible, be they deuided in seueral vertues one  
from an other: so saith olde Father Origen  
God the parent of all thyngs, for the health of  
all his creatures hath deuided and seperated to  
eche thing here, ineffabilem rationem of his  
word and wisdom: And the Psalmist saith  
all his vertues be his ministers and workers  
doyng his will. Therefore saith Saint Au-  
gustine, every creature doth feele God to be  
in it by somewhat. And because Paracelsus  
attributeth the beginning of thyngs, as well to  
Materia prima, which as is aforesaid, is fiat,  
which I iudge to be the diuine will, & the first  
councell of the spirituall motiō, as to Misteri-  
um magnum, which he meaneth to be Christ  
accoording to these old verses.

*Adesto lumen rerum, pater omnipotens deus  
Adesto lumen luminis, misterium et Virtus dei  
Adesto sancte spiritus, patris & filij copula*

It is manifest by these words, he meaneth  
God the father, and the sonne whome he con-  
fesseth to be the creator of all thynges visible,  
and from whom all Mysteries did proceede.  
For it is not to be understood that God the  
father,



father, did create all thynges without the wisdom, word, and vertue, that is to saie, without the onely begotten of God our Lorde Iesus Christ. For so God saied of the person, of the wisdom, v<sup>z</sup> I was with hym making all thynges, sermone eius cœli confirmati sunt, & spiritu eius omnes vires eorum: For the workes of the sonne be the workes of the father: and the father worketh in the sonne for so he saith, the father which is in me doth his worke: and againe I doe the workes of the father: So the father worketh onely, working in hym and by hym whome he hath begotten. In this sorte Christ that great mysterie was the beginning of all thynges. And because all those vertues wherewith God hath inspired, thynges visib<sup>le</sup> and materiall, do proceed and are deriued from that fountaine and line v<sup>z</sup> from the great Misterie, he calleth them likewise Misteria saying, that greates Misterie, hath giuen, seperated, and deuided, to all thynges their generall Misteries. And sometymes he calleth the seedes, the receptacles of the vertues, by the name of Misteria likewise: But Erasmus saith & corruptly saith, that he affirmeth that all thynges did proceed out of Misterium magnum, whereas his words be, that all misteries did procede out



## Of the Auncient

of Misterium magnum: And that great Mi-  
stery doth giue to al thyngs their general Mi-  
series &c. And that whiche is eternall, is the  
cause of all thyngs visibie and materiall. God  
created visibie thyngs, and inspired into them  
life and vertues: so all thynges be of God, as-  
well thynges materiall and vizible, as also the  
vertues power and might of thynges, which  
be often calieth Misteria.

Fordermore, whereas Paracelsus saith  
all thyngs created were together at one time  
in the increate, as butter and chese be in the  
milke and wormes in the chese, whiche after  
growe in it, and as the Image is in the wood  
before the Keruer hath made it. Erastus saith  
that this must needes be the Chaos of Anax-  
agoras. The true meanyng of Paracelsus  
herein is, that euery creature maie iustly bee  
saide to be in God, because without God there  
is nothyng: but yet they be not so in God, that  
they be of his substance, or parte of hym: For  
it followeth not, that the thyng that is in an o-  
ther, is that thyng in which it is: For wine is  
in the bottle, yet the wine is not the bottle: The  
sunn is in the glasse and the glasse in the loun,  
yet neither of them is that y other is. Saint  
Augustine teacheth by expresse wordes, that  
euery creature is in the creator, and God is in  
euery

cogni-  
ne vera  
e Cap.  
109.



and later Phihicke.

euery creature: for saith he euen as if a man were at Rome, if he doe thinke vpon the whole Cittie, and comprehended, and included all the Cittie, with all the people thereof in his mynd by imagination, it may very well be saide, that Rome is in his mynde, and his mind is in Rome: so is it truely affirmed, that God is in euery creature, and euery creature is in God: But to goe a little nerer to the matter euen as in a little corne or graine, all thynges be inuizible at one tyme, whiche in proceffe of tyme doe appere in the stalke and eare, as the roote, stalke, knottes or ioyntes, blade eare, blossom, chaffe, byssels, and corn, and nothing riseth, commeth or is in the stalke or eare whiche is not deriued, or descended from the secret treasure of the corne or graine: For all those thynges were first in the graine not in the huge quantitie, but by vertue and power whiche causeth all those things, and hath the comynge to worke all those seuerall formes, figures, and thynges, belongyng to the stalke and eare, in iust and true order and proportion, by dewe separation and diuision: as in the same graine all thynges were inuizible whiche in tyme did growe in to the stalke and eare, so is it to be thought, in the beginnyng when God created all thynges of nothing.



Of the Auncient

nothyng, he had all thynges together in hym  
which were made.



Chapter 22.

Of the seperation of vizable and materi-  
all bodies.



Concerning the separation of  
materiall and vizable bodies Pa-  
raselsus in his booke de mete-  
oricis axpressionibus saith,  
that in the beginning God crea-  
ted the iiii. Elements of nothing by his word,  
fiat: and that nothyng was made somewhat  
by hym, and was made into one substance and  
one bodie, so that all thynges were included  
in that one vz materia prima. After that  
he separated ech of them out of that as pleased  
hym, wherefore God did worke six daies, vn-  
till he had drawen out, seperated and formed,  
out of Materia prima materias vltimas, &  
is to saie all creatures, and had put in ech of  
them peculierly his proper nature condition  
and state, and placed and ordeined hym in his  
place and mantion, so that after that he ceased  
from creatyng: and all places were repleni-  
shed



and later Phisicke.

Shed with the number of creatures of all kinds  
and their Essentiis: Euen as the Potter hath  
his earth or claiē befoze hym, in which he con-  
tained diuers formes of vessels and instru-  
ments, for he maie out of one lumpe of claye  
frame and fashon a thousand and moze son-  
dye fashions of pots and vessels: Likewise  
the Carpenter and image maker maie forme  
out of one peece of timber what he list, so that  
he knowe how to separte from it, that which  
is superfluous and not meete for the Image,  
so God did drawe and separte all creatures  
out of one lumpe and matter which he made  
of nothyng: And as the earth in the winter is  
bare rude and baren, without beautie, but yet  
hath in it al colours, as greene, blewe, white,  
with all other fine and noble colours and all  
other things, which in the spring and sommer  
doe appeare and come forth, whiche a man  
woulde not beleue to be in it vnlesse he did see  
thē, euen so all the diuersitie of bodies did pro-  
ceed out of materia prima: This doctrine  
doeth seeme to agree with that place of the ho-  
ly Scripturs whiche saiethe God made the  
worlde de materia infromi vel inuisa. And  
with Sainct Basill and others which affirme  
that there was somewhat befoze this vizable  
worlde: And it auoideth certaine obiections,  
which



## Of the Auncient

whiche certaine heretikes did make against  
Gods holy worde, and did aske from whom  
the water was, vpon which the spirite of God  
was caried: for it was not witten before that  
God made the waters and suche like questi-  
ons: for the water is not so called in this place  
that we should thinke it to be suche as we can  
nowe see and touche, neither was the earth  
which is there called voide and innizible, such  
as this whiche maie bee seene and handled,  
but where it is saide in the beginning God  
made heauen and earth, vnder the name of  
heauen and earth, all creatures are signified,  
which God made and created out of it after-  
warde: For prima materia was made, con-  
fused, and without forme, out of the which all  
thynges were made, whiche were seuerally  
formed: And therefore it is rightly beleued  
that God made all thynges of nothyng: For  
though all thynges were made of that prima  
materia, yet that was made of nothyng: and  
that prima materia whiche God made of no-  
thyng was called Coelum & terra, as it is  
saied in the beginning God made heauen and  
earth not because it was so presently, but be-  
cause it was so potentia, for it is witten that  
God made heauen after: Euen as we maie  
saie of a kernell of an aple, that in it bee the  
roote



and later Phisicke,

roote, bodie, bowes, leues, and frutes, not because they be so presently, but because they wilbe so after. So it was saide in the beginnyng God made heauen and earth, as it were the seede of heauen and earth, whilst the matter of heauen and earth was therein confusedly. And because it was certaine, that the heauen and earth should thereof be made, therefore the same matter was called the heauen and earth. This is the opinion of Saint Augustine in diuers places of his workes: and in his xii. book Confessionum he saith God made this world de materia informi which he made of nothyng out of which he made all thynges which be in this world: And an ancient Chymist likewise saith de simplici substantia, primordialis cuiuslibet elementii elementa que sunt materia naturæ, fuerant pure creata cum diuina separatione.

Sapient. 116  
In hexam  
homil. 10



Chapter 23.

Certaine notes and cautions giuen for the better vnderstandyng of this Chymicall Peisicke.

Thus I haue giuen thee gentle reader a taste of the dealing of Erasmus against Paracelsus



## Of the Auncient

racellus, he hath stuffed five volummes with  
the like stuffe, for suche matters inuoluing a-  
gainst hym as either he is ignorant and  
vnskillfull in, and which he doeth not under-  
stand, or such as he hath mistaken and for such  
as by hym be falsly gathered, or perversly re-  
cited or craftely handled, and maliciously  
mangled, haupng either somethpng cut from  
them, or some more added, or racked out of  
their place, or wrested to a wrong meanyng  
whiche the place giueth not, or else whiche in  
some other place of his worke he him self doth  
better expound and declare, and by such as be  
perfect and true principles of true Philosophy  
agreable with the puritie of Gods word, con-  
trarie to the rules of the Echnikes, Paracel-  
sus bozoeth the riddles, parabels, & dark spe-  
ches wherewith he shadowith and hideth this  
Arte, and the matter whereof the vniuersall  
medecine is made, and the operation and wor-  
kyng thereof out of the Scriptures: And be-  
cause in suche writpng he must obserue the  
sence of the Scriptures, and also therein com-  
prehend the Doctrine he hath in hande. there-  
fore be those phrases, sentences, and speeches,  
darke and subiect to caualation. Therefore  
who so euer wil rightly understand hym wher  
he writeth of our creation, conception, & birth  
and



and latter Phisicke.

and also of Baptisme, regeneration, both kindes of death, resurrection &c. Must know and vnderstand this auncient Chymical rule, that the Chymicall worke in parte, ex creatione hominis deriuatur: Generally in other places, where he doeth not purposely intreate of Diuinitie he that will vnderstand hym rightly, must know and vnderstand that he teacheth Metaphisicall principles in naturall thyngs, then shall he vnderstand how all thynges participate in nature, whereby the nature of the thyng that is left perfect, doeth desire and conuite his perfection, and the one is made perfect by an other by reason of theit concordance and agreement, whiche doe participate together in nature for Natura, natura delectatur & coniungi appetit which is the cause of perfection. Then shall he perceiue what doth ioyne the Elements together in the worke of Nature beeing so contrarie, and wherewith they be quickened. Then shall he perceiue howe God woorketh in his creatures, and how all parts hang together as it were in one chaine. Then shall the reader perceiue and find in his great Philosophie dedicated to the Athenians (wherein Erastus doeth finde so many fautes) a treatise of the right & true obseruing the Sabbath daie, wherein he hath taught



deliuered, and set down many good and whole-  
 some preceptes for the keepyng of the Sab-  
 bath rightly in the plaine letter ther wrytten:  
 yet couertly and darkely, hath he hidden as  
 many rules and preceptes of true naturall  
 Philosophie in that treatise, as of the keepyng  
 the Sabbath, though in the bare letter no  
 suche thyng appeareth, but filii scientiæ maie  
 vnderstand them: Therefore gentle reader  
 in readdyng of hym and other Chemicall wri-  
 ters follow their owne counsell and warning,  
 that is search out their meanyng and cleue  
 not to the bare letter of their wordes, sticke  
 not in the barke and rinde, but finde out the  
 pithe, haue not regarde to the bodie, but to the  
 soule and life of that which is wrytten, other-  
 wise thou shalt doe the Authoz great wrong  
 and thou shalt neuer vnderstand hym: and if  
 in one place the Authoz wryte darkly, in some  
 other place some particuler thyng maie bee  
 found that ioyned with the other may expli-  
 cate the meanyng, for they disperse their mea-  
 ning in seuerall places, to the ende they woulde  
 be vnderstode onely of the deligent and pain-  
 full reader and not of the vnworthie. As con-  
 cernyng his straunge wordes and phrases of  
 speche in his medicines and practise, they are  
 to be learned, by manuell experience and prac-  
 tise



rise by the fire, which is the Chemicall Phi-  
 sitions Scholemaster, so shall he understand  
 his straunge wordes and phzases of spech by  
 his meanyng, but he must not thynke to finde  
 his meaning by his straunge words and phza-  
 ses: as for example he that would learne what  
 this worde Alcool meaneth, he must knowe  
 what Contritio Philosophica is, so shall he  
 find that it doth not signifie a powder stamped  
 and most finely serched, though he did wash it  
 in water, and take the powder after the water  
 be dried awaie. Againe he that knoweth what  
 Circulation meaneth doeth knowe that these  
 figures 3000. do not signifie thzee thousand  
 peres: Likewise he that can skill to resolute ech  
 thng into his thzee substancies, and hath re-  
 spect to the liuely vertues of thynge and not  
 cleave to the ded qualities, maie finde what  
 Sanguinea, Cheri, Anthos, & such like be in  
 Paracelsus, & would not call his darke words  
 Diabolicall as Erastus and others doe, besides  
 this he that knoweth that by diuerse operati-  
 ons by the fire one thng maie bee made to  
 worke diuerse effects, shal find the difference  
 betwene Arcana, Essentia Misteria &c. And  
 shall finde this rule true that Medicus in se-  
 cunda vita averit artem suam. Likewise he  
 that knoweth the worke and effect of Putre-  
 factio



factio Philosophica, would not saie that medicines prepared by the fire do get a Corrosiue Nature or hurte by the fire, though it be by Calcination, yea the Chemicall Philosophy knoweth by Fixation to take awaie all venositie from thynges: And to take awaye their sharpenesse, by ablution, and solution. Besides this he that is instructed, that it is against the grounds and principles of the Chemicall Philosophie to minister any Marchesitt or metall, to any patient inwardly, before it bee made Volatile and Spirituall, so that it can not bee reduced into Metall againe, will not saie that Vitrum antimonii (which purgethe and shaketh the bodie so sore, or the common Aurum potabile and such like) be mediciniens warranted by this Arte, or by Paracelsus, whiche so laboreth to teach the separation of the pure from the impure. But he would perceive that he is taught fustio spiritum & non corporum, but they would rather turne this accusation vpon the Ethnicke Philosophies and their folowers whiche sticke not to minister the scales of Iron and Masse in powder inwardly, Some sticke not to minister Quick-silver raw, some when it is burned into ashes: So do they minister gold in leaues, & pretious Stones, brimstone & vitriell also in powder.

Chap.

Arius Lib.  
14.  
Matheolus  
in dioscoc  
Lib. 5.  
Rodolarius



and later Phisicke.



Chapter. 24.

Of the Cœlestiall medicinēs of *Paracelsus*: and matters touchyng his person and ignorance.

**H**Rastus doth besides these things finde great falte with the celestiall medicine of *Paracelsus*, sayyng they haue their strenthe and power of the deuilles and euell spirites, and not of God nor by the ministerie of good Angells, this he would haue vs beleue vppon his bare reporte, but in truith *Paracelsus* excludeth from the true, pure, and auncient Magike, and from his celestiall medicine, all Nigromancie, Sorcery, Ceremonies, Coniurations, and all manner of inuocations of deuilles, Demones & euill spirits: And he giueth an especiall charge that this Arte be onely vsed to doe good, and not to the preiudice nor hurte of any bodie: and that it be done without Ceremonies, Coniurations, Inuocations, Consecrations, Blessinges, and allmanner superstytion whereby it becometh vngodly. He saieyth that the diuill



## Of the Auncient

hiloso-  
ria mag-  
a trac 3.  
Occulta  
hiloso.  
Cap. 2.

can not cure nor helpe an ague, nor the toothe  
ache: And that the diuell himself with all his  
legions hath not so muche power nor authori-  
tie, that he is able to breake one poit, muche  
lesse is he able to make him: also he saith that  
euell spirites are Gods butchers and executi-  
oners, which doe execute nothyng besides the  
commission of their magistrate, that is to say,  
of the diuine Magestie, therefore he conclu-  
deth, that all coniurations be against Gods  
worde, the diuine lawe and light of Nature,  
whether they bee vsed to Spirites, Rootes,  
Herbes, Stones, or any thynge els: And that  
Nigromantiers, and Coniurers, are like to  
thieues, liuyng in woodes, whiche robbe and  
kill so long as God permitteth them, and no  
longer, but when the time is come when their  
wickednesse shal bee made manifest, and the  
hower of their punishment is at hand, then by  
one meanes or other, they come into the hang-  
mans handes, which giueth them the reward  
of their worke, so is it with the nigromantier  
and coniurer which receiue iustly their re-  
warde bothe in this worlde, and in the worlde  
to come: besides this he saith the diuell is the  
poorest of all creatures, and most miserable,  
and that he hath no money, neither hath he any  
power ouer money, therfore can not giue that

Occulta  
Philoso.  
Cap. 5.



and later Phi sick e.

he hath not, nor hath power ouer: to this purpose I coulde alledge out of hym a number of testimonies, but you shall vnderstand that the cause why he sometyme vseth medicines drawn out of Elegetables, and sometyme out of Mineralles, and sometyme these beauenly medicines is this: If the deceases haue light originalls, or beginnyngs, of meat and drink, or other fruites of the earth, those maie be cured by such medicines drawn out of herbes, or rather with their Arcana: and in suche deceases if they be not long circulated nor in the remote parts but in primis officinis ciboru the grosse medicines of the heathens maie preuaile or at least thei may flatter some diseases: But if the decease be caused by Minerals, Metalles, or Markesits, in the principall partes of the body, or in the Balsamum of man, then they must be cured by medicine drawn out of Metalles, or Markesits, because suche deceases will not yealde to medicines drawn out of herbes or rootes, &c. Because the roots of those deceases are not so soone resolved as the other: therefore they neade pure spirites, for pascimur nutrimur, curamur natura Mercurii id est spiritu, saith an auncient Chymist. Likewise if diseases be caused by influencies of starres, they are to be holpen



by influencie: And causes of inuisible deceases in the inuisible parte of man: and those grefes and paines whiche be caused by supernaturall meanes, will not be holpen by any meanes aforesaid, but they must be remedied by such meanes as they were caused, that is by suche manner of cure as hath power to worke in to the inuisible part of man. If Paracelsus some tyme would be dronke after his Countrey manner I can not excuse hym no more then I can excuse in some nations glottenie, in other pride, and contempt of all others in comparison of themselves, in others breach of promise and fidelitie, in others dissimulation, trifling and much babling: but lett the doctrine bee tried by the worke and successe, not by their faultes in their liues.

As for lacke of methode in his woorkes, I saie his bokes intituled Paramirum, his bokes de vita longa, lacke no methode. But if in any other of his works he did not obserue methode, he did it because he would disperse his minde in seuerall partes, to the ende he would be vnderstoode onely of the Childzen of the Arte. The ignorance in the latten tongue is vnruly objected against hym: as appereth by his bokes de Tartare written in latten, and his epistles written to Erasmus in latten and  
by



and later Phisicke.

by diuerse his lectures: and by his commen-  
taries vppon Hipocrates &c.



*Chapter 25.*

The conclusion of the Author.

**T**Hus thou hast harde gentle reader, how this Auncient Chymicall phisicke, had his begynnyng from Abraham, or at least from Hermes Trismegestus, and after in the Aegyptian priests which were kynges, or of the kynges bloud, it had his continuance. From whom it hath beene deriued amongst the godliest and best learned Philosophers, in to diuerse partes of the worlde, which haue shadowed and hidden it in parables, and darke speaches to auoide contempte among the foolish and vnworthy readers, and yet so that it should not be hidden from those whiche were meete to heare and vnderstande suche secreets and misteries: Also thou hast harde how the newe phisicke of the heathen hadd his begynnyng of late yeaeres, in comparisonne of the other from the heathen and Idolaters whiche were with out the true  
I. v.                      knewe



## Of the Auncient

knowledge of God. Thou hast harde also the difference between these two Philiks, whereby thou maiest be able to iudge, whether this auncient Philicke be vaine without beginning, as it hath been obiected. Thou hast hard the explanation of certaine obiections laied against Paracelsus, whereby thou maist the better iudge of the rest, wherewith he is charged. Now I doe craue of thee gentle reader as I haue taken this in hand to do thee good, so thou wilt interpret my meaning to the best, if any thyng mislike thee, doe not picke at euery sillable and worde, but consider whilest mine eye was bent to the matter, which I did folowe and intreate of, wordes may esely escape and be misplaced, especially with hym which lacketh eloquence, & vseth not to write. If thou vnderstand not some what that is here witten, doe not therefore condemne it, but kepe silence, as Pithagoras his scholars did, and be quiet, or else learne of others. If any thyng herein shall seeme to be absurde & contrary to thy mynde, because it is contrary to Aristotle Galen Auicen &c. doe not therefore reiecte it, but wape it with an indifferent iudgement, and take not all thynges for Oracles which the heathen haue taught. And if any thyng herein be amisse ( for no mans wryt-  
tynges



and later Phisicke.

tynges can be warranted in all,) doe not giue  
iudgement and pronounce definite sentence a-  
gainst the whole, by reason of some one perti-  
culer. And if thou perceiue my meanyng to  
be Godly and sound, doe not condemne me of  
error by reason of wordes, not rightly placed,  
nor aptly vled, for error consisteth in sence and  
meanyng, and not in sound of wordes. And  
though I write not to the latter Phisitions  
the folowers of the heathens, that be practisi-  
oners, and wilfully bent against this Chemicall  
Phisicke, because thei be like knottie and bur-  
sie woode, not fit for framyng timber, but will  
gnaue the line where with they bee ledd, and  
girme erre and shew their angrie teeth at their  
leaders, and will not now become scholars:  
Yet because this my wrytyng can not escape  
their handes, neither can they well digest it,  
therefore I doe admonishe them that if they  
take in hand to answer it, that they answer ech  
part therof, and doe not dismember it, nor put  
any thing to it, nor take any thing from it, and  
that they do not answer with railing scoffer,  
quippes, mockes, tauntes, and lies, as some  
ignorant vse in their talke against this Arte:  
And as Erastus vseth in his wryting: And as  
Bernardus Deslinius a Doctor of Phisicke  
of Colen, vseth against one Fedro a Chi-  
mist



## Of the Auncient

mist, after he was ded, which by his writyng as semeth may teche a schole of scoldyng and railyng: ffor suche maner eloquence may not passe for prooffe among the indifferent readers, neither is it worthie to be answered, neither may the bare auctoritie of Aristotle, Galen, Auicen, and suche like serue for answer against the Scripturs of God, nor against the liuely artificiall prooffe by fire, followyng Nature, but with charitable wordes, and sounde arguments dependyng vppon Gods worde, the true touchstone that can not erre, and vppon vnfallible experience by the fire, the Phisitions maister, let the matter be tried: then no doubt some good may come by this contention to the sicke, and deceased, which hath need of the Phisition: and the doctrine of Phisicke, will exalt and lift vp his hed, and the trueth of it self will appeere, as fire doeth by knockyng of two flintes together: whiche the most high God of whom cometh all healyng, and which hath created the Phisition because of necessity, graunt for his deare sonne Iesus Chyste his sake, which is the life and trueth.

Amen Valete 1585.



