

**A new treatise of artificial wines, or a Bacchean magazine / By
W.Y[-Worth] a Stagyrical physitian.**

Contributors

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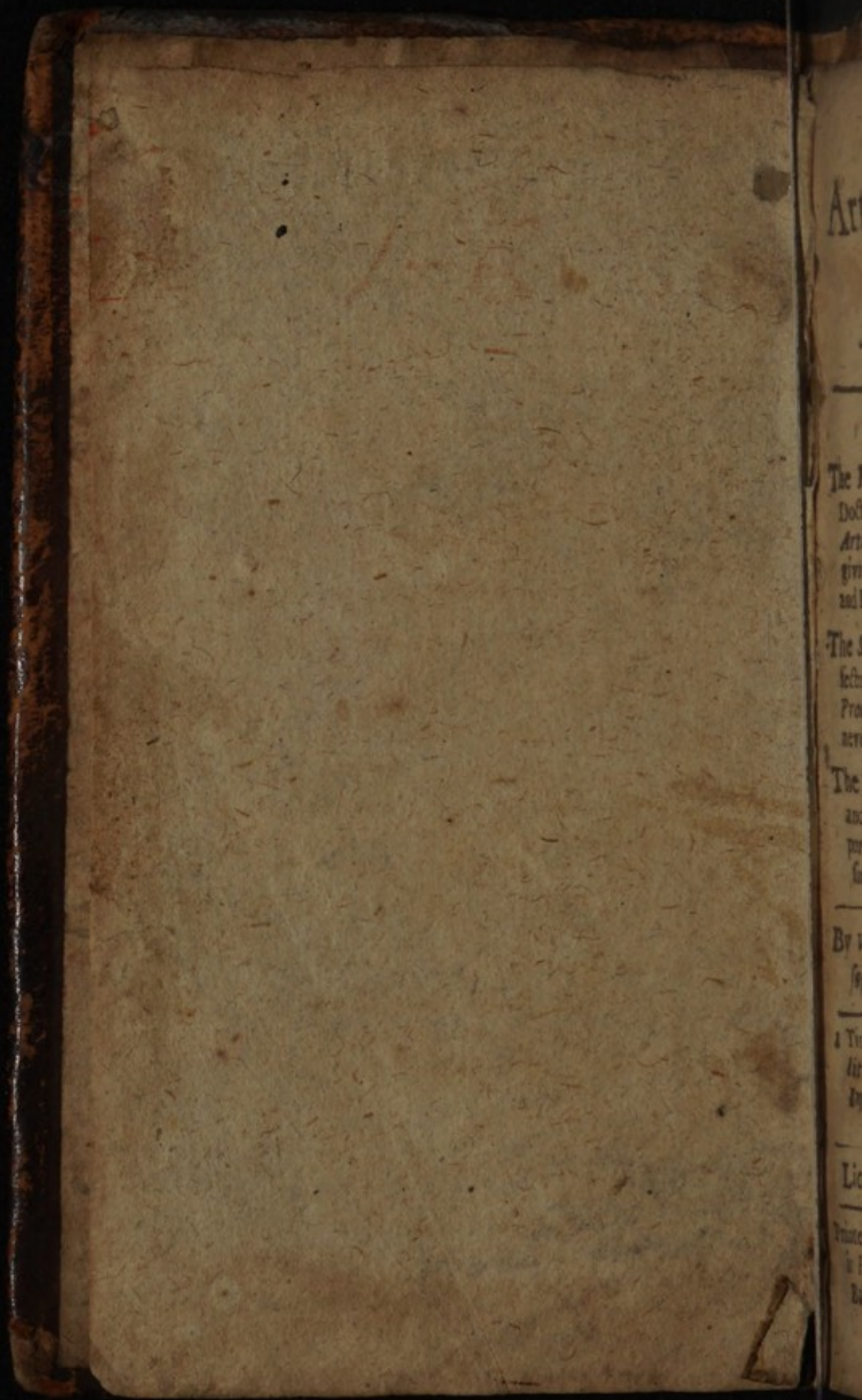
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A New Treatise of
Artificial WINES,
Or a
Bacchean Magazine,

In Three Parts.

The First, Plain and useful Directions in the Doctrine of *Fermentation*, by which Variety of *Artificial Wines* are made from various Growths giving an account of their respective Vertues and Medicinal Office, both as Physick and Drink.

The Second Part, Containing short, but effectual Directions for making *Low Wines* into *Proof-Spirits*, with their several Uses, in a way never so plainly published before.

The Third Part are some Useful Curiosities and Medicinal Observations; And written on purpose to answer the Request of those that desire to be satisfied in things of this Nature.

By W. R. a *Scagyrical Physician* and *Physi-
osopher* by Fire.

1 Tim. 5. 23. *Drink no longer Water, but use a little Wine for thy Stomachs sake, and thy often Infirmities.*

Licensed & Entred according to Order.

Printed, and Sold by A. Sowle at the Crooked-Billet in *Haloway-Lane* in *Shoreditch*: And by most Bookfellers in *London* and *Westminster*, 1690.

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A circular library stamp from Wellesley College. The text "WELLESLEY" is curved along the top inner edge, and "COLLEGE" is curved along the bottom inner edge. In the center, the year "1901" is printed. The stamp is slightly faded and overlaps with the handwritten text on the page.

To the Friendly Reader,
By way of Introduction.

WHOEVER thou art that
diveth after the know-
ledge of Nature, and
her Secret Myfterious Operations, I shall
present thee only with some Streams
that flow from the grand Ocean, in that
all things take their Original from
thence, therefore the thing of greatest
weight is to know and consider aright
the wonderfulness of the Creation,
divine Ordination and Establishment
of this great Fabrick of the World,
and every Minute part thereof cre-
ated by a great Creator, as the holy Pro-
phet Moses laid it down, from a Chaos
void, and with ut Form, yea, a Moun-
tain of confused Waters, yet exalted to
a World of substantial Harmony,
yea, adorned in every part thereof

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with an unexpressible Beauty preserved, maintained and multiplied to this day by one universal Spirit, the true Exaltation of the which is the greatest of all Spagyricall Operations that ever the great God revealed to mankind, &c.

For it is to be observed, that when the Macrocosmical World was finished, and a Blessing of multiplication given to all things in their kind, by means of a Seed for that end inclosed in them, and at the close of all, Man was made a Microcosmical World, an Abstract, an Emblance of all the Works of Wonder, and was made Lord of the whole Creation, yet he was placed in a Garden Eastward in Eden, his Office there was to dress and keep it, that is, he was to manure the Ground for its Fertility.

His Food was to be of every Tree of the Garden; he was to eat freely except the Tree of Knowledge of Good and Evil: for the all-merciful God allowed man the good, but denyed the evil, which when man run into by transgression;

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grsion; he found by his own Experience that this Fruit which he had eaten of was tinged with Death; for he did not only lose the presence and favour of God, but also he was driven out from this Habitation, and a flaming Sword was set, which turned every way to preserve the Tree of Life, lest he should eat thereof, and live forever in that state of Disobedience against his Creator.

Here man did not answer the end of his Creation, which was to serve God & live in his presence for evermore, where the unspeakable Joys and Delights are; but our first Parents were no sooner beguiled by the Serpent's subtilty, & pleasantness of the Fruit, but they were deprived of this Habitation of Innocency, and became into a state which was deplorable, in that they came to be attended with Horrors, Fears, and dreadful Amazement, so soon as the wrathful Fire was kindled in them, which was to be quenched again by the Principle of

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Love; for the Woman's Seed was promised to bruise the Serpent's Head, which many are living Witnesses of the blessed fulfilling hereof, which kindles the Universality of that Principle of Love in their own Bosomes, so as to make them desire it at all their Species may have the benefit thereof, for that the Grace is Universal, and do extend to all that will receive the ingrafted Word, which as the Apostle saith, is able to save to the utmost; therefore O man, if thou art destroyed, thy destruction is of thy self. The Scriptures abounding so plentifully in these Doctrines, that I shall omit them here, and returning from the Digression to the matter designed, which is to consider the Office of Man in the great Field of Nature, which very excellent, equal to his dignity indeed, &c.

Which may sufficiently be discerned in these three Observations;

First, He was created in the Image of God, and endued with Wisdom, to

know

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Know the Name and Nature of all things; for the Fowls of the Air, and the Beasts of the Field were brought to Adam, to see what he would call them, that was the Name thereof. And as Man was made Lord of the Creation, so doubtless he was endued with Wisdom to give them a Name that had a symbolizing Harmony with their Natures, to agree in the determination of Form from the specifying Sulphur, & its degrees of Characteristical Power stamped thereon, according to the pattern set before him by his Creator; for he was called Adam, which is as much as to say a Red Quentessential Earth, he being made from thence; and Adam had as yet the advantage of the great Looking-glass of Nature, or that Globe of Wisdom, where the Theological Mysteries did move on his Axis by the resplendant rays of Light, so that the judgment was soundly informed in general Science, while he was in his Vegetative Garden, where the Universal

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Spirit did flow in, even the first Enſſe of that which ſupplies the great Fabrick of the World, and every individual part of the ſame, and ſeeing the leaſt Atom indeed is a Microcoſmical Globe, and hath ſome eſſential Ideas ſhewing forth the unfathomed Wiſdom of a matchleſs and glorious Creator, which man was created in the Image of; ſo that man's Excellency is ſuperior to all others, both in the form of Texture, Wiſdom and Superiority to rule and govern the outward Creation, as the divine Wiſdom illuminates, &c.

A ſecond Obſervation, of the excellency of man, is known by his Office, in that he is made to be a help-Mate to Nature; for that he was put into the Garden to dreſs and keep it in the ſtate of Innocency, when all things that were created were exceeding good; but now it hath received the effect of the Curſe for man's ſake; for the Earth was to bring forth Thorns and Thistles, and Man was to eat his Bread by the ſweat

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Sweat of his Brows; for the Creation being now covered over with a vail of Corruption, doth stand more abundantly in need of a help-Mate than Primitively it did, so that man hath an excellent Office, which he ought industriously to improve, to remove superfluities from her by dressing, and to exalt her to a wonderful degree of Beauty and Perfection, which she alone could never be able to perform, not only in the Mineral Kingdom, but also in the Vegitable, the part of which we intend in order to discourse of; for the difference there is between a fruitful and well inhabited Land, or a barren Wilderness, shewing the necessity of Nature to have that excellent Artificer man, to help her forward; and again, on the other hand, it is an Office of great dignity for man to be Nature's help-mate, or a orderer of God's Hand-maid, to Exalt the Beauty and Form of her appearance by the Regular ordering thereof; the Truth of this may be known by every Vine-dressor
and

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and Gardener that do Industriously Improve their Fields to the greatest advantage; and again, some men's Excellency excels others, as may be seen by many examples in their Improvements, &c.

A third Observation of the excellency of Man, is his Wisdom in the dispensation of the Office in ruling and disposing of the created Works, that it may be for the glory of God, and the good of his Neighbour, which requireth so much Judgment and Reason, that Solomon asked Wisdom of God how to rule the Kingdom of his Father, which although very great in doing justice to his own Species; yet this was small which he asked in comparison to that the Lord bestoweth upon him; for he had Wisdom, Riches, and length of days given to him in great superiority to others, in that he asked a right; and this Solomon in all his Writings prefers Wisdom before any other Gifts; for all things by him are compared to Dung and Dress in comparison of it, and one
of

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of the principal Seals of Wisdom, is as
a wise man saith, O Man, know thy
self, and in knowing thy self thou
wilt know from whence thou wast
created, and of what, and by what
means thou art upheld, and how
Wisdom must flow in, and from
whence; and so thou wilt know thy
Power and Office, and what degrees
and measures to take in the Exer-
cise thereof, for the advance and
right use of the Creature, that God
in all may be glorified, &c.

For surely Nature alone teacheth
thus this great Lesson, that the right
use of the Creature ought to be observed
with great circumspection; for if thou
art not temperate in the Exercise of
thy Office, thou takest off the Crown of
thy own glory, for that Intemperance
produceth Diseases, and Diseases are
part of the effect of the Curses, as being
Deaths messengers, and the Arrows of
the Almighty for not using the Mercy
aright; and here the Blessing becomes

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a Curſe, and thou art found guilty of depriving thy ſelf of the great benefit deſigned of the bountiful God for thy Subſiſtance; and ſo thou mayſt expect at the final end the dreadful ſentence, where the Body, Soul and Spirit ſhall be caſt into the wrathful Fire, there to remain time without end; for as the Prophet ſaith, the Worm never dyes, nor the Fire never goes out: And thus man in all ſtates hath the excellent Principle of Immortality in the Sentence of his Fabrick; therefore I heartily wiſh that every one might know his own Excellency, and improve his Time and Talent aright, & not to be like the ſlothful Servant that tyed up his Talent in a Napkin, & buried it in the Earth; and this unworthy Servant, when he had done all this, complaineth that God was a hard Maſter: but this I can reſiſt, that he requires of no man more than is given, and where much is given much is required; ſome have five, others fifty, and the Improvement was equal, for

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for the Improvement of the five Tallent was as acceptable to the Lord as the improvement of the fifty; for the Lord manifested in the Gospel by the Widow's Mite, that the Will is as acceptable, when done in true Faith, as a Deed of far more importance that is not so, ye far more acceptable, &c.

Now the Mercies that the Lord hath bestowed upon the Inhabitants of this Land are many: But the Returns are small, for too many do not consider the Excellency of themselves, or the greatness of the mercy bestowed, but is swallowed up, as I may say, in the Excess and Intemperance, and so turns the Grace of God into wantonness, as is evidently seen by the grand Debaucheries this Age aboundeth with, for men delighteth in the Sphear of the wrathful Principle, from thence is sent forth Principles & Practices agreeable to such a Nature, and so neglects not only their Obedience to the word of God, but also will start up new Atheism to maintain
and

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and plead for their Lust, use Schisma-
tical Doctrines, which flow into the Pit
of Perdition; these have the austere and
lustful Principles so kindled by their in-
temperate Ambition that they lust at all,
& are never satisfied, but would enlarge
their Tents & Borders, building of lar-
ger Store-houses, desiring nothing more,
than to eat & drink, and be merry, when
alas, they do not know, but as it is said
in Scripture, this very Night thou
shalt or must dye; and may be in
their Sins too; and what must be the
Portion of such, seeing there is a Wo
pronounced against such as dye in their
Sins; therefore while you have time
prize it, and esteem not the Shadowy
Fig-Leaves beyond the covering of Gods
spirit, nor the forbidden Fruit more than
obedience to Gods command; for if so,
thou shalt not only lose the Comfort of
the matchless Paradise, but also may
have the dreadful Portion amongst the
Dogs and Sorcerers without the walls
of the holy City, which every true Chri-
stian

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Christian man & woman ought to labour to be delivered from by Temperance, Humility, Fasting and Prayer, and by a stedfast Faith on Jesus Christ, by whose merits, and by the Blood of the Covenant we are so bountifully redeemed, &c. Thus much for general Considerations concerning man's Office, and his right use thereof, so that I shall now come to consider the Benefits that do concur with Temperance, and those disadvantages that do arise from the neglect thereof.

First, The benefits that proceed from Temperance are many & wonderful; first, It gives sound Judgment for to discern things aright, and how the whole Creation stands in Harmony in the great and lesser world, and what a sympathy and fellow-feeling they have together, that if any one part suffer or rejoyce, the whole will receive of the effect made; so that if by Temperance we observe the right and moderate use of the Creature, by which means Health is wonderfully preserved, and long Life

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expected; for why the Spirits are Char-
riors of Life, those being kept brisk, serene
& free, & not burdened with stupifying
and obnoxious Vapours, so retains their
Power, in preserving the Qualities in
a due and equal motion, thence the Ar-
cheus, the Spagyricall internal Fire
have power to exercise its Office in disso-
lution, separation, digestion, purification,
distillation and exaltation of those spi-
ritual Essences, which do not only main-
tain the Fabrick of the Body, in Judi-
corum, but by this means the Spirits,
Mind & Body are strengthen'd & fitted
for to search into the most obscure se-
crets of Nature, & by consequence such
may sooner expect to obtain universal
Science than others, as namely the Salt
Mirabulus, the Liquor Alkahaft, and
Mercury of the Phylosophers, with her
grand Panaceæ Aurum Potabila, and
perpetual Lights of the Magia, with
their Malable Glass, Tyron, Purple
and Crimson Dye, and other such My-
steries which are ordained for the wise

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in Heart to enjoy, for such by their temperate Life know how to make a right use thereof; and thus for a Reward thou hast not only wisdom, but also Riches, Honour and length of days so that Temperance is a Vertue highly to be esteemed of; seeing it is an inlet to so many others, which produceth all those blessed Fruits that are to be enjoyed on this side of Immortality, therefore I recommend it to all as a most precious Jewel, which if it is received and practised, they will find the wonderful and effectual Vertues thereof. And thus I shall desist from Temperance at this time, only leaving of it as the Cause of much good.

Now as to Intemperance, is on the other Hand, the Cause of as many Evils; for we see by experience, the Glutton never esteems the benefit of these Vertues, for that he is never better satisfied than when he is gormandizing himself, making, as I may truly say, his Belly his God, for he riseth in a Morning,
and

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and ever ceaseth to put the Bottle to his Mouth, until he hath made himself drunk, and hath absorbed all his Faculties in the excess of the abomination of the Beastial Nature, nay, worse than the very Beasts of the Field, for these answer the end of their Creation, only take what is sufficient in Nature for their subsistence; their Satisfaction to a gratification, is the penetrating Power of the Air; they have generally no other Bed but Earth, nor Canopy but Heaven; when as the Glutton nor breeding this, lies upon his Couches of Ivory, and Bed of delight, and is unmindful of the Cryes of the Poor; and although Lazarus would accept of the Crumbs that fall from his Table, yet he may not have them, he rather give them to his Dogs: As to this kind of Intemperance, is so abominable that we want place to resent it, therefore shall pass it by here, only recommend to their consideration Christ's Parable in the Gospel, concerning a certain Rich man, &c.

Now

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Now there is another sort of intemperance, which is in many senses like that of the former, which is, viz. the Mizers Intemperance, is making his Money his God, he cares not how he comes by it, so he has it, and grips it in with ten Thousand Lyes, taking all advantages at Catching and Over-reaching; he cares not who he wrongs so he can multiply his Profits, and wipes his Mouth with this, that certainly a Blessing attends him, because he is rich, and so calls Riches Gods Blessing; and therefore by consequence he must be a Servant of God; and so thinks that his fellow-Creature that are not in the same Abilities with them, let his Acquirements be what they will, he is not worthy of his Converse, thinking of him a Maggot, or some pittiful Fellow, that hath committed some heinous and crying Sin, or else surely such Judgments would never attend them: But let such rash thinkers know, they may for certain be mistaken in all this, for was it

not

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not Christ's command, that Christians should bound up Treasures in Heaven? but not in Earth, because they are so general at the Devil's dispose; for in the time of Christ's Temptation, he showed him the Riches of the World, & the Glory thereof, & said, They were at his disposal: If not, they are such Objects as hinder, many times, the Creature from pressing Eternity ward; for this Reason Christ saith, Its harder for a Rich man to enter the Kingdom of God, as for a Camel to go through the Eye of a Needle, &c. This kind of Intemperance is generally attended with another, viz. Covetousnes, which is a long Eye to other mens Estate, Knowledge or Art, and will undertake many sinister Practices to accomplish their ends; but such Pretences are generally at first gilded over with that of Religion, yet at last, when their ends are not fully answer'd, they will gratifie thee for what is done, with telling thee, They desire not thy Acquaintance, without they could

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could get more by it: But let such
know, that they wear on their Fore-
heads two of the Beasts marks, viz. Co-
verting their Neighbours Goods, and the
Sin of Ingratitude, which is worse than
the Sin of Witchcraft.

Lastly, There is an Intemperance which
involves in Sin all the rest, viz. that of
vain Glory, and to maintain it, they run-
ning into such Notions and Doctrines
which hath no Harmony with sound
Reason, and the Law of Nature, or
written words of God. Now all these
are such Intemperances as to take off
mans Dignity to rule as Man, being not
only deprived of Wisdom, and true Un-
derstanding, but also even of the Light
of Nature, which would show them they
are riding in the Charriots of Death,
driving as I may say, Jehu like, to the
Pit of Destruction, where the Tophet
was prepared of Old for such that have
dishonoured God, and their Parents, by
running into that by which they make
themselves guilty of self-Murder; for
so many in this Generation are like
imma-

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immature Fruit, fallen from the Tree,
are that before they ripe they are half
Rotten; these and such like Intemperan-
ce, are become the crying & banious Sins
of this Age, that have so excited the
wrathful Principle, so that it generally
acts in them, in order to extinguish the
fuel of the Lamp before the Natural
Pendul; if the Oyl is exhausted: Now
peradventure in others not so suddainly,
yet it turns with so much Score and ex-
halation of corrupted Fumes, checke
stains the Vial and sanguifying Spirit,
whence Nature is oppress'd, and so pro-
motes Inequality by Humors, and so
such causes anguish & affliction of Mind
& Body that while such live, they live in
misery, for one groans under a Consump-
tion, a second cries with the Stone, a third
roars with the Gout, a fourth trembles
under the Palsie, and other such like re-
bellious Diseases, which are so inveterate
in by Custom, and so become Chirurgical
and Hereditary, for these Imp'st ma-
jor Seeds, which issues forth in the
wrecks

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wrathful Qualities to other Generations, which branches forth such Diseases that is a scoff of Gallanick Medicines. Thus Reader, as Temperance is the cause of much Good, so is Intemperance the original of many Evils. Now as the learned Physicians say, The Cause being known, and suitable means applyed there may be expected successful effects to follow; Thus much for the Veritie and Vice of Temperance and Intemperance. Now I shall proceed to some Observations in the right use of foreign Growths.

The all-wise Creator, without exceptions, created all things for the use of Man; but man's Wisdom as in a free will is required in the using them aright which I shall in great measure shew for the Instruction of such as might be unwilling to come short in this point; when they are thus to conceive, that every Climate produceth some difference from that of another, whether it be those where the Sun is elevated or depressed;

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pressed; for although the general Spirit that nourisheth all things is one, yet doth it work divers effects, according to the various Forms that the Archeus of the said Matrix impregnates it with, which are thus to be conceived, a Man, whether White, Tawny or Black is one in species or kind, yet different in form, figure, and manner of Texture, for some are more hot, the others more cold in Constitution; and thus it is with the different Plants of the same species or kind, work different effects; yet although this is of such great importance, yet few consider it; although by experience we see that forreign Rubarb from its innate heat will work in half quantity upon English Bodies to that of their own; and again, that which may be Medicinal in one Land, may be destructive in another, as having an innate quality estranged from that Climate; thus Opium is taken in Turkey as a Bals. mick Food, which maintains all their faculty

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in such a vigorous agility, that 'tis affirm'd to give Courage & Strength; 'tis found by experience, that if the Turk is deprived of the use of it, they dye sooner then they would, if they were stinch to half the quantity of Food; yet in England what stupendious effects does it work, for ten or twenty Grains is sufficient to cause one to do his last, like as a mortal Poyson; but 'tis clear from what hath been said, that in its center it is not such, but only works this effect upon colder Natures, by the activity of the warmth of its internal Sulphur, which sends forth the Vapour; Nor this thing cannot happen from English Popys, altho' it is a kind of Opium: The same thing is to be understood by the different products of Wine, viz. those of France, from those of Germany and Italy, and these from those of Spain and Portugal; for the more hotter the Sun is, the more is the Fruit maturated, and delated; from hence it is that Rich and Luscious Wines admits of no argel.

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 Thus it is plain to be conceived, that the all-wise God hath caused every Land to bring forth such Products, which is most suitable for its own Inhabitants; therefore as Paracelsus saith, It is a meer dotage & carelesness in a Physician to neglect being a perfect one of his own Nation; that is, by experience, he is to know the Nature and Vertue of those Minerals, Vegetables, and Animals, which its own Archeus affordeth, which is sufficient for a true workman in Physick, especially if they know the Nature of Salt Mirabilus and Balilah of Nature, in its fermentative Vertue.

But for incoragement of that Traffack which employeth Thousands in great Prosperity, ye are to consider the right use of forreign Growths, as they are brought to us, that so we may use them aright; First thou art to know, that is Heat that makes a perfection and maturation of perfect Bodies; for example, there is abundance of the Sperm powder of

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of Gold in England, but the Climate is too cold to bring Maturation, the Airs being more crude, gross and impure in cold Countries than in hot; we have many Examples of this by the Maturity and Immaturity of Fruits; for as Sandivogius saith, The Orange Tree in Polonia do grow like other Trees. Also in Italy and elsewhere, where their native Soil is, and yield Fruit, because they have sufficient heat; but in these colder Countries they are barren, and never yield any Fruit, because they are oppressed with Cold; but if at any time Nature be wittily and sweetly helped, then Art can perfect what Nature could not; so that wherever the Fruit of any Country hath the full rays of the Sun, there the Fruit is more mature and ripe, so that the lesser quantity of it will sustain Nature to those that live in colder Climates, and should such presume to eat or drink it in large quantities, as those of the same Climate do, it would prove disadvan-

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gious to them; for a great Fire soon
extinguisheth a small one; and altho'
the Philosophers Tincture is a Pa-
naceæ against all Diseases, yet as San-
divogius saith, Many of the Wise
Men have destroyed themselves by
not knowing the right use thereof.
So it is in this very case, for the more sub-
tle any Fruit is, the lesser quantity doth
suffice; now it is warmth only that give
subtlety. For we see by Experience,
that Fruits of colder Climates may be
taken in the largest quantity, &c.

These may be observed as general
Rules, until I shall enlarge more on
them, which doubtless will be in other
Volums, written by this Author for
that purpose, and the mean while he
knows that the careful Observers will
conceive his mind by what is already
done; therefore I shall conclude with
this concerning the use of forreign
Growths, and so proceed to give
some wholesome Directions concern-
ing the Growths and Products of the

Nether-

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Netherlands, and its neighbouring Country England: It was chiefly for this end the Book was written, as may be discerned by these following Reasons.

The first Reason for why this Book is written, is to let the Industrious know, that there is Wines and Vinor Spirits to be made out of all sorts of Growths, as is touch'd at in the first Paragraph; also that the Taste of Wines are altered by the signature of several Herbs; and so by consequence many Artificial Wines may be made from the Growth of these Lands, namely from Apples, Pears, Peaches, Plumbs, Apricocks, Cherries, Rasberries, Blackberries Gooberies, and many others, &c. And then again, Exalted by Herbs; and thus brought to show forth some excellent Vertues, which may be yet more & more advanced by the noble specifisated Sulphurs or balsamick Oyls so prepared, as to be fermented in; but this being spagyrically preparation, what the Essence

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of Wine, & the Essential Salts, together
with Salt Marabulus, and Salt Ele-
borate, & Element of Fire of Venus,
and such like Arcanums, which doth re-
fine, exalt, cure sick, diseased and ropy
Wines, without the Poyson of Arsnick;
but these belong so perfectly to a Son of
Art, together with making of small
Wine strong, that I thought good to
omit them, until the People were in-
formed by plain Words, Examples and
Demonstrations, such indeed as will
sute with all kind of Genours, otherwise
this little Treatise might prove as un-
fruitful, as some others have done,
which serves more to amuse than in-
struct the Ignorant, especially in such
things that they are not accustomed to;
and so many noble Inventions have been
laid aside as unpracticable, to the great
disadvantage of the Land, and disho-
nour of Art and Artists, which might
have been in great measure prevented,
if the Artist doth proceed in teaching
of his Art, as the wise School-master
doth

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doth with his young Schollars, beginning first with their A, B, C, and thence proceeding on in a regular Method, until they are able Gramatically to show the Root of Languages: This is a method I have desired to follow. And altho' this Book is but as a Mite in Phyloso-phy, or as an early born Babe, just able to speak the innocent Language, yet if nourished by its Guardian with a favourable aspect, it may grow to such a manly Stature in Art, as to become serviceable even to its choisest Sons, &c.

By this means the industrious and honest minded might be encouraged by such *Manuductions*, as to be able to supply their defects at home upon such grounds, that these Wars may become vendable in other Lands, to the great advance of their own; and so in time the waste Lands, Forests and Mountains may be turned to pleasant Gardens, and fenced Fields filled with all manner of growth, even Flax and Hemp; by this means many thousands

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thousands of the Poor might be so im-
ployed, as to receive therefrom a much
more comfortable subsistence than o-
therwise.

Therefore O ye Nobles and Gal-
lanis of this English World, I thought
it convenient, to let the excellent Spi-
rited amongst you know (as you perform
your places, as encouraging of eve-
ry useful Art) that this your Land
doth richly abound with such Growths
and Products, that few Lands excel it;
for this Brittanish Island brings forth
that Chaos, from whence ariseth the
first Matter and Seed of the Mineral
Kingdom, out of which is not only pre-
pared the Author's Salt Panaretus,
but also all those substantial Glories of
the Mineral Kingdom, and Medicinal
Monarchy, which the Philosophers have
written of: Also as for Cloathing,
your Manufacturage helps to cloth the
Inhabitants of other Lands; the chief-
est thing you want is Flax, which if it
was but industriously encouraged, it
might

By way of Introduction.

might be so produced as to abound: As to Food, it is with such great variety of Dishes that is not only sufficient to refresh, but also pleasingly to answer the greatest Curiosity that the most difficult Palates might modestly require; he like is to be understood concerning Liquors and Wines, which would be in a superabundance, was but that almost sacred Law of Temperance but duly regarded.

For these and such like Reasons was this Book printed, and taken a part from my Chymicus Rationis, which was composed from my serious review of that Art, which may in time also see the Light; therefore I thought it convenient to let the Reader know, that as I have come among the Lovers of Art and Ingenious Men, so as discourse of things of this kind have happened, that some have been very desirous that I would first in plain Words commune to them the Receipts contained in the subject matter here treated of, or else that I would be so publick-spirited, as to print them now; for substantial Reasons I was not willing to deny one of the two, and for the same, made choice of the latter, for that the former would have attended me with Difficulties and Expence, to have obliged

To the Friendly Reader,

diged the great variety of Acquaintance; and when this had been done, it would have fallen short, peradventure of satisfying the hundred part of the Desirers of things of this Nature, or muchless to serve the multitude.

Therefore, as it is generally published, so I hope it will be accepted accordingly, seeing I recommend not so much myself, as those practical Assays in making Artificial Wines from those gross, which to our knowledge, was never so fully demonstrated before, or written of in this kind, and if they were, it makes nothing against this, seeing it is so generally acknowledged, that there is never a thing so well done but that something may be added to it in every Art and Science, and more especially in this of man's great Office in the Field of Nature, which if promoted in the acceptable way. I have desired Recompence, and shall labour in my day & time, to be as serviceable as in me lies to the Sons of men, in the resolution of which I will conclude this Introduction, & subscribe my self a Friend & Lover of all Industrious Improvers of Art, under what denomination soever they are to be found.

Written in the English Tongue, by the Author, from the Original, as it was delivered at his House at the Sign of the Collegium Chymicum, Rotterdam.

W. T. worth, Geboortigh } September 8.
tot Shipham. } 1690.

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Read the Spirit of *Hearts-Ease*.

The

**A New Treatise of *Artificial*
Wines, or a *Bacchean Ma-*
*gazine.***

The First part,

*Treating of the Right Way of making
Varieties of pleasant Wines, from
the Growths and Products of most
Lands in Europe, whether Fruits,
Berries, Flowers and Herbs, &c.*

FOR in the Spygarical Desection and
Fermentation of Concrets, we find
by experience that there is a *Cal-*
dum innatum, or the hidden specifying
quality of Sulphur in all Beings whatsoever;
and there is no Body, if rightly deselected,
but gives demonstrative Proofs thereof,
and doth yield either urinous or vinor Spi-
rits affids and alcalizates, which is Sulphur
incorporated with the grosser part of the
Body being made fixt by the Fire of Con-
flagation, and contains it Sulphur in occul-

to ; for all Salts are saline Sulphurous, and all Sulphurs are sulphurous saline, as will be manifested by their union and Retrogradations of Form and Volatilization of the Body which gives Vital Fatness, and an Exalting Quality to others, and principally to Vinor Spirits ; for example sake, in the *Spygarical Separation* of any Vegetable, and its Exaltation again by the union of the *fixed Salt* and *essential Oyl*, and being brought to a *Balsamick Spirit*, this Spirit being im-bodied, manifest its *Calidum Innatum*, or enriching Sulphur, which doth give life, substance, and a sulphurous fatness, Exalting both *taste* and *smell* of Wines of the same Species. Thus the *essential Salt* of *Wormwood* Exalts *Wormwood-Wine*, and gives Fermentation thereunto, and makes it pure Wine indeed, as Wine Refined from its Lees, and yet to have durable qualities. If I should but enlarge my self in the Philosophical Reason of these things, this Volum would swell beyond the intended bound, which is only designed to be but of Six Pence price ; and therefore I shall refer the Reader to other Vollums the Author wrote for satisfaction in these points, and shall proceed to our intended purpose, (*viz.*) To manifest their *Sulphurs*, and so to make Wines ; for we see that Wine may be made of

of every Vegitable concret, and principally
Herbs, Roots, Barks, Leaves, Flowers, Grains
Seed, Honey and Suggar, &c. by Ferment-
 ation, yieldeth a true Vinor Spirit, which
 when Rectified from a *Vitrolick Alkali-*
zates, it loseth the *qualities* of the *Media Vita*
 of the Concret, & so is not discernable from
 others, as we shall more largely demon-
 strate in the Paragraph that treateth of the
 Artificial way of making of *Brandy-Wine*,
 and therefore shall proceed regular in the
 making of a Wine from the Herbs and
 Flowers, as is said, which will be wonder-
 fully advantagous to the Diseased, by a ma-
 nifestation of their true Medicinal Vertues;
 For example sake, if thou wilt have the
 true *Wine of Roses*, then take the Water
 made with a cold Still, and the Flowers
 fresh and clean picked, and by Fermenta-
 tion thou shalt obtain thy desire: The like
 is to be understood of *Wormwood, Mint, Balm,*
 and others, and these will shew their supe-
 riority to those which are only made by the
 Infusion of the Herb in pricked and damni-
 fied Wines, in that those have lost much
 of their Vital strength, and so the People
 are many times deceived in their expecta-
 tion in the drinking of those Wines, for
 that it comes short of the Vertues they ex-
 pect there-from. The like is to be under-

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stood by *Scurvey-Grass-Wine*, and others so made; for that very Reason I have design to furnish every Family with Wines of their own Products, which being made without sophistication, doth shew their satisfactory effects, &c.

But before I proceed to demonstrate any perticular Wine, I think it convenient to mention the ways used in the making Wine of Grapes, which being understood, the others will not seem so difficult.

Example.

Now in those Countries that abound in Vineyards, they proceed thus; The Grapes when Ripe, is pounded in Troughs; or the more common way is, to put them in large half Butts or Tubs, and tread them with their Feet, and afterwards with a large Press they press out the Juice, as is done in making of Syder here in *England*; this is barrelled up, and let stand to ferment, and so clear and refine itself; and then they draw it off into smaller Casks from its dregs; and this is performed Naturally and Artificially by Fermentation, until the Wine comes to a good body, and is fine. Observe, they do not stop the Bung-hole in its Fermentation, but lets it stand with a large

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large Pibble-Stone on the Bung-hole, by which means it is kept fresh and brisk the longer, and is not so liable to become sower. Thus in *Rotterdam* I have drunk *Rhenish Wine* of considerable age. Observe, that Wines are preserved from Corruption powerfully and effectually, as experience sheweth by the fumes of burning *Sulphur-Vive*.

These are general Rules for the making of all sorts of Wines from the Grapes, but every Country may have some variation in their way, and instruments used; but however, from what hath been said, thou canst not be ignorant how to make a guess of the others; for by a Penny we know how a Shilling is Coined. For the other Wines are as followeth.

First, Of *Vinum Rossarum*, or
Rose Wine.

Fit a Glass-Ballon or Body, and put in three Gallons of *Rose-Water*, and cover the Liquor with a convenient quantity of *Rose-Leaves*, and cover the Body close, which is best with Pewter, and put it for an hour in a Kettle of vapouring Water, for to purchase the whole strength and
C 3 tincture

(6).

Tincture of the Roses; then take it out, and when cold, gently wring the Liquor from the Leaves, and steep more fresh Leaves in the same Water, work as before, Repeat this seven times, till the Water is very strong with the Tincture; and then to every Gallon of Liquor add three pound of Loaf-Sugar, and stir it till it be thoroughly melted, and put it in a Cask, and set it in Fermentation in a cold Cellar, and in a Month it will be fit to drink.

Its Vertues.

It strengthens the Heart, refreshes the Spirits, and gently cools the Body, making of it Lenitive, and so purges the first Veins of *Flegm*, and something of *Choler*: It abates the heat in *Feavers*, quenches Thirst, mitigates the Inflammation of *Intrals*; and in fine, it may be used as a good Counter-Poyson.

Vinum Grossularia, or Goosberry-Wine.

TAKE six pound of Goosberries, bruise them very well, but not to mash, and put them into a Vessel, and pour upon them

them a Gallon of pure Spring-Water, and let them stand stopt in a cool place twenty four hours, and then put them into a strong Canvas or Hair-bag, and press out all the clear; then measure how many Quarts of Liquor you have, and to every Quart add half a pound of fine Sugar, and stir it till it be thoroughly melted, then put it into a Vessel, and set it in a cold place, or else it will grow sower; and so let it work three Weeks or a Moneth, the Vessel must be filled full, and bung it down close that no Air come in: After it is well wrought and settled, let it be drawn off into smaller Casks, or else bottle it up, which set in a cold place. Thou art to observe in the choice of the *Goosberries*, they be neither fully ripe, nor too green, for the full ripe will make it thick, and the green will make it sower; but let them be taken just as they are turning; be careful that ye stop not the Bottle too hard at first, nor fill them too full, &c.

Its Vertues.

It is excellent in hot and burning *Fevers* or *Agues* to be drunk as a Cordial: It stays the Belly, and cools hot Stomachs, and stops Bleeding, mitigates Inflammations:

it abates wonderfully the Heat of the Face from hard Drinking, by its cooling of the Liver: It provokes Urine, and therefore of great use in the Stone: But it is not altogether so proper for cold Stomachs, for fear of clogging the Tones thereof, &c.

*Vinum Ribes, or Currans-
Wine.*

TAke four Gallons of fair Water, and six Pound of fine Sugar, and boil them for half an hour, and scum them well, and when it is cold, put it into a Barrel, and add equal quantity of the Juice of Currans pressed through a Bag in a strong Press, and to every Gallon of this Liquor add two pound of Loaf-Sugar, and let it be dissolved therein, as hath been said; and you may add two or three Spoonfuls of Ale-Yeast, and let it stand in Fermentation until it becomes clear, and refines it self, and then draw it into smaller Barrels. Observe, the *White Currans* maketh a most Excellent Wine, which will imitate some sort of Wines that come from the Grape: The *Red* also makes good Wine, and drinks exceed-

exceeding brisk: But the *Black Currans* is the most noble in its Medicinal Operation.

Its Vertues.

These Wines are excellent to resist Putrefaction, quench Thirst, strengthen the Appetite, stops Vomiting, fortifying weak faint Stomachs: It is excellent in *Mother Fits*, and provokes their Courses, and diverts the *Epilepsie*. Observe, that *Mulberry* and *Raspberry-Wine* may be made in the same manner, and is excellent against *Inflammations*, *St Anthony's Fire*, and the like. But *French* prescribes thus, Take a Gallon of *Sack*, in which let two Gallons of *Raspberries* stand steeping the space of twenty four hours, then strain them, and put them to the *Liquor*, three quarters of a Pound of *Rasins* of the *Sun* stoned; let them stand together four or five dayes, being sometimes stirred together; then pour off the clearest, and put up in *Bottles*, and set it in a cold place; if it be not sweet enough, you may add some *Sugar* to it.

C. 5.

Vinum

* B.K. Curr. Whiskey

*Vinum Primula Veris, or
Cowslip-Wine.*

TAke three Gallons of fair Water, and five pound of Loaf-Sugar, and boil them for half an hour, and scum it well, then let it cool, ready to be wrought; then put in four Quarts of pickt Cowslips, gently bruised with two Spoonfuls of Ale-Yest, and one pound of Syrrup of *Lymons* beaten with it, and a Lymon-peal or two, and let them stand close stopped three dayes in Fermentation; then strain away the Liquor from the Herbs, and put it into a Barrel, give it just room to work, and so let it remain one Moneth; then draw it off into Bottles upon a little Loaf-Sugar, Cork it, and tie it down close, and it will keep a Year about: The like may be done with *Primroses*, or any other Flowers.

Its Vertues.

Cowslip-Wine being drunk, is good against the *Palsie*, *Convulsions*, *Cramps*, and all Diseases of the Sinnews; also against the pains of the Joynts, and *Gout*; and also excellent for those that are Burst.

Vinum

Vinum Cochlearia, or Scurvey-grass-Wine.

Take *Scurvey-grass-Wine* in May, June, or July, and stamp it in a Stone-Mortar, and put it in a large earthen Pan, and sprinkle it over with a little Powder of *Crystals of Tartar*, and smear it over with Honey, and cover it close, and let it stand so for twenty four hours, and the mean time decoct Honey to every Gallon of Water three Pints of Honey, and gently boil it half an hour, scum it, and take it from the Fire, and when almost cold, put your *Scurvey-Grass* into a Barrel, and pour the Liquor on it, and in a gentle warmth let it stand in Fermentation, covering over the top with pieces of Bread spread over with Mustard, the Mustard-side downward, and so let it be fully Fermented, take the Juice from the Herbs, and leave them dry, and put the Liquor a second time in, fresh Herbs, and Ferment as before, and then refine it with the Whites of Eggs, Flower, and Syrrup of Mustard beat up together, and when sufficiently stale, then it is the true *Wine of Scurvey-grass*; but your Fermentation must be in a cold place; and if

you

you intend to have a high *Spirit of Scurvey-grass*, repeat seven times the Herbs shall be when we come to shew how to make into a Spirit, which shall be in the second Part.

To make Meade.

TAke twenty Gallons of the best Spring-Water can be gotten, and put it over the Fire, and let it stand for two or three Hours, but suffer it not to boil; and to every Gallon of Water add three pound of *Virgins Honey*, and let it gently boil an hour or more, and take off the scum in the boiling; and when it is almost cold, add two Spoonfuls of Ale-Yeast to every Gallon, and so let it work two dayes; then barrel it up, and add to every Gallon of Liquor *Nutmegs, Mace, Cinement* in powder each half an Ounce, tie it up in a Bag, and cast it into the Liquor, then stop it close for a Month, two or three, the longer the better; draw it out and bottle it, and a bite of Loaf-Sugars

Another highly esteemed of.

Take to every Gallon of the cold distilled Water of Cowslips, or Spring-Water, two Pound of the best *Virgins-Honey*, and to
every

every twenty Gallons add in the boiling a good handful of *Marjorem*, *Balm* and *Rosemary* each together, and before it be quite cold strain it through a Sieve, and ferment it as before is said; then add in the Barrel *Cinnemen*, *Nutmegs*, *Mace*, *Ginger*, *Orice-Roots* half Ounce, and three or four *Lent-Figs*, and let it work and refine as the former, and bottled in the same manner. Observe, that *French* shews the way of making *Matheglin* stale quickly, by covering over with Bread and Mustard, as is said in *Scurvey-grass-Wine*.

To make an *Artificial Claret*.

TAke the Juice of *Clary*, or the Water of *Clary* distilled in a cold Still, one part *Redstreak*, or *Pippin-Syder* half a part, and add five or six Pound of *Malaga Rasns*, and beat them in a Stone-Mortar, and let it Ferment close covered over the space of fifteen days, stirring of it every second day, then press out the Fruit, and put to the Liquer into a Barrel, with a little *Crispals* of *Tarter*, or the fat Mother of *Claret*, and to every three Gallons add a Pint of the Juice of *Black-Cherries* and *Cafe-berries*, or *Black-berries*, and covered over with Bread

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Bread and Mustard, and so will it refine and come to be Excellent Wine. Observe, with the Mother of Hoghead of any Wines, a Hoghead of Wine may be made not much differing from its Original; now in fortifying your *Artificial Claret*, that if you take a Pint of the Spirit of *Clary*, and the Whites of two new-laid Eggs, a dram of *Ising-Glass*, and three Spoonfulls of fine Flower, two Pound of the Syrrup of *Clary*, all being beat together, and refined down, and thus does it come wonderful Rich.

To make an *Artificial Malaga Wine*.

First take a Wine-Barrel hooped and dressed, with one end being open, to which a close Cover must be fitted, which must be to take off and put on at pleasure, set it in a warm place, Winter or Summer, and fill it full with clear and pure Water, to each three Gallons, put six pound of the best *Malaga Rasins*, which you must breise in a Stone-Mortar, and then strow upon the Water upon each twenty Gallons, of which you must cast a handful of *Calx Live*, then cover the Vessel close with the Cover, and cast Clothes upon it to keep it warm,

warm, and let it stand four or five days to work as Wine or Beer do, when they be new; then see if the Rasins be risen up to the top of the Water; if so, then put them down again, as before; let them thus stand three Weeks or a Month together with the Rasins, being every fourth or fifth day put down in case they rise up; then put a Tap into the Vessel three or four Fingers above the bottom, and try if it be good, and taste like Wine, if not, let it stand a while longer; but if so, draw it off into another Wine-Vessel, and to every twenty Gallons that you have drawn off, put a pint of the best *Aqua-vita*, two new-laid Eggs, and a quart of *Alligant*, beaten well together, and let it stand in a Cellar as other Wine doth, till it be clear and fit to be drunk, not only this *Malaga*, but the Author do also suppose, that thou mayst by these Examples, invent and prepare several other sorts of Wines, which is not here set down, by thy having knowledge of different Herbs, that bears the stiptick assid or mild Taste, and have a Signature with the different *Sulphurs* of the different sorts of Wines; and *Ripalavia*, and *Riballa*, and *Canary*, *Tent*, &c,

*Now an Observation in making Wines
of Flowers, Herbs, Berries so
fermented, gives a good Spirit be-
ing distilled.*

TAKE what *Flowers* or *Herbs* thou
pleasest, for example sake, let it be
Elder Flowers, and bruise them in a wooden
Mortar, and to every Peck of Flowers add
a Gallon of Water, and four Pound of Su-
gar, or if thou please, half the quantity of
Sugar will serve, barrel them up, and let
them stand till they ferment and work,
froth, and flowers, and smell very fra-
grant: this Fermentation may be promoted
with a little *Cristals of Tartar*, and Ale-
Yest, and so the Spirits must be kept in to
preserve its Vitallity. The way to exalt
these Spirits, will be shewn in the next
Book, where we shew the manner of Ex-
alting Wine into *Minor Spirits*: Thus thou
seest it in short, the manner of preparing
Wines. The way to Exalt Wines higher,
is to give them proper Food, which is pure
Salt of Tartar, sweet Flesh, but more prin-
cipally the Volatile sweet Salt of *Tartar*.
And furthermore, Wines are often Enriched,
and

& made more noble, by Drawing or Racking of *small Wines*, and putting of them upon *fat* and *rich Lees*, or *Mother*, and Refining down.

Again, there are many more *things* to be said of *Wines*, and to make them of various sorts in taste and smell like the *Herb*, or *Arromatick*, with their *Oyles* of either of them so *Prepared* as to unite either with *Water*, or *Spirit of Wine*, and so fermented in; but the most principal way of all to make variety of excellent *Wines* of the smell & taste of the *Herb*, with their essential *Salts*; but this cannot be performed without thou art a *Spygarical Phylosopher*: So that I shall leave it at present to a fitter opportunity.

The

The Second Part,

*Containing the Right way to ferment
& prepare Low Wines, from Grounds
and Damnified Fruits, in order to
bring them into Vinor Spirits, and
to distill Proof Spirits from any of
the aforesaid Wines, and applying
them to many Offices in the Medi-
cinal Monarchy, &c.*

*First, Of Malt: 2dly, Of Beer and Syder:
3dly, Of the Grounds of Beer and Syder:
4thly, Of Mollaffus: 5thly, Of Damni-
fied Rasins: 6thly and lastly, Of Low
and Dead Wines, &c.*

First, Of Malt.

TAKE four Bushels of ground Malt, and
put it into a large Hoshead made for
that purpose, to stand upon its end, and have
a Cover to keep in the steem, with a hole
in

in the middle to put in a Stick to stir it up-
 on occasion, then heat your Water scald-
 ing hot, but take care that it does not boil ;
 then put it upon your Malt, and stir them
 well together, and let it stand till it is cold,
 and fit to put Barm to it, and then let them
 work well together for ten or twelve days,
 till it come to the height of Fermentation,
 then put all the Grains and Liquor into a
 large Still, with a Serpentine Worm fixed
 in a great Hoghead, with cold Water, to
 condence the Spirits : beware in the first
 Distillation not to make the Fire too great,
 nor the Head must not be luted on at
 first, for fear it should boil over, and so
 foul the Worm : you are to Still so long as
 goodness comes, which thou mayst know
 by the taste. The way to catch the Spirit
 that I approve of best, is to let it run
 through a Funnel into a Hoghead that is
 placed under Ground for that purpose ; and
 after it hath stood six or seven days, it may
 be distilled the second time, and this is cal-
 led *Rectification*, and will bring it to *Proof*
Spirit ; if you distill so long as Spirit will
 come, which is to be known by throwing
 some of it into the Fire ; and so long as it
 burns it is good. This Spirit is proper for
 making most sorts of Waters, as will be
 seen in the Application of these Spirits, &c.

To

To make *Aqua-Vita*.

Take well brewed Beer that is strongly Hopp'd, and let it be well fermented, and then if it is not over strong, distill presently for fear it should flat, so lose great part of the Spirits; but, if it is very strong, let it then be very stale, and then distill it, as is before directed, and so there will come forth Low Wines, which must be again Rectified; and if thou wilt have clear from the Flegm, then Rectifie it a third time in Balneum, and so it will be the better freed from its Flegm, and a true *Aqua-Vite* made.

The Spirit of *Syder*.

The way to make *Syder* is well known in *England*, and when it is fermented and is come to its full strength, then distill it, as is directed, of strong Beer; it may be rectified to what height thou pleasest, and then it is an Excellent Spirit to make an *Artificial Brandy*.

For

For the Grounds of Beer and Syder.

THou art first to observe that if they are very thick, then they must be pressed through a Hair-bag in a great Press, or else in Distillation; this will be apt to burn the Still, you may add to these equal parts of small Wash or warm Water; and to every Gallon of Water a pound of *Mollassus*, and half a pint of Barm, and a small quantity of the Powder of *Rhenish Tartar*, to cause it the sooner to come up to the height of Fermentation, fit for Distillation, and so distill it as is directed of Malt.

For Mollassus.

TAke a hundred Weight of *Mollassus*, put to it ten or twelve gallons of Water, being made warm, and put it into an open Vessel, as is prescribed in Malt; and to every Gallon of Liquor add a pint of Barm, and so set it to work; and if the Tun does not ferment well, then throw in, in Powder, according to the quantity, half a pound or a pound of *Rhenish Tartar*, and so that will heighten

heighten its working ; let it stand ten or twelve daystill its well headed and fermented, which by practice and experience thou wilt be taught, for if it be not taken in the height of the nick of Fermentation; so that the head of the Tun begins to fall, much of its Spirits will be lost.

Observe, that if thou takest small Wash instead of Water, then the less Barm will serve, and thou mayest have nine or ten Gallons of ruff Spirit from every hundred of *Mollassus*, which may be rectified, as thou pleasest.

Of Damified Rasins.

TAKE *Rasins* and pound them in a stone Morter, and then put them in a Barrel, and pour scalding Water upon them, and when cold, throw in a good handful of *Christsals of Tartar*, or *Rbenish Tartar*, some useth *Calx Vive*, ferment them very well, and you may add good Ale-Yeast, and work it up very well in a warm place, draw off the Liquor, and press the dregs out dry, and distill all, and thou shalt have a very excellent Low Wines, which being rectified, makes good *Brandy-Wine*.

For

For *Dregs of wines, Low and
Dead Wines.*

OBSERVE, that if you distill the *Dregs* of Wine alone, then put them into a great Canvas Bag, and press out all the moisture, and ferment that with the decayed Wines, or with after running of Low Wines, warm in these Liquors, and putting all into a covered Hoghead, to be fermented with a Pint of Barm to every Gallon and after ten or twelve days Fermentation, it may be distilled so long as strength will come, which after six or seven days it may Rectified to *Proof Spirit*.

Observe, That Stum which is the Flowers of fermentated Wine, kept in strong Vessels with Iron-Hoops, this will make an excellent Fermentation. It is to be observed, that from Low Wines, and Small Wines, and Lees that *Brandyes* are made from in *France* and *Germany* through Fermentation.

I cannot omit one thing, which is too much practised by the common Distillers, in order to make their Spirits seem strong, hot and fiery in the Mouth, which to accomplish, they add in the Distillation a pound or two of *Spanish Greins*, which is sold at

the

the Druggs, and this will accomplish their desire; but I cannot conceive what advantage this may be otherwise to the Spirit. The Author made mention in his first Paragraph, that any strong Sulphur might be bereaved of that Taste, and lose the Quality of the *Medie Vita* of the Concrets, and so to be made not discernable from others, that is by *Vitriolick, Coporastick Alcalizates Crisals of Tartar*, and the like.

The Author in this point hath made some considerable advancement in the sweetening of Spirits, both in the action of Fermentation and Distillation, and have so far advanced, that he can propose a middle way of making *Artificial Brandy-Wines in England*, from their own or forraign growth so near that of *France*, that an accute Pallate cannot hardly discern the difference, and this he is able to give publick demonstrations of.

The Reasons for this is clear, for if thou art able but to bereave the Spirits of its grosser Sulphur, which is very easily done, and the *smell* and *taste* is lost as to the specifitated and dominerig Qualities thereof, and then a middle Nature may be introduced, naturalizing of it to that of *Brandy*, for the performance of this, *Wheat* is of a principle signature with *Brandy*, as the Infusion of the *Vinor Twigs*; for be assured, as it is robed of Garment, it will easily receive another

another, and this we are well satisfied is to be performed even on *Ram*, which is the strongest in Smell and Taste of all the other Vinor Spirits, which is drawn from any of the Vegetable Concrets, &c.

To Exalt any of the Wines of the first Boock into a Spirit.

EXample on the last Receipt, viz. That of Elder-Flowers, the Wine being well fermented, if thou design to distill it, be sure to take it in the nick of Fermentation, and in its greatest Fragancy; for if thou let it flat, much of its strength will be lost: now put this Wine so fermented into a Still, with its Refrigitory, and distill it so long as any Spirit will come: This Spirit thus distilled may at any time be exalted higher, by putting of it on fresh Flowers with a little Sugar or Honey; ferment again, and distil, and so wilt thou have an excellent and fragrant Spirit, purely impregnated with the Vertue of the Concret, according to their *ideall & spiritual Qualities*.

And thus from the *Wine of Scurvy-grass* a true Spirit may be made: The Author hath a way to prepare this Spirit so rich and fragrant, that he hath seen none like it in *Europe*, either for the strength or pleasant-

ness in Taste : His Spirit so prepared hath these following Vertues.

The Spirit of Scurvey-grass hath an excellent Vertue against the Scurvey, because the Herb have a perticular signature against that Disease. And thus much I will be bold to say of my Spirit, That it gives Circulation to the Blood, by dissolving and dissipating congealed Humors, by its Alcalizated Nature : It mundifies, and by its Vinor nature the Venoms are imbibed, and the Humors thined, giving Sanity to the principal Faculties ; for being duly taken, destroys not only the salline, but also the assid and crude Humors, from whence the Scurvey hath its original, whether bred through the eating of gross, raw, crude Fruit, or raw Herbs ; or salt Fish of long continuance, are enemies to many, as is plainly seen by the incident of the Disease upon Sea-faring Persons, and especially such as use long Voyages ; for through the multiplicity of salt Food, the Scurvey there greatly abounds : And it is agreed upon by all the learned Physitians, as well modern as antient, which Experience daily confirms, that there is not one Herb in the Vegetable Kingdom of a more perticular specifick Vertue for Curing the Scurvey, than the aforesaid Scurvey-grass ; for its internal Texture is made up of a Volatile Armoniack and Vinor Essence, united with a fragant, vital medicinal

nal Crasis, as may be demonstrated by the true Spirit. Therefore the Scurvey, with all its symptoms, may in great measure be abated, was but this Spirit duly taken in proper time and season, not only for Prevention, but also for Healing, if the Disease is not by long continuance too rebellious; for this is a true Specifick both at Sea and at Land, in all Places and Climates for Old and Young, where this popular Disease reigneth, as may be seen by its Specifick Vertues and Medicinal Use, not only to the Scurvey, but also in the Juandice, Droplic, and many other Diseases.

Its Use and Application for the Scurvey.

This Spirit must be made use of at all times, for the oftener the better, from Twenty to Forty Drops in a glass of Vine, Beer, Tea or Coffee, so as the Patient best likes.

Spiritus Sambucy.

Or a most excellent Spirit of Elder-Berries, of sovereign Vertues in many Diseases.

TAKE ripe Elder-Berries, and in a great Press press out the Juice as you do Grapes in England, and barre it up, and ferment it very well, according to the highest Rules of Fermentation, with addition

tion of a Pint of White-Wine Lees, and after ten or twelve days distil it in a Lembeck; after forrten days Rectifie it again. *Observe*, That the Wines and Spirits of all Berries, as *Elderberries*, *Rasberries*, *Mulberries*, *Blackberries*, *Cheries*, and the like, ye are not to use no Water, but press out their Juices, as before is said, and help on the Fermentation with Sugar, &c. Now any Wine or Spirit that ye design to have strong in Taste and Smell of the Herbs or Flowers, let them but Reiterate the Fermentation and Distillation, and in each operation, put in fresh Flowers and Herbs in their prime, and then it shall be obtained. Here use *Elder-Flowers*.

Its Vertues.

Its hardly to be paralled in the Vegitable Kingdom, for it is excellent against all kind of Surfeits, Wind, want of Digestion, Rest, and the like; also against *Meazles*, *Small-Pox*, *Plague*, and all *Pestilential Diseases*, fortifying the Fountain of Life, setting disquited Spirit: It is excellent in all Palpitations and weakness of the Heart, Liver and Spleen: It is of great use against the *Stone* and *Gout*; for the *Materia Morbifica*, is much of a Nature in both these, only differenced by the Scituation of place, for it cleanses, dissolves and opens Obstructions, and principally those of the

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Urata passages, because it works so powerful by Urine. In fine, the Wine and Spirit of *Elderberries* have many qualities surpassing most of the single Esses in the Vegetable Kingdom, both to prevent and cure Diseases, as experience will manifest, if it is prepared as the Author does it, by an exalted degree.

To make a Spirit so high and ethereal, so as to fire Gun-powder, and fit for China, Japan, and Lack-Varnishes.

Take three or four Pound of *Bay-Salt*, and decipitate it very well, and give it a great degree of Fire, but keep it from melting by stirring of it with an Iron-Rod, till it comes to a very fine Power; before it is quite cold, throw it into a Still, & pour above it two Gallons of *Aqua-Vita*, Brandy, or any of the *Proof-Spirits* made from those former Wines, and gently distil your Spirit in *Bal-neum*, until all is come over, and so your Flegm will remain in the bottom, and your Spirit shall be more fine at one Distillation, then at two or three without Salt. This Spirit is of great use in *Spygarical Operations*, as well as in *Varnishing*: the proof of its goodness is thus known, Put some Grains of Gun-Powder in a Spoon, or small Silver-Ta-

ster, and fill it with Spirit, and hold it in cold Water, being fired, but let not any Water in, and if it is good, it will fire off the Gun-Powder; but if moisture remain, so that the Powder is not burnt, then it is not high enough. This Spirit from English growths is worth eight Shillings a Gallon.

I shall now shew the Application of these Spirit, in making several sorts of Cordial Waters.

First, of those which are made, and commonly sold in Shops, which are Annis-Seed, Caraways, Cardemums, Angellica, Wormwood, Mint, Balm, Harts-Ears, and the like.

Example.

TAke of Proof-Spirits ten Gallons, and a Pound of Annis-seeds, and bruise them, and put them into the Liquor, or you may add more Annis-seeds if you will have it very strong; & add two or three Gallons of Spring-Water, if your spirit be very high, and then you may draw off the same quantity of Water as your Proof-Spirit was; this Rule serves for the Seeds, but only the quantity is to be diversified, for of Cardemums you must put two pound to the like quantity of Proof-Spirit. As to the Herb Angellica, Mint, Wormwood, and the like; they

they ought to be gathered in their prime, and gently dried: the Proportions ought to be more or less in quantity, according as thou wilt have the Water in strength of the Herb, for one is stronger than another, and a handful of *Wormwood* goes further than two or three of any other Herbs.

Observe, That in the Distillation of these Waters, there will be apt to come over an Oyl or white thick Spirit thus to be fined as it comes: Take a fine Holland-Cloth, and rub one side of it very well with Black-Lead, and bind the side so rubed inwardly to the lower end of the Worm, which will keep the thickness back, as thou shalt find by experience. This may serve for a general Rule, for all sorts of Waters distilled by common Distillation.

For the Dulcifying, Colouring and Perfuming these common Waters, this following Method serves well.

First make a Syrrup thus, Take six pound of Sugar, and the like quantity of Treacle, and to every pound of Sugar half a pound of Brasile, more or less, according as thou wouldst have thy Water in height of Colour, and two Quarts of the after-runing of the Low Wines, or fair Spring-

Water, boil them well, keep stirring of them together, till they are dissolved, and then add for its Clarification a white of an Egg well beaten to every pound of Sugar, and when cold enough, strain it through a Fustian Canopy; and to every Barrel of Water add in five Pints of this Syrrup, with a Spoonful or two of Barm to work it, and clear it, and in twenty days it may be fit for Sale.

A Syrrup for the *London* *Red-Water.*

Take one pound of *Red-Saunders* in Powder, Treakle twelve pound, one gallon of Water, the whites of twenty four Eggs, boil and strain, as is before directed, let this whole quantity be added to a Barrel of *Proof-Spirit*; and make a small Bag, and put into it the whites of three Eggs, three Spoonfuls of Barm, one Scruple of Musk, and hang this Bag in the said Liquor, and in fourteen days it will be fit for sale: otherwise you may colour your Spirits with Red Rose-Leaves, Poppy-Leaves, Turnsole and Coucheneke, and Alekanet.

Now if thou wilt make *Rich Cordial Waters*, then thou must make use of Brandified Spirit of Wine, which is the Spirit of Rum, or others.

others, bereaved of their Tastes, and Impregnated with Assarall Salt of Wine, and so will the Spirit taste more fragrant of the Concrets than otherwise.

The Spirit of *Harts-Ears*. *Euse*

Take Brandy-Wine, or Artificial Brandy Wine, and to every Gallon add a Pound of the Seeds of *Harts-Ears*, and of the Blossoms dried in the Sun one Pound, tye them in a Bag, and throw them in the Still, and draw it off so long as it comes pleasant, then dulcifie it with white Sugar, in the Cask, add two or three spoonfuls of Barm, and two or three whites of Eggs well beaten up with Flower, and this will give it Fermentation, and Refine it to be drawn off fit for sale.

Observe, The Spirit of *Sinament* is best made by Infusion of the *Sinament*, with a little Brandy and Sugar for twenty days; and this is best for the Physical Use, being distilled into *Proof-Spirit*; the proportion is a Pound of *Sinament* to every Gallon of *Brandy*: And thus much for *Simple Spirits*, which are made *per se*. And as to the compound Waters, very useful in Families, I shall prescribe; and first of *Uspuobagh*.

Right Irish Usquobagh.

Take the best *Aqua-Vita*, made from the strongest Beer, ten Gallons, *Annis Seeds* one Pound, *Cloves* two Ounces, *Nutmegs*, *Ginger*, *Caraway-Seeds*, each four Ounces, and distil them into *Proof-Spirit*, according to Art, then add to this distilled Liquor *Spanish Liquorish*, *Rasins* of the Sun stoned, each two Pound, let both be bruised, *Date-stones*, the white Skins plucked out, four Ounces, *Sinament* four Ounces, stop all close for three days, then add in three Grains of *Musk* and *Ambergrease*, dissolved and dulcified with five Pound of *Mevis Sugar*, stir them well together, and after ten days let it run through *Hypocratus Sleeve*, and fine it down with the white of Eggs and Flower; some draws it off only from the Lees into other Casks, when fine: By this Rule thou mayest make several other *Usquobaghs*, and *Usquobagh-Royal* worth 8 s. the Pint, and wonderfully strengthens Nature.

Aqua Multiferies.

Take *Galanga*, *Ginger*, *Nutmegs*, *Cloves*, *Mace*, *Cu'eb's*, *Cardamums*, Flowers of *Asellilot*, each one Ounce; the Juice of
San

Salindine, half a Pound, *Spirit of Wine*, two Pound, *white-Wine* three Pound, distil them after a digestion of twenty four Hours.

These are all Cordial Waters, wonderfully Strengthening the Heart, Stomach, and principal Faculties, being taken as a Cordial.

Aqua Stomaticum.

Take a Gallon of *Gasken Wine*, or instead thereof a middling *Spirit of Wine*: Of *Ginger, Galanga, Nutmg, Graines, Cloves, Annis-Seed, Fennel and Carraway-Seeds*, each one Ounce; *Sage, Mints, Red-Roses, Thyme, wild Thyme, Pellietary, Chammomel, Lavender, Auens*, each one Handful; bruise your Spices in a Mortar by themselves, and cut your Herbs, and put altogether into your Spirit, or Wine, and let them stand three days in the Cold, keeping the Vessel very close, and then distil and dulcifie it with Syrrup of *Rasberries*.

An excellent Plague-Water.

Take *Angellica-Leaves and Roots of Rue and Sage* each three Handfuls, *Long-Pepper, Nutmegs and white Genger* each one Ounce and half, the *Spirit of Elder* a Gallon, *Malaga Wine* two Quarts, *Venus Treacle and Aethridate* each four Ounces, digest

gest them ten days, then distil so long as it comes pleasant, and add to what comes over a Pound of *Hungarian Water*, and a Pound of Syrrup of Vinegar, and a piece of Loaf-Sugar, and let it ferment with the white of an Egg, and a little Flower tyed up in a Bag five or six dayes, and then it is fit for use.

Its Vertues.

This Water is an excellent Preserver against the Plague, Small-Pox and Meazles, and all Pestilential Diseases, being taken as a Cordial two Spoonfuls three or four times a day: It is good against all cold Stomachs, want of Digestion, and the like.

A Tribble Water.

TAKE *Venus-Turpentine* four Pound; of *Frankincense*, *Massick*, each two Ounces; *Aloes*, *Epatica*, *Date-Stones*, *Labdanum*, *Castor*, the Roots of *Bittony*, *Elecampane* each two Ounces; *Cardemums*, *Cloves*, *Nutmegs*, *Genger*, *Galengal*, *Zedoary*, *Pepper*, *Spicknard*, *Laurel-berries*, *Smalledge-seeds*, *Mugwort*, *Seeds*, *Fennel* or *Annis Seeds*, the Flowers of *Brasile*, *Elder-flowers*, *Red* and *White-Roses*, *Lignum-aloes*, *Cubebs*, *Calamus Aromaticus*, *Mace*, *Germander*, *Tormentil*, *Juniper-berries*, *Agrimony*, *Centuary*, *Fumetary*, *Pempernel*, *Dandelion*, *Eye-bright*,
Indue,

Indive, Seeds of *Sorrel*, *Yellow*, *Saunders*, *Fetherfew*, *Rubarb*, each two Ounces; dried *Figs*, *Risins*, sweet *Almonds* each four Ounces, *Hony* six pound, *Sugar* ten pound, *Spirit of Elder* highly Rectified, enough to over-top all four Fingers breadth, *Musk* and *Ambergrease* each two Drams, *Saffron* four Ounces, all being put into a Retort, and its Mouth very well closed with a Cork, luted over and tyed fast with a Bladder, and let it putrifie for forty days in Horse-dung, and then remove & distil in strong *Balneum*, first comes a white, then a *Saffron* colour, and lastly, a thick Water, with some floating Oyl, which sepearate, and keep a part. When this Operation is over, thou mayst distil it in a violent Fire of Sand, to see what more will be produced.

The Nature of these Waters, according to an antient Account, will work wonderful Effects, but my Experience hereof leads me thus far to know that these Bodies want to be opened by a proper Menstrum (*viz.* The true *Spirit of Tartar*, and then much might be expected from it for *Wounds* and *Ulcers*, *Nolime Tangere*, *Plague-sores*, *Pearl in the Eyes*, *Stranguary* and *Stone*, *Leprosie*, weak *Members*, *Agues*, *Rheums*, *Impostums*, *Fistulas*, *Hemorriods*. But then observe by means of the Menstrum, they will not rise in these Diversities, but in a united Form ponderous

rous and Balsamick, according to the degrees of Exaltation the *Spygarical Physitian* makes thereon.

A Cordial VVater.

TAKE Balm, Sage, Bittony, Bugloss, Cowslips, all gathered in their prime, each one handfull; of Mother-worth, Bay-Leaves, each one Handful and half; of Marygold-Flowers, two Handfuls; of Flowers of Rosemary, Lavender and Lilly of the Valley, and *Rosus solus* each four handfuls; the Juice of Sallendine two pound, Saffron two Ounces, Lignum-Aloes an Ounce and half, Tormerick four Ounces, Spirit of Wine six Quarts, digest all six days, and distil it in *Balneum secundum Artem*.

Its Vertues.

Its excellent in the Diseases of the Head, Breast and Heart, Liver and principal parts, fortifying the Faculties and strengthening Nature, so far as can be expected from simple Cordial Spirits. *Observe*, That most of these VVaters or Spirits are too strong to be taken alone, Nature not loving to ride in fiery Chariots; it is best to be delated and reduced into *Cordials*; the way of Reducing of Spirits shall be shewn in the third part. Thou mayst remember that in the first Paragraph of the first Book, that

I said *Wines* were to be enriched by the *Essential Salts*; and in pag. 16. Oyls delated by a proper Ferment.

Now therefore I think it convenient to speak *spygarically* concerning the *Red Wine* of the *Phylosophers*, which is the very Key to many *Arcanums*, & principally to *Tinctures*, *Essences* or *Elixirs*, universal or perticular *Medicines* according to the speciflicated degrees of the exalted *Sulphurs*; for as *Basile Valentine* saith, *That the Spirit of Wine, or the true Aqua-Vita of the Wise, have been sought for by many, but found of very few.* It is the *Vegitable Stone* inded, and man loved Gold and Wine above all other Creatures, which may be beheld with eyes; Gold loveth man & wine, because it let goes its noble parts therein; for if true *spirit of wine* be put to it, being made *Potable*, which giveth strength to man, and prolongs his Life and Health. For thus much I am bold to assert, that an *Arum Potabile* is an Universal Medicine: Now without a true *spirit of wine*, an *Arum Potabile* cannot be made; for *wine beareth affection to man*, also unto Gold, because it easily uniteth with the Tincture of *Sol*, then it expels *Melancholly* and *Sadness*, rejoycing man's heart; for he that understandeth the *Urinous* or *Microcosmical Stone*; the *Vinor* and *Beautiful Luner Oyl Azoth*; the *Golden Tincture & Sulphur of Latex*; the *three Triumphant Stones*

of

Water stone of the man

of the *Wise men* (viz.) *Animal, Vegetable and Mineral*, from whence is obtained the *Triune Stone* or *Universal*, most *Universal Cabalistical Medicine* so much talked of, but so little known; for why? they do not understand the true subject matter from whence these three Stones are obtained, for it proceeds from one confused *Chaos*, containing a *spermatical Essence* of all Created Beings, the *Book of Wonders*, and *Looking-glass of Nature*, wherein so many *Mysteries* may be discerned face to face, that I dare not discover them here, because time and place is too short; therefore I shall conclude with the words of *Basilus*, where it is said, *He that catch this fiery Spirit, hath got Victory in this Chymical Battle, &c.*

Observe, That my *Spagyricall Medicines* have by their powerful Vertue, gotten great applause in the World, and prescribed to by Learned Doctors in difficulties; yet some others of the *Physical Tribe*, have out of a pretended niceness, objected against the buying them of me, lest they should be accounted, as they pretend, *Jorney-men*, till I would publish the full *Receipts* thereof; but conceiving for what end that was proposed, I had not freedom so to do; yet however for the satisfaction of all ingenious Persons, I have laid down the harmless *Ingredence* contain'd in that of most general Use; and is as followeth, (viz.) *Veneris*

(41)

Veneris gradus Triumphant
Cordonum Lenitivum.

Of the mild, sweet and friendly Nature of a
Cordial Purging Wine, victories in Health,
promoting Vertues.

1st, **V**inum Assatum, or first Menstrum,
take crue Antimony, fine Bolear-
moniack, Lignum guaiacum, each one Ounce;
Cream of Tartar half an Ounce, beat all to
Powder, and massarate in a Gallon of Spring
water, then impregnate it with Balm, An-
gellica, the Flowers of the Lillies of the Vally,
Elder, Burrage, Bugloss and Rossus-follus each
one handful, all stamp in a Stone-Mortar,
Orice-Roots in Powder four Ounces, Lent-
Figs four pound, barrel it up, and ferment
it, according to the Rules prescribed in ma-
king Artificial Malaga, and so bring it to a
fragrant Wine, which draw off from the set-
tlement, and impregnate with a gas of
Sulphur, and decoct it for three dayes,
close stopped in Balneum with Sugar, to a
pleasant Mellissa.

2^d. Menstrum; Take Aqua-Vita made of
Beer or Brandy five Gallons, Annis Seeds
half a Pound, Cloves three Ounces, Ginger,
Carraway-Seeds each 4 Ounces, distil them
as long as Vertue comes, then add double
the weight of this to the first Menstrum
and

and so is the Menstrum prepared for the Medicine.

Then view this Table.

h Malt, Wine, Sena.	And likewise these under
℥ Liquorish, Ellecampane	Cloves, Nutmegs, Gen-
♂ Rubarb Lignum Vita,	ger, Sulphur, Antimony,
(vid) Guaiacum.	Bole-armoniack, Crystals
⊙ Rafins of the Sun sto-	Tartar, Fallop.
ned; Brandy or Sack,	Rofus-Sollus, Angellica,
Balsum, Tartari.	Burage, & Buglos, and
♀ Coriander - Seeds,	Lent-Figs, Saffron.
Manna.	Caraway-Seeds, Elder-
♀ Annis-Seed, Fennel-seed	Flowers, Lillies of the
℥ White, Sasafrax-seed,	Valley, Hira pica.
	Orice-Roots in Powder,
	Sugar, Scammony.
	Prepared Secundum
	Artum.

Which is by true Composition in Proportion, Fermentation and Refination, with its *Spygarical Exaltation*, according to the way of the Author's secret Operation and Preparation, which will be shewed in my *Spygarick Philosophy Asserted*.

The Dose and Vertue are as followeth :
Indeed it is a noble Salutary sanative Liquor, prevalent in Vertues, and monderful in its Operation, relieving (by the blessing of God) Drooping and Diseased People from their Languishings. The Reasons may be easily discerned by its Mathematical Composition, and Union in Planetary Harmony; As may be seen on this Table.

It hath a laxatious or restoring Power, highly

highly approved of by Ingenious and Learned Physicians, for its great Efficacy in performing Cures, and manifesting hidden Grievs, when the attempt and endeavour to remove it by other means have proved ineffectual: And thus from its own manifestation of Vertue, it obtains a worthy Commendation, and is popular esteemed of in other Lands, where it hath manifest its Vertue and operative Power that is endued withal, and hath been helpful to and for hundreds that are afflicted, if but seasonably and prudently applied; and this is confirmed by some Years Experience, and to be prevalent in those diseases that calls for speedy Relief, as doth *Surfeits, Quinzies, Plurisie, Feavers*, tormenting *Gripes* (which generally is a *Fever* dispersed) *Wind, Stranguary, &c.*

Its prevalency is seen in imbibing and dissolving *slimy Vapours* and *crude Humors*, and carrying them off from the Vessels, and hinders their Condensation, and thus prevents many Diseases, and mundifies the Blood, causing it duly to circulate, and fortifies the Animal Spirits, helps Digestion, restores lost Appetite and Strength when decayed.

Its prevalent in opening Obstructions in the Liver, Spleen, Mesentery Reins and Urinary Passage, from thence excellent for the Female Sex in curing the *Green sickness* highly promoting the Operations of Nature,

ture, and strenthens the seminal Vessels, and causeth a healthful & chearful countenance.

It hath a Specifick Vertue again *Tertian*, *Quotidian* and *Quartian Agues* and *Feavers*, *Putrid* and *Pestilential*, for it imbibes the putrifying, corruptive, poysonus, arsinical Fumes, and so taketh assiduity out of the Blood, sweetning of it as Oyl of *Vitrol* is sweetned by a tartarized Spirit of Wine, so great use in *Calentures*, and at the latter end of the *Meazles*, *Swine-Pox* and *Small-Pox*, in order to cleanse the Body from the Relicts of those Corruptions, which otherwise might cause worse Diseases. It is prevalent in curing Worms in Children, and them of riper Years, for it dissolves their Beds, and carries off that Corruption, which is the original Cause. In fine, it doth by a Catholicon and Cleansing Operation, prepare and strengthen Nature against Diseases :

And namely in *Cotusions*, *Epilepsies*, *Vertigoes*, *Fringes*, *Madness*, *Melancholly*, *De-fluxion*, *Scurvey* in the Mouth, the Evil with *Ulcers*, *Rickets* with weak Joynts, *Astmas*, *Inflamations* of the Lungs, *Dropsie* of the Breast, *Palpitations* of the Heart, *Spitting* of Blood, *Consumptions*, *Illiack Passion*, *Lientry* *Diarrhaa* dysentery, *Obstructions*, *Dropsie* of the Belly, *Scurvey* with spots, *Itch* and *Scales*, *Hypocondriack melancholly*, *Rhumatisme*, *Gout*,
Stone

Stone in the Bladder, & Gravel in the Reins
and Kidneys, and Scalding of Urine, with Aches
and Pains, and wandering Symptons of
stubborn Diseases, as the Author prepares
it, which is Artificial, as being a *Pygarical*
Physician, ransaking the Books of Nature
for some Years, in order to understand the
Name and Nature of things.

Observe Reader, what we have said in
our Advertisement, that without a *Mon-*
strum, there can be no true *Essence*, *Elixer*,
or *Magistry*, whatsoever high Names are
ungroundedly given to Medicines extant,
of which number is the *Elixer Salutis*, and
Elixir Vita, but mine is Radically neither,
but superior to both, as the Table doth
demonstrate, and the *Balsamick Ensse* of *Tar-*
tar doth exalt the specified Vertue thereof
to greater degrees of nobleness, for why
the Corporality of the Bodies are delated,
and the internal Sulphur more fully obtain-
ed, with the Union of Tincture.

Now amongst other, things the Author
hath examined the Word *Elixir*, and finds
to be a Name only proper to that *Universal*
Medicine or *Tincture*, which by its *Celestial*
purity, transmutes imperfect Beings to a
state of Perfection, and therefore dare not
be so foppish, as to assume such a Name to
mine, although it is abundantly superior to
those ruf Tinctures before named; and al-
though

though the *Symples* are harmless, yet they come short of their *Medicinal Operation* and *Specified Vertue*, without they are more higher exalted by a proper ferment, which *nature* alone is not able to perform; for Heat and Sulphur is wanted, which this Medicine borrows from *Ensse of Tartar*, which stirred up the potential Powers, so as to put them into real act, and obtains their *Homogenous Effluvioms* by casting forth the imerged Corruption, and so comes Maturity and Ripeness, and no otherwise; and this we are able to demonstrate on wines, & other growths that is fully matured; for we see by Experience, that *Figs* and *Oranges* may grow in *England*, but never to a perfect Ripeness, as wanting the *natural soil*, and the stirring up of the intrinsic Heat by the Sun; so that the more hotter the Climate is, the more faster and *luscious fragrant sulphurs* is those Fruits endued withal; so that this very case is to be understood in the difference of our *Purging Cordial Wine* from others; so that something of universal tendency and general benefit will accrue thereby to the diseased, for it is not only prevalent in strengthening decayed Natures, but also by its mild, friendly and agreeable Nature, it is safe for all Ages, Sexes and Constitutions, not regarding the Seasons of the Year, nor difference of Climate, either by Sea or Land; for its operation is so innocent

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nocent and harmless, as safely to be taken as
 glaſs of any other Wine. It works gently by
Stoole, Urine, and inſcricible tranſpiration
 I truly eſteem it as the nobleſt of all Purges,
 as being neither bitter, nor unfavoury, as
Powders, Extracts, and purging Doſes are,
 and again, it is of ſuch an excellent temper,
 that it neither violently purgeth, or binds
 mitigating any extream, ſtrengthening
 both the Expulſive and retentive Faculties
 therefore: Of principal Service to thoſe that
 are *Coſtive*, or goes too often to Stool: In
 fine, it proves its Vertue beyond Words.

*Its Doſe and manner of its being taken, with
 ſome neceſſary Obſervations in the Stone.*

Thou art for moſt Diſeaſes only to take
 two Spoonfuls at Night, and three next
 Morning, and ſo keep warm by ſome mo-
 derate motion, and promote its operation
 by ſome warm Ale or thin Suppings, as thou
 beſt likeſt; till it hath done working, but ob-
 ſerve to take it only every ſecond day, and
 in *Chironical Deaſes*, it muſt be continued till
 2 or 3 Bottles are ſpent, and the Spirit and
 natural Strength beginneth to revieve.

Obſerve, That wet Nurſes take it once a
 Week, and ſo it makes whoſome Milk, and
 prevent thoſe Diſeaſes, that otherwiſe
 might be incident to the Child: now
 for the *Gripes* and *Stone*, that calleth for
 inſue.

immediate Relief, proceed thus, Take over Night the full Dose, and the next Morning take that portion prescribed in the Use of our Pillula Samick, Nepentha which is a black Flint heated red hot, and quenched three or four times in a pint of Rhenish-wine, then add twenty Grains of the said Pill, and two Ounces of the Syrrup of Marsh-Mallows, and twelve Grains of Essle Vita, Mettallorum, and shake them well together, and at two or three hours intermission drink that at two or three Draughts sweating plentifully in Bed, and the next Morning take a small Dose of this Cordial-purge, and the Wind shall vanish by degrees, and the Stone shall come off in Gravel. This is excellent to be observed in Feavers, Agues, Pluresies and Quinsies, and many more Diseases. Now for Children within a Year, half a Spoonful is sufficient in like quantity of warm Ale; but from one to seven a spoonful; from seven to fourteen two spoonfuls; so more or less according to the Age, Strength and Constitution of the Patient, and as the wisdom of the Parents best prompts.

The Price is 2 s. 6 d. the half Pint Bottle.

Observe, That if any Imagination should arise, whether one Medicine can be proper for so many different Constitutions, and various Diseases. to such, I Answer, Yea, this Cordial is of such a Nature, by fortifying the

the vital Spirits; but if the Disease should be Chironick, Refractory and Hereditary, so the Cure is promoted but slowly, let such that desires a speedy Relief apply themselves to the Author, by Letter or otherwise, and they shall be furnished with Specifick of a noble Order, as followeth.

The Names of the Author's other Medicines that he prepares, is

1st, *Spiritus Propylactic*, Imperially or Antipellipical Cordial, soveraign for the Diseases of the Head, and Womb Fits, suddain Surprisal and infectious Diseases.

Vinum Vitæ Proprietatis, or a middle *Essentia Membrorum*, in that it containeth the forming sulphur, and enobled by the specific Concrets, and so is powerful for Women in Child-Bed to hasten their delivery, easing after Pains, and relieveth in deplorable Causes.

Pillula Samick Nepentha, or a Balsamick Pill of Tartar and Opium, powerful in Arthritis, Sciatica and Rhumaticks, for it easeth Pain, and causeth Nature to rest from the burden of stubborn Diseases.

Ess. Vita Metallorum, or lively Vertues of the Narcotick Sulphur of Venus manifested, which allayeth the enraged Archeus, as

with a Charm, admirable in *Feavers, Plurisies, Uterine, Frenfies* and *Madnefs*.

Arcanum Specificarum Metallorum, or the *Specifick Sulphur of Venus*, dissolving *Mercury* Radically and united into an *Arcanum* curing the grand *Pox*, and other *Rebellious Diseases*.

Also the Author prepareth *Spiritus Mundus* and *Segetivus*, and the *Oleosum Selvius*, and the *Stomatick Tincture* of *Thompson*, and the *Species Antimony* of *Russell*; and many effectual Medicines are carefully made by this Author, who is a *Spagyrick Physician* and *Philosopher* by Fire.

The Third part,

Containing useful *Directions* for *Reduction* of *Spirits*; making of *Mum*, *Bottling* of *Beer*, *Mead* and *Syder*, or *Wine* after the best mode. Also there is added *Receipts* for a *Physical-Ale* and *Punch-Royal*; and to *Pickle Cucumber*s, and make them look green, &c. With the way how to make *Coffee*, *Tea* and *Chocolate*, &c.

The *Reduction* of *Spirits*, are as followeth,

FOR to Reduce *Spirits* to a middle temperament, the *Aquaous* parts must be mixed again with the *Spirituality*, and fermented

mented in a union, as may be seen by the following Example.

Take a Quart of Water, and a pound of white Loaf-Sugar, boil them well together half an hour, or more; then let it cool, fit to put Barm to it; but while it is blood-warm put in species, such as you best fancy, as *Jamaico-Pepper*, Cinament, Cloves, or Orice-Roots sliced, and when cold enough, add your Barm, and let it work as Beer; and after it is well worked to every Quart of the Cordial Spirit, you add a Pint of this Liquor, and so let it stand to clear: It is also excellent for Bottling of Ale, if thou adds to every Bottle of Drink two or three spoonfuls of Syrrup, and a little Orice-Root, and a few Grains of the *Cristals* of Tartar, and a bit of Loaf-Sugar; this will make excellent Bottle-Ale.

Now for Medicinal Use I shall give you another Example.

Take Plantane and Balm-Water, of each a pound, and of Cinament half a pound, digest three days, and distil off the Water, and add this to any strong Cordial-Spirit equal parts, and half the weight of Syrrup of Violets, or Clove-Gillyflowers, as you best like; and thus you have a noble Cordial.

To make *Mum.*

TAKE a Vessel containing sixty three Gallons of Water, and it must be boiled to the consumption of a third part, then let it be brewed *secundum Artum*, with seven Bushels of ground Beans; and when it is tunned, let not the Hogshead be too much filled at first, and it begins to work, put to it the inner Rinds of Firr-Tree, three pound of Birth, and the Leafs and tops of Firr-Tree, each one pound; Cardus Benedictus dried three good handfuls; Burnet, Bittony, Rosemary, Marjorem, Avens, Pennyroyal, Elder-Flowers, Wild-Time, one handful and half; Seed of Cardemums bruised, three Ounces; Bayberries one Ounce; put the Seed into the Vessels when it hath wrought a while with the Herbs, and after they are added, let the Liquor work over the Hogshead as little as may be; fill it at last, and before it is stoppt put into the Hogshead ten new-laid Eggs, the Shells not broken nor crackt; then stop it close, and drink of it at two Years end; and if it be carried by Water it will be the better. But Doctor Egidius added Water-Cresses and Wild-Parsly, and six handfuls of Horse-Raddish to each Hogshead, and it

it was observed that the *Mum* which had in the Horse-Radish drank more brisker than that which had not.

For Bottling of *Wine*, (if it should be a little prickt) make a Syrrup of Clary, and ferment it with Barm, and put in a spoonful or two to every Bottle, with a bit of Loaf-Sugar, and that being well corked down, will do very well; the same does well for Bottling of *Syder* or *Mead*, and shall preserve it wonderfully.

Now if you are minded to have variety of different Ales, then make a Syrrup of the Herb, and put in two or three spoonfuls in Bottling, and a spoonful of the Essential Spirit in the last Book, the way thereof is taught, and this performs it after the best mode; so *Orange*, *Beer*, *Lymons*, *Scurvey-grass*, *Cyprus*, *Wormwood*, and the like; If thou practise this way, by Experience will prompt thee beyond words.

To make Ale Stale or New in a little time.

TO every Quart of new Drink, drop in ten or twelve Drops of the true *Spirit of Salt*, and it is performed: And to make Stale Drink New, Chalk performs it, being scraped in.

To make a *Physical-Ale* good
against the *Scurvey*.

TAke a Peck of *Scurvey-grass* & *Water-Cresses* twelve handfuls, *Brooklime* six handfuls, *English Rubarb* six Ounces, *Horse-Radish* four Ounces, *Annis-seeds* and *Caraway-seeds* each one Ounce, sweet *Fennel* one Ounce, *Sena* one Ounce, *Polli-pody* of the *Oak* four Ounces, *Rasins* stoned and *Lent-Figs* each eight Ounces; *New Ale* five Gallons, to make it *secundum Artum*.

To make *Punch-Royal*.

TAke two Quarts of *Water*, and one pound and half of *Loaf-Sugar*, and dissolve therein fully, and if need be, filter through a *Holland-Cloth*, then add a Pint of *Rhenish-Wine*, ten Drops of the *Spirit of Vitrol*, and six Ounces of *Lime-Juice*, or the Juice of four *Lymons*, three Grains of *Musk*, and five of *Amber-grease*, a Quart of *Brandy*, and one *Nutmeg* grated, stir it till it is Incorporated, and then head it with white toasted *Biskets*: This Li-
quor

quor without Bread drinks exceeding well,
being bottled for a time.

*To Pickle Cowcumbers so as they
shall look green.*

TAKE as much Water as Vinegar, and
make the Liquor strong with Bay-
Salt, and other Salt mixed together; and
having boiled it very well, put it to your
Cowcumbers, being put in a Vessel in rows,
with Dill betwixt every row; then add your
Liquor, being boyling hot, pour it upon
them, then cover them close, so that the
steem may not come out, and let them
stand fourteen days and nights; then cant
off the Liquor, and boil up the same Li-
quor again, with Pepper and Cloves, Mace
and Cinament, or other species, as you
think fit, and put on your Cowcumbers a-
gain, and cover them very close for use, by
this means they will look green; the Pickle
of them is good to be used in Inflammations
and Scorbutick Nodes, and other Diseases, as
being a kind of Elateriam, dissolved by the
Affidity, &c.

To make Coffee and Tea.

BOyl good Spring-Water twenty four Hours, then pour it out into smaller Pots, and add to every pound of this Water an Ounce and half of the Powder of *Coffee*, and then set it before the Fire till the *Coffee* be boyled into the Liquor; when it is enough let it settle, and drink it.

Tea is one with the *Coffee*, but to a Pint of Water ye add but a Dram and half of *Tea*, and set it before the Fire to settle; but thou must be careful not to let it boyl again, and then it is fit for use.

To make Chocolate-Cakes and Roules.

TAKE *Cacao*-Nuts gently dryed in an Iron-pan, and then pill off the Husks, powder them very small, so as to be sifted; then to every pound so prepared add of white Sugar six Ounces, Cinamont half an Ounce, one Nutmeg, one Bonile of the best; Ambergrease and Musk each four Grains, if for high Price or *Spanish Chocolate*, but in the *English* it is left out.

The

The right way to prepare it, is in a *Stone-Mill*, or else on an *Iron-Plate*, clean and bright, and a *Rouler* of *Iron* two Hands longer than the *Plate*, and about ten pound weight; let your *Plate* be placed on a wooden frame, so that ye may put *Fire* under it of a little *Charcoale*, and give a gentle heat, and so first melt the *Sugar* and *Cacao-Nut* together by rouling of the *Iron* over it, and moving of the matter from the *Plate*, then add the *Cinament*, *Nutmeg* and *Bonile*, so work it by degrees till thou hast reduced it to a fine mass, like *Dough* in stiffness: to preserve the *Oyliness*, and to keep it from burning, the *Plate* must not be too hot, neither must there be wanting in rouling, stirring and moving of it from the *Plate*; and lastly, add you *Musk* and *Ambergrease*, and while it is warm it may be made into *Rolls* or *Cakes*, or cast into *Moulds*, or what form thou pleasest.

To make the *Liquer* of *Chocolate*.

TAKE *Milk* and *Water* each one pound, and let them boyl a while, and then add of your *Chocolate* grated an *Ounce* and half, or two, and let it boyl a little; then take it from the *Fire*, and add

to it twelve Eggs beaten, and as much yellow *Mevis*-Sugar as will sweeten it, and then Mill it with a Mill for that purpose till it be thick *secundum Artum*.

And thus *Reader*, thou hast the draught of a rus Pensyl presented to thee from one of Nature's Pupples, which I hope that a Learned Disciple thereof will take it in good part, seeing it is a true Birth, and no foster Child, which as it is nourished, it may grow to the full stature of a man, & be able to plead something on the behalf of its Progenitor; and seeing it is done in good will, thou must except of it. So *Farewel*.

But the Author is resolved to oblige thee with things of greater moment, as having written several other Treatises, among the the rest.

Medicina Rationali, or the Young Physicians Companion and Families Physical Guide, being a choice Collection of experimented Medicines and fundamental Rules, necessary for the Cure of most Rebellious Diseases, and others that are incident to human kinds, *Whetherby Pharmacy or Chymica & Philosophy*.

2dly, *Spagyrick Philosophy asserted, in answer to 6 important Queries, stated by Dr. Boylwharf, Collegiat, living at Rotterdam*. Or, An account of the Nature and form of true Specific Medicines, only obtained by labouring in the Fire in which is their Ver-

true, Use and Dose, written for the good of
the true Inquirers of Art.

3dly, *The Magicians Magazine, or Phylo-
sophers Store-house*, in six Books.

The first Book is

Spagyrick Philosophy's Triumph; or, *The
Doctrine of seperating the pure from the im-
pure by Fire, Water & Spirit*, as it was practised
by the Antients, is here asserted and main-
tained against the Pseudo-Philosophers or
Abortive Physitians, for the shaking off their
rotten Foundations, & establishing a sure one,
such a one indeed on which the Sons of Art
may build; For we have deliver'd there such
Fundamental Rules, concerning Nobleness
of the Spagyrick Art, clearly demonstrating
the infallible Office of Fire, Salt and Light
in the preparing of true Specifick Medicines
And those *Magical Arcanums*, wherein
Nature and Art triumphs over Diseases.

*As being a Treatise grounded on
the Doctrine of Alkalyes,*

Shewing their Original, Birth and Na-
ture; Also how to feed them with proper
Food and Suphur, for to bring them to a
full stature in the Medicinal Monarchy,
wherein is shewed those various ways by,
which they are to be exalted, so as to be-
come noble *Arcanums* through true Vola-
tilization.

tification, from whence is obtained the true and genuine Spirit of Tartar and Balsam Sameck of *Van Helmont* and *Paracelsus*, which truly is the *Circulatum Minimus* of all the Adepts, in that they dissolve and open the Texture of Mineral and Metalline Bodies, by which the Sulphurs are to be extracted, from whence Specificks and Succedanus Medicines are made for the Cure of most Chironical Diseases; as also the *Helmortion* and *Essential salts*, wherein the Crasis of the Herb in its true *Vita Media*, with an Exaltation as to their Medicinal Use. Also the *Elixir Samick propriatis* and *Vinum Vitae Paracelsus* in the Mineral Kingdom: Here is the *Arcanum Antimony*, the sulphur of *Venus*, and sweet Oyl of *Mercury*: Also the glorified Sulphur of the *Metallicus Miscellus* of *Paracelsus*, which are the true and only Remedies for either Accute, Chironick and Hereditary Diseases that can be prepared by Art, without the great Hileck or salt *Circulatum Minus*.

Those that are desirous to take off any, or to subscribe for any number of these Books, the Author desires them to give notice to the Printer of this Book; and if any considerable Subscriptions are made to any of the aforesaid Books, then shall it be accordingly Printed.

Advertisement.

WHereas those Medicines which are delivered in our *Spagyricall Philosophy Asserted*, as being Specificks of great Vertue, in the Relieving of the grievously afflicted & distressed with Diseases will be therefore prepared and exposed to Sale for the Author thereof, &c.

But to prevent mistakes, the Names thereof are as follow (*viz.*)

1st, *The Friendly Cordonium Lenitivum.* 2^{dly}, *Spiritus Prophylactic Imperially.* 3^{dly}, *Vinum Vita Proprietatis.* 4^{thly}, *Pillula Samick Neopentha.* 5^{thly}, *Esse Vita Metallorum.* 6^{thly}, *Arcanum Specificatum Metallorum, &c.*

The particular Operations and Vertues of these is more fully handled as before is quoted.

Now Concerning the Office of Medicine or Physick in general, is to know how to prepare such true Physick by the knowledge of Nature (without Grampe Words) as will relieve the diseased: Now the Medicinal Application is to be understood in its threefold Office.

1st, Thou must rightly learn to know the Nature and Rise of Diseases, and to be able to make a discernation of the difference made in the Body by the Diseasey Edeias.

2^{dly}, It is to know how to remove the same by the application of true Specificks, which is really assistent to Nature by their Homogeneity therunto, being either Internally or Externally applied, so as to restore Sanity.

3^{dly}, Is to know the various Changes and different Crasis that Diseases make.

And so the Concurrence being beforehand preominated in the Nature and Eventual Accidents of the Disease, there may accordingly be a proper Administration and judicious Variation, both as to Dyet and other things necessarily required through their whole course of Physick.

Now if thou wilt make a true discernation of the Cause and Nature of Diseases, thou art to observe this, that of what kind so ever they be in Species, yet in general a Disease is that which assaults the spiritual Life in Human Kinds, in order to make a breach of its natural Harmony; for it is plain to us, that it is the Animal and Sensitive Spirits. Is that which first receiveth the effects made by the Diseasey Edea, which is brought by Circulation to the Archeus, that Vital Examiner in us having proved, it finds

it to be Antipithatical to the purity of the central Life, and therefore opposes it so long till enraged thereby; and so neglecteth its own office, then the abounding quality overfloweth, thence Diseases from the Inequality of Humors in that: These are not the essential Cause of Diseases, but the Accidental where nature is deprived of her own state and condition, being led into that which is contrary to her office, which is often promoted by non-natural things, and of many Variations, according as the *Anatomia Effata* darts forth its Venomous Poysons, to extinguish the Fountain of Life. Now as to the matter of Diseases varying into divers species or kinds, is not only so, but also every year produceth some new Diseases, or else variety of Symptoms, considerably different from the former; to this truth many learned Physicians I have met with in my *European Travels*, do agree to; and the reason is plain to be conceived of, for if you will but consider what Intemperance and Excess this Age aboundeth with; from thence Corruptions, Cacoehymick Juices, Strumous and Impostumated Seeds, which as a Procathartick Cause, stains and corrupts, and infects the Vessels, with its Diseasy Malignancy; and so in fine, according to the predominant Humor and its Reception, in, or on the

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principal Vessels, thence Symilary Organick and common Diseases; which afterward may vary into different Species, having each of them different *symtoms*, according as it hath its scituation and power to assault the Synterises of Nature.

Now we conceive whenas this Venom and Corruption doth assault the Liver and Heart, and so makes a putrefaction there, so as to stain the Blood; from thence *Measles*, *Small-Pox*, and such Pestilential Diseases, by which the Life is eminently threatned; but where it comes to lodge in the more remoter parts, so that the violency of the Venom is divided, from hence is Chironical Diseases, the Blood being infected, thence *Itchings*, *biting Scabs*, *Scurveys*, *scrofulous Humors*, and such troublesome Guests, which are as Progenitors to the *Pox*. Now when the Spleen and Meslimentary are obstructed of their office, hence *Hypocondriack Melancholly*, inveterate Obstructions in the Female Sex, these have and still is the grand assault made at this day on hundreds, only with some different *symptoms*; Also how the *Stone* and other Diseases have their rise, we have shewed in our *Spagyrick Philosophy asserted*; so that where ever Corruptions or Preternatural Powers abound in us, according as that have its rise, from Diseasy Edea, so doth the Diseases proceed and branch forth

we hath been touched at. Now where the Venom abounds in such a manner, as to work upon the Radical moisture, and by degrees doth exholt it, then by consequence Death must ensue, if it is not timely prevented by the application of such Medicines that will allay the Venom of the Disease, and restore Nature to her usual current.

Indeed the craziness and imperfectness of Bodies are much to be lamented and pitied in this Age, for that let the Physitian come where he will, he can seldom fail of discerning some Symptoms and Evil Effects thereof; and it is much to be feared, that the Intemperance of this Age will cause such evil Fermentations, so as to produce worse Diseases.

Therefore let every one heedfully observe my seasonable Advice, both Patients and Practitioners, the former by walking in a temperate Life, and considering the fatal Consequences that do attend them that come short of this, the latter to be armed with Wisdom to heal those Breaches and Inrodes which are made upon Nature, in the time while the Oyl remaineth in its *determined pondus* unexhorted. Now when we consider that Light is Life, & Darkness is a kind of Death, and Diseases is its Messengers, I shall recommend to our consideration the search of such *Arcanums* or suitable

table Medicines, which being rightly applied have power to remove the Cause, and restore Nature to its Equality of this number or all those that rightly are prepared from the Chaos of the Adept, and more especially their grand universal Tincturing Sulphur, against which no reasonable man dare object, seeing there is such unanimous concurrence in the Writings of the Learned and Judicious Spagyrics, for they maintain the possibility of one Medicine to have Vertue sufficient so as to Cure all Diseases; and it is no wonder it should be so, seeing it is an Essence of such Purity, as to have Predominancy over the Elementary and Corrupting Powers, as being a Domisel wherein the first form of Light is concatenated in the Effluvia of Life, and thence have a central Homogeneity, so preserves the Jewel of the Lamp from being stained with the Diseasy Edea, in erring of Nature from its Harmony, and when it doth err it is a sure *Panacea* to restore it again to Sanity, and maintains the Microcosmical Wheels in *Judicorum*, until the appointed time of Death, there being an irrevocable Decree passed, against which there can be no Balm, &c.

Furthermore, it is to be observed, that all *Arcanums* proceed from the Power, Action and Vertue of this general Chaos, so doth

doth the Menstrum Alkahest, which is the medium by which Medicines are prepared, and indeed without it there can be no true Essences, Elixirs, Magisters, &c. whatsoever high Names are given to many extant.

Moreover, it is to be observed, that by the help of this general Spirit, we open the Body of Tartar, uniting the extreame parts as to bring it to act in a succedaneous way, & Spagyrically to operate on most inferior Bodies, and to obtain their true Specifick Vertues, which Medicines are esteemed the Succedaneous ones, and short of this there is very few that will raise any considerable advantage to the Sick, let the Commendation the makers thereof be ever so strong they Put on them; and this is daily confirmed by experience, that there is all-to-few Medicines that doth beset answer what is attributed to them, because there is no specificks but what is prepared through a dissolving Agent, of which number is Tartar, but it is of such a nature, as to co-agulate upon the body dissolved, but it will obtain from the concretis its Characteristical powers & hidden Specifick Vertues; and on the other hand, the Concretis obtains from the dissolvent, and obsterfve Nature, and by the Action and Passion, the points centreth into a Globical or Balsamick Enfle, which is agreeable to our Constitutive Principles, and so operates in those

those pure Effluviūms, that performeth real Cures, to the comfort and satisfaction of the Patient, and honour of the honest-hearted Physitian.

BUT this Consideration must not be omitted, That it is necessary to observe Variation in their Administration, according to the alteration of the Disease, for our ten years experience, sheweth us that it is necessarily required in practice to make a judicious Variation in the Dispensation of Medicine, if thou design they shall fully answer; for the way and method we observed five years ago must be altered in the prescriptions of this present year; for although the method was certain then, yea, in the Disease of the same Kind, or Species, but such have now other Twigs, Branches and Symptoms, which necessarily requires to be pruned off, for these and such like Reasons the Author would not willingly out-speak the Vertue of any single Medicine, yet his experience is such concerning the aforementioned that he will thus much boldly declare for the encouragement of the Diseased, that if those do not demonstrate their Vertue on them in thirty or forty days, so as to give a grounded belief of a real Cure, he adviseth such Patients to desist from means without the Physitian that follows him can demonstrate that he is in possession of the
grand

grand Panacea or Universal Medicine, otherwise I shall highly doubt of their Cure: These true sayings of mine have been found by experience, by such that have not been willing to regard my Advice, and would be tampering and spending their Money, and yet the disease hath remained until their eyes have been closed up in time: This he is able to give undenyable proofs of.

The last Observation is, that these sovereign Specifick Medicines are more certain in their operation, where the patient observes with heedfulness, the methods prescribed and are temperate in their exercise, meat and drink, and yet we allow all things in moderation, so far that the most curious palate may be pleased with such Variety as Nature affords.

Now I shall show their general Vertue by administering them to the parts afflicted, which may be discerned as followeth.

For the Diseases of the Head, as Coma, Lethargy, Apoplexy, Convulsion, Epilepsie, Falling-Sickness, Giddiness and Defluxion of Humors, &c. For the Cure of these is prescribed our Friendly Cordonium Lenitvum, and Spiritus Prophylactic, Imperially Vinum Vitæ Essæ Vitæ Metallorum, sometime the dulcified and tartarizated Oyl of Vitrol, and by accident Spiritus Mundus: also for Scald Heads externally applied, only laying over the
Scalp

Scalp Emplaister Scrofulum; also for the Disease of the Eyes adding his Aquæ Occuluni for the disease of the Ears with the Oyl of Sweet Almonds; for the diseases of the Mouth, as Cancers, Ulcerations and pained Teeth, adding Pillula Sameck Nepentha; only black Teeth are made white with our Spiritus Odontalgicus.

For the diseases of the Breast or Thorax, as Astmas, Pluresies, Dropfies, spiting of Blood, Consumptions, and the like, is prescribed the Friendly Cordonium Pillula Samick Nepentha, and Essē Vitæ Metallorum; for the Disease of the Stomach and Heart, as want of Appetite, Digestion, Noysomness, Vomiting, pains and Inflammations, Palpitations and Swoondings, is prescribed Cordonium Spiritus Prophylactic Pillula Samick Nepentha and Essē Vitæ Metallorum, sometimes by accidents Spiritus Segetivus, and the Stomach Essence of Thompson, and the Oleosum of Sellvius.

For the Diseases of the Intestines or Guts, as Chollick, Illaick Passion, Lientry, Diarrhæa Dysentery, Worms, and Hemorrhoid; also the Diseases of the Liver, as Dropfies and Fandice ye have the Volatile Spirit of Tartar, Vinum Vita Pillula Samick, Trochis Denostri by accidents Species Antimony.

For the Diseases of the Spleen and Sweet-Bread, as Hypochondriack Melancholly, Scurveys Inflammations & Obstructions, is prescribed Cordonium,

donium, the Magisterial Salt of Steel, Essē
Vitæ Metallorum, and Vinum Vitæ Propri-
etatis, these are also good for Quotidian, Ter-
tian and Quartan Agues and Fevers, Meazles
and Small-Pox, but by accidents Spiritus
Mundus Segetivus.

For the Diseases of the Reins and Bladder,
as the Stone, Inflammations and Obstructions, ye
have the Cordonium Essē Vitæ Metallorum
Pillula Samick, the sweet spirit of Tartar, only
for Ruptures he uses Trusses, and applies his
Emplaister ad Hernum Denostri.

For the pains of the Joints, the Hip-Gout &
Rheumatism of the whole Body, ye have Pillula
Samick Vinum Vitæ Proprietatis applied in-
ternally and externally, which are seldom failing
Remedies for Rickets in Children, and Evil of
different sorts, is prescribed Essē Vita Met-
tallorum, Arcanum Metallorum, Spiritus
Prophylactic, and by accidents Essē Venus.

For the Disease of Women, as Green-Sickness,
Obstructions, Overflowings, Weakness, Oppressions
of Wind, Mother-Fits, Madness from the Womb,
hardness of Child-bearing, Gripes, Palpitations,
Vertigoes, Epilepsies, Palsies, with other Distem-
pers, which is exasperated by Love, Anger, Grief
and Frights, and such like passions, is prescribed
our Cordonium Vinum, Vitæ Essē Vitæ
Metallorum, with the Magesterial salt of
Steel, and Essence of Amber, which fortifies
them against all assaults, wonderfully fruitify
their

their Natures: also for a Clap, Running of the Reins, swelling of the Testis, pain in making Water, which if not well cur'd, turns into a grand Pox, which is known by the symptoms, a sore between the Glandula and Prepuce, which soon infects the Body with Scabs, Bitches, Aches, eating Ulcers in the Nose & Throat, Nodes in the Skins, and those with horrible nocturnal Pains, Palpitations and dangerous Coughs; and in fine, a miserable end, if not timely cured; ye have for this Cardonium Pillula Samick Vinum, Vitæ Proprietatis, but principally Arcanum Metallorum, which will wonderfully perform the Cure as the Author hath often demonstrated in a way far more easier, private and safe, and pleasanter, and cheaper than hitherto hath been practised or known in England, all which the Patients and prudent Experiencer will find to their great satisfaction.

Written from the Sign of the Collegium Chymicum from Rotterdam.

Observe, The Author designeth when these Medicines are prepared in such Quantity as is fit for publick Sale, then he will give forth Information where they shall be placed to be had; and the mean while those that are desirous to buy them in small Quantity, may apply themselves at the Printer of this Book, and accordingly they shall be answered by the Author.

And so sendeth Greeting to these esteemed Friends, viz. J. F. Hodges, J. M. Baker, J. Leveridge, J. Van Ruyatt. Wishing them all prosperity.

FINIS.

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