

Medicina magnetica; or, the rare and wonderful art of curing by sympathy, laid open in aphorismes, proved in conclusions, and digested into an easy method / ... By C. de Iryngio.

Contributors

Irvine, Christopher, -1693.

Croll, Oswald, approximately 1560-1609

Publication/Creation

[London] : [publisher not identified], [1656]

Persistent URL

<https://wellcomecollection.org/works/cxbwd5k2>

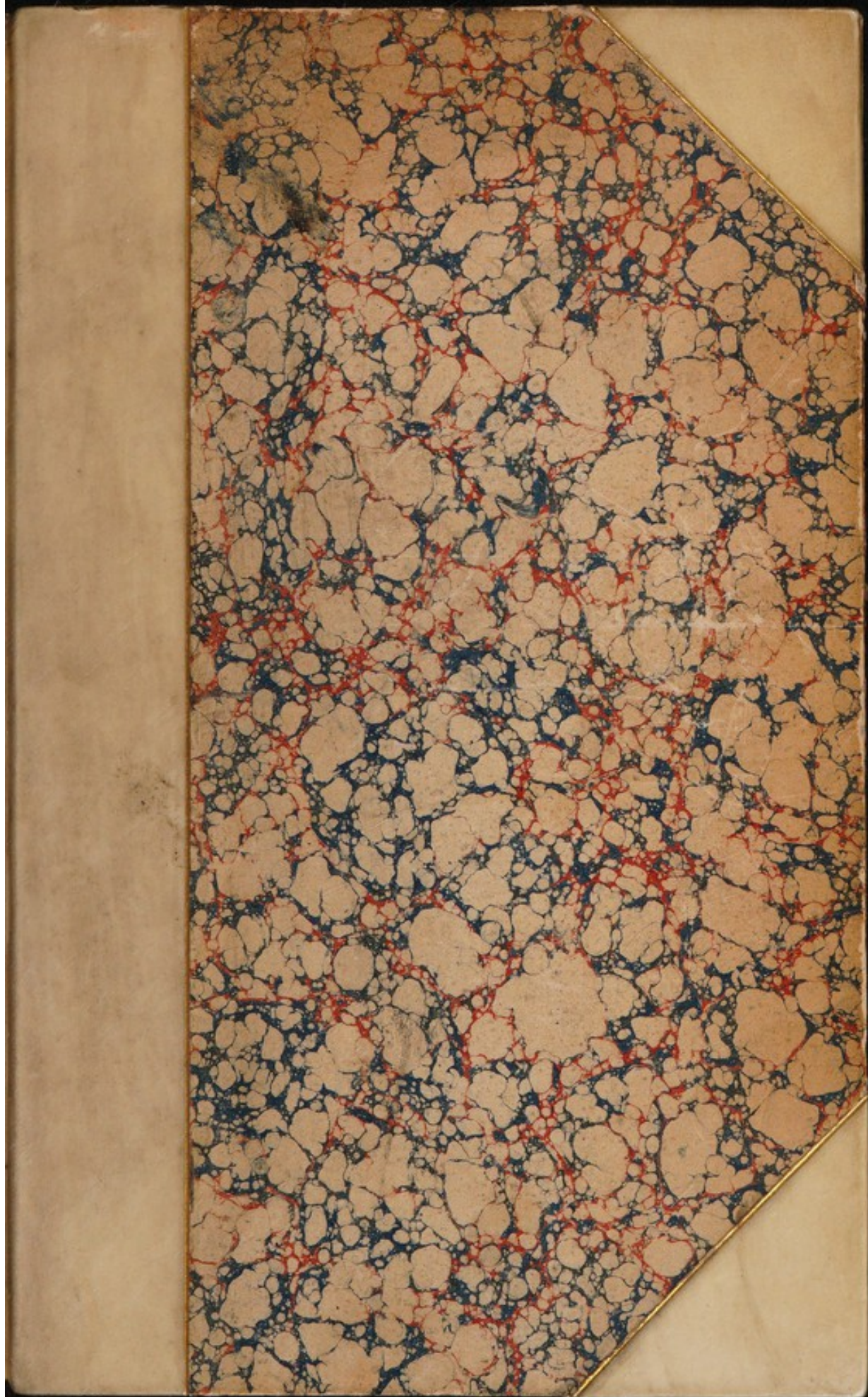
License and attribution

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

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

**wellcome
collection**

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



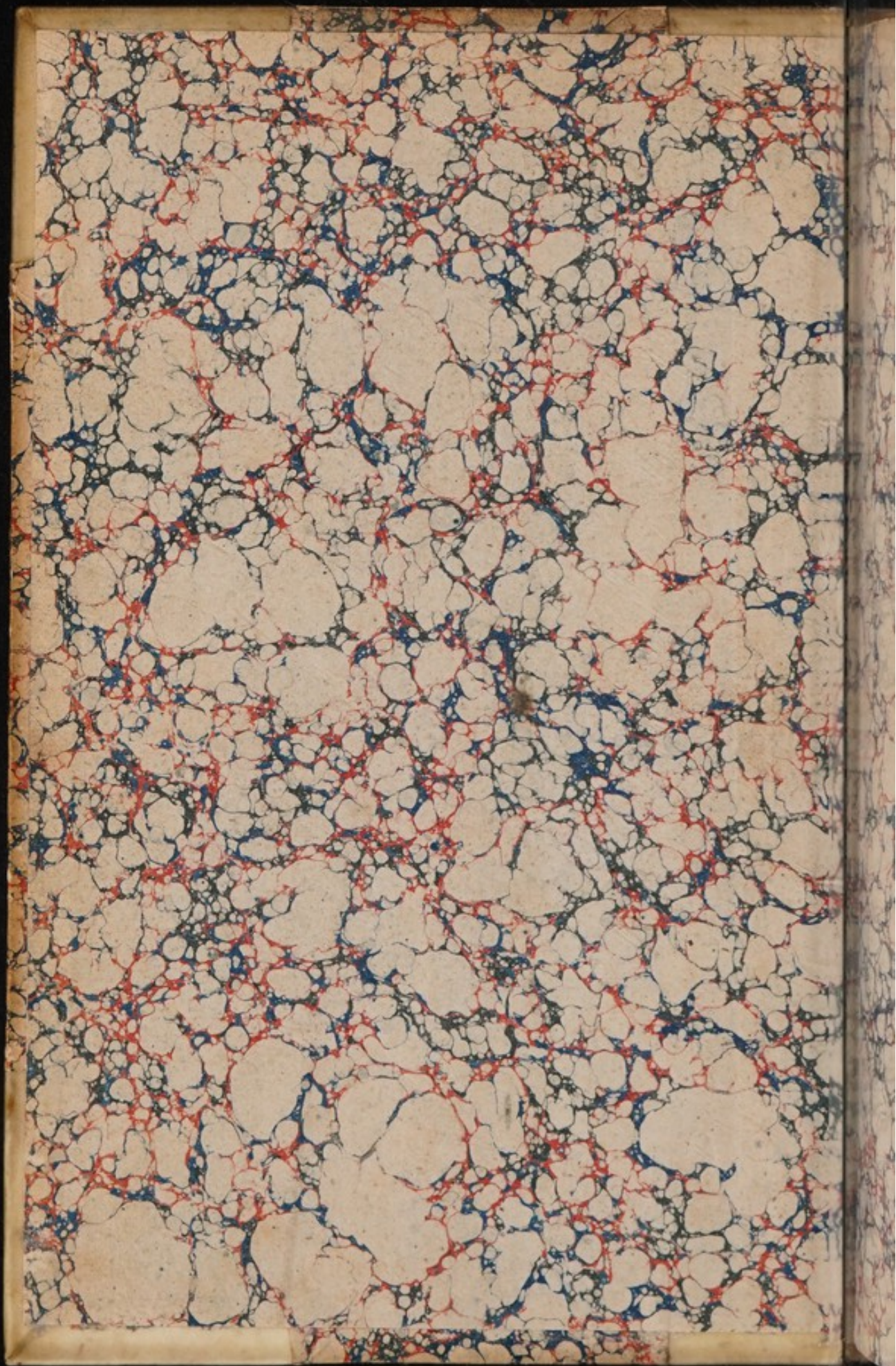
MEDICINA
MAGNETICA

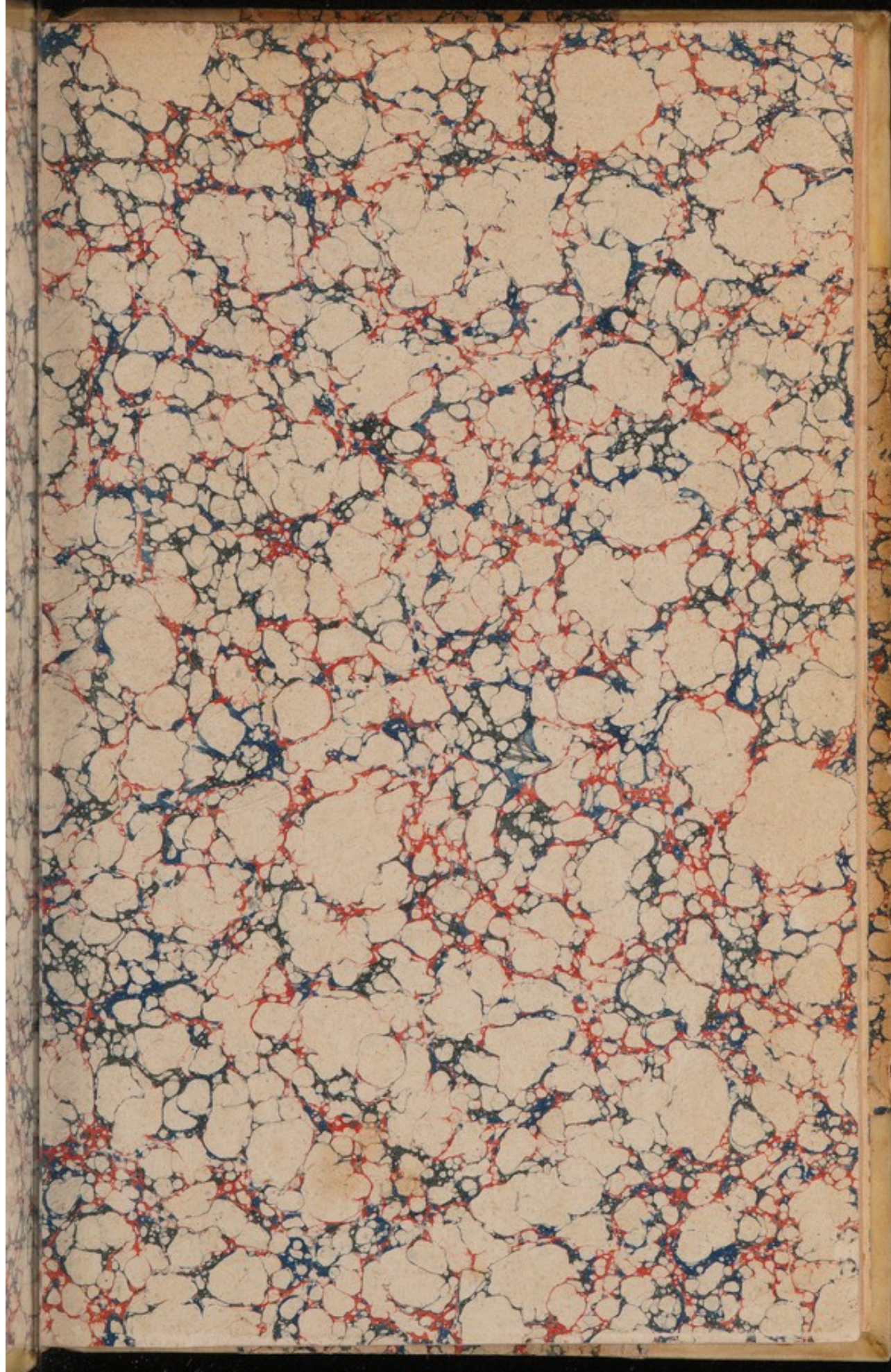
1656











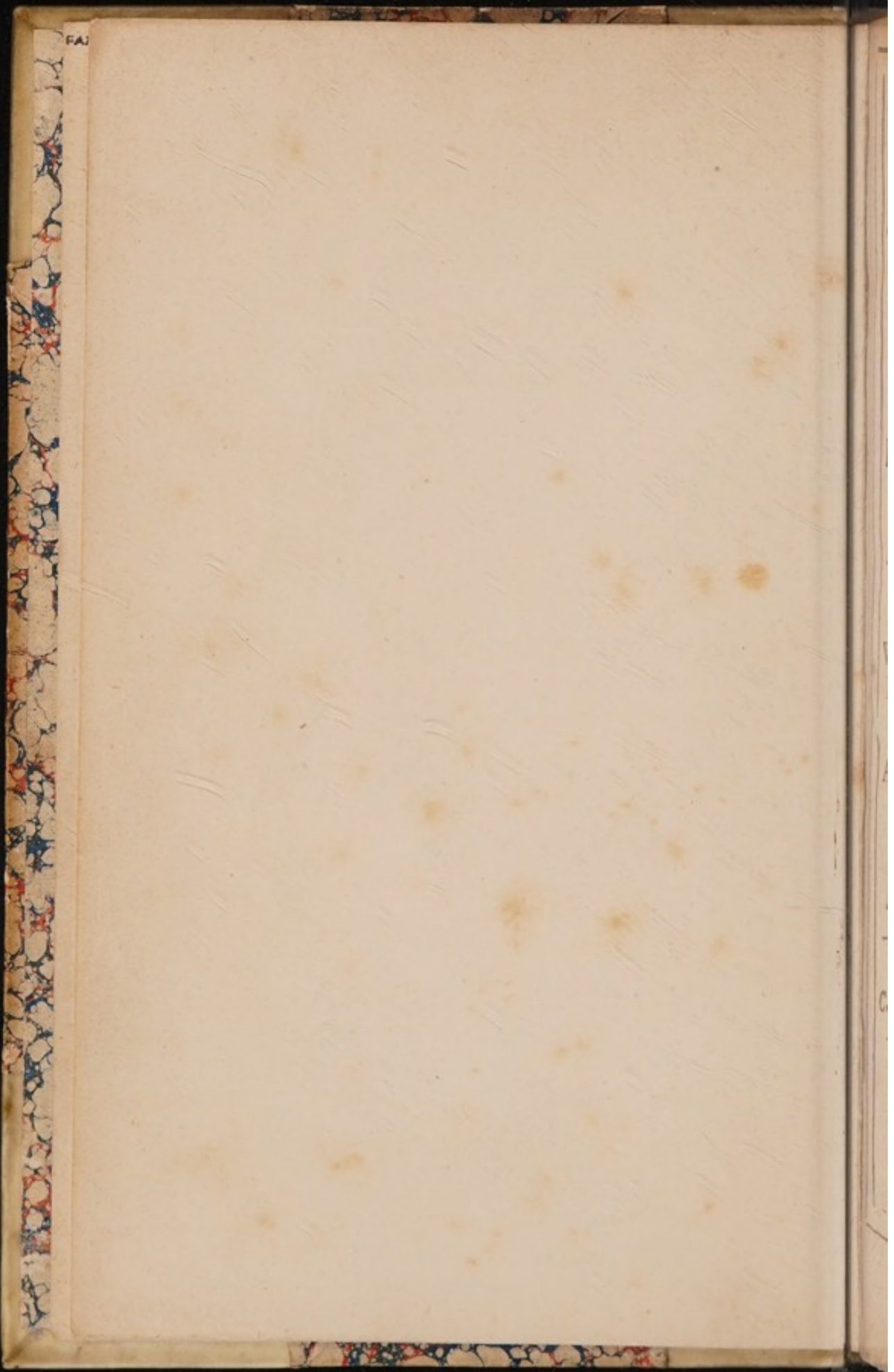
FAZAKERLEY LIVERPOOL.

30,002/A/1

IRVINE, C.

S
20/6/06
759

37.C. 15708



FAL

45277
45
Medicina Magnetica:

O R,

The rare and wonderful Art

Of Curing by

S Y M P A T H Y:

Laid open in A P H O R I S M E S ;

Proved in C O N C L U S I O N S ;

And digested into an easy Method

drawn from both :

Wherein the Connexion of the Causes and
Effects of these strange Operations, are more
fully discovered than heretofore.

All cleared and confirmed, by pithy Reasons,
true Experiments, and pleasant Relations.

Preserved and Published,

AS a MASTER-PIECE in this SKILL.

By

C. de Iryngio, Chirurgo-Medicine in the Army.

Nullum numen abest.

Printed in the Year, 1656.

15708

BRITISH MUSEUM
SALE DUPLICATE
I 7 8 7

MVSEVM
BRITAN
NICVM

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

TO THE
RIGHT HONOURABLE,

GENERALL
GEORGE MONCK,

Commander in Chief of all the

Forces in SCOTLAND;

And one of his Highnesse Council, for
the Government of that Nation.

My LORD,

I T is the Law of this
and other Nations,
that whatsoever trea-
sure is found, straight
to be carried to the Supream of
that People. Wherefore falling on
this, no little (in my opinion, which

A 3

is

The Epistle

is the only Law that puts value on any thing to me) treasure, that I might not be guilty of concealment, I present it to your Lordship, being Chief-Captain of those Forces amongst whom for diverse years I have served, and prospered. The bulk of the Book can crave none of those few moments snatch'd from weighty businesse and letten fall on recreations ; the rarenesse of the subject and handling of this Magical-Medicine may sometimes commend it to your pastimes. They that are grown big, rather with Authority than Reason, will, I know, condemn me of confidence , for bringing so small an Offering to the
Altar

Dedicatory.

Altar of thankfulness, where they, may be to avoid superstition, do seldom worship. But History telleth me, that the greatest Monarchs have chearfully accepted the mean Gifts of their Souldiers and Subjects; And as Your Lordship in real Valour and Piety represents that noble Emperour; so in that wherein he exceeded all other, You are no whit short of Him; that is, You never suffered any Petitioner to depart sad from Your sight; and (which is more) never forsook them whom once You befriended: This is observed by all, this hath been my experience so oft as I had need of favour and protection.

The Epistle

This, and this chiefly hath made
me approach that Presence, who
by his Prudence hath reliev'd his
fainting Forces, and made his
stoutest Enemies fall in their Ar-
mies and Navies: both Elements
errect Trophies to Your Conduct
and Courage; And this Nation
acknowledge your goodnesse, which
being ready to break in pieces by
its own envy and divisions, You
walked so wisely before, and a-
mongst them, that You forced them
to continue a Society and People,
leaving that knotty work easie for
the next Labourers. Posterity,
the best Fudge of Vertue, shall re-
ward Your Achievements with
honourable

Dedictory.

honourable Monuments, the present Age (though ever envious, yet) entertain Your Fame with prosperous Acclamations; And that Your full Happinesse may not have the least stain or blemish, Your Health is the affectionate desire of,

My LORD,

Your humble Servant,

EDINBURGH,
June 3. 1656.

C. IRVINE.

honourable Arguments, the pre-
sent Age, though ever curious,
yet I entertain your Fame with
profound admiration: and
but your full apprehension is not
the one the best part or benefit
your Health is the affectionate
desire of

My Lord,


Your humble servant

C. J. R. W. S.



THE
INDEX
Of all the CHAPTERS, con-
tained in this BOOK.

The first BOOK.

	Page
 <i>N</i> hundred Aphorisms : containing all the whole body of Natural-Magick : being the Key to open that which followeth in Sympathetick-Medicine,	I

The second BOOK.

Twelve Conclusions ; which are proved and ex-
plained : And are as so many firm columns, to
support the Noble frame of Magical-Medicine.

CONCLUSION I.

*The Soul is not only in his proper visible body, but
also without it ; neither is it circumscribed in an
organical body,*

14

CON-

INDEX.

Page

CONCLUSION I I.

The Soul worketh without, or beyond its proper body, commonly so called, 17

CONCLUSION III.

From every body flow corporal beams, by which the Soul worketh by its presence, and giveth them energie and power of working: And these Beams are not only corporeal, but of divers parts also, 19

CONCLUSION I V.

The beams sent out of the bodies of Wights, have and enjoy vital spirit, by which the operations of the Soul are dispensed, 22

CONCLUSION V.

That the Excrements of the bodies of living creatures, retain a portion of vital spirits: and therefore we must not deny them life: And the life is of the same species the life of the wight is of, and propagated from the same, 25

CONCLUSION VI.

Between the body and excrements proceeding from it, there is a certain concatenation of spirits or beams, though they be never so far asunder: The like is also between the blood, and any other part of the body separated from the body at any distance, 28

CON-

INDEX.

Page

CONCLUSION VII.

The vitality or liveliness lasts, till the excrements, blood or separated parts be changed into another thing of a diverse species, 32

CONCLUSION VIII.

One part of the body being affected or ill-disposed, by hurting the spirits, all the other parts do suffer with it, 33

CONCLUSION IX.

If the vital spirit be fortified in any one part, it is fortified by that occasion in the whole body, 34

CONCLUSION X.

Where the spirit is most bare and naked, there it is soonest affected, 35

CONCLUSION XI.

In the excrements, blood, and separated parts, the spirits are not so deep drowned as in the body; and therefore in them it is sooner infected, 37

CONCLUSION XII.

The mixture of spirits maketh compassion, from that compassion Love takes its original. 39

The

INDEX.

The third Book.

	Page
T HE Method of Curing by Sympathy.	
CHAP. I. Of the things necessary for a Physician before he undertake the Practice of Magical-Physick,	42
CHAP. 2. Of Purges and Purging,	44
CHAP. 3. Of Phlebotomic,	50
CHAP. 4. Of Cauteries,	56
CHAP. 5. Of Confortative Medicines,	57
CHAP. 6. Of those Medicines that are to be chosen in this Art,	64
CHAP. 7. Of the time as well of Gathering, as of Application of these Medicines,	66
CHAP. 8. Of the means whereby this Art applieth the Medicines to bring health into the diseased body,	68
CHAP. 9. Of Transplantation, and of the diverse manners by which it is done,	70
CHAP. 10. Of the means by which Application is done,	76
CHAP. 11. Of the Magnet necessary in this Art, and diverse descriptions thereof, hitherto known by very few,	78
CHAP. 12. Of the use of the Magnet in this Art,	80
CHAP. 13. Of the means wherewith cure may be done in this Art, without a Magnet,	81
CHAP. 14. Of the Excrements of the Back-door,	82
CHAP. 15. Of Urine,	83

CHAP.

INDEX.

	Page
CHAP. 16. <i>Of Sweat, and insensible-transpiration,</i>	84
CHAP. 17. <i>Of the Hairs,</i>	87
CHAP. 18. <i>Of the pairing of the Nails, and of the Teeth,</i>	88
CHAP. 19. <i>Of the Spittle, and excrements of the Nose,</i>	89
CHAP. 20. <i>Of Blood and Matter,</i>	90

AN APPENDIX.

	Page
C ontaining diverse Practices and Operations, necessary to be known in this Art.	
<i>To the Reader an Epistle,</i>	95
<i>The Magnetick Cure of Diseases by Transplantation, done by the true Mummy of Paracelsus,</i>	97
<i>The Lamp of Life,</i>	98
<i>The Powder of Sympathy, for curing of Wounds.</i>	
<i>The simple Powder,</i>	99
<i>The compound Powder,</i>	100
<i>The Vertue,</i>	ibid.
<i>The Use and Application,</i>	ibid.
<i>The Weapon-salve, according to the description of the Noble Chymist, Oswald Crollius,</i>	102
<i>The Vertue of this Oyntment,</i>	103
<i>The Use, in diverse Observations,</i>	ibid.
<i>The Magnetick Cure of the Yellow Jaundise,</i>	
<i>By Application,</i>	105
	<i>The</i>

I N D E X.

	Page
<i>The Magnetick Transplantation of the Gout,</i>	ibid
<i>The Magnetick Cure of Ulcers,</i>	ibid
<i>The Magnetisme of Asarabacca,</i>	106

Magnetismes in Nature.

<i>The first, Of the Vine,</i>	ibid
<i>The second, Magnetick Impressions of the breeding Mother upon the Embrio,</i>	ibid
<i>The third, A Magical Magnetisme, out of the famous Van Helmont,</i>	107
<i>The fourth, Of the Magical Magnetisme of the Tarantula,</i>	ibid
<i>The fifth, The Magnetisme of the Magnes it self,</i>	109

A N



THE FIRST BOOK.


AN HUNDRED

APHORISMES:

CONTAINING

*The whole Body of NATURAL MAGICK,
being the Key to open that which followeth
in SYMPATHICK MEDICINE.*

Aphorisme 1.

The whole World is animated with the *first* *supream and intellectual Soul*, possessing in it self the *seminary reasons* of all things; which proceeding from the *brightness of the Idea's of the first Intellect*, is, as it were, the Instrument by which this great Body is governed, and is the link of the Golden Chain of Providence.

Aph. 2.

While the *operations* of the *Soul* are terminated or bounded, the *Body* is *generated*, or produced out of the *bounds of the Soul*; and is diversly formed, according to the *Imagination* thereof; hence it hath the *dominating power* over the *Body*, which it could not have, unlessse the *Body* did fully and wholly depend upon it.

B

Aph.

Aph. 3.

In the production, while the *Soul* fashioneth to it self a *Body*, there is some *third thing*, the mean between them both; by which the *Soul* is more *inwardly* joyned to the *Body*; and by which the *operation* of *natural things* are *dispensed*, and this is called the *Vital spirit*.

Aph. 4.

The *operations* of *natural things* are dispensed from this *Spirit* by *proper Organs*, according to the *disposition* of the *Organs*.

Aph. 5.

The *disposition* of the *Organ* depends, first and principally upon the *Intellect*; which disposeth all things: Secondly, upon the *soul of the World* that formed it self a body, according to the *semenary reason* of things: Thirdly, upon the *spirit of the Universe*, that continueth things in such a disposition.

Aph. 6.

No *bodily thing* hath any *energie* or operation in it self, saving so far forth, as it is sharer of the same *spirit*, or informed by it: For that which is *meerly corporal*, is *meerly passive*.

Aph. 7.

He that will work great things, must take away as much as is possible *corporeity* from things; or else he must adde *spirit* to the body; or else awaken the *sleepy spirit*: Unless he do some of these things, or know how to joyn his *imagination* to the *imagination of the soul of the World*, he will never do any great thing.

Aph. 8.

It is impossible to take all *this spirit* from any thing whatsoever: for, by this bond, a thing is holden back, from falling to the *first matter*, or *nothing*.

Aph. 9.

This *spirit* is somewhere, or rather everywhere found, (as it were) free from the *bodie*; and he that knoweth to joyn it with a body agreeable, possesseth a *treasure unestimable*.

Aph.

Aph. 10.

This *spirit* is *reparated* as much as may be, either by means of *fermentation*, or drawn by his *brother* which is at liberty.

Aph. 11.

The *Organs*, by which the *spirit* worketh, are the *qualities of things*; which *meerly* and *purely* considered, are able to do no more, than the *Eye* can see without *life*, as being nothing else but *modifications* of the matter or *body*:

Aph. 12.

All *things operating* do it to this only *purpose*, to make *things* upon which they work, *like themselves*.

Aph. 13.

The *subject* of the *vital spirit* is the *bodie*; in it is received, and by it worketh; neither is it ever so pure, but that it is joyned with its *Mercurial humour*.

Aph. 14.

The *humour* doth not *specifie* the *spirit*; because it is the *common matter* of *things*, apt to be made any thing: neither is it seen with the eyes; because it is *pure*, unlesse it be first terminated in a more *solid bodie*.

Aph. 15.

Neither *souls*, nor *pure spirits*, nor *intelligences* can work upon *bodies*, but by means of the *spirit*: for *two extremes* cannot be joyned together, without a *mean*; therefore, *Demons* appear not but after *sacrifices* used.

Aph. 16.

If the *spirits* or *Intelligences* wonted, go to the *vital spirits* specified, which is either *discipated* by the *contrary*, or *changed* into another *thing*, they cease to work there any longer: and as they are allured by the *vital spirits* of *living creatures*, so they are put to flight, or rather do cease to work upon *bodies*, when *sharp* and *venemous* things are used.

Aph. 17.

The *Stars* do tye the *vital spirits* to the *bodie disposed*, by *light* and *heat*; and by the same *means* do they infuse it into the *bodie*.

Aph. 18.

In *generation* the *spirit* is mixt with the *body*, and directs the intention of *nature* to its *end*.

Aph. 19.

The *seeds of things* are known to contain more plenty of these *spirits*, than any thing else.

Aph. 20.

The *seeds* do not contain such plenty, as is required to the perfect *production* of a *thing*; but the *interaal spirit*, alluring the *external* coming down from *Heaven*, unites it to its self; and being fortified therewith, at length it begets *its like*.

Aph. 21.

Before the *seed* do germinate, or bud, it is *fermented*, and by *fermentation* disposed to *alteration*.

Aph. 22.

If the *fermentation* could be hindred in the advancement of *attraction* and *assimilation*; then a thing might be brought at length, from its *seeds* to the *species* of it in a moment.

Aph. 23.

That which is more *universal* doth more further *attraction*, and more dispose the *seed* to *attraction*: as *Salt-peter* in *vegetables*.

Aph. 24.

Every *familie of things* hath *somewhat universal* annexed to it, whereby the *seed* is disposed to *attraction* and made *fruitful*.

Aph. 25.

He that knows how to joyn the *universal* artificially to the seed of the *animal family*, may produce, even *living wights* beside the *termination*, *matrix* or *womb*, at least formally; and the like reason is also for the other thing.

Aph. 26.

He that can joyn *light* with *darkness*, may multiply *things* in their own *kindes*, and change the *nature* of them.

Aph. 27.

The *universal vital spirit* coming down from *Heaven*,
pure,

pure, clear, and uncontaminate, is the father of the *particular vital spirit*, which is in every thing: for, it *procreates* and *multiplies* in it the *body*; from whence *bodies* borrow the power of *multiplying* themselves.

Aph. 28.

As the first *vital spirit* lyeth hid in the *mercurial humour* that is *common* and *free*. So the *vital spirit* of *particular things* lyes in that *mercurial humour*, imbrued with the vertue of that *bodie* whose it is, which they call *radical moisture*.

Aph. 29.

He that can joyn a *spirit impregnat* with the *virtue* of one *bodie* with *another*, that is now disposed to change, may produce many *miracles*, and *monsters*.

Aph. 30.

The *first varietie* of the *disposition* of *bodies*, proceed from the various *concoction* of *waters*.

Aph. 31.

The *second* from the various mixture of the *three principles*, *Salt*, *Sulphure*, and *Mercurie*.

Aph. 32.

These *dispositions* flow from the *position* of the *Stars*, especially of the *Sun*.

Aph. 33.

Every *thing* hath so much *vitality*, as is required to produce the *natural Actions* of that *species*.

Aph. 34.

Nothing beginneth to be made, that doth not receive some *vitallity* from *Heaven*, by *which* it can work *somewhere*.

Aph. 35.

He that knoweth how to infuse the propitious *Heavens* or *Sun* into *things*, or into the mixture of *things*, may perform *wonders*; and hereupon depends all *magick operations*.

Aph. 36.

By how much the *dispositions*, or the *subjects* are more *formal*, so much more of *this life* they receive, and so much more powerfully they do *work*.

Aph. 37.

As in the eye, the operations are more noble than in the foot, although they both proceed from the same soul; because of the purity of this Organ, apt to receive a greater proportion of life: so the Constellate characters, because of their formality, receive a great proportion of Spirit from Heaven, and produce nobler actions.

Aph. 38.

The spirit floweth continually from Heaven, and back again to Heaven, and in the flowing is found pure and unmixed, and therefore may by a skilfull workman, by wonderful means be joyned to any thing, and increase the virtues of it according to the disposition of the subject.

Aph. 39.

The heart of Heaven is the Sun, and by light distributeth all things, as well to the Stars, as to the Earth.

Aph. 40.

Opacum is nothing else, but a Body either wanting light, or having the light asleep in it.

Aph. 41.

He that can by light draw light out of things, or multiply light with light, he knoweth how to adde the universal spirit of life to the particular spirit of life, and by this addition do wonders.

Aph. 42.

So much light as is added, so much life; and so much of the one as is lost, so much is lost of the other.

Aph. 43.

This spirit after the first period of maturation, strongly beginneth by little and little to vanish.

Aph. 44.

Maturation is nothing else but, the operation of the radicated moisture to the perfection of the Individuum, so far forth as it may be perfected, proceeding according to the seminary reasons, propounded or purposed by Nature or the Soul. Or, it is an actuation of the internal spirit, so far as it may be actuated. Or, it is the greatest Illumination of the matter that can possibly be done by such light.

Aph.

Aph. 45.

The *spirit* is discipated when it stirreth to act upon a matter too rebellious: or, when the *natural mixture*, or *Crisis* of a thing is altered by the *Stars*, sometimes too much excited, it breaketh forth; or being called forth by its brother *spirit* it goeth away to it.

Aph. 46.

The matter is rebellious, when by reason of a contrary *Crisis*, or *temperature*, it cannot be overcome and altered by the *spirit*: Or, when it is in the last period, beyond which it cannot go, nor the *spirit* convey it any further: for only so much *spirit* is given as serveth every thing to the due perfection of it.

Aph. 47.

The *temperature* of a thing is altered by the *Stars*, when the *Horiscope* of the *Nativity* cometh to the degree of opposition of the *Planets* that be contrary to the beginning of the *life*.

Aph. 48.

The *spirit* is too much excited by *fermentation*, or *immoderate agitation*: for *moderate agitation* is necessary to *vital operation*.

Aph. 49.

The *spirit* is called out by its brother *spirit*, when it is too much exposed to it.

Aph. 50.

In certain things it cannot be called out by its brother *spirit*, because of its *strait-society* with the *body*; but it allureth his brother to him, and is strongly fortified thereby.

Aph. 51.

Fermentation is the action of heat upon moisture, by which the moisture is heated and made subject to the *spirit*, circulating it self in the *body*, which cannot remain in the same estate, by means of the fluxibility of the *body*.

Aph. 52.

He that by means and use of the *universal spirit*, can

excite the *particular* of any to a *natural fermentation*; and then appease and settle *Natures tumults* by repeating the operation, may miraculously increase things in vertues and power, the highest secrets of Philosophy.

Aph. 53.

Every man knows that by means of *fermentation* the *spirit* is as *pure* as it possibly may be drawn: but almost all of them do want the *fruit of multiplication*; because they know not how to joyn one brother with another.

Aph. 54.

Every thing *fermented* worketh more strongly; because in things *fermented* the *spirits* are more *free*.

Aph. 55.

Things do abide in the *same state of nature*, so long as they possesse so much *spirit* as is sufficient to perform the due execution thereof.

Aph. 56.

Hence is manifest the cause of *natural death and destruction* of things. Every thing tends to *maturation*, as to the perfection thereof: and when it is ripe, the *spirit* begins to shew its *forces*, and so by *acting* it is *discipated* and vanissheth, which, at length, is the cause of *destruction*.

Aph. 57.

He that could lay hold on the *vanishing spirit*, and apply it to the *body* from whence it *slipt*, or to another of the *same species*, may thereby do wonders.

Aph. 58.

From this *fountain* all *natural Philosophy* doth flow: For, easily may the *spirit imbrued* with the qualities of another body, procreate in *bodies of the same kind* a similitude; which is the violent cause of love.

Aph. 59.

These things are aptest to intercept this *particular spirit*, which have the greater similitude of most natural conjunction with the parts: or which being applied to a *vegetous body*, are by such a contract made more flourishing.

ing. These things are to be understood of the bodies of wights, especially of man, where Philosophers are of more power.

Aph. 60.

This *spirit*, where it findeth a *little matter disposed*, according to that likeness, it makes and seats the compound produced.

Aph. 61.

Where the *spirit* of one body, being married to the *qualities* of that *body*, is communicated to another *body*, there is generated a *certain compassion*; because of the *natural flux and reflux* of the *spirits* to their proper bodies: Which *compassion* or *sympathy* is not easily dissolved, as that which is done by *imagination*.

Aph. 62.

There can neither *love* nor *compassion* be generated without the *commixture* of *spirits*.

Aph. 63.

This *commixture* is sometimes done by *natural* or *material application*: sometime by *imagination*, and not seldom by the *disposition* of the *stars*.

Aph. 64.

By *natural application* it is done, when the *spirit* of one *body* is implanted in another, by means of those things which are apt to intercept the *spirit*, and to communicate it to another; and they are known by their *signature*; and by the Ancients called *Amatoria*, or such things as love one another.

Aph. 65.

By *imagination* love is produced; when the exalted *imagination* of one doth predominate over the *imagination* of another, and fashioneth and sealeth it. And this may easily be done, because of the *volubility* of the *imagination*. Hence all *Incantations* get efficacy: for although, peradventure, they have some efficacy in themselves, yet the virtue cannot be distributed, because of the *universality* thereof.

Aph.

Aph. 66.

From the stars, love takes its beginning, either when the disposition of the heavens, is alike at the time of nativity, as Astrologers do abundantly teach, and this is most firm, and most to be desired: Or when the beneficial beam of the stars, being apt for that purpose, are at a fit time received into matter disposed, and in a due manner brought into act; as *Natural Magick* more fully teacheth.

Aph. 67.

He, that can do these manner of doings, with the *universal spirit*, may do wonders.

Aph. 68.

Thou mayest call the *universal spirit* to thy help, if thou use *instruments impregnate with this spirit*; the great secret of *Magicians*.

Aph. 69.

He that knows how to make a *particular vital spirit*, may cure the *particular body*, whose *spirit* is at any distance, alwaies imploring the help of the *universal spirit*.

Aph. 70.

He that can fortifie the *particular spirit* with the *universal*, may prolong his life very long: unlesse the *stars* be against it; yet he may by these means lengthen his life, and health; and somewhat abate the malice of the *stars*, as he must confesse, that doth know the habitation of this *spirit*.

Aph. 71.

Nothing can be *putrified*, unlesse it feels first *fermentation*; but nothing comes *naturally* to *declination*, but by *stat*.

Aph. 72.

Putrifaction is the *symptome* of *declining nature*; or of the *spirits* flying away.

Aph. 73.

There is nothing *putrified* that hath not great store of the *volative spirit*.

Aph.

Aph. 74.

All *heat* proceedeth from the *vital spirit*, and is said of motion; neither can that *spirit* either subsist without *heat*, or at least cannot be mingled with *bodies*.

Aph. 75.

Every thing that is *putrified*, hath lesse *heat* in it, than it had before its *putrification*: and therefore it is false, that things *putrifying* do grow whole.

Aph. 76.

As much *spirit*, so much *heat* is gotten; and of the one is lost so much, as of the other.

Aph. 77.

Heat can neither be stirred up by *nature*, nor *art*, but by the means of *light*, either *external* or *internal*.

Aph. 78.

He that can call *light*, the *spirit of the universe*, shall peradventure not far misse the truth: for it is either *light*, or hath his dwelling or habitation in the *light*.

Aph. 79.

He that can *destroy bodies* without *putrification*, and in that very destruction can joyn *spirit in spirit* by the means of *heat*, possesseth the principal secret in *natural Magick*.

Aph. 80.

The external heateth, by bringing in a new heat, and by actuating its own heat, whether it be by being *light determinat*, or *indeterminat*.

Aph. 81.

The *light terminate*, produceth a *destroying heat*, and such a one as burneth all things. So it is compactly actuated as a fire.

Aph. 82.

Indeterminate light giveth *light*, and never hurteth any but by *accident*.

Aph. 83.

He that knoweth how to make *light determinate* of *light indeterminate*, not changing the *species*, nor receiving it

it otherwayes, than in a *common medium*, knoweth exceedingly well how to purge *minerals*, and all hard bodies, without the losse of a *radical moisture*.

Aph. 84.

The *light* which we call *indeterminate*, and which hath in it the *life* of things, being the carriage of the *universal soul*, lyeth hid in the darknesse; neither is it seen but by *Philosophy*, into whom the *center of things* is apparently discerned.

Aph. 85.

The *internal heat* is raised, by reason of the *agitation* of the *internal spirit*, whose it is.

Aph. 86.

The spirit is agitated by fermentation, or motion: sometimes they concur both together to *agitation*.

Aph. 87.

There is a secret mean of *agitation*, known to *Philosophers*, which is perceived by them in regeneration and generation.

Aph. 88.

When *fermentation* is distinguished from *motion*, understand *local progressive motion*, which cometh from *imagination* directing the *vital spirit* to *motion*.

Aph. 89.

All *fermentation* finished before due time, is a sign of immoderate *putrification* succeeding.

Aph. 90.

He that knoweth how to hasten *fermentation*, and hinder *putrification*, by having the *spirit of the universe propitious*, doth understand *Philosophers contrition*; and can by means thereof do wonders.

Aph. 91.

Putrification hath not its original from the body, but from the spirit, and therefore it wars contrary to the spirit.

Aph. 92.

He that knoweth the *spirit of the universe*, and the use there-

thereof, may hinder all *corruptions*; and give the *particular spirit* the *dominion over the body*. How much this would avail to the cure of all *diseases*, let *Physicians* consider.

Aph. 93.

That there may an *universe medicine* be given, is now agreed on on all hands: because, if the *particular spirit* get strength, it can of it self cure all *diseases*, as is known by *common experience*; for, there is no *disease* that hath not at some time been cured by the vital spirit, without the *Physicians* help.

Aph. 94.

The *universal Medicine* is nothing else, but the *spirit multiplied upon a due subject*.

Aph. 95.

He that seeketh this *Medicine* else-where, than in the tops of the highest mountains, shall finde nothing but sorrow and losse for the reward of his pains.

Aph. 96.

The *Philosophers* who say it is to be sought in the corners of the *earth*, mean the *earth of the living*.

Aph. 97.

They who hope to find it in the *fornace of the Chymists*, are desperately deceived, for they know not the fire.

Aph. 98.

Nothing hath from the first *intention of nature*, more *spirit*, than is sufficient of it self for the conservation of its *proper species*, yet out of every thing (*nature playing the Midwife* for him) the *Philosopher* can produce a son nobler than the father.

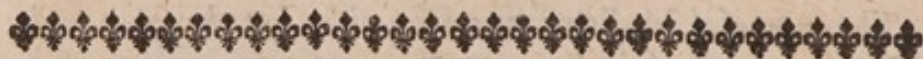
Aph. 99.

The first and the last *colours* of things are *yellow*; because the *Sun* and the *Stars* are *yellow*. Those things that are of a *looser temperature*, as *Plants* appear *green* after they have toucht the *air*, which *air* being *naturally* and more *highlyer cerulious* or *blue*, and working upon them, maketh *yellow* things *green*; but being made harder, resisting

fisting the impression of the *air*, they put on again their first and native colour. Out of these things that have been said, thou mayest pick great mysteries.

Aph. 100.

The *air* is *blue*, and the *horizon* appears *blue* to us in a clear day; and the *air*, because of the thinness, is not apt to terminate the *strong, vegetous, vital beams*, until they languish and grow weak by distance, but then the terminated beams shew the native colour of the *air*. And thus much to have said at this time, by way of Aphorism, if you make not very much account of it, is too much.



The Second Book.

CONTAINING

XII. CONCLUSIONS, *which are proved and explained:*

*And are as so many firm Columns, to support
the Noble frame of Magical-Medicine.*

CONCLUSION I.

The soul is not only in its proper visible body, but also without it; neither is it circumscribed in an Organical body.

The Proof and Explanation.

NO true Philosopher will deny this: The *Platonists* place not the soul in the body, but the body in the soul: And the *Peripateticks* themselves do with *Aristotle* confesse, That the soul doth execute some *action* without the *body*: Nay, it seems very absurd, to shut up
so

so noble an Essence, in so narrow and strait a Prison; Neither were there wanting some *Divines* who attributed *acerta* in *ubiquity* to the soul; affirming it to be there where it worketh: for what can be devised more unlikely, than to conclude that most noble *Essence*, as bounded and comprehended in this so exceeding small a prison. The common dictate of *Reason* proveth, That the thing *comprehended*, so far forth as it is comprehended, is more base and ignoble, than the thing *comprehending*: And it is manifest to him, who considereth the nature of things, That the thing *comprehending*, so far forth as it comprehendeth, is more excellent in operation and power than the thing *comprehended*. That the *Imagination* worketh without it, and beyond its own body, I take it to be manifest, and if any man doubt of it, he will be convinced by experience: for it worketh in the *Embrio*: Neither can *fascinations* be otherwise performed. But is not the *Imagination* the hand of the soul, by which it worketh without the help of the body? and yet these operations conduce not to our purpose: Therefore we must shew more clearly what we mean by this *Conclusion*. We do then under it and by it, mean nothing else but that the *soul* must necessarily be, wheresoever the *vital spirit* is found; for the *vital spirit* is the bond by which the *soul* is tyed to the *body*: or rather it is the undivided companion of the *soul*, brought by the *soul* from heaven, by which the *soul* joyned it self with the *body*; by means and mediation whereof, it gives the form of the *body*; and if by the frown of the *destinies* it be forsaken by the *particular soul*, it returns to its common country; but is never extended further than the *soul* it self, without which the *spirit* cannot subsist: Then, if a mans body work something without it self, surely it worketh as informed by the *soul*, and shall it not then work *vitally*, and produce vital actions; But how I pray you shall it produce them? without doubt in and by the vertue and power of the *form*, that is, the *soul*. But (except I be deceived) there can nothing work by the power of another, and

not

not be partaker of it : Therefore the *active beams* that produce such *effects* without the *body*, must needs be partaker of the *soul*, by which they work. And I think no man can be so senseless to deny *actions extrinsecal*, or without the body, to Man, the most noble compound, and grant them to Plants and Stones : but that operations depend on forms, it alwayes seemed true to the most Learned. The seed doth (as some would have it) beget the *Embrio* in the mother ; which it could not do, were it not upholden and furnished with the presence of the fathers soul. But I hear some whisper, that this opinion can be no way consonant to truth : because that then, if the father should dye as soon as he hath begotten the child, his soul being free from the bonds of the body, goes to its appointed place, And how then can it work in the *Embrio* ? But to him that considereth the matter well, this will appear of no great difficulty ; whether we say, That the *soul* is not utterly and absolutely free as long as any *vital spirit* remaineth any where safe and untoucht ; for it there sticks and abides as long, and until its subject be quite turned into an other thing ; but because it wants *organs* (as in an *appoplexy*) it cannot perform any senselike *actions* ; Or whether we will say rather, The *soul* is necessarily present at these operations, by a certain presence ; and yet not hindered, but that in another place it may perform other works : for seeing that the soul doth by wonderful and strange means, produce many things in the body, and is after divers manners in divers places, Why shall it not, when it is free from the body, do the same things, or the like, so it wants not its *Instruments of its proper natural beat*, which only is fit to produce such an effect ? But of what hath been said the cause is plain, why about the Graves of them that *die a violent death*, there are apparitions seen : for the *vital heat and natural moisture* being not quite dissolved, the *soul* sticks, and gives sometimes in these *exballations*, impregnated with the *spirit, the shape and form of a man* : And the same may be the reason, why sometimes in *Church-yards* such things

appear : and from the same head it is, that the slain Corps bleedeth at the presence or touch of the Murderer : for, the *soul* being yet present, doth by the dispensation of Providence, work such things. But for the better confirmation of this Conclusion, there is enough said in this place, others from these grounds, will invent and finde out things which will be far more sublime and high.

CONCLUSION II.

The Soul worketh without, or beyond its proper body, commonly so called.

The Proof and Explanation of this.

THIS Second *Conclusion* hath nothing which is not manifest in the former, and of it self is clear, and confessed by all men. For, if the *soul* be without the *body*, it can and shall without doubt work there : for, the *soul* in its *essence* includes *Act*, being (as one saith, and very well) an *Essentiall Act proceeding temporally* : It works therefore according to the *Organs* informed, or, according to the manner of information, seeing it communicates a *form* to the *subject* ; for, peradventure it were more agreeable to simple and pure truth, to call the *soul*, not the *form*, but rather, *the giver of the form* : yet, so giving *forms*, that both in their *beings and operations* they shal depend upon it, and whatsoever is, is dispensed and given by it. *Plato* seems to have placed in men a *three-fold distinct form*, yet depending on the common soul. It is true, that to these Inferiour *forms*, the name of *form* is sometimes given ; but how truly and properly, let them look to it, that accustomed to speculations, have learned to separate *Vitall Actions* from the *soul*, which proceed onely from it. But we, omitting all these difficulties,

C

will

will be content to use the common means, which will also peradventure serve our turns.

Some men will say, If the *soul* be and work without the *body*, or besides it, by informing the *naturall heat* that proceedeth without it, and is inherent in his beams, they must needs be men, consisting of a *soul* and of a *body*. When I first began this Work, I had thought to have passed over such Objections as ridiculous; but this being one, that may seem of some moment to them that are lesse perspicacious, I am content to answer; And first I say, it is as absurd, for ought I said, to call the *beams*, *men*, as it is to call the *feet* and *hands*, *men*. Secondly, Every bare information doth not make man, for it is required, that a *reasonable soul* do inform an *organical body*; and thus; by means of the *form*, be made fit for *organical operations*; but, if the *soul* inform any Compound onely *vegetably*, or some inferior way unknown to us, it cannot be forthwith called, a Man: for, the *soul* informs according to the *merit* of the *matter*, say the *Platonists*, or more clearly, it informs according to the Portion of the *vitall spirit* that is present: for, every proportion of this, is not fit for every Operation. Hence it appears, that though the *soul* do for sometime inform a *Corps* with a certain *form*: for, we see in dead *Carcases*, the *vegetative faculty* doth for a time exercise its power, which cannot be done without the *soul*, yet it cannot be called a Man; for, being deprived of *sense* and *reason*, it falls from that dignity; But it is most certain, that the *soul* being there present, onely according to the *vegetable power*, may work elsewhere: for, when it was tyed to the *body*, according to all the wayes of *vitality*, it did form many other operations; why then when it is altogether free from those bonds, or else tyed with them, it should not work things proper to it self, there can no reason be given; nor can any man in judgment understand. It may then, according to the will of God, either injoy pleasure, or suffer pain, although it be tyed to the *dead Corps* in that manner, seeing that in the *vegetative faculty* it shall suffer

suffer nothing, till it be again re-united to an *organical body*. But in what things, and how the *soul* doth suffer, when it is loosed from the bonds of the body, we leave to *Divines*, as too far from our purpose.

CONCLUSION III.

From every body flow Corporall beams, by which the soul worketh by its presence, and giveth them energie and power of working, and these beams are not onely Corporall, but of diverse parts.

The Proof, &c.

THE first part of this *Conclusion* will easily be evicted; for, there is no man that can deny it that considereth the *operations* of naturall things, and the hinderances of those *operations*: For, what reason is there, why things more hard and solid, than the nature of the thing requires, work not so freely; is it not because the *Pores* of the body being shut, the *Corporal beams* cannot finde a due egress? Now, unlesse they were *Corporal*, no *affection* that is *meerly corporal* could hinder them, and nothing but the change of the *forms*, could destroy the *faculties* of things: But when we see that the *form* remains, the *operations* are hindered, we wonder then if we be forced to consider and resolve of such beams. Moreover, unlesse those *Active beams* were *corporal*, their *operation* would proceed to any distance, and not be hindered by *bodies*. If you say, it is but an *Accident* by which things work at distance; yet an *Accident* must needs be in a *subject*, and must needs work by the *virtue* of that *subject* in which it is; for, I take it to be certain, that no *Accident*, barely considered in it self, can have any *Activity*: Therefore, except such beams be granted, nothing can work at distance by any means; Therefore, these *Accidents* are displayed in *Corporal beams*, possessing all the manners of the body, whence they proceed, yet I would not have

you take me for a maintainer of *Accidents*, who could never hitherto see any thing in nature but substance, unlesse any man could make the positions and manner of things something reall distinct from the bodies : but here I speak out of supposition , granting peradventure what some man might ask at my hands.

Besides what hath been said for our *beams* , you may add, that adventitious heat doth promote the operations of things; but how could it do this, but by stirring up more plentifull *beams* to bring them out ? We see how *Amber*, being made hot with rubbing, drawes the *Chaff* to it more stronglier ; and many other will not work unlesse they be hot ; by which making them hot , the *Corporal beams* are more plentifully drawn out, and so work more powerfully. Moreover , closeness would not long keep the *natural power* of things unhurt, but that it hinders the dissipations and spending of the *beams* : besides, unlesse *beams* were *Corporal things*, they would penetrate though the most compact bodies , the contrary whereof, experience bears witness unto : though it be true, that some *Compound bodies* send out *beams* so thin and subtil, that they can pierce the pores of all bodies ; as doth appear in the *Loadstone*.

But, wherefore did Nature ordain *Pores in bodies*, but that they may be doors, by which these *beams* might pass in and out : again, the *sences* would never perceive *sensible things*, but that there proceedeth *beams* from the bodies, affecting the *sences*, as appears in *smelling* ; for odour perisheth with age, and yet for no other cause, then that the *beams* perish which bring the odour to our *nostrils* ; so from all bodies there goes subtil thin *beams*, bringing with them the shapes of things , which is possible to demonstrate to the eyes in a dark place, by mean of a *translucide convex-glasse* : but unlesse these *beams* were *Corporal*, let any man tell me, how they could affect the *sences* : rather I have often wondred, how being mingled with so great confusion, in passing through the glasse, they can severally explicate themselves. But let us come to another stronger

stronger argument, and more agreeing to our purposes, to prove what we principally intend; And namely, that such *beams* do in a continuall motion, go out of the *bodies* of *wights*, which we shall easily do, if we *first*, consider the *common natures* of all *wights*: for, every *wight*, that it may live any space, must necessarily be nourished with food, neither can it live without it, because of the continuall going out of the *beams*; the *body* from its *natural disposition*, can endure no more *vacuity and emptinesse*, than *nature* hath appointed for such a *body*: That which in food is dry, doth restore and refresh the *solid parts*; and that which is moist, the *humors*: And why this? but, because every day, nay, every moment, the *beams*, and those most plenteously, do go out from *bodies*, and those *corporal*; yea, and from every part of the *body*; for, were not this so, living *wights* would grow to monstrous and enormous greatnesse. And this is the reason, why *wights* fall to destruction, and are not so long-lived as *Stones*; nay, not as some of the more compact sort of *Trees*; for, the *vitall spirit*, and *natural heat* being in *wights* freer, and more at liberty, work more powerfully, and produce more plenteous *exhalations*; whence it comes to passe, that they are propagated to the greatest distances, the *soul* all the while knitting them together, lest they should be altogether dissipated: for, they could not else hold the *specificall virtue* of the *body*; neither could they work, except the *soul* informed them; for, that hath in it the *natural heat*, as we shall shew in the Chapter following, which produceth a sufficient disposition to receive information from the *souls*, as we said in the Chapter fore-going. But, that those *beams* are of parts, is clearer than the Sun at noon day; for, that which proceedeth from diverse and *heterogeneous* parts, conveying also with it self, something from all, even the smallest parts, cannot choose but be of diverse parts: for, from the *bones, flesh, nerves*, there do flow continually certain *particles*, of which those *beams* consist: these carry with them the *disposition* of the *body*; and

according to that *disposition*, taken from the *body*, work more powerfully than the *body* it self: Hereupon a wise man will take special heed of living and conversing with sick people, the rather if he feel himself disposed to such a *disease*; for, a *body* so disposed, doth more greedily draw to it self those *beams*, and is sooner changed: And note, that *bodies* in whom there is a likenesse of nature and complexion do sooner *sympathize* with one another; as brothers, sisters, and do sooner take *infectious diseases* one of another; because of the *radical likenesse*, the infected *beams* are more drawn, and the *body* more speedily changed. Another necessary *caution* doth by this occasion come into my minde, That great care must be taken to avoid these places where the *excrements of diseased persons* are laid: both for the reasons aforesaid, and for a more proper and particular cause, it shall be exprest in what followeth.

CONCLUSION IV.

The beams sent out of the bodies of wights, have and enjoy a vitall spirit, by which the operations of the soul are dispensed.

The Proof and Explanation, &c.

EVERY compound consisting of *matter and form*, hath its own proper *natural heat*, which is derived and propagated, not from the *Elements*, but from *Heaven*, and particularly from the *Sun* the heat of *Heaven*, seeing that by the departure of it, all things grow sad and torpid, and by the return of it are cheared and refreshed; for, it is the *fountain and original of life*, making all things fruitful by its heat, multiplying and preserving them in their own being. Whence it followes, that nothing can exist without some manner of *heat*, it being the bond whereby the *form* is tyed to the *matter*, and which, lying hid in them in a *viscous Mercury*, a moisture brought within

with it from *Heaven*, giveth increase of *seed to every body*. It is also the instrument which the *form* useth to produce *actions*: and it is the immediate cause of the aforesaid *beams*, which *beams* it never forsaketh, but accompanieth them in their journey. Blessed, and thrice blessed is he, which can *Multiply* it in a fit *subject*, under the favour of the *Sun* and *Heaven*. This said *heat*, if it decrease, the *body* tends to destruction, the *beams* being fewer and weaker: Furthermore, though the *form* be not *united* to the *matter*, but by a certain mean of this heat, which is so required as proper to all things, yet it varieth in every *spirit* of things, yet it hath in every *spirit* some latitude; so that you shall finde in the *individuals*, that which is altogether the same; because the heat sometimes is more, and sometimes lesse, which may be the cause of variety of operations, not onely in these of the same *species*, but even in the same *individual*: it is after changed, till at last by corruption, it end in that which is altogether another latitude; for, the *matter* is not tenacious enough, nor holds the heat fast enough, but lets it (being *volatile*) wander abroad, which according to the *impressions of Heaven*, applyeth it self variously to the *matter*; whence depends the whole *æconomie*, and every change in *sublunary things*. But it's now time to retire our selves, and descend to the *body of man*, the proper *subject* of this work. And *first*, it shall not be amisse to explicate our selves, what we mean by the *vital spirit* in this *Conclusion*; whether after the manner of other *Physicians*, that which the *Schools* call by this name; or, some other thing of far another nature: surely, although we think that *received opinion* of the *spirits animall, vitall, and naturall* (as they call them) not altogether consonant to truth, yet being besides our purpose, we mean not to meddle with it here; and therefore, of other manner of *spirits*: But what new *spirit* is this brought in into *Physick*, or, by what Authority came it in? Truly, I am so *supercilious* as to affirm this done by my Authority: Let it not be brought in at all;

I onely require, that I may be spared the use of that name, to expresse the *natural heat and radicall moisture* both together; and the reason is, because they are never actually separated: And to call them *spirits*, because of all *Corporall things*, they come nearest to the nature of *spirits*, both in their originall and power. It is called *vitall*, because by mediation of it, *life* flowes, and is propagated into the *body*; and therefore, wheresoever you finde in this Treatise the name of *spirit*, understand it as is said. Now then, that this *spirit* flourisheth in the foresaid *beams*, I think it appeareth from hence; This *spirit* also floweth from the *body*, and this no wise man will deny; for, if it flow not from the *body*, the *body* would last for ever: Consequently, the things that can most fix these *spirits*, have great power to prolong the life of man: for, it is *volatile*, and every moment some portion of it goeth out with the parts of the *body*, resolved into *beams*: for why it should leave the *beams* going out, and insinuate it self into *bodies* indisposed, there can be no reason given, nay, it seems utterly impossible; and that the *beams* have a disposition to hold it: for, with them it goeth out in the *plague*, because the *beams* (as is observed) retain the disposition of the *body* from whence they go: yea, if the *spirit* were not there, the *beams* could not do as they do, nor work in the power of the *soul*; for, of it this *spirit* is the *Instrument*. Either therefore the *bodies* of men shall work at no distance at all; or, if at distance whatsoever, this *spirit* must needs reach, and proceed to it: and by virtue of a more *potent soul*, in the very beginning and principall of life, the *body* of man (as of all other *wights*) is ordinated to *natural actions*, as other *natural bodies* are, by the *seminary vertues*, which are in their *forms*; nay, more powerfull than these are, this *spirit* that accompanieth the *beams*, dispenseth their *Actions*, which are far propagated; and when they grow faint, they are supplied by and from the *bodies*.

CONCLUSION V.

That the Excrements of the bodies of living Creatures, retain a portion of vitall spirits: and therefore we must not deny them life; and the life is of the same species that the life of the Wight is of, and propagated from the same.

The Proof and Explanation of it, &c.

THAT the *Excrements* of the *bodies of Wights*, retain some portion of the *vitall spirit*, it appears; for having lurked long in the *body*, they *imbibe the spirit*, and joyn it to themselves, intercepting the *beams* issuing from the noblest parts of the *body*: yea, having at the least some *digestion*, they are made like the *bodies* in which they were concocted; and therefore do more greedily attract the *beams* with the *spirits*, and the *spirits* do much more willingly insinuate themselves into them, than into any other *body*, not partaker of the same; or a greater digestion and likenesse. It is likewise evinced by common experience; for, doth not the too much flowing of any *excrement*, produce grievous *symptoms*, weakness, and in the end death; and that not so much by cutting off the nourishment, as by exhausting the *spirits*: or else in the Dropsey, how could the over-much flowing of the water out of the wound, cause death, but that the water being impregnant with these *spirits*, carries more of them out with it, than the *body* can bear in so short a time? So, in all inward *Abscesses*, when great store of *purulent matter* hath filled the *hollow* of the *breast*, if by the negligence or ignorance of the *Chirurgion*, it be too much and suddenly emptied, it is for the same reason, followed with death or dangerous weakness: for, the *body*, unlesse it be every-where according to the proportion requisite, stored with these *spirits*, cannot long subsist. This *spirit*, as long as the *body* continues in its due *Symetrie*, is nourished from *Heaven*, by the mediation of the *Air*, and by the *vital spirit* of the *Aliment*. All things therefore that proceed from the *bodies* of man or beast, after what manner soever, whether

ther *naturally*, or by the force of *disease*, are impregnated with the same *vital spirit the body hath* : and therefore because they are liker the *bodies* whence they came, than those things that never were in the *body*, they quickly imprint the *qualities* drawn from the *bodies*, upon another like *body*, which ought to occasion great care, that *excrement matter*, corruption, nor any of those things that come from *infected persons* be left unburied; for, great mischief may come by them, either by *Nature*, or by *Art*, if peradventure they come into the hands of some skilfull, but ill-disposed men. But if the burning of *Dead Carcases*, after the manner of the *Ancients*, be not permitted, the *Magistrates* ought to take care, that they be soon, and very deep buried, and that in moist places, if it may be, and far remote from the feeding of *Beasts* : for, from shallow superficiall *Gravels*, there arise unspeakable mischiets ; And I think this is one of the greatest *natural* causes, why the *Plague* doth so furiously rage in diverse places : for, I am afraid, that they to whom the charge of burying is committed, are still too negligent and carelesse. I would here take occasion to commend, and that upon good grounds, the *funeral fires* of the *Ancients* ; But another custome having now prevailed, I am sure my words will not alter it. It is known that *Witches* cannot hurt, without the *parts of dead bodies*, and the *Excrements* of him that they desire to mischieve ; as therefore *Magistrates* ought to have a care of *burials*, so every man, if he have *Enemies*, ought to have a care of his *Excrements*. But now let us return to the *Conclusion*, which affirmed, *That these Excrements do also live*, which though at first do seem a little hard, yet indeed to him that will consider it, it is so far from being either hard or unreasonable, that it is impossible it should be otherwayes ; nay, what if I should say, the *hair* and *nails* do live a *certain life*, propagated from the *soul*. It may be thou wilt say, For they are as certain *parts of the body*, they live with the same *soul* they did before, thou wouldst think that more strange ; and yet

yet thou canst not give a reason why thou shouldest think so: Well, this only I will say of *Excrements*, that unlesse they live with the same life that *nights* do after a manner, certainly they would want the *vital spirit*, of which we spake before, and which we have above proved; and will not all this clearly demonstrate, that they have and do plentifully injoy it? Moreover, who can deny that the *nails* and *hairs* have *life*, that have observed in them an *augmentative* or *assimulative* faculty? at least who can deny it so long as they remain fastened to the *body*, though they want *sence*, as the *bones* and other necessary parts of the *Organical body* do? Now, if they *live* when they remain joyned to the *body*, these shall likewise *live* when they are separated from the *body*, as long as they are *nails* and *hairs*, having still the same *form* as they had before: Witnesse the *Accidents* or the *substantial moods*, which abiding still the same, depend of the same fountains from whence they flowed: but no man can deny, that the very *form*, or *figure*, or *mood* flowed from the *soul*, draweth thence its life, which is propagated by the presence of the *soul*, by the mediation of the *vital spirit*. In conclusion, a man may thus argue for any *Excrement*: All *Excrements* of the *body*, by means of some manner of *Digestion*, have changed the *form* they had before that *Digestion*, and put on another, as may be known by their *operations* and *faculties*, which are altogether changed. As for example; The *Excrements* of a Dog healeth the diseases of the *Pallet* and *Throat*, which *flesh* and *bones* howsoever prepared, could not do, especially if they had been stinking and corrupt; and this *form* by which they work such things, they got from the *soul* of the Dog; and therefore being introduced and brought in by it, it depends wholly of the *soul*, and consequently cannot want *vitality*, which *vitality* or *liveliness* is obscure and unperceivable to them which know not the centers of things, which it shall better become a Philosopher to search after, than suffer himself to be transported with a desire of contradiction.

CON-

CONCLUSION VI.

Between the Body and the Excrements proceeding from it, there is a certain Concatenation of Spirits or beams, though they be never so far asunder: The like is also between the blood and any other part of the body, separated from the Body at any distance.

The Proof and Explanation of it, &c.

IF we confirm and demonstrate this *Conclusion*, the greatest part of the business is done: for, this being established here, is laid a firm foundation of this *Art*, whereupon all the precepts thereof may be built: yet, if what we have said already, abide unshaken, the future difficulty will not be great: But first, it would be known, what *concatenation* we do here intend, when we affirm a *concatenation of spirits or beams between the body and the Excrements thereof*; we understand thereby, a perpetual flux of beams, proceeding after a peculiar manner from the *body*, and terminated as in a *body*, after a sort in kinne, and like unto it; as also reciprocally flowing from the *Excrements* of the *body*. That there is such reciprocal emanations, is easily shewed: for, if you once grant the flux of beams, and *Impregnation of the Excrements* by the *vital spirits*, it will necessarily follow, that both the beams of the *Excrements* and the *body*, as not differing in nature and qualities, are so terminated one upon another by the aforesaid means, rather than by any other: yea, if the form both of the *body* and of the *Excrements* do depend in the same *soul*, it will be amisse to call them *Excrements*, untill they have utterly lost their *form* they got in the *body*; rather a part of the *body*, or something subordinate to the *body*, and therefore the *vital spirit* being affected in the *Excrements*, is also affected in the *body*, which cannot be done without such a *concatenation*: But this generall rule is to be observed, namely, *That the Excrements of any parts, are peculiarly*

cularly allyed and tyed to the Part whose Excrements they were; and that the *beams* that interchangeably flow from these, do by a peculiar love, imbrace these that flow from the part whose *Excrement* it is, & *vice versa*; for, out of that part it hath drawn more plenteous *Spirits*, and therefore hath greater affinity with it; which may be perceived by manifold experiences: for, if you put any ulcerating thing into the *Excrements*, the *Pudding* will be affected with great grief and pain: For example, Put *Pease* in a firing-Pan, till they be very hot, and put them into *hot odure*, and how many *Pease*, so many *Pustules* will be on the fundament. So the *Aculeus Pastenacæ Marinae*, stuck in the place where one hath lately Piss, restrains it, till you have pull'd it out again. You will finde more Experiments of this kinde in the proceffe of this Work. It is not therefore to be doubted, but that the *Excrements* are by *reciprocal beams concatenated with the bodies*, especially with those parts out of which they last proceeded; Thence arise severall considerations, whereof we will take notice hereafter; onely take notice of this, That upon this *concatenation*, depends all *Magnetical Physick*, and therefore mark it well, that if any thing in the practice shall seem obscure, that thou mayst addressse thy self to this place, and better consider that which is already said: It is added in the *Conclusion*, that the furthest distance doth not break this *concatenation*, which is so true, that the *virtue* of the *soul* extends it self so largely, that it is scarcely contained in place: for, the *concatenation* depending on the *soul*, must needs be *extended* according to the *virtue* of the *soul*; besides, the other reason (which we insinuated above) of this extention where we said, there do most plentifull *Spirits* flow from *nights*, by reason of the great plenty of *vitall spirits*, which appear to the *sences*, in that they need so great store of Aliment, to the end that what was spent in propagating *beams*, might by the conduct of the *dispensing spirit*, be renewed in the *body* the fountain of them; There is therefore no small store of those *beams*, because being thin, subtil, and easily

 diffi-

dissipated, they need continual food for the reparation of them; They extend themselves likewise very far, and work diversly (we not knowing of it :) and as diversly are we affected in the hurting of them, when we are fully ignorant of the *causes* of our *diseases*: And therefore in all *sicknesses* the said *spirit* is to be rectified, comforted and multiplied; and so may all *diseases* be easily cured; which we propound especially, for *Physicians* to note and consider. Now there is no man will deny but that which we have said of the Excrements, doth also agree to the *parts separated* from the *body*, as also to the *blood*; for, there is the same reason in all: in *blood* it appeareth most evident, because in Holy Writ it is called the *seat of the soul* or *life*, as having greatest store of vital spirits, and hurting more easily, by the too much flux of it. Amongst all those things confirm this concatenation, that most famous *Sympathetical Oylment* commonly called, the *Weapon-salve*, and our *Sympathetical Water*, do by manifest experience clearly prove it, in despite of the vain and obstreperous noise that some ignorant Divines make against it, proclaiming it *diabolical* and *superstitious*; whom many others, and especially the learned *Helmont* hath put to everlasting silence. Nor did the wrangling *Libavius* (though he proudly railed after his manner) write better against this, than he did of and for the *Philosophers Stone*, how ignorantly and audaciously he carried himself in both, to the infinite prejudice of the *Hermetical Commonwealth*, is known too well to them that have learned the true knowledge of things from the things themselves: but of this enough. Of the parts of the body separated from it, he that doubteth may find in the same *Helmont*, a strange story: I will give you his own words. "A certain man of *Bruxels* being at *Bolonia*, did in a fray lose his *Nose*; he went to *Tagliacozzo* a Chirurgeon, living there, to consult how he might have a new *Nose*; and fearing the cutting of his own *Arm*, hired a Porter, that for a great sum of money, was content to let him have a *Nose* cut out of his *Arm* (as the manner is :) he
 " did

"did so, and the Cure well performed, the man of *Bruxels*
 "returned home into his own Country : But about thir-
 "teen moneths after his return home, he felt his Nose
 "suddenly grow cold, and within a few dayes after it
 "rotted and fell quite off : And where many wondred of
 "this strange change, he inquired into the cause, and it
 "was found, that just at the same instant when the Nose
 "grew cold, the Porter at *Bolonia* died : And (saith *Hel-*
 "*mount*) there are many yet living in *Bruxels* that can te-
 "stifie the truth thereof : Thus far he. The like I have
 heard from a Doctor of Phisick, a friend of mine, who
 did swear deeply, that himself was an eye-witnesse of it.
 Is not all our Doctrine here confirmed clearer than the
 light ? Was not the *inscitious nose*, as animated at the first,
 so still informed with the *soul* of the *Porter* ? neither
 had it any from the man, whose Nose now it was made,
 but only *nourishment*, the power of the *assimilation*, which
 it hath from its proper *form*, it took it not from him, but
 from the *Porter*, of whom it was yet truly a part ; and
 who dying, the Nose became a dead Nose, and did im-
 mediately tend to corruption : But who doth not here see
 most openly and evidently a *concatenation* ? otherwise,
 how could the *Nose* of one that was at *Bolonia*, enform
 the *Nose* of one that was at *Bruxels*, but by means of a
 concatenation ? Our assertion therefore is confirmed by
 true and undoubted experience ; from whence, as from
 a plenteous spring, divers fair rivelets do flow. Hence
 arose that glorious *Miracle of Nature*, whereby a man
 may at distance, and in an instant open his mind to his
 friend, though they be ten thousand miles asunder, by
 means of a *little blood, flesh, and spirit*, a secret not to be
 revealed to the unworthy multitude. Hence that *Lamp of*
life, which at any distance sheweth by its light the *Dis-*
position of the *Body*, and by its voluntary going out, the
death of the Body whence it was taken. Hence also pro-
 ceeds that *salt of blood*, which by its colour sheweth the
 same things, that the *Lamp* did by its light : of which
 more hereafter. And hence also arose all *natural Philo-*
sophy,

sophy, by means whereof the affections are moved and after a manner tyed nearly and only *naturally*: But of this enough.

CONCLUSION VII.

The vitallity or livelineſſ laſts, till the excrements, blood, or ſeparated parts be changed into another thing, of a diverſe ſpecies.

The Proof and Explanation of it.

ALL things which have their original from the *Elements*, after they are come to perfection, do ſtraightway go back again to their principals, from whence they took their beginning; for ſo it is eſtabliſhed by *Providence*, that what is begun by *motion*, ſhall never be partaker of *ſtate or reſt*. Yet doth not the thing immediately ceaſe to be in that ſpirit, wherein it is, untill another *form* be introduced into the *matter*, which alſo brings with it new *moods*, and new *operations*. I ſpeak not here of *ſubordinate forms*, which are known to be common to many *ſpirits*, the change whereof is not alwayes required in the change, or corruptions of the preſence, or abſence of *forms*; we can no way judge but by the *moods and faculties* of the *ſubject*. We ſay therefore, that *vitality* doth ſo long laſt in the *excrements*, *blood*, and other ſeparated parts, as they are not changed into other things of a diverſe *ſpecies*: which being clear of it ſelf, and by that which is aboveſaid, needs no other proof; yet this is to be noted, *Fiſt*, That things have more *vertue* and *energie* in their *ſtate*, than in their *declinations*, and the nearer they are to their abſolute change, the leſſe they work. *Secondly*, That every change of the *ſubſtance* doth not change the *form*; for in things, where only the *ſuperfluities* are taken away, leaving the *effences* which work in a ſufficient *matter* well *diſpoſed* and *digeſted*, and are full of the *vital ſpirit* of things, there the *form*, is not only not changed, but more
frees

free than it was, and worketh more powerfully; Moreover, we see that some *corruptions* are necessary to the furtherances of some *operations*, though this kind of corruption, if we give it the true name, is rather to be called *fermentation*; for by it the *spirits* are stirred up, and made more able to shew their power; but there is a *mean* in things, and certain bounds, beyond which the truth cannot consist: therefore we must proceed very warily, lest while we strive to stir up the *spirits*, we dissipate them; which I have seen happen to many men both in this *Art*, and in *Alchymie*.

CONCLUSION VIII.

One part of the body being affected or ill disposed, by hurting the spirits, all the other parts do suffer with it.

The Proof and Explanation, &c.

I Conceive, that this so common and received an Opinion, by all *Physicians* allowed and confessed to be true, needs little proof: therefore we only say this, That the cause of this *compassion* floweth neither from the *body*, nor from the *particular form* of the *part*, nor from the *likeness*, nor *lesse likeness*, if it be considered only so far forth, as the cause of *likenesse* is considered which floweth from the same, or the like *proportion of spirit*; but from the *vital spirit*, which goeth through the whole body, and is resident in every *part* thereof: for, a *disease terminatively* is not of the *body*, but of the *spirit*: for there is no disease of the *body* however it comes, which happeneth not by the weaknesse of the *spirit*, neither can any *distemper of the body* last long, where the *spirit* (by which all evils are amended) flourisheth and is strong. This *spirit* is that *nature*, whereof *Physicians* ought to be *helpers* (upon them the *Universal Medicine* is built) whereas unhappy are those *Physicians*, and unhappily they speed, who either neglecting or wronging this *spirit*, destroy all things by
D
their

their violence, while they think so to cure the *disease*, which by opening a vein, do exhaust this *spirit*, and by purging the body from *hurtful humours* by *rank poison*, that kill this *spirit*, thrust with those humours the *soul* out of the *body*: And these are they which by their villany and ignorance have dimn'd the glory of *Physick*, which being given over to vain, contentious, and unprofitable disputes, have erred from the *simplicity of Nature*, which, though they be honoured by the hair-brain'd multitude, because of their rich cloathes, coaches, and the like; yet by the *sons of Art*, who with great labour prying into the *Centers of things*, have found that nothing is to be attempted against *Natures* will: they are esteemed no better, than as their *excrements of Physick*, and so to be cast into the vaults of perpetual infamy; but the World is full of *Fools*; We returning to our purpose, do say, That not only the other parts do suffer with the *part diseased*, but that if any *disease*, of whatsoever part do last long, the whole body will be at last affected, or else, how could death follow upon a particular disease: The *vital spirit* is but one, so continuateth through the whole body, and propagated through every part of it, that if it be hurt in any one part of it, it is hurt in the whole, as the following *Conclusions* will more clearly shew.

CONCLUSION IX.

If the vital spirit be fortified in any one part, it is fortified by that occasion in the whole body.

The Proof and Explanation of it, &c.

THAT which in the fore-going Chapter we said of *Diseases*, we say now of *Cures*; for there is the like reason of both. And this *Conclusion* is put for no other reason, than to shew (*ceteris paribus*) there is no great odds, whether you apply the *Medicine to the part affected*, or to an other *part*; provided that by this *Medicine* thy intent be,

be, to fortifie the *vital spirit*: for, if this *spirit* be fortified in one part, the *whole spirit is fortified*; because being of a *heavenly and fiery nature*, that strengthening is quickly found in the whole latitude thereof; for it is impossible, that so *subtil, active, spiritual, clear and ætherial* a thing, should suffer any thing in any part, which it shall not very shortly suffer in the whole. The *Experiment* whereof we see in *outward poyson*, which infecting the nearest, the *spirit* straight-ways, unlesse the *spirit* be fortified, doth infect the whole *spirit* in the *body*: not that the *venom* goeth through the whole body; for it's impossible that by the sting of a *Scorpion* in the foot, the substance of the *venom* should, as some dream, come to the heart, but because one part of the *spirit* being *powerfully infected*, the infection of the whole must needs speedily follow: so by *Inflamation*, there immediately followeth a *Feaver*, though the part that that is inflamed be never so far from the heart. As of *Diseases*, so we may conclude of *Remedies*: but that *Remedies* applied to the parts affected, do more and more speedily help, it is by frequent egression of spirits from the part, the cause whereof look for in the following *Conclusion*: It is very necessary therefore, that thou choose a part fit for thy purpose; for, except thou do so, thou wilt be deceived and ashamed; for thou wilt not work every where alike, therefore mark the *Conclusion* following.

CONCLUSION X.

Where the spirit is most bare and naked, there it is soonest affected.

The Proof and Explanation, &c.

THis *Conclusion* being most necessary for practice, is of it self manifest, and followeth upon the premises; for doubtlesse, the more *intimately* and nearly any *agent* is joyned with a *Patient*, the *operation* is both more speedy,
D 2
and

and better : for what can hinder *action* but undue approximation , which impediment we here study to avoid, seeking the vital spirit in its nakedness that it may be the sooner affected, by a due and convenient *application*, and may be the more speedily freed from things hurtful and extraneous, and so quickly change and rectifie the *body* flit into a distemper : for, if where it is most naked, it being there free from *extraneous* things, because it is not so fettered and cloyed with evils , then certainly there (if one know the right *subject*, and use the *right Instrument*) it may be made to free the *body* sooner from *diseases*: for being fortified in one place, it will straight-ways be fortified throughout : for, as a disease is never truly, but when the whole spirit is infected with a sickly disposition ; for till that time it is but, as some speak, *in fieri* ; which *disposition* at the beginning affected but one part, and that affected not hindered, corrupted the whole ; so must we also *philosophize* concerning the recovery of health ; but there are two things here requisit : *First*, That thou cease not the application, until the *disease* be fully cured: for, if thou leave off before that time, the part that is yet infected, will (if the *infection* be strong) again corrupt and *infect* the part, thou hadst made whole, and so leave thee to begin the same labour again. *Secondly*, That one part answer another ; for he that will happily *cure diseases*, must begin at the *root*, and if the *root* of the *disease* be in the *head*, then cure the *vital spirit* proper to the *head*: if in the *stomack*, to the *stomack*; for though the vital spirits considered in themselves, have no *heterogenical parts*, but be every where, and wholly as the light like it self; yet as it is in the body, by certain *adjuncts* very considerable ; And therefore the *beams* proceeding from the head, do in that disposition contain the *spirit*, as the *head* doth ; as from the things already said may easily be gathered : The naked spirit thereof affected with the dispositions of the head (if the root of the disease be in the head) is to be taken, and remedies applied to that, before we proceed to other things. It will not be amiss

to confirm the truth of this *Conclusion* by experience ; There's no man doubts, but that in the blood the spirit is most naked ; for, if it were more naked, than for fear of death, if it could, it would fly and get it gon to its own country : Therefore Phisicians know that the naked *spirit* in the *blood* is sooner infected with poison, than the *spirit* of any other part ; for, *venom* being put into a *vein*, doth sooner dissolve and loose the whole *form of the body*, than twice so much taken in meat or drink inwardly, although it be taken fasting, or without any other *vehiculum* ; which confirmeth the truth of our *Conclusion*. I will not encourage thee to ill : if out of these, or any other Writings of mine, thou canst draw any evil consequence : If thou beest a good man, thou wilt not so read them ; if otherwayes, know assuredly that if thou do any evil, God will here, even in this life, take vengeance of thee. So we proceed.

CONCLUSION XI.

In the Excrements, Blood, and separated parts, the Spirit is not so deeply drowned, as in the Body ; And therefore in them it is sooner infected.

The Proof and Explanation, &c.

UPON this *Conclusion* the whole Art is grounded, and this being false all fails ; therefore muse well in thy mind of what hath been said, and what shall be said ; for he that well understands this *Conclusion*, will finde no difficulty in the whole *Art* ; therefore it had need to be confirmed with some Reasons : the *first* whereof is this, The spirit is not so deeply drowned in the excrements, blood and separated parts, as in the body ; because in them it ranges abroad, as more at liberty, in that it doth not so much attend *Organical operations*, that do violently snatch the spirit inward, that being congregated it may work more powerfully in secesse ; but all organical operation

ration being far from the *Blood* and *Excrements*, there is no need the Spirit should drown it self so far and so inwardly : Moreover, the *beams* coming from *excrements*, *blood without the veins*, and *parts separated* stick about the surface and outside, and are not allured and drawn internally ; because that is tending to destruction, the *spirit* retires it self, and makes some stay in the superficies, where also the *beams* joyn themselves to their fellow-*beams*, and there rest, untill at last the excrements, blood and separated parts becoming clean another thing, are apt either to receive these beams, and the spirit that accompanieth them, or to return them when they have received them. Again, the spirits are more naked in these, especially in the blood, because that when it was in the body, it had the spirits more naked, and scarce tyed to the body, as appears evidently in blood. But some may ask how this reason agrees to parts cut off, for what priviledge have they above parts of the same kind ? I answer, It is to be considered, That now the door is open, by which a more free egress is granted to the *spirits*, which now having broken the fetters, begin to wander abroad more at liberty. Again, some will object, That if this were true, then by applying things to a wound, we might cure internal diseases. To satisfie this objection, we must consider these things ; and *first*, That in every wound there is not only *solutio continui*, but also the part wounded, there is in a part *exotick* and a strange *quality* introduced, by means whereof the *vital spirit* is hurt. *Secondly*, Those things that are applied to the wound, have no power to change the *vital spirit*, labouring of another evil disposition ; yea, the *Physicians* expectation is satisfied, if one thing do but perform *operation* ; and therefore they are content with the *cure* of the wound. *Thirdly*, If a thing good for another *disease*, whereof peradventure the *Patient* is sick, should be applied to the *wound*, it perhaps will hurt this more, than it would help that : Now reason perswades, we should *first* succour that which most urgeth. From these things the *Answer* to the *Objection* is mani-

manifest ; for the *spirit* then labouring of a double *distemper*, *Art* commandeth to cure that which most urgeth ; therefore we principally attend the *wound*, lest *syderatio*ⁿ should follow, or something else bringing assured destruction ; And for the same reason we apply not to it things good for the other disease ; yet this I will here adde, That it is manifest by experience, that many men by *wounds* have been freed from many other diseases, and so, that they never relapsed into them afterwards ; namely when the *part affected* being wounded, the things proper to the disease could also perform the *cure* of the *wound* : as if the *head* labouring of a *cronical disease*, should be wounded, and the wound could be cured with *Betony* and *Sage*, there is no doubt but the *spirit* being naked, and now being refreshed and cherished with these remedies, would perfectly heal both the *head*, and the whole body. Here also is this to be noted, That they who dig the body with *Cauteries*, and keep the wounds open a long time for the *purulent matter* to run, are ill advised, they do not apply to the wound remedies proper for that disease, for which they made the *Issue* ; for this being done, the *Patients* would in short time feel very great ease, if that wound were made upon the part principally infected ; especially if all the other things were accordingly done *diastatically*, and the matter also that issueth out, used as *Art* commandeth. By these means it is certain, and found by experience, that the *Gout* in the *hands*, *feet*, and other parts, may most happily and easily be cured. But returning again to the *excrements*, *blood*, and separated parts, we say, That this *Art* useth those rather and with better successe, than the whole body that is hurt : because the *vital spirit* being free and naked, easily receiveth impressions, especially from things agreeing with it : Therefore the *Inventers* of this *Art*, mingle such things (though taken from other bodies) with the *Medicines*, as in the common *Weapon-salve* it is to be seen, where they mingle with the *Oyntment*, the *flesh*, *blood* and *fat* of men for no other cause ; that being endued with these *Medicaments*

and *qualities* of Medicaments, they might the more easily help the *heart*, *spirits*; for, by their likenesse, they do the more easily draw the *spirits*, and being drawn, do the more easily change them, according to the *qualities* acquired; but it is not alwayes necessary, that the Medicines be mingled with those things that are taken from the *body*; for, we see, that the *sympathetical water* alone, and simple without any mixture, will cure all wounds by means of the *blood* of the wound: but especiall care must be taken, that you make choise of those things that do cure, not by *qualities*, but by their *whole substances*, as they use to speak, that is, by their *signatures* from Heaven; or else ordained to such affections by the *seminary reason* of the *soul*, otherwayes they may easily misse the mark: for, the *similitude* dispensed from Heaven, because it passeth the like *spirits*, doth much advance the effects; nay, without this thou wilt scarce do any good, as by daily *experience* we may see made manifest.

CONCLUSION XII.

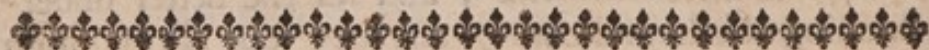
The mixture of Spirits maketh Compassion, from that Compassion, Love takes its Original.

The Proof and Explanation, &c.

THIS 12. *Conclusion* doth of it self a little or nothing avail to the curing of *diseases*, being rather directed to endure *Diseases*, and procure *Love*; it is also the foundation of all *Implantations*: for, where *commixtion* and *compassion* is, there is that which is sound, drawing unto it self that which hurteth another; without question that from whence the thing hurtfull was drawn, will be helped and cured with the losse and prejudice of that thing, that so attracteth and draweth it: And this *Conclusion*, besides that it needeth no long proof and explanation, being clear of it self, it is likewayes not safe to use many words

words about it, because of the danger that may arise probably from hence ; for, from this fountain floweth *transplantation* of *Diseases* from one man to another, and from the *dead* to the *living* ; it may also do harm, in giving cause of much *exorbitant lust*, and the means to satif-
 fie it ; Nay, if this *Conclusion* were too clearly known, *Fathers* (which God forbid) could not be safe from their *Daughters*, *Husbands* from their *Wives* ; nay, nor *Women* from one another : for, they would be turned up-side down with *Philosophy* ; and therefore I shall speak no more of them in this place ; for, to them that are curious and diligent searchers of Nature, that which hath and shall be said hereafter, is sufficient : But before I come to handle the *Precepts* of this *Art*, let me (as an *Epilogue* to these *Conclusions* , and for the better understanding of what follows) advance one Proposition more, and that is this ; The *vital spirit* is more powerfully drawn out of the whole body, and partaketh of the whole body, by those things that either have the *signatures* of the whole body, or have a substance like the *sub-
 pter* of man's body ; so from a part, for a particular operation, those things do more vehemently draw, sooner communicate the *spirit* to another, which have the evident *signature* of it, this I say to the end. And by thine own industry thou mayst find *Magnets* ; for every particular operation, by means of this *general rule*. This further I think good to gratifie thee withall, of all things proceeding from the *body*, the *blood* and the *sweat* are most stufte with *vital spirits* ; for, of the *seed* I will say nothing, for, without great incivility it cannot be had : but of one thing take especiall heed, that as soon as they proceed from their *bodie*, they be committed to their proper *Magnets* : for, as the *common Load-stone* is fortified, and after a certain manner fed with *Iron*, so are these *Magnets*, which apprehend and keep the *Vital spirit* , untill they commit the care of them to another thing : for, if thou strive to keep without their proper and due *Magnet* , two inconveniences will follow : *first*, they cannot endure any considerable

siderable time in their *esse*; because every moment they lose somewhat of their *vital spirits*: *secondly*, that without a *Magnet* they do not work so mightily; because, for the most part, the *Magnets* do conduce to *transplantation* and *communication* (as we know by certain experience) for Philosophers they will do little or no good without a *Magnet*; Except peradventure somewhat may be done by the *fermentation* of the *blood* and *seed*; and each is to other in stead of a *Magnet*: but in other things, though haply thou mayst finde some virtue, yet thou wilt never finde so powerfull operations, as if in thy works thou use *Magnets*; choose them then convenient, and apply them the right way, and thou shalt perform wonders. *Mundus regitur opinionibus.*



The Third Book.

CONTAINING

The Method of Curing by SYMPATHIE.

CHAPTER I.

Of the things necessary for a Physician, before he undertake the Practise of Magicall Physick.

THERE are many things necessary for him, that thinks to understand the practice of this *Art*, and do any good by it. *First*, he must know *diseases*, for else how can he cure them. It is true, that ignorance of the *diseases* is not here dangerous as in common *Physick*, because here we use *external Medicines*, always comforting the *internal*, and for the most part void of *poison*: but though

it be not dangerous to the *patient*, yet it shall be a shame to the *Physician*, as shall hereafter appear. He that is now well seen in the knowledge of *diseases*, let him next seek the *part first and principally affected*; for, if this be unknown, he shall never do any thing to the purpose. He must likeways have absolute knowledge of *simples*, and know as well the *internal as external signature* of things, whereby the *simples are signed*, as well to the *parts of the body*, as to the *diseases*: for, we use none but *signed things* in this *Art*. But *signature* being double, to wit, *internal and external*, we will use those things that are *externally signed*, as being most known to us, except *experience* (which is alwayes to be obeyed) be to the contrary. He that knowes the nature of *simples*, cannot be ignorant of the times for the *sowing and gathering* of them; but this *Science* cannot be thought sufficient without *Astrologie*: our *Physician* therefore must be skill'd in the *Planetary diseases and Plants*, that so he appease these: yet so that to *diseases*, whether *strong or remisse*, he be sure to appose a *plant of a superiour degree*. In a word, he must understand the secret *natures* of both *men and simples*. I do not deny, but that this *Art* one day will be very easie, but as yet it is in the Cradle, lyes lurking in the *secret desks* of some few men: And therefore, he that will attempt it, must from the foresaid *Conclusions*, draw some particulars. Yet here I would advise (by the way) all men, that in the *Interim*, they would minister things comforting, proper for the *disease*, that so the *Cure* may the more soon, more safely, more plentifully be performed: yea if peradventure in some *diseases*, sometimes there are more violent things to be given (which we must ever avoid all we can) yet, this comfort we have from this *Art*, that by it, *nature* is strengthened and kept from being overthrown by *violent things*; which, consider with thy self how much it concerns. Moreover I would persuade, that untill easier *Purgatives* be found in this *Art*, thou wouldest be content to use these *purges* following, or the like, as the *disease* requires: for, those do not
much

much trouble the *vital spirit*, and work without *nauseousnesse, griping, or trouble*. I have ever kept secret, but am now content to communicate them unto thee, that nothing may be wanting in this *Art*.

C H A P. II.

Of Purges and Purging:

IN as much as the *vital spirit* being fortified, can by its own power free the *body* from hurtfull *humors*; It may be doubted, whether in *Cures* done by this *Art*, *Purgation* be to be promised: And true it is indeed, that the *spirit* can by its power, expell hurtfull things out of the *body*: But, if any would *quickly, safely and pleasantly cure diseases* by this *Art*, it is fit to begin with *Purgation*; for so, the oppressed *spirit* is relieved, and is made fitter, being helpt by our *Medicine* to do the other things, and when it is free, it is more easily changed and reduced to its former estate: for, there are some of the *Philosophers*, before they give a *Dose* of a great *Elixer*, first think fit, (that the *Cure* may be more easily wrought) to free the *Body* by *Purgation*. How much rather then in this *Art* now, whether it is best to do it, may be doubted. And first, it is to be considered, That there be very few *simples*, violently purging, that do not hurt the *vital spirit* by their great *proportion* of *venenosity*. Secondly, there is not yet any *Medicine* purging *Magnetically* found out, (except some certain *ointments* commonly known) which utterly wants all *venemous qualities*. And therefore, I would have them quite forborn, because they may be the cause of more mischief, than if they were given inwardly: But *Magnets* and *Oyls* may be commodiously used, if the disease be in the *Stomach, Intestines, or Mesaricks*: I will give this example of one that doth gently loose the *Belly*; In other *Writers* thou mayest finde more, or mayest make them according to thine own intention. R. *Aloes hepat lib. i. Myrrha unc. i. pour upon it the Gall of Bull lib.*

lib. β . draw of the oyl in a retort, which thou mayest use either by it self, or in form of an Unguent, anointing the Stomach, and all about the Navell with it, and afterwards cover it with a sponge, wet with the oyl, or in the ointment, thou shalt see the desired effect, namely a benigne and harmlesse Purgation, which works without all nauceousnesse or griping. There are many things spoken of an Hearb in the West parts of Ireland, called by the Natives, *Mackanbuy*; which if any carry about him, it purgeth without griping; but that it doth not this by corroborating the *spirits*, it appears: for, if one carry it about him too long, it brings a dangerous flux. Some ascribe the like vertue to Tobacco, tyed to the Flank; So the milky juice of *Tithimal*, mixt with salt, and put it into the new Excrements of the belly, doth violently loosen, but not without pain; yet these things must be warily used; neither is it safe to apply any medicine that purgeth violently to the *vital spirit* nakedly, either by excrement, blood, or any other means; we will therefore prescribe some things to be taken inwardly, which are benigne, and agreeable to Nature, and which thou mayest use, untill by experience there be more healthsome Purges found out, examined according to the Precepts of this Art: And the first shall be the *specificall Purge of Paracelsus*, which is good almost in every disease, whether the operation be after *Crollius*, or no, thou mayst in a disease use *Mercurius vite* (if thou wouldst purge by vomit) precipitate by the powder of Tarter, and after precipitation, wash it very well. If afterwards it be sprinkled with the oyl of common salt, and so left in digestion three or four dayes, and then washed one or two times, it purgeth gently and universally, which is an high secret in the Dropsie. Moreover, if *Mercur. vite* be well ground with common salt decrepitate and again washed, and this work be thrice repeated, it leaves much of its violence. Also *Mercur. Specificus purgans* of our own Invention, is of no small moment; for it drawes the humors sweetly out of the whole

whole

whole body, without violence, and opens obstructions: *Angelus Sala* his *Crystallum Lunæ*, freeth the body benignely from all waterish humors, and wonderfully helpeth the Dropſie. Our *Mercurius Cæleſtis*, of all *Minerals*, moſt benignely purgeth the body, it is fit for every age, it opens obstructions, it frees the head from humors, it ſtrengthens the *ſtomach*: neither are there any ſymptoms to be feared from it, as there are exceedingly in all others *Mercurials*: The *Precipitation* hereof is after this manner; Take of common *Mercury precipitate* white ſweetned with many waſhings, and dried as much as thou wilt, *oyl of vitriol* q. S. to make a paſte of it; put it into a glaſs, and ſet it in the Sun fourteen dayes; then take it out, and dry it again, doing as before the third time, then waſh it to a pleaſant tartneſſe, dry it, and keep it for thy uſe. The Doſe is from Six Gr. to Ten, according to the age, diſeaſe, and habitude of the body: it purgeth onely by ſiege, neither is there any fear of *ſalivation*, or of *fluxing*, though neceſſity force thee to uſe it many times. The *glaſs of Antimonie*, purging onely by ſtool, is a moſt noble remedy in all melancholy diſeaſes and affects of the head, neither is it far from a ſpeciall purger; and therefore thou mayſt eaſily uſe it in every diſeaſe that requires evacuation; It is made of the powder of *Antimonie* made by it ſelf, by irroration of the *oyl of vitriol*, even almoſt as *Mercurius Cæleſtis* was. Prepare it after this manner; Take of the powder of *Antimonie* unc. I. of *oyl of vitriol* as much, mix them well together in a glaſſe mortar, and dry them by the fire, this do VII. times, each time drying them well; at laſt, the powder being now dry, have in a readineſſe the ſpirit of *Wine* thus made; Take *Mastick* unc. I. very good ſpirit of *Wine* XI. digeſt them together four dayes, then decant the ſpirit of *Wine*, and Macerate the prepared powder of *Antimonie* in it three dayes, then put altogether into an earthen Pot, make it hot, and kindle the S. V. ever ſtirring it with a ſlice, till the flame ceaſe; dry well the powder that remains, the Doſe from four Grains,

Grains, to fix. But the desire to do good constraineth me to open unto thee the best Preparation of *Stibium* that ever was, it is an universall Medicine, curing all diseases; and if any thing can stand in stead of *potable Gold*, this may, though it be of weaker force: I have written it in dark words, lest it should be known to the unworthy: it is made of *Hungarian Stibium*, by the multiplied fire of nature, calcined into most fine white powder, take heed of the fume, which will be much: but if by this calcination thou do not finde the weight increased, thou hast erred; therefore put it into fire again untill the weight be increased, then is the calcination done; Take of this powder unc. 1. mix them and digest them twenty dayes, or a moneth, decant the Liquor, the Dose is from drach. 2. to ounces SS. this is a great secret in all diseases. If thou hast a minde to make use of the powder remaining, calcine it as before, the calcination is sooner done, and the powder will be increased both in power and weight; so hast thou a most perfect Minerall of health. I have said much if thou understand me, neither can I speak more plain; use thou it to the benefit of the poor, and be thankfull to me, who if thou understandest the sense rather than the syllable, I have shewed thee the way to great matters: out to others thou mayst use our *Minerals Panchy-Magoger* in all *Obstructions*, *Dropsies*, and like affections: It is made of *Mercur. vitæ*, glass of *Antimony* prepared as before, \tilde{a} a scr. ij. *Mercur. Cælestis* scr. iij. let them be well mingled, and then with spirit of common salt saturate with Gold, let there be made a paste; which dry, sprinkle again with the spirit of salt; do this thrice, at last infuse this powder in the S. V. digesting it three or four dayes, then heat it so, as the spirit may take fire, and stir it with a *spatula* till the flame cease: then dry the matter, and poure more S. V. and do as before three times, then dry the Powder and keep it: The Dose is from vj. gr. to X. as seems good to the *Physician*; In some Diseases it may be mixed with the *Resina scammonii*, so will

it neatly purge all the humors of the body, &c. Those things have we hither to taken out of the Family of *Minerals*, than which there can be no better given out of the *Vegetable family*; Many things may be taken, which are every-where extant. These are those that follow, which I chiefly use: I can never enough commend the *Resina Scammonii*, whether it be taken by it self, or with *Tartar vitriolate*, or *Crystalline* in convenient Dose, or whether you adde unto it *Antimony purging downward*; but then you must use lesse of the *Crystal of Tartar*: As for example, In an intermitting *Tertian fever*, the body being indifferently disposed to purgation, give of the *Resina Scammonii*, Gr. 22. of *glass of Antimony purging downwards*, Gr. ij. or iiij, of *Crystal of Tartar*. Gr. vi. and thou shalt surely cure all Feavers; but this Medicine must be given before the *Fits* insue that *Nature* & the *Physick* may work together, and if needbe let it be repeated: besides thou mayst vary the *Dose* according to thy judgment. This doth likewayes cure *continual burning feavers*, if it be given the first or second day, while the Patient is yet strong: Thou mayst if thou wilt afterwards, give some *Diaphoretick*, especially of those who procure sweat, not by *prolutation*, but *confortation*, and the abovesaid preparation of *Antimony*.

Out of what hath been said, thou mayst learn to make *Panchimagogon*, if thou know how to vary the *Dose* of the *Ingredients*, according to the variety of humors; thou mayst likewayes use the extract of black *Hellebor* made by white *Wine*, to all *melancholy diseases* with good successe, especially in the suppressing *menstruous*, and all diseases arising from thence; but thou mayst adde to these, *Resina Scammonii*, so shalt thou best hasten the operation, and take away the nauceousnesse which often proceeds from the operation of *Hellebor*, that which is by *Rulandus* called, *The golden spirit of Life*, is good for many diseases, it is made with strong *S. V.* drawn from the *Trochisci Albandal*, or the tincture, the *Dose* of the tinctured liquor, is Ounce SS. to Ounce I. Thou mayst

also in all diseases of the *liver*, and the *meseraicks* use with good successe, an extract of *Rhubarb*, it is made with water of *Cichory*, whereunto is added, the *oyl rectified* from its salt, together with the *salt* thereof all put in digestion till they be united, it is given in water distilled from the extract, or in the water of *Cichroy* to the quantity of scrup. ij. or drach. i. Also our *Spirit of health* helpeth many diseases, especially in obstructions of the *spleen*, in the *hypochondriack passion*, in all *melancholick diseases*, windinesse, as well of the *stomach* as of the *intestines*, and in diseases of the *mother*, I have used it with successe; and is thus made: Take of the strongest S. V. xi. unc. of the leaves of *Senna elect.* drach. iij. of black *Helebor* prepared according to *Hartman*, drach. vi. of *oyl of Fennel*, of *Aniseeds* some few drops: let the *Senna* and the *Hellebor* be bruised and maserated in the S. V. putting often upon them the *oyls* for fourteen dayes space; Then take them out and presse them, and put as much of the new *species* as thou didst at first, doing all things as before after the last expression: keep the *spirit* for thy use: The dose is from unc. i. S. to unc. ij.

I have moreover often used *Cariocostinum* prepared chymically very happily, which do you consider of, for I have said enough at this time. For *vomitings* I do use them also, but common ones, as thou mayest, when necessity forceth thee; yet I prefer before all others, that truly so called *Aqua benedicta Ruland*, described by *Hartman* in his *Chymia practica*, and is made of *Antimony* and *Vitrio lana*, and twice or thrice so much *salt niter* into a *Corpus metallorum*, which being exquisitely sweetned, is given by infusion in unc. i. or more of white Wine as the disease requireth, The *Vomitorium Conradi* of *Crollius* is not to be despised. The *Coagulum Assari* described by *Hartman*, in diseases of the *stomach* and *meseraicks*, where there is need of vomiting, is very good. The cold purger of *Angelus Sala* in continual burning feavers, is an excellent remedy. *Merc. vita* both vomiting and purging in rebellious diseases, whiles the Patient is strong, gives

no place to any medicine. Likewise the extract of white
 Helebor, given in a convenient dose, cureth all pains in
 the *head*, arising from the *stomach* or lower parts. Thy
 self mayest finde out more, these are enough for us that
 are in hast.

CHAP. III.

OF P H L E B O T O M I E.

BEfore we go any further, something must be said of
Phlebotomie, and whether it be here to be admitted or
 no; and if so, then when and in what cases it may be
 used; And first it is generally to be known, That every
 Medicine that may be used in other *Physick*, may be al-
 so used here. Briefly then let us enquire into *Phleboto-*
mie in general, and *first* to them that contemplate the
 depth of Nature, and behold the unquest frequent causes
 of things, it may seem strange how so many lettings of
 blood came into use amongst *Physicians*, especially if the
 opinion of them be true, both in *reason* and *experience*::
 for, if blood corrupted ceaseth to be *blood* and degenera-
 teth into *unnatural humours*, which are to be purged, not
 by *letting blood*, but by sweat and purgation, as the matter
 requireth. Or will they say, They do it to loose the bo-
 dy; surely it is scarce agreeable to reason, That blood
 should be the cause of a *feaverish* or *praeternatural heat*;
 unlesse peradventure the *spirits* that have their seat in the
 blood, be stirred up by *fermentation*, which is seldome
 done, nor lasteth it, except *chole* be joyned therewith;
 which being purged away, the motion and heat are pre-
 sently quieted and allayed: or may be caused sometimes
 when too much blood grieveth the body, and begetteth
feavers. But to that perhaps they will answer, That such
 are not to be cured but by *Phlebotomie*; because a *Physi-*
cian must follow Nature, and never stray from her Laws:
 but *Nature* hath shewed another, and most natural way
 that doth not trouble the body like *Phlebotomie*, and

that

that is *nourishment*; for while the body is nourished, the blood is consumed, if it be not repaired by *aliment*; therefore take away *aliment* for the time, and *nature* will consume the blood without troubling the humours or the body; and therefore *Hippocrates* prescribes to such, a slender dyet. But if thou sayest the body cannot now be nourished, because of the malignant humours that infect the blood, thou sayest nothing; for, why doest thou not throw them out by *purgation*? Thou wilt peradventure say, there is no *concoction*; yet *Hippocrates* purgeth the turgid and swelling humours in *feavers*, which if I affirm with *Paracelsus*, there can be no *feavers* at all without the fermentation of humours, which is as it were the *soul* of *concoction*, do not I speak reason? for, what else but *fermentation* could brook such a heat, and stir such troubles in the body? *Choler*, if it be a humour, yet it cannot grow hot, but either by external heat, or *fermentation*: They prattle that speak, that *putrification* can stir up heat; who ever heard such trifles from so great men, let them tell me how *putrification*, which is a certain corruption, can cause heat, and let them tell me if this effect agree to all *putrification*: They dare not say so, for some would convince them; for it agreeth only with moist things, whom they putrifie, and, yet not by reason of *putrification*, neither is it the *adequat cause*; for *fermentation* causeth heat: for, look how much it putrifieth, so much heat decreaseth, as it is plainly seen in all moist things putrifying; and the reason is, because, look how much corruption prevaileth, so much fermentation evanisheth.

But let us hear these mens distinctions of *putrification*: It is, say they, the corruption of the proper and naturall heat in every moist thing, by a strange heat, by the *ancients* or according to *Galen*, it is a change of the whole substance of the body, putrifying to corruption by externall heat: The *first* supposeth that the proper heat of a thing can be dissipated, by an external heat: but first let them tell me how heat, as heat, can work upon heat, if it do first dissipate natural heat, before it consume *radical moisture*

sture; for the property of heat is not to work upon heat, but upon moisture: it drieth up; drying hinders *putrifaction*. Again, if it first work upon that which is moist, proportionably with the moisture, it consumeth the heat; therefore there is so much heat left, as the moisture left requireth: Therefore it seems that external heat is not the cause of *putrifaction*. Look upon other things that putrifie, Doth not heat by drying hinder *putrifaction*? Doth not external cold sometimes advance it? But surely it ought to cause it, if it consist in the corruption of heat, and that in moisture; for, what can destroy *heat* in a moist body, where there is nothing left but moisture, except cold? Moreover, it seems, That *putrifaction*, if it cannot proceed from the *corruption* of proper heat: for, if this were so, then the more the proper heat should decrease, the more *putrifaction* would prevail, and then be perfected, when the heat were driven quite away: But who seeth not the contrary, that *putrifaction* ceaseth when heat is clean gone; do not those things that have the best portion of this heat, last longest without *putrifaction*? But that we may come to that heat that takes its original from *putrifaction* (as these men would have it) of which is all the controversie, let any may tell me, how external heat can stir up a greater and more intense heat? How do dunghils putrify (I speak after their manner) in the winter time, and have more heat than either the proper heat declining, or the Ambient can stir up; nay, they putrifie sooner in the winter, than in the summer, if they be laid in great heaps. Whence is that great inflammation in feavers, not from the internal heat, sayes *Galen*, but from a strange adventitious heat? But whence it cometh, or what brings the heat into the putrid matter, neither he, nor any man else knoweth, or can tell: but from the definition it is clear, That *putrifaction* cannot be the cause of heat, because it destroyeth heat, and is introduced from an external heat; that which is putrid, is only the *subject* of the heat, not the cause: which heat is only possessed according to the intention and remission

of the Introducer : neither lasteth it longer than the cause is present ; and how these things can agree , let them look. As to *Galen's definition*, I wonder why he so unadvisedly and ridiculously, made the body putrifying, to be the subject of putrifaction; whether in bringing in of all putrifactions, is there a putrifying body necessarily præ-required ; and therefore that which is once sound, is for ever free from putrifaction : but externall heat is by him called, the cause of putrifaction; and therefore it shall be the cause of heat in that which putrifieth ; but putrifaction it self cannot be called, the cause of heat ; yet I would fain have some of them tell me, how moist things can putrifie without *fermentation* going before ? and where shall the putrifaction of humors at length slay it self but in corruption, and therefore that which is truly putrified, is not the same which it was before putrifaction be finished, but is changed into another thing of inferiour order ; because of the heat that is gone : Cholera putrified, is not now Cholera, but another thing colder than it ; and therefore cannot cause a *Tertian feaver*, which dependeth of Cholera, as appears by the *excrements* : Besides, *putrifaction* is alwayes accompanied with stinking : (by stink I do not understand that Odour which is unpleasant to us, but that which agrees not with things in their proper state) but who ever saw stinking *cholera* voided in feavers, except it were mixt with some things that did truly putrifie; whereas the Excrements of the belly, though they had an odious smell before, yet being putrified, they have a most pleasant odour, as experience sheweth. Therefore the putrifaction of humors is not the cause of Feavers, but Fermentation : which being the height of concoction, doth alwayes (other things requisite being present) unite to purgation in summer. I would ask those supercilious Masters one thing, What concoction they accept in a putrid humor ? can Nature bring back a thing from corruption ? can it ever be in a better state than now it is if it be putrified ? It is Nature's duty to perfect

the work begun : unlesse her Intention be led aside, or be hindered. The truth is, those men are too subtill to see the simplicity of Nature; but, how if all the strife be onely about the name? how if *fermentation* be by them called *putrifaction*? I will not stand upon this, so be they confesse that *concoction* in *feavers* needs not to be expected; and that by a timely *purgation* they provide for the life of the Patient; which is often lost by needlesse letting blood.

But of Feavers we shall speak more in our *Practice*; now therefore let us return to *Phlebotomie*, from which we degressed, Against which some do further urge, that considering the whole latitude of *Nature*, they finde no *medicine* that draws blood: But if Blood-letting had been necessary, *provident Nature* would have provided some *medicine* to that purpose, who rather labours to keep that *Cataract of life* within the body; Moreover they ask, how any dare be so bold as to draw blood from a *Cacochymick* body, seeing themselves (and that truly) say, that blood is the bridle of the humors. They will say, that *Nature* being disburdened, will the readier arise up against the humors: but foolishly; for, if one should take away a Souldiers weapons, and then bid him set upon the Enemies, promising himself by this means the victory, would you not think him mad? How much lesse is hee who robbing *Nature* of her Arms, bids her make head against the Enemy; yea, but many have mended by letting blood; I deny it not, but neither was then blood-letting the cause of the recovery: but *natural heat*, or *the vital heat* stirred up by motion, set upon, and conquer'd the diseases; which heat by another *motion*, had been better stirred up, especially by Purgation at the beginning, whilest there was strength; by which means there is not onely endured a motion exciting the *Spirits*, but also the cause of the disease being partly taken away, the Patient is much relieved. Thus you see the boldnesse and madnesse of them that are so forward upon every occasion, time and age, to let them blood; whereupon
how

how many dangers follow, I appeal to experience. This is the true cause why Feavers are so seldome cured. I would such Physicians would one day repent, and take Nature for their guide.

But is *Phlebotomie* wholly to be condemned? Is it in some cases lawfull for a *Physician* that followes *Nature*, seeing that she in some cases, as by *bleeding* at the Nose, avoiding evil blood that is troublesome. So it is at sometimes, and upon some occasion needfull: but these conditions must be observed, which are by experience fetched out of the *Cabinet* of *Nature*.

First, that it be never done but in a *sanguine body*, not too much filled with preter-naturall humors.

2. That it be done whilest the *strength* is constant; under which conditions are comprehended the *age*, *sex*, and *times* of the *disease*, and of the *year*, which when they weaken, forbid it.

3. *Phlebotomie* is never to be done successively (*viz.*) two dayes together; let *Avicen* say what he will: for, a double commotion is too great, and doth too violently, especially in *feavers*, trouble *Nature*.

4. In particular *Irruptions*, either in their making, or already made, you may do it more freely.

5. If *diversion* of the *disease* require it.

6. If *Feavers*, when *Nature* shewes the way by *bleeding* at the Nose, or other passages: Provided, that she do not evacuate enough of her own accord.

7. If the *natural flux* of women be stopped, it is permitted, untill *nature* can by fit medicines, be brought to her wonted course, for the avoiding of *diseases*: but there must be great care taken to open the *passages*; for, *nature* knowes how better to govern her self than we do. And in these cases, and with these conditions, it is permitted: But except in a Case where a particular *Irruption* urgeth, as sometimes in a *Plurisie*, and in a *Squinancy*, I would alwayes prefer *Fasting* before *Phlebotomie*: yet before this if the *Indication* command, I would free the body from the humors: for so *Nature* would naturally

be eased, I would have the *Physicians*, the *ministers of Nature*, to follow *Nature* every-where, plain and simple, and leave their strife and contentions; What have we, (that should follow simple *Nature*) to do with *Sects*? that one should swear himself a slave to *Galen*, another to *Avicen*, another to *Paracelsus*; these were great men, but when these gave themselves to contentious disputes to defend their own opinions, they much erred many times from the truth. This much is sufficient to be said of *Pblebotomie* in feavers, we shall speak more large in our *Practice*, where also we shall speak of *Refrigeration*, or cooling of hot bodies.

CHAP. IV.

OF CAUTERIES.

Cauteries are used by many that either know not, nor understand not why they use them: And this manner of evacuation, of all these now in use among *Physicians*, is the least materiall, especially when it is used by way of *derivation*: for, they weaken the member, they open a way to the vitall spirits to go out: they alter the whole body, by wasting the *natural heat*, so that almost all that use them, either are of short life, or else growing fat, and disable for the duties of life, fall sooner than they should, into old age; for, whereas *nature* thought good at first to make so many *Evacuations* to the body of man, these by making more, stir her up too much: Hath not *GOD* given *Medicine* to purge the *vocent humors* by naturall *emuntories*, and to make others for our selves? is this to follow *Nature*, or to go quite contrary to her? Thou wilt say, they do it to evacuate *humors*, which else would cause a *Disease*; and have we not other means in imitation of *Nature* to do that? But, if they be once evacuated, they will come again. They will indeed, if thou know not how to *fortifie nature* with *nature*; they are fools, that intending to cure a *Disease*,

ease, are enforced to make one: for my part, I never knew any by this means soundly cured, I have seen many weakened. But are *Fontenels* (as they call them) to be utterly rejected? Surely, if the humors be in part of a member, not extremely weakened, I should admit them, likewise to intercept a humor coming to a weak part, untill the part be fortified also. In diversion thou mayest use them for a time, but warily: and if thou wouldest altogether forbear them, it were the better: But, if thou have a minde to follow these triviall wayes, yet do it not in a weak body, nor in a Child (except for a very short time) nor in a body extremely *Cacochymicall*: the reasons of these observations are manifest from things aforesaid. At the least if yet thou wilt use them, then handle the purulent matter according to this *Art*, and apply to the wound these things that are specifically proper to the Disease, and doubtlesse thou shalt do wonders. The same is to be understood of blood that is drawn by *Phlebotomie*, by means whereof thou mayest perform great matters, as shall be said in the Chapter of Bloud.

C H A P. V.

Of Comfortative Medicines.

IT is a goodly thing to proceed to a work with all the consent of *Nature*, which that we may do in this our *medicine*; We have briefly spoken of the *famous evacuations*: Now we must treat of *Comfortatives* to be taken Inwardly: which, because they conduce most to our purpose, it being not possible but the *disease* should be cured, if the *vital spirit* be duly fortified as well within, as without. We will for the common good, lay open some most secret and universall things. And first I cannot but admire the true *Bezoar*, which without any preparation, yeelds a singular *cordial*, comforting the *Heart* and principall Members; yet experience shewes that it is much better when it is reduced to a *Magisterium*.
The

The Dose is from gr. iiij. to scr. Ss. The same judgment is to be given of the *natural white Balsome of Peru*: of which *Monardus* hath discoursed at large, whom thou mayest safely follow. The not vulgar preparation of *Coral* and *Pearls*, we will give hereafter; for the present take some Compounds, and the first shall be a *Diathe-nate*, called commonly by the Inventers name, *Gascones powder*; which secret he sold to the *Bishop of Worcester* for 300. lib. I give it thee freely: Take the *black toes* of *Sea-Crabbs* boyled, beat them to powder, which must be done, *Venus* joyn'd with *Luna*, being in *Cancer*: of this powder take, for example, unc. j. *Magistry of Coral and Pearls* ãa unc. ij. of the true *Bezoar*, unc. j. make rolls of the gelly of *Viper skins*, or, if thou wilt, of the flesh of the whole *Viper*, which is good; and being dryed, let them be made up again, and dryed with the same gelly, and the oftner they be repeated, the better it will be. The use of it is, to beat it into powder, and give of it from scrup. j. to s. ij. in almost any *disease*, repeating it often against *poysen*. But if thou hadst learned to *calcine* the *Crabbs claws*, *Corral*, *Pearl* and *Bezoar*, with the fire of *Nature*, it would be an admirable *Alexiterion* indeed, and more precious than all *Gold* preparations.

The second Compound shall be our most precious *Diarbodon*: Take of *pale Rose-leaves* as much as thou wilt, bruise them well in a *Morter* till they be an *Masse*; to every ounce whereof put of the extract of *Cinamon*, made with *Rose-water*, of the Extract of *Cloves* and *Mace*, made by the same *Waters* ãa unc. i. of the extract of *Musk* and *Amber* made together, see that the *Amber* be three times as much as the *Musk* scrup. ij. this extract is made by means of a very strong *spirit of Wine*, drawn off in a gentle bath to the consistence of the oyl of *Salt*; of *Corral* and *Pearl* ãa scrup. iiij. *Aque magnanimitatis* drach. Ss. the *burning spirit of Roses* drach. Ss. let them all be well mingled, and inclosed in a vessell of glasse, well stopt, all the rest of the summer: about the end off *September*, put them in a *Balneo* for a Month, then separate the

the *foeces* as thou knowest, and thou hast a kingly Medicine: The Dose is from scrup. SS. to scrup. j. It doth miraculously comfort and strengthen all the *Bowels*, defends the *health*, strengthens the *seminall powers*, and brings to a fruitfull disposition. But let us proceed to other things from the *floures of Caltha hortensis* (Marigolds) and the *dusky red Clove-gilliflowers*, there is made a specificall Cordiall extract, especially if you adde the third part of the extract of *Saffron*: let them be all drawn by the *spirit of Wine* according to Art.

Paracelsus hath a great *Comfortative*, good against most *Diseases*, it is found described by *Crollius*, with a long relation of the *virtue* of it. The preparation of *Queen Elizabeths rectified Amber* is this: Take the best *Ambergreese* drach. viij. chosen *Musk* that is not sophisticated, drach. j. of white *Sugar* drach. SS. pulverize them according to Art, imbibe them with the *burning spirit of Roses*, and beat them well together till they be brought into a reasonable soft paste, put them into a vessell well shut, set to digest in the Sun till it be dry, then imbibe it as before, and again dry it; the oftner this *processe* be repeated, the better and stronger will the *Medicine* be: The Dose is the quantity of a great Pease, in distilled water of *Satyrium impregnate* with its own salt. It comforteth all the *Inward* parts, it moystneth the body, by increasing the *radical moisture*, and encreaseth the power of generation, and cureth them that are barren of either Sex. The *spirit of Soot* is of great force, as no man will deny that hath once used it prepared: The manner of working it is extant in *Hartman*, where he speaks of *Comfortatives* in his *Chymica practica*, about the beginning. Though the power of these things be not so great, as that they deserve the title of an *universall medicine*, yet experience shewes, that the power of them is great, and that they are alwayes used with good successe.

But we, that we may enrich this *new Art*, with the addition of an invaluable treasure, will teach the true calcination or dissolution of Herbs, Stones, Minerals,
and

and Mettals; whereby every thing may, according to his nature, become an *universal medicine*, and being exalted, work according to his subject; so that no man shall deny them equal to the true *Aurum potabile*; which, as shall appear, sprung from the said root. Here the Reader must know, our words are not to be interpreted otherwayes than out of the book of genuine *Philosophers*, and we are not of the number of common men, how great soever, nor like *Quercetan*, though otherwise a great Scholer, who, speaking of *Tberica* in *Pharmacopœa dogmatica restituta*, calleth the *spirit of Wine* the *fire of Nature*; and the *salt of the Earth*, the *salt and sulphur of Nature*; as if *Nature* did use the *spirit of Wine* to the generation of all things, & play the *Chymick* in the *salt of the earth*. I do not deny but the whole *earth*, and principally the *salt* is the receiver of the *sulphur* and *mercury* of *Nature*, yet hath it no more than is sufficient for it self, and as soon as it hath it, immediately giveth it to others: We have nothing to do with the *salt of the earth*, the *spirit of wine*, or any other salts or spirits whatsoever vulgarly known; it is far another matter, which the blind, who are hindered by multitude of operations, cannot see: but how the *Calcination* worketh miracles, harken, I will tell thee; When I laboured about the *calcination of Corrals* in naked fire, in a strong one, continuing four dayes and nights, I could by no means get it to be red, I gave it to the *Glass-makers* to keep it some dayes in their fire, but when I had tried that four dayes more, I found it only a little *yellowish* on the outside, having in taste a little saltish sweetnesse; while I was troubled at this, comes to me a most learned and noble Gentleman: when I complained to him of my Corral, he told me that in eight hours space he had calcined Corral into a redish colour, with putting the *spirit of Wine* to it, it yeilded a *yellow tincture*; whereas mine would yeeld no tincture at all: which when I heard, I told him the secret was better than *Aurum potabile*, as being so quickly dispatched; whereas the other required so long time: from thence for-

forwards we gave our selves to *natural Calcination*, trying the several *families* of things, and learned to *multiply* the fire by *Art*; whereas before we had only known (and that not long) the calcination of *natural Gold*: so by trying all things, *experience* taught us one thing after another: therefore work wonders if you know Nature, I mean naked, as I have often to my great content seen her; yet I dare not be so Irreligious towards her, as to expose her to the view of the ignorant and unworthy, an offence never to be expiated: but to the *Judicious* and lovers of Truth I will shew a *spectacle*, that shall not like *Diana* change Men into *Harts*, but into *Angels*. Two things I must only suppose as fore-known, namely the *Philosophers* fire of *Nature*, and *water of life*, which yet to the punctual followers of *Nature*, will shew themselves out of the context. Then to understand the *natural abbreviated Calcination*, two things, or instruments, are necessary for thee, if thou wilt gain time; the first is a great pair of *bellows*: if thou knowest the *fire*, thou canst not (except thou be very dull) be ignorant of the *bellows*, by which thou mayest extremely increase the *fire*: The second is a *Collateral vessel* made of the *Osbestos*: if you know not this, you may in many things work without it: but in the *second preparation* of *salts* of *Herbs*, by which the *likenesse* of them appears in a glasse, thou canst not be without it; as also in the whole preparation of *Plants*, and in the *calcination* of *Gold* thou must use it, if ever thou desire to see a good end. Now we come to the practice, beginning with *Plants*; and because they are *all* prepared after one manner, we will be content with one example. Thus thou shalt then make a truly noble *Confortative of Roses*: Take *Roses* gathered in their blossoming time, bruised, or not bruised, it makes no matter; put them into a *Collateral vessel* that is *hermetically* shut with a knot, first have them three moneths in a digesting fire, with *bellows* thou mayest shorten the time, but take heed that thou spoil not the callitore vessel with too much fire; after the third moneth bury it in the belly of

a great Horse for six moneths space ; afterwards put it again into the fire till the grosse and impure be separated from the pure ; then hast thou a royal Cordial indeed, whose vertue yet thou mayest, if thou pleasest, thus augment : Take a great quantity of Roses *dry* at our *fire*, at length increase the *fire* with thy bellows, until they be burned to most white ashes ; then with simple *water* extract the *salt*, vapour the water away, and put the *salt* into a *Collitore vessel*, whose mouth must be well stopped with a knot, there let it be three moneths ; then, as thou didst the Roses themselves, bury it in a dunghill for six moneths ; then take it out, put it again in the *fire*, till the *species* begin to appear in the glasse, then take it from the fire, and mix a sufficient quantity of this with the true *clismes* of Roses, so shalt thou have a more mighty Cordial than before, exceeding good in all hot diseases and restoring the radical moisture. And by this means thou mayest make the true *Clissus* of all *Herbs*, according to the true doctrine of the *Ancients* and *Paracelsus* : each shall work according to the intention of the *Herb*, from whence it is taken : though the vertue be from the *fire of Nature*, and freed from their *fæces*, wonderfully multiplied and inabled : nor are they cleansed from their *original impurity* by any water, but by fire. But come we now to *Bones* and *middle-minerals*, and because they are all done after one manner, let us take Coral for an example.

Take therefore as much *Coral* as thou pleasest, sprinkle it upon a *calcinatory vessel*, to the thicknesse of a straw ; put it to our *fire*, stir it up with thy *bellows* as thou canst, and so multiply the *fire* till thou see the colour changed : but see the *surface* equal, the *Calcination* will be soon done, that thou wilt wonder, and therefore I would advise thee to do it three or four times, untill it let go its *tincture* into the *Wine*, which when it hath given, if it can give no more, repeat the *Calcination* before, and with a *new spirit* draw out the *tincture*, or with the same till it be extremely red, then mix all the *spirit of Wine* wherewith thou
hast

hast drawn out the *tincture* together, and draw it off to the consistence of *Oyl*. So must thou draw the *tincture* of all *Stones*, *middle-Minerals* and *Salts*, infinitly increased in strength; so that *Pearls* thus calcined, will truly cure *Hecticks*. Now let us proceed to *Mettals*, and for an example let us proponnd, with envie that much talk't of it, *Aurum potable*, and to them that do understand, clearly, though briefly: Put your *foliated Gold* into the *calatory vessel*, the mouth well shut with our knot, put it to the *fire* till it be calcined into ashes, and then sublimed into whiteneffe, leaving the black *terra damnata* in the bottom; then let that which is sublimed be with the same degree of fire united to the *caput mortuum*, that it may be revived by it, that so they may be all brought into an *Unguent*, which is called the *Oyl of Gold*: the Dose is gr. ij. or iij. Out of this *Oyl* or *Mercury of Gold*, thou mayest extract a high *redness* by the *spirit of Wine*, which contains the perfect cure of all *diseases curable*: the true *Aurum potable* of the *Philosophers*, if thou attempt by any other means, thou wilt never bring thy purpose to passe; and when thou shalt see by this means, that thou canst make any other *mettal potable*, thou wilt laugh at the vain devices of others, and confesse that I have told the truth: I have spoken (I assure thee) more plainly than ever any man did, and if thou understand not what hath been said, thou art utterly ignorant of Nature; and therefore study her better: and if thy intent be pure, to see in these things the wonderful, strange, and praise-worthy works of thy Creator, God blesse and prosper thee: otherwise, I beseech Him keep thee far from the understanding of my words. Concerning *Laudanum* there is no great need to say any thing; many forms of it are every where extant: in *Hartman* there is an expresse description of *Laudanum opiate*. A learned Physician can vary the proportion of things according to his own intent, and the nature of the *disease*: so all things be *magnetically* done: But he that knows how to *calcine* the things to be calcined by the *fire of nature*, may doubtless do strange things.

Where-

Wherefore hasting to other things, we leave this to the judgment of the *Physician*, meaning one day to speak more hereof, if God shall so please.

CHAP. VI.

Of those Medicines that are to be chosen in this Art.

HAVING sufficiently spoken of helps taken from elsewhere, we now come to the *Art* it self; and in this Chapter we shall enquire what *medicines* are chiefly to be chosen in this *our Art*, that we may know the *matter of our Physick*. We said in the *first Chapter* of this *Book* that these things were principally to be taken, that bear the *signature* of the *disease*, and of the *part principally affected*: but because we shall be here often to seek; therefore, for their sakes that are unpractized, we have added Notes out of *Crollius* his *Book of signatures*. But what is to be done in the mean time, surely if thou knowest the *specificals*, though the *signature* do not appear, yet thou needest not doubt of them: for they have either such an *external signature* as we do not perceive, lying hid perchance in their *motion, number, or somewhere*: or else an *internal, unknown* to thee; because thou art ignorant of the *Anatomy* of them: If thou therefore knowest among the *Plants* any *specificals* contrary to any *disease*, apply them diligently according to this *Art*, to the *diseases* in which they are proper, in manner as shall be said. These that help by any *known quality*, are not so much worth as to be taken into this *Art*; for the *matter* of our *medicine*, unlesse it be when they have a *sagacity* (mark well what I said, for these things ought to be precious to thee) for then if any *external quality* hurt the *body* or the *spirit* most violently, thou must use these *sagacious plants*, endued with a contrary *quality* which have more *spirit*.

These *Herbs* or *Plants* I call *sagacious*, which know how to chase their enemies, and imbrace their friends. And those *Plants* (said I) have a *signature* against *diseases*,
which

which have some property contrary to them, so the *Salix* or *Willow* is signed to a *dry bettick*: for it hath the power to grow apace, and though torn or cut from the *Trunk*, if it be but pricked into the *Earth* it dieth not, but growes presently into a *Tree*, and getteth roots of its own. So an *Oak* dieth not in a long time, and therefore use that when and where diurnity or length of time is required; and so of the rest. But of these more at large in our Notes of *Crollius*, whereunto we will adjoyn a small Treatise of *sagacious Herbs*, that the *Work* may be perfected. At the beginning it was told thee, That such an *Herb* or *Plant* is to be chosen, as hath in it the *signature* both of the *member* and the *disease*; but because it is an hard thing to finde a *Plant* with both the *signatures*, thou mayest take two of divers *Species*, so thou shalt do as much as if thou hadst taken one with the signature of both, if thou beest cunning to the *application*: This one thing I would especially commend unto thee, as the greatest secret in this whole *Art*, (*viz.*) That *medicines* from *mens bodies*, if they be rightly used, can do the greatest *matters* in this *Art*; and therefore with great diligence, enquire what *parts* or *excrements* of the body conduce to what *disease*, the *Catalogue* whereof the *Treatise* of *sagacious Herbs*, towards the end of it, shall give thee; yet know, that to use these simply will not much advantage thee, for they must have a due composition, if thou wilt do any good with them. Take example by the *Weapon-salve*; These *Compositions* I will set down afterward, by means whereof there are wonders performed in *Chyrurgery*, if thou knowest the *Composition* thereof, and canst mix together such, or the like *Ingredients*, fitting other effects, thou wilt be glad to see the operation thereof.

CHAP. VII.

Of the time as well of the gathering, as of the application of these medicines.

I Will not enter in general any disputation against them, who in dispute of experiences, deny all *Astrological elections*, it is enough at present to suppose them profitable; for that which is confirmed by *authority* of so many *learned men*, needeth not our *Arguments*: for indeed *Herbs* do not at all times possess the same *qualities* or *vertues*; for sometimes more, sometimes nothing at all: The most profitable of all are they, which having a *signature*, are then gathered when the signature is most apparent; and the *moon* in such a *sign* as governs the *members signed*, especially the *planet* that is Lord of the *plants* being in his *essential dignities*, and beholding them more *favourably*, and let the *moon* and the *Lord of the Plant* be both *free*; the *Moon* having the *dominion of the plant*, or the *sixth house*; and take heed the *Moon* be not joyned to any ill planets that are *retrograde*. Those things that have their *signature* in the *root*, must be gathered in *Autumn*, but if they have the *signature* of the *disease*, they must be gathered when the *Planet*, Lord of the *disease*, is *weak* in a *cadent house*, and the *Lord of the Plant* *fortified*: The *Medicines* taken from *men*, gather as soon as they come out of the *living body*, and keep them in a vessel well shut, till time require: But yet if thou canst fit the *Moon* and the *Planet* that is *Lord of the part*, if thou intend not for a *particular operation*, but for a *general*, make the *fortunate ascendant*, and in the *sixth house*; if you cannot, at the least let him be a *friend by aspect* to the *house*, especially he must alwayes be taken, that whether they be *excrements*, or *blood*, or ought else, they be not *corrupted* before they be used: yet do not so take me, as that I should dislike *fermentation*, which in this *Art* is most necessary, and which some call *corruption*, though falsly. But if at any time thou wilt use *Mummy*

in this *Art*, take it possibly from a body *living*, or next to life, (otherwise it will not do so much good as the *warm blood*) and set it to dry in the shade: however, amongst the *Mummy* put *warm blood*, and set it to dry in the shade; but be sure it do not corrupt before the drying, to avoid which, it is best to cut it small into little square pieces, like *Dice*, for so it will be soonest dry, and better serve the *operations* required. If thou canst not have it from a *living*, or from a *warm body*, it either must be often anointed with *warm blood*, or steeped in it, and left there for a time, and cautiously dried; for so it is fortified with the *spirits*, drawn from the blood. If at any time you intend to work by *fermentation*, as soon as the *blood, excrements, &c.* are out of the body, put them out into a close vessel shut, and mingle with them such things as are to be mingled, if there be an addition of any thing required, as in some *excrements* there are, and thou set them to *digest* in a gentle heat, not passing the heat of the *body* whence they came.

Note also, That not alwayes the same vessels are to be used, but sometimes *glasses*, sometimes some things taken from *living creatures*; as for example: If thou wouldest *digest* ones *excrement* to stay a *flux*, an *earthen vessel*: if thou wouldest stay *vomiting*, the *stomach* of a *Swine* is the best; and so of the rest: but when thou intendest *implantation* in all *putrifications*, to this purpose *glasses* are best; though I would use an egg in some cases, as in *digesting blood* by it self, or mixed with *sweat, &c.*

Now if you seek the time of *application* generally, take it thus; All *application* of these remedies, be it *implantation*, or simple application of things convenient, ought to be done, the *Moon* being in a *sign* conveniently *fortunate*, if it may be in the *tenth house*, and the *Lord* of the *Plant* of the *medicine* exalted above the *Lord* of the *disease*: But of these we will give precepts in every likeness. And this by the way; Though all things do not agree exactly, yet do not thou forsake or procrastinate

the cure, fit those things that thou canst fit, as if when the rest agreed, thou wouldest begin a-new; for, if there be a due *application* of things, although the *stars* do not so exactly accord, the cure may be prolonged, but the effect will not be altogether frustrate, if thou learn well to observe the times to come; this thou shalt do, if the time be observed in the progresse of the cure: then do as it were set upon the Disease a-fresh, applying new Instruments of health; A thing well to be noted; for, here is the wisdome of a Physician most required.

CHAP. VIII.

Of the means whereby this Art applyeth the Medicines, to bring health into the diseased body.

There are many means whereby this *Art* applyeth medicines to the *vital spirits*: but for *methods* sake we will contract them into two in generall: the one we will call *transplantation*; the other naked *application*. *Transplantation* is, when by means of a *Magnetick*, we put the Disease into a plant, or another living creature, the Patient being fully and wholly cured; for, when the Plant, or the *Wight* hath drawn to its self the ill complexion (troubling the *vital spirit*) the *spirit* is thereby freed, and made able and fit to exercise its due function; but the *Wight* into which the Disease is *transplanted*, languisheth, and at length (unlesse it be cured) dieth. Yet this caution is to be observed, that we strive not in vain to *transplant* the Disease into another *Wight*, which hath too strong a *spirit*; for, the *vital spirits*, being sometime very strong, resist vehemently, and then all this *preparation* availeth nothing. But into *plants* never strive for to *transplant* the Disease, unlesse it be in some *property*, contrary to the Disease, especially take heed lest it have a *quality* contrary to the nature of man, or lest by its too much *violence*, after it hath attracted the Disease and evill *quality*, and as it were *digested* it, it attract more than it should do;

do; for, by *transplantation*, not onely the *evill*, but the *good* is sometimes attracted and communicated to another. Hence it is, that they which *transplant hain* into a *Willow*, to make it grow, and leave it there longer than they should do, do make the head *weak*, and the *sight dim*; for, the *Willow* draweth the *spirit* of the head too violently: from hence it comes, that by *transplantation*, a man may get himself the strength of a *Horse* or a *Bull*, if it be rightly done. This *transplantation* is *twofold* (*viz.*) *immediate* and *mediate*; *Immediate* is, that which is done to any living Creatures by *mummi*all things; for, so the thing, whereunto it is applyed, appropriates unto it self, and draws to its own nature, the *good* or *evill* quality of the *Mummy*; and either frees the *spirit* from such a *quality*, if it be *evill*; or appropriates to its self the *spirit*, if it be hurt by no ill *quality*, and *fortifies* it self by this *spirit*, by means whereof, it can bring in the *qualities* and *temper* of the *body* into the thing, whereunto it is applyed, and that things, by means of these *qualities*, unites the *spirit* unto it, and by *that*, and in the virtue of it can work many things. And lest thou be deceived by the word we call *Mummy*, It signifieth those things or parts of *Wights* which exhibit the *spirit* nakedly, as thou mayst learn out of the First Chapter. *Mediate transplantation*, is that which is done by *mediate* means; as if any *quality* being *transplanted* into an *Herb*, will be *transplanted* into the *Animal* to whom it is given, and by this means wonders may be done; take thou heed thou do not *evill* here. *Note*, that *due putrifaction* doth excellently prepare the aforesaid *Mummy*, that any *quality* may be introduced into an *Animal*; but it is found by experience, that *blood* doth best admit of such *putrifaction*. Now, let us come to the other *part* of the *Art*, which we called *Application*, which we must know is nothing else, than the *application* of those things to the *Mummy*, which can either correct the *evill* *quality*, or can draw the *vitall spirit* out of it; by which last means also, *mediate application* is done, as in some *Amatories* it is very manifest. In this

application, these things are further to be noted, *first*, That nothing endued with any *venemous quality*, be applyed to the *Mummy*, being hurt by that means, for it easily communicates his hurt to the whole. But if you follow the former Doctrine, concerning *signatures*, thou shalt not easily erre from the mark. *Moreover*, take heed that by *evill diet* in the time of *application* thou overthrow not the whole businesse, which is also religiously to be observed in *transplantation*. And of these things here is enough said at this time.

CHAP. IX.

Of transplantation, and the diverse manners by which it is done.

IN the former Chapter, we have said what we meant by *transplantation*; now it followes, how many wayes it may be done. There be Six manner of *transplantations*, viz. *Insmination*, *Implantation*, *Imposition*, *Irroration*, *Inescation*, and *Appromination*. We will speak in order of them all. *Insmination* is, when a *Magnet impregnate with Mummy* is mingled with *fat earth*, wherein the *seed of herbs agreeing with that disease*, are sown; for, the *earth* being sifted, and mixed with *Mummy*, is put into an *earthen pot*, and the *seeds* are sown therein, and watered with the washing of the *diseased member*, or of the whole body, if it be affected, so in time, all the *Diseases*, are transplanted into those *seeds proper to the Disease*: if the time require it, they are watered every day with the washings of the part, as is aforesaid; This done, expect till the herbs begin to sprout, and when it is time, transplant them into the like earth, and so thou shalt see, that as the *Herbs* increase the *Disease* will wear away, and at length be cured. There be, that when the *Herbs* be ripe, pull them up, and dry them in the *smoak*, or throws them into a *running water*, or use them some other way, as best agreeing with experience. And
if

if the *Mummy* wherewith the *Magnet* is impregnate, be not diseased, then the *Plant* will be impregnate with the *vital spirit* of him whose *Mummy* it was; wherewith thou mayest do strange things. So then, understand well what I have said: But chuse you *Herbs* fit for the purpose, and be not deceived, for every thing is not good for every thing: but they dispense their *spirits* every thing according to its proper gifts; for otherwayes worketh the *spirit* joynd to *Vervine*, and otherwayes to *Carduus* or *Angelica*.

2. *Implantation* is almost done as *Insemination* is, but here the herbs are to be taken with their *roots* alone, and implanted in the like earth, as is said; so prepared, and so ordered and watered; nay, in this case it is best, if the *herbs* have no other *water* at all; for so they will be as it were constrained to receive and appropriate the *Mummy* with the greater violence, which is also good in *semination*, except the too much tenderesse, and loose softnesse of the *seed* command the contrary, which here you need not fear; but in all things take experience to thy help. One thing is to be noted in them both, that if the *Plant* die, having attracted some ill quality before the *Disease* be fully cured, then another of the same kind must be *implanted* in the same, or rather the like *Earth*.

3. *Imposition* must be thus done; Take the *Mummy* of the diseased *members*, or the *Excrements*, or both, (take as many as thou canst get) put them into a *Tree* or an *Herb*, between the *bark* and the *wood*; or else put them into a *hole*, stop it with a *pin* made of the same *wood*, and put upon it *clammy earth*: if thou put the *Mummy*, or the *Excrements*, between the *bark* and the *wood*, cover the *Wound* with the *bark* again, and with *Earth*, as they do in *Inoculation*, and leave the *Mummy* there, and if thou work well, thou wilt quickly see the effect. Yet thou must know, that some *Diseases* are sooner cured by *Insemination*, and some by *Imposition*, namely, the *fixed* by this, and the *volatile* by that: but

if I might perswade thee, thou shouldest in every *Disease* do all things ; for, *Nature* is not burdened with these, and consider what shall be said in the practice: for there we are resolved to set down nothing, but what we have proved. Moreover, some there are, that to very good purpose have used *Imposition*. There is to be noted, that where thou desirest a *lasting effect*, you use *long-lived Trees*; and where a speedy effect, them that grow apace. Remember the Caution given in the last Chapter, *As soon as thou hast thy will, take out all that thou didst put in,* lest too much attraction of the spirit, do hurt the Patient.

4. *Irroration* must be done, that by it, transplantation might be perfected. Thou shalt water convenient herbs, or a Tree (and that every day till the Disease be cured) with *Urine, Sweat, Dung,* or the *washings* of the members, or of the whole body (as the Disease requireth) either severally, or all mixed together: though no man will deny, but the mixture is better: But this way I would rather use as one help to the other, than alone: howsoever thou do, yet this alwayes observe, That as soon as *Irroration* is done, thou cover all the *Irrorated Earth* with new *Earth*, lest the *Air* dissipate the *mummi*all *virtue* in the things, before the Plants can draw it.

5. *Inescation* is, when the *Mummie* is given to a *Wight* for food ; for, then the *vitall heat* of the *Wight* unites the *Mummie* to its self: And the onely *quality* by which the *spirit* was diseased, and so restores to health the *body* whence the *Mummie* was taken ; the *vitall spirit* of the Patient being by this means cleansed by the operation of the *spirit* of the beast: but this especially is here to be noted, that as soon as the beast is fully and wholly infected with the *disease*, it be then killed, lest it do again begin to hurt that body from whence the *Mummie* was taken ; afterwards if the body be not thoroughly cured, when that beast is infected and killed ; give another beast a portion of the like *Mummie*, and reiterate the operation untill the Patient be whole, and in this case, blood
rightly

rightly *putrified*, or to speak more truly, *fermented*, is especially to be used; and yet there is no doubt, but the same cures may be done with the *Mummie* extracted by the *Magnet*. There are likewisesome, that with good success do give the *blood* yet *warm* from the *vein*, to a *Dog* or a *Swine*, which though peradventure they be not infected with the *Disease*, (for the spirit is here too fast fettered) yet experience confirms, that it much furthers the *Cure*. By this operation *natural Philters* are done, though we finde by proof, that love may be procured by more applications: but although *natural Philters* may to good men work good effects; yet here I will say no more, because of those wicked men, that use to pervert the best things to the worst uses.

6. Lastly, By *Approximation*, *Transplantation* is done, if to the *sick body* these things be applyed, which can attract the *vital spirit*, and the *Active beams*, and having attracted them, *unite them to themselves*, and correct them: And this is done either by *application of Plants*, and their parts, or of beasts: as if you would lay *Cucumbers* by an *Infant* that hath a *feaver*, when he is asleep; the *Cucumbers* will wither, and the *Child* be cured. Some lay young *whelps* to the *feet* of young *Children* in their *Cradles*, and so are often recovered. After the same sort *Doves* cloven in the midst, and applyed hot to the *soals* of the *feet*, do by attraction, rectifie the *praternaturall heat*, diffused through all the body, and remove all pains, being after the same manner applyed to the several parts: So the *Ars* of a *Hen* plucked bare, and applyed to the biting of a *viper*, freeeth the body from venome, and the *Hen* swells, and if not cured, dies sooner than if she had been struck with the *viper*. All which things can be done by no other means, but by *Magnetisme*.

Moreover, we see that some *Diseases* infect by *Approximation*: for, the *spirit* insinuating it self into the body, communicates an evill disposition to his brother-*spirits*; and who sees not, that *Love* also is begotten by *Approximation*, especially between them who by sweat communicate

nicate their spirits, and being in the same bed, by a long *Circulation* as it were of spirits, lead almost the same life: but that this doth not alwayes happen, is long of the reasonable *soul*, which commands the *affections*, as superior to them, yet doth not this overthrow the *Art*; for, *Nature* cannot force the *Will*, being most free.

Now I fore-see an *Objection* of some moment: For, it will be said, If *diseases* may be thus cured by *approximation*, how happeneth it, that he who gives the *infection* to another, is not cured himself? To which I answer; It is *first* to be considered what, and what manner of *diseases* those be that be most communicated to men by *infection*: Neither would I here say, that every *Disease* may by *approximation* be communicated unto every *beast*. I would but search here, what *Disease* of themselves, and by their own nature are fittest for it, and commonly so called. Such *Diseases* are of three *kindes*: The first consists in a *supernatural heat* not venemous, which when it can quickly and suddenly insinuate it self into bodies, in the least space of time, it alters the body, and gives it an evill *complexion*: (These properties are here ascribed to heat, in respect of the *subject* in which it lyes hid) but this carrying the heat of the *vitall spirit*, because of the sudden *alteration*, is not strongly freed, as shall be said hereafter. The second *kinde* indeed consists in *preternatural heat*, but are such as lye hid in subtil venemous breaths, and more vehemently infect, as we see in the *Plague*. The third *kinde* doth not consist in a meer *quality*, nor in the meer *fluctuating humors*, nor lurketh in any *particular part*, but it changeth all the habit of the body, subverts all the *operations*, or at least disposeth them otherwayes than man's *nature* requireth: And this kind doth therefore *infect*, because it sends forth a *habitous*, or breathing altogether infected, and in no part sound, which insinuating themselves into another body, do at length overthrow the temperature thereof: Of this sort are the *Leprosies*, and the *French Pox*.

Now, having laid the *grounds*, I say, that in the *two first kindes*,

kindes, why the body, infecting another, is not thereby released, is, because the *infection* suddenly communicated, doth in an instant change the body receiving it, and then going immediatly through it, when it is wholly infected, it cannot correct another, it rather hurts it: And therefore we see, that when any are sick of the *Plague* in one house, scarce one escapes; for, the disease is strengthened, being *circulated* from one to another; whereby, if there be but one infected, there is more hope of his recovery; and therefore their care and custome is to be commended, which do allot a severall house, to every particular person infected. Next, as I said above, it is required, that assoon as the *beast* is infected wholly, it be killed; but who dares be so impious as to kill men being infected; then it is necessary, to put another beast in his place, and again, till the cure be perfected: But in *feavers*, where there is not so great violence, we have observed, that if one be infected by another, the *Infecter* is often straight freed; and so sometimes it goes successively clear through houses, till it come to the last, who either scapes not at all, or very hardly. This observation doth exceedingly confirm this Doctrine; and this happens where the *weak body* falls sick first: As to the *third kinde*, the reason why the body infecting, is not alwayes cured; Besides what hath been said, is this, because these *confirmed diseases*, have so changed the whole *habit* of the *body*, that it is almost impossible to restore it, especially, where the *condition* above required, is wanting: but in the beginning that some (though wickedly) have been cured from these diseases, it is known by experience: for, he that hath *transplanted* them by lying with many *Women*, hath been cured, as I have heard it credibly reported, to have happened in the *French Pox*: but these are detestable things, and worthy of grievous punishment; yet they confirm our Doctrine. One thing I will adde more worthy of observation; If a weak body be infected, there is small hope of recovery: but if a strong body be infected, because there is

a greater power of rectifying, there is some hopes, and many times the body infecting is freed from the Disease.

C H A P. X.

Of the means by which application is done.

N*Aked application is done two wayes, either by Imposition, or Application. Imposition, is, where something; agreeing to thine intention either in quality or signature, is put into the Excrements, Bloud, &c. or when they themselves are put in some agreeable composition, and there left, untill thou hast thy desire: that such impositions ought to be done in a fit vessel, I have already observed and taught the manner of choosing them, which is needlesse hereto be repeated. But if the Mineral thing be put in some convenient composition, an earthen vessel will serve. Whereas if thou wilt put something in the Excrements, bloud, &c. then observe the reason abovesaid, or taught; neither need you any other caution; but if they be liquid, or be mingled other wayes, it is enough, that the things to be put in, be stuck in it. The Weapon-salve gives thee an example of this for unguents: and for liquid things, our sympathetical water is sufficient; the Composition whereof, we will hereafter communicate to the World, a secret which most men have hitherto kept exceeding secret.*

Application strictly taken, is, when signed things are outwardly applyed to the body, or to the part affected, or when the cure is intended to be done by Physical appensions, or wearing things about one; for, there is one and the same reason of both; and whether they be hung about one, ground or whole, it little maketh in some things, which have copious and large spirits; but in others are necessary contaction, fermentation, commixtion, and the like in things complying with the work-mans desire, in the sympathetical Medicine, as in the diseases of the bladder

Ladder in our *Practice*, for the good of the *Common-wealth*, shall be exemplified. Medicines of the second condition, are every-where extant among the Professors of ordinary Physick, though being ignorant of the causes of the same, they know onely the *first* and *second* qualities, never seeking further: As we in our *Practice* will give some selected and choice examples of it: But now the time of gathering, and of applying of them, is necessary to be observed; because experience shews, that there is much *virtue* in that, as we may see in *Vervin* for the *head-ach*: But of the manner of gathering them, can scarce be any certain rule given; onely I will add this; If thou wilt gather *herbs* for *pains* or *Diseases* of the *head*, thou mayst gather them as I will teach thee to gather *Vervin* in my *Practice* in the Chapter of the *head-ach*. But if for *Lower plants*, gather them in a contrary manner, or so as thou doest *Asarum* to make a *purgative*; howsoever much must be left to experience.

Note moreover, That if one would cure by *Magnetick* application, it will be in vain, except he first let the *magnetick* herbs putrifie in the ground; for so the vertue is more free, being loose from the bounds thereof. In operation never use any *dry herbs*, if thou canst get *green ones*, remember to *macerate* and soften them in their own *water* before application; and further observe, it is not alwayes necessary to make application to the part affected, but sometimes near it, especially, if the part be pained either by *insent*, or *contagion* of another part; As if the *stomach* be cause of pain in the *head* by sending noisom fumes or vapors up to it, then thou shalt hang the *medieine* about thy neck; but if it be a *disease*, and affected of it self, then tis but making application to the part it self: and this will suffice to have spoken of *naked application*, the thing it self not being of so great *subtilty* or *difficulty*, but that it may easily be understood by any man.

CHAP. XI.

Of the Magnet necessary in this Art, and divers descriptions thereof, hitherto known but by very few.

NOW come I to discover the *high secrets* of this *Art* (studiously concealed by many) for the common good, whereto I have dedicated my self and all my labours. I am not ignorant that there may be diverse *Magnets*, all aiming at one work; the *two chief* that have come to my hand I will set down, adding a *third* more consonant to reason, and a *fourth* formed out by my own experience. Use thou which thou wilt, for thou shalt have no scarcity. *Aurelius* out of some words of *Paracelsus* hath made him one not altogether contemptible; thus he proceeded: He took the *dung* of a sound man, and let it be dried in a shady place, for so it lost the stink and the excrementitious moisture; a portion of the spirit above-said being left, which he by a word significant and apt enough, calleth *Sulphur*, which being dried, he useth after the manner anon to be told. We neither disallow the *preparation* nor *matter*; because experience shews, that a *Magnet* so prepared, will copiously attract the *Spirits*; neither will we upon the transport of *Envy* that incurable disease, deter any man from the practice of it, because it is not of our invention, but proceed we to the *second*. When about two years agoe, I, with my ever honoured Friend, being at his house, there grew some discourse upon the *Argument* among us; my friend (as he was wont) spake many things very accutely, but covertly, of this *Art*, and amongst the rest, of this *Magnet* which I knew before, but had never tryed it, saying That it was of so vigorous *attraction*, that being appliced to the *region* of the *heart*, it would so violently draw, that he could not suffer it long. But when I asked him the use of this *Magnet*, he suddenly held his peace, repenting he said so much. How art thou so much beholden to me

to impart that to thee, my friend would not communicate to me, who, as thou seest, knew something in this Art? But to the point. This Magnet is nothing else, but *dryed mans flesh*, which is certain, hath a mighty attractive power; but it must be taken, if it be possible, from the body of a man that dies a *violent death*, and yet while it is warm: But if we were tyed to this *Magnet*, every man sees how extreamly we should suffer for the want of it: If we will therefore hearken to *reason*, I will before I come to my *Magnet*, conform both to *reason* and *experience*, shew you a better Magnet, and not gotten with so much *cruelty*. Take therefore the *blood of a sound yong man*, drawn in the *Spring* (there are every where *fools* enow) as much as thou canst get, it's no matter whether it be drawn altogether or not, this *blood* suffered to congeal, pour off the *water* swimming aloft, and keep it while it is cold, dry it in the *shade*, and then moisten it with the *water* poured off, and dry it again; repeating this so oft, till the earth hath drunk up all its water; then dry it, and keep it for thy use. But at length let us come to our *Magnet*, which doth as it were by epitome, comprehend all the body of man in it.

Take therefore a great quantity of *mans dung* (but of a *sound man*) mix it with *Wine* to the consistance of a *Pulvis*, add to it as much *sweat* as thou canst get, this may be with *linnen Cloth* taken from sound bodies, put them all together, and in a clean place, in the *shade*, till they be dry; then add as much *fresh blood* to them, incorporate them altogether, and so let them dry again; and if any water swim again on the top, decant it, but keep it in a vessel very close, and being dry imbibe it again with the *decanted water*, and dry it, and so till the *masse* hath drunk up all the *water*. This Magnet, thus prepared, keep in a vessel very well shut; for so thou hast prepared a Magnet, the *compendium* of all mans body, gotten without any horreur or cruelty, which we altogether detest; yet he that will follow other mens devices, may let us proceed.

CHAP. XII.

Of the use of the Magnet in this Art.

IF thou hast never so good a Magnet, and knowest not the use of it, thou bestowest thy labour in vain. We shall therefore add the use of it, that nothing may be wanting in this *Art*; And about it, being most needful, and asking little labour, there needs but few words: yet *one thing* is to be noted in the way; namely, That although the *aforesaid beams* do alwayes flow from the *body*, yet there are some parts out of which they flow more copiously: in one word, they are the *Emmunctories* by which the body is as it were cleansed, and the *spirit* doth accompany the superfluties; because these parts are more porous and spungie, it wandreth out more freely, finding a larger egress.

Now come we to the use of the *Magnet*: Apply the Magnet to the *emmunctory* of the *part grieved*, and procuring the *patient* to sweat, which is best done by some *Cordial Diaphoretick* fitting the *disease*, leave there the Magnet until it be impregnate with the *vital spirit*, then remove it, and immediatly use it, according to the precepts given in the Chapter of *Transplantation*: but take heed it be speedily done, for fear the *spirit* be dissipated by some external more powerful cause; for then *Transplantation* will be in vain attempted: if the *patient* be not cured at the first, do it again, and thou shalt see the desired effect.

And not only *diseases* are cured this way, but strange things, even all that are done by *transplantation*, are this way effected: although *transplantation* may be done by other means, as shall be shewed by and by. But if thou desire by this means to *transplant diseases*, read diligently the Chapter of *Transplantation*, and observe well the precepts there given, lest if things shall happen not to hit thy desire, thy ignorance do return to the reproach of this *Art*.

CHAP. XIII.

Of the means whereby cures may be done in this Art, without a Magnet.

BY other means also are strange and admirable cures wrought in this Art, without a Magnet; yea, and sometimes with better successe than with a Magnet; viz. When the thing it self that carrieth the *spirit nakedly*, is applied to another thing disposed to receive it: but this must be strictly regulated according to the precept above-given; and for the most part, here is required *fermentation*, that by means thereof, the *spirit* being freed and loosed from the bonds, may more easily insinuate it self, and be sooner partaker: And by this means for the most part, particular *diseases* are more happily cured; because *active beams* do more partake of the *part* from whence they proceed; as also the *excrements* after the same manner, and for the same cause of the parts whence they are excerned: Experience confirms it, That *blood*, because it is the *seat* of the *vital spirit*, if it be rightly applied, cures the greatest, and almost all diseases of the *body*, by the *excrements* of the *belly*; thereby are all diseases of the *intestines* cured; by the *vein* those of the *bladder* and the *reins*; and sometimes all diseases, because of the affinity it hath with the *veins, liver* and *stomach*. By *spittle*, that is coughed up, the diseases of the *lungs*. By *sweat*, the parts are cured whence it proceeded. By the *nails*, the diseases of the *hands* and *feet*. By the *hair*, the diseases of the *parts* whence they are taken: And finally, by the *blood*, as is abovesaid, all the diseases of the *body* are cured. Here is to be noted, That if all things that belong to *any part* be taken, the cure will be the sooner and more easily done. We have determined to speak of them severally. Yet we shall be so far from condemning any combination, or joyning two or more of them together, that we rather perswade it, as being most beneficial, if the *Rules of Art* be duly observed.

CHAP. XIV.

Of the Excrements of the Back-door.

BY these *Excrements*, as we said even now, are cured all the diseases of the *Intestines*; the body is *purged*, and brought into *flux*; the diseases of the *fundament* are both *procured* and *cured*, and many things else are done, which thou maiest learn by thy own experience, if thou be diligent: when they are applied they cure *old ulcers*, *Carcinomata*, and *Fistulaes*; yea, which some commend as a great secret, they supply the place of the *Weapon-salve*, without any further preparation; but they must be chosen of a *sound man*, and a strong body, lest the preparation hurt them that are *weak*. By the *Odour* mixt with wholsom Herbs, much good may be wrought by *transplantation*: and this I judge among many others, to be the cause why *Rusticks*, and such as live in the *Country*, are sound, and live longer than *Noblemen* and *Citizens*: for these suffer their *seiges* to rot in stools, or else to be cast into some unholson places: but the other committing them to the earth *nigh wholsom herbs*, by means of *transplantation*, lead their lives for the most part free from diseases. We have above in general bidden to beware of *Excrements* of the diseased people. But here we will give a more particular advice, namely, That thou never ease thy self where diseased folks have; for much mischief hath come of it: for, we have known some hurt by the smell; that doing their easement where one had done it that had a *flux*, *themselves* got the *flux* without a *procatartick* cause preceding. The reason of which so strange a matter, is to be taken from that which hath been said, and shall not be here repeated. Furthermore, take heed lest at any time you do your *easement* upon *herbs*, that are either *malignant*, *exulcerating*, or *violently purging*; for hence many times when the cause is unknown, proceeds dangerous *disenteries*, which, until those *herbs* be quite

putrified, will not yeeld to any medicine. *Finally*, It is not safe to leave these *Excrements* in places where thine *Enemies* can come; for it is easie to know what violent pains are procured by a *kindled coal* with *spirit of Wine* or *Aquavite* put into those *Excrements*. I would have thee to perswade thy self, that if these things were ordinarily known, they be worse and more dangerous matters, than these known to some others; therefore look wisely to thy self. But of these *Excrements* enough, so far as they pertain to this Art in the general: the particular wayes of working with them, we will describe in our practice.

CHAP. XV:

Of URINE.

URINE is an excrement of the *second concoction*, done in the *liver*, or rather in the *reins*; from whence by the *emulgent veins*, it is sent to the *reins* mixt with *blood*, out of which it is by the *Ureters*, as it were, percolated or strained, and so sent to the *bladder*, where it also abides a while, and then it is by the passage of the *urine* cast out. Hence it appears, That the *Urin* hath a great communion with most parts of the body, for it hath great affinity with the *liver*, *reins* and *bladder*; for by these parts it passeth, and therefore the *Physicians* judge of the *disease* of these parts by *urine*: But it hath moreover no obscure consent with the whole body, having been once joyned with the *blood*; by it therefore are cured the diseases of the *liver*, *reins*, *bladder*, *ureters* and *passages* of the *urine*, besides the *hectick feaver* (a most grievous disease, of the whole body) is no way better cured, than by the *urine*; as shall be shewed in the Chapter of the *Hectick Feavers*. Whatsoever diseases are usually cured by this Art, are all cured by the *urine*; though it be better there be other preparations, as is to be seen in my Practice. Now, as in the Chapter of the *Excrements* by *seige*, here it shall not be amiss to put some *Cautions*: The first whereof is, To take heed

heed that children *pisse* not in the *fire*; for it is the constant opinion of many, that by such means they get *Nephritick diseases*, the stone, or gravel, and other great diseases: Then that men never *pisse* upon *sharp venomous herbs*, and such as by their *venomous quality* do violently provoke *urine*: for from hence proceeds the ulceration of the reins and bladder: nor would I willingly make water in a chamber-pot where any man infected of any stinking disease of these *parts* had pissed, nor give my *urine* to *fermentation* with his; for it cannot be, but to a weak body much evil should come by this means, though to the sick man by that means might come good: Nay, hence with specificalls added against the disease, might his cure be done, with the addition of *fermentation*, which ought to be done in a *bladder* of a beast of the same kind, adding those things that have the signature both of the disease and the *member*, as shall be said more at large in my *Practise*; where you shall have Medicines fetched from *urine*, whose forms if you follow, thou mayest invent others of thy self.

CHAP. XVI.

Of Sweat and insensible Transpiration.

SWEAT is not only an *Excrement* of the *third concoction*, but it may also be, as it were, the melting of the whole *body*; for, no otherwise doth the body come to destruction, than by resolution procured by Nature, or some adventitious heat; for, except every part should lose something of his substance and greatnesse, the bodies of *living wights* would grow infinitely, if by continual *nourishment* there were alwayes added something unto them: Nay, if this *resolution* were not, *wights* would not desire *nourishment* at all: *Sweat* therefore, and that which is by Physicians called *insensible transpiration*, are not only *excrementitious*, but (as it is above proved) carries off with them of the *resolved particles of the body*: Hence

it is, that in *Magnetick* or *Diastatick Physick* they are of exceeding great use ; for, by them innumerable wonders are done, whilst diseases are as well cured, as caused ; *Passions* both of the *mind*, and of the *body* are violently procured, and changed : By these a wise *Physician* may do much good ; and by these a prying *Wissard* may do much harm, and cause death, madnesse, anger, and overthrow all the goods of the mind. This is the *Devil*, or *familiar spirit* by which they are thought to have done wonders. Hence it is that they, (as appears by their own *Confessions*) without these, could never hurt the bodies of men : for, *the Devil himself cannot constrain Nature* ; who (if he do any miracles) doth them only by *application of actives to passives*, as some, too vainly credulous, scarce believe : for, these *poor wretches*, defiled with superstition, fain many things, and mix much follies and lies with the truth, which was done by the *Ancients*, whence they took their tradition, That because of the opinion of a *Deity* present, their *Imaginations* might work violently, and also all *natures* conspiring, the effect might be produced : which I leave to thy consideration, whether thou canst get any good from these few words: Yet whatsoever they do, they do it naturally ; But let us go to these things that are to our purpose. By *sweat*, or *insensible transplantation*, first in a body, or in a *subject fitting*, all diseases being in the *habit* of the body are cured, whether they be fixed ; as the *Leprosie*, *Gout*, *French-pox*, &c. or whether they be *volatile*, as the *Scab*, *Morphew*, *Scurf*, or the like *skin-deep sicknesses*, and of the utmost parts : yea, without these it is scarce possible to do any thing in this *Art*. By the *impregnation* of these thy *Magnets* are *specified*, by which all manner of *transplantations* are done : by means of these the *Hæctick* is cured, the *body* is long preserved strong and able ; and the *passions* of the *mind* are stirred up. Of all which we will discourse at large in our *Practice*. Now as a wise *Physician* can by these means, do all these and greater matters ; so there is no doubt, but by the abuse of them, as much mischief

may be done; And therefore take these cautions and premonitions. It is not unknown, That almost all *Infusion* floweth from the said *insensible transpiration* and *sweat*; for being *impregnate* with much *spirit*, and holding it fast, according to the *disposition* thereof, they work violently; therefore take heed we be not partakers of the *sweat*, or *exhalation* of an unsound body: that we touch not the *sheets* so impregnate, nor put on the *shoes* or *stockings*, or *gloves*, or the like: but in a special manner, that we be no *bedfellows* with them. Hence on the other side, was the health and long-life of our *first parents* who slept upon Herbs (*wholsom*) and from them drew no small part of their *long-life*, as we may probably conjecture: for it is certainly very wholsom in *summer time* to sleep upon *Chamomile*, *Rosemary*, *washed Sage*, *Betony*, *Balm*, and the like: and of the same *Herbs* to make beds for *sick folks*, according to their diseases; and I would likewise advise thee to sleep without thy *garments* in the *summer time*, covered over with *wholsom herbs*; and thou shalt draw from thence an *excellent Comfortative*. It is good also for a weak body, to use the company and garments of strong and *sound men*; for from thence he may draw such *spirits* as will fortifie weak nature: We hold it a commendable custom for such people, to have their garments and linen worn by them that are lusty and healthfull, before they put them on; but this is safest done by them that are very strong, lest evil come to him that first put them on: Therefore also we must take heed, that we suffer not our garments to be worn by them that are diseased; and that we cast not our cloathes, *impregnate* with our *sweat* and *transpiration* in stinking and unwholsom places: And above all take heed, that they come not into the *bands* of *evil men*; for there is a great deal of *invisible mummy* lyeth hid in them, of which *Paracelsus* (though obscurely) makes often mention; from whence, if that thou doest but understand it well, and consider what is above-said, thou mayest of thy self find out many more things. But I sweat and insensibly transpire

spire. Thus much for this Chapter, and for this time shall suffice.

CHAP. XVII.

Of the Hairs.

Out of almost all the *Parts* of the Body, do *Hairs* grow, and they are made not only of visciditie of the *Excrements* of the *fourth concoction*, growing in the *pores*, which by addition of new *matter*, grow in length (as some do falsely imagine,) but they take also not the least part of their *matter* from the resolved *parts* of the body, as appears by this *Experiment* : for, if by *Diastatick Art* thou wouldest increase *hair*, by means of a *Willow tree* (as shall be taught in the *Practice*) and if thou continue the medicine longer than it is fit, thou wilt assuredly bring a weaknesse upon the *part*, which can be by no other means, but because by the violence of the medicine, the *parts* being resolved further than *Nature* doth suffer, are lost. And for the confirmation of this Truth, *hairs* are seen to grow long after *Death*, whereas there is no *concoction*. So, as there can be no *Excrements* of the *fourth concoction*; and therefore, they must needs come from the *body resolved*; which *resolution* is added to the *hairs*, by the *vital spirit*, which is still there remaining: For, by any other means this addition cannot be: whence also our assertion of the remaining *spirit* is confirmed. Hence appears how great agreement *hairs* have with the body, and whereupon we use them as *Instruments* in this *Art*. It is well known what strange things the *Ancient Magi* did by *hairs*; and why the like may not be done, I see no reason. It is also a thing well known by hear-say, how *love* hath been procured by means of *hair* burned in a *Candle*, *Astrologically* made; which though it be not (as no reason it should) *ordinarily known* to the vulgar, yet to some it is: and though it be mingled with *filthy superstitions*, yet I, that am wont to

reduce all *operations* to the *possibility of nature*, never thought them absolutely and precisely necessary to the producing of the effect. So likewise we have known many diseases, otherwayes incurable, cured by *hairs*, especially taken from the *part affected*, if being duely *purified* and mixed with *things signed*, they be *implanted* into *plants*, as every man may prove according to our doctrine. So if *hairs* be taken from the *four principal Emissionories*, no doubt, but well prepared, they will cure all diseases. I would counsell the Readers, that in consideration hereof, they do not so carelessly scatter their *hairs* up and down, which may be the cause of much mischief; nor yet burn them, for (that) as experience shewes, hinders the growth of them, but bury them in some wholesome ground, adding unto them *things* to strengthen the *head*, which will much conduce to your health.

C H A P. XVIII.

Of the pairings of the Nails and the Teeth.

THe *Nails* as well as the *hairs* have their original from the excrements of the *fourth concoction*, separated from the nourishment of the *bones* and the *harder parts*, and get thence their hardnesse which we see, and grow in the outmost extremities: for, the body doth not very plentifully exhale such matter as proceeds not but from the whole compacted parts: therefore the *Ancients* used the *pairing* of *nails* against some most rebellious diseases: because it cannot be denied, but *fixed diseases* lurk in the *fixed parts* of the body: and therefore most *Antiquity* used these: and we also prescribe them against *Quartans*, *Leprosies*, *Gouts* in the *feet* and *hands*, and the like diseases; but we have something altered the manner of proceeding; for, they tyed them about *fishes*, or other *beasts*, and so let them go alive; which *preparation* seems too rare, to have any *transplantation* done by it, but in a very long time,

time, and many things agreeing thereto: and therefore we, not omitting them, adde some *Specifick* by way of *fermentation*, which will attempt both sooner, and more certainly. Of the *Teeth* you may (for the Art) say as of the *Nails*; but because they do not alwayes grow in bignesse, they rather seem meet to prevent, than cure: for, they are made of a most fixed and strong substance, as we may see by them who have been long buried, whose *Teeth* are sounder than any other *Bones*: therefore they send out but few *Spirits*, and scarce *multiplicable* by *Art*; yet because they last long sound, and send always out some *portion* of the *Spirit*, they are fit for such curable effects as require no great plenty of *Spirits*: and such precaution especially is required; but the place sheweth thee *diseases* of the *mouth*: how therefore by means of these thou mayest prevent diseases of the *Teeth*, it shall be spoken of in the *Practice*: The rest we leave to thy consideration.

C H A P. XIX.

Of the Spittle and Excrements of the Nose.

THERE is a threefold *spittle*: for, it either falls by *distillation* from the *head* to the *Pallat*; or is brought up by coughing from the *Lungs*; or by nouceousnesse from the *stomach*, which is spit out of the mouth: but that which is vomited up, deserves not the name of *spittle*. That which comes from the *Lungs*, hath almost alwayes the *originall* from the *head*, and by *distillation* slides into that *part*, and there digested a while, is spit out. I am not ignorant, that from the *Lungs* sometimes there proceeds *bloud*, and *purulent matter*: but these are to be referred to *bloud* and *matter*. We in the mean time will speak of *spittle*, which is nothing else, but the *crudest part* of the *meat* and *drink*, which nature cannot digest and concoct into good nourishment, sent first from the *stomach* to the *head* by *vapours*, and then distilling again from the *head* to the *inferior parts*, then sent

sent out by the *mouth*, is called *spittle*. Sometimes there comes a *waterish* and *indigested matter* (which is sometimes *sowr*) immediatly from the *stomach* to the *mouth*, which containeth *sowr* parts of a corrupted nutriment, being otherwayes inspired, and hath the name of *spittle*; These all, because they have made some stay in the body, do according to the former doctrine, carry some *vital spirit* with them: therefore we may use them in some *lighter diseases*, according to the *portion* of *spirit* which they hold.

Of the *Excrements* of the *Nose*, as much may be said: but this must alwayes be remembred, That you use them to the *Diseases* of the *parts* whence they proceeded onely: this I will tell thee, there is nothing comes from the body weaker, or of a lesse *spirit*, than those which præcede, partly for the little stay that they have made in the body; partly from the *few places* they have gone through; and partly from their *indigestion*: yet I would have thee take heed of them, especially if they be new voyded, and the *Disease* be in these parts whence they proceed, lest thou shouldest repent thy carelesnesse, especially take heed of the *foam* coming from the mouth of *Epilepticks*; and of the *froth* of a *mad dog*, or one bitten with one; for, here, by the violence of the *Disease*, the humors are thrust out impregnate with the infected *vital spirit*: by which means thou mayest overcome that so rebellious *Disease*: The rest I leave to thy consideration.

CHAP. XX.

Of Blood and Matter.

Omitting those many Disputes concerning *Blood*, which makes not to our purpose: as of the *original organ*, *Circulation*, and the like. So far forth as concerns our *Art*, I do briefly say, That *first*, the *Scriptures* say, and teach us, that *blood* is the *principal Chariot* of the *spirits*, by placing the *soul* in the *blood*: but, if the *spirit* is the
bond,

bond, by which the *soul* is tyed to the *body*, then where the *spirit* most resideth, there shall the *soul* most powerfully work. The *blood* then, which so plentifully possesseth the *spirits*, and communicates them to the *body*, is surely the fittest *Instrument* to cure *Diseases*, and do all the other things which the *Art* requireth and promiseth: for, here the *spirit* is free, and not bound up, as elsewhere. Therefore in the *blood*, the *spirit* is soonest affected, because there it is *naked*, as is aforesaid. Yet we must not immediately conclude, that it may be taken and used presently, without any *fermentation* or *putrification*: for, they are both usefull here, as in the *Practice* shall be shoven: onely take heed that thou *corrupt* not the *blood* with too much *fermentation*; for then the *spirit* is driven away so, that peradventure it will do nothing. But that thou mayest know the fit time of *fermentation*, I'll teach thee a secret; Let the *blood* with the most excellent parcell of the whole body, be joynd in a true proportion, by the best way possible, and put them into a *natural vessel*, well shut up, and set under a hen to hatch, and in the product thou wilt finde a thing performing many miracles, *coagulated* in the *shape of a man*: and the *oyl* or *liquor* swimming about it, with the proper *sweat* mixed, doth change *mans mindes* with the touch of it. Many things more may be done by *blood*, which are better concealed, than spoken: But if thou perfectly understand the things aforesaid, and canst diligently search *Nature*, thou mayst by thine own *industry* attain unto them. We will in the mean time give thee some cautions: After the *blood* is drawn, thou must take heed how thou usest it; for thereby may be done both good and hurt. There be some that put the *blood* into the ground, which I counsell may be done in a clean place, mixed with wholesome *herbs*; for, if it should be buried in a *stinking* or *infected* place, it might hurt the body whence it was taken: There are others that give it to *dogs* and *whelps* to eat, which I like best of all: for, so it may happen to *transplant* the *disease*, and so cure it wholly, or at least help the

the Physician; but it would do a great deal better, if it were given the *dog* either *warm*, or *putrified* in a close vessell with a temperate heat. But here I cannot but tax the villany of some, who with an execrable boldness, dare give the *blood*, yea Monthly Flours, for a *Philter*, not considering the mischief issuing from thence: for *blood*, though never so pure, is an enemy to the *stomach*, and before it will be digested, is corrupted and turned into matter, and what effect will it then work? Besides, here lyes not the *loving force* which they seek; but there must be another manner of preparation, before thou come to that: for, it must be loosed before, that the *spirit* may work more freely and busily to incline minds: because of the *will* ruling, there is required a greater force, and the conspiring of many causes: which because the multitude knowes not, it can never attain the truth, but calumniates the certainty of these things, calling them either *false* or *devilish*. For although *blood*, of all things in the *body*, contain the loosest *spirits*, yet will it work more mightily, being digested, as the former Considerations, and Experience it self teacheth: and therefore they are surely to be punished, that work so infernally. But, I fore-see an *Objection*; for, if the power of *love* rest in the *blood*, then how happens it that *ravenous beasts*, that do so greedily drink *blood*, and so well digest it, are not to be brought to be in *love* with those things that they eat, being the reason of the Individualls, and the *species*, &c? I answer, first, In particular operations of the whole *species* to the *individuum*, or of one *individuum* to another, there is not the same reason. Secondly, That they eat unprepared *blood*, which is not so powerfull as to change *nature*: for, by it duely *fermented*, one *individuum* may be reconciled to another, though it be a *Dog* to a *Hare*. Thirdly, *flesh* and *blood* filled with the Commotion of an *angry spirit*, and retaining still a portion of it, doth rather whet *ravenous beasts* into rage, and make them seek the destruction of others the like. And hence thou mayest learn, that

that it is impossible by any means or preparations to cause *Love*, by *blood* violently shed; but it is more likely to cause hatred. Therefore the *Ancients* never drank the *blood* of one anothers *fore-head vein*, before perfect reconciliation. Before I go any further, I will adde one *Parergon*: The *salt of blood*, if it be dissolved in the *menstruum* of the *World* and *Philosophers*, is the excellentest remedy of all others; and by this means the *salts of Herbs*, will shew the *Species* of the *herbs* whence they are taken, in a *glasse*: So the *salt of blood*, will by the help of the *Beasts* heat, shew the *Shape* of a *man* in a *glasse*: And this I believe was *Paracelsus* his *Homuncio*: But of *Medicines* taken from *blood*, I will give examples in my *Practice*; therefore here this shall suffice.

Of *Matter*, (which is nothing else but *blood* putrified without the *veins*, or *Flesh* loosed with rottenesse) a man may philosophize as of *blood*; if he speak of it as a means to cure *Diseases*, saying that it hath lost much of the *spirits*, which are in the *sound blood*, by corruption: yet by means of it, *ulcers* and *old sores* may be cured by the *Sympathetick* water, or ointment, whether they be inward or outward. There are that anoint the inside of a *Nut shell* with the *Balsom*, then put the *Pus* or *matter* into it, and then hang it up in the dry *Air*, or *Mundum Cælum*, and by this *Medicine* cure all *Ulcers*. Yet this is to be noted, that *Pus* or *matter* may be two wayes considered, according to which consideration it is found in the body: for, it either simply ariseth from *blood*, by means of *putrifaction*, corrupting without the *veins*; or, it ariseth from some *venemous quality* in some *foul disease*, as in the *French Pox*; or, it is infected with some simple *diseased quality*, as in *Pthisis*. And from the touch of all these, experience shewes, that much harm may come. But if thou wilt, by thy *sympathetical* either *water* or *ointment*, cure any such *Ulcers*, the *extraneous qualities* sheweth, that there must be some *Alexipharmaca*, or *specifick* to that *Disease* added: for, it is manifest, that the *qualities* must be taken away, before the *Ulcers* can be cured.

Of

Of those things that are *cast up by vomit*, it boots not to speak much ; for, we may think of them as of other *Excrements*, using alwayes the same *Cautions* : but, if the vomit be by *Nature*, not by *Physick*, it will be fitter for our purpose, as we may think of other things. But yet if they be procured by *Physick*, they are not altogether unprofitable; but, the *quality* of the *Vomitorie* would be known; which if it be contrary to the *Disease*, must be corrected; and things *signed*, added unto it, to correct it. And this much is enough for us, that make so great haste to the *Practice*.

F I N I S.

AN



AN
APPENDIX:

CONTAINING
DIVERSE PRACTICES and
OBSERVATIONS,
Necessary to be known in this ART.

To the READER.



That not any thing might be deficient in so noble an Art as this, I have unfolded diverse of the most famous Magnetick-Medicines and Cures that are known this day in the World. I intended to have gone through every Disease; but being called upon necessary occasions to Ireland, I am fore'd to break off this work, and onely to give these as a Mercuriall Statue, to direct thee into the right way of Practice; And shall be willing, when occasion doth offer it self, to serve thee according to my abilities in this Art hereafter.

Accept

Accept therefore of my good-will and pains, and make not thy self by ingratitude, incapable of others favours. Speak of this Book, as the great Philosopher did of another's work: Those things I understand, are good; and I believe, those things I understand not, are also such. If thou use it otherwayes, I care not for thy kindnesse; for, I live not by thy esteem or opinion; neither did thou ever put such a favour on me, as should oblige me to dance attendance to thy humor. If thou be candid, I am glad to serve thee, and am confident, in these Books thou shalt finde things both rare and delectable: But if thy nature or principle make thee froward, Tecum habita, injoy thy self, and provide such Kick-shows as will fit thy Pallat: For Christie hath served up this dish only for his own fancy, and his friends recreation. Neither doth he fear the clouds (may be the naturall ornament) of thy countenance: Though a little more of black bile, or wind, than ordinary, harbour under the sinister part of thy Diaphragme: He thinks he ought to be allowed his folly, as well thou art permitted gravely, insanire cum ratione. But enough of this. I proceed to my purpose.

THE



THE
MAGNETICK CURE
OF
DISEASES,
BY
TRANSPLANTATION;
Done by the true *Mumia*
of PARACELSUS.



ANY that is sick of the *Fandise, Hydropsie,*
Leprosie, or of any such kind of Disease,
let him in the *Month of May*, open, be-
sure the *Median Vein* in the *right Arm,*
and receive into a *glass vial* with a *stroop,*
so much *blood* as wil fill the shells of two
Hen Eggs emptied, and whilest it is yet *hot,* put it into
the empty *shells* of the *Eggs,* thus prepared: Take two
or three new laid *hens eggs,* make a small hole in both the
ends of each *Egg,* empty them both of *white* and *yolk,* hen
close up one of the holes in the ends with the *striffin* of the
yolk or *white,* with *glen,* or some tenacious matter; then
let it dry, and after make it fully up with *chalk,* mix'd
with the *white* of an *egg,* and let it dry again. Into the
H Chalk

Shells thus prepared, the *blood warm* as it floweth from the *Arm* being put, is to be suffered to stand a little : Then the hole which remains in each *Egg* is to be shut up after the same manner, as before it was in the other end, and let it dry. Then two or three of these *Eggs* full of the *sick-mans blood*, and thus shut up, are to be put under a *hen* that bringeth forth *young ones*; either with other *Eggs* that are to be hatch'd; or with *Eggs* full of other *sick-mens blood*, prepared as before, which will have the same effect. The *hen* having sitten upon them fourteen or twenty dayes, according to the custome; Take out from under the *Hen*, the *Magnetick Eggs*, lay them apart for a day; then open them, and thou shalt find the *blood* of the *sick-man* by that *digestion* become *monstruous*, and of a most vile smell: mix this with new bread, or other meat, and give it to a *Sow*, or a *Dog* to be eaten, which hath been kept up from meat two or three dayes. Then thou shalt perceiv sensibly the *Disease* to leave the *man*, and infect the *beast*: Which *beast*, after it hath been kept secure some weeks, is to be killed, lest if it get loose, it hurt other men. By this true *Mumia* of *Paracelsus*, may be cured *Leprosies*, *Jaundise*, *Gouts*, *Hydropsies*, *Consumptions*, *Cancers*, and other *Diseases*: and it will work other great effects; which for fear of the ill, I shall be loath to discover in this *Treatise*; *sed verbum sapienti sat est*. Onely take notice, that *putrifaction*, or rather *fermentation*, is here, as it were, the *Key* in the hand of *Nature*, to open the *Circumference*, that is, the ports of their destinat *Mumie* to forms, which before lay shut up, and hid in the *Center* of quietnesse.

The Lamp of Life.

TAKE of *man's blood* warm as it floweth from the *vains* and the like quantity of the *vegetable-dew* of the *Ambrosious Jupiter*, being purified, put it in a *Pellican* placed in the belly *Balnei*, suffer it to rise till the third part of the

he *Pellican* fill the whole *Pellican*: for mans blood in the *philosophical preparation* thereof, is ever dilated in quantity, though not in weight. This *Digestion* is accomplished in, or about *fourty dayes* time; in which, that which is *precious* goeth apart from that which is *vile*: for, you shall see that which is *white*, *phlegmatick* and unprofitable, swimming above; but a *golden substance* in the bottom. So soon as it cometh to this passe, *rectifie* it in *Balneo*; by this means the *phlegm* shall withdraw it self, and the *mysterious substance* shall remain in the bottom. This being done, thou shalt by degrees raise it to its own exaltation, nine times, in *retorts* fit for the quantity of the matter, and sealed *Hermetically*: Then make of it a *Lamp*, which cannot be extinguished. This must be fired with the *fire of Nature*, and not the *fire of Vulcan*; which is the great *mysterie* in this matter.

This *Lamp* burneth so long as he *liveth* of whose blood it is made, and *expireth* with him. If it burn *clearly* and *quietly*, it sheweth his condition to be such; if *sparkling*, *dim*, and *cloudie*, it sheweth his *griefs* and *languishings*.

The Pouders of Sympathy, for curing of Wounds:

The simple Pouders.

TAKE what quantity you think fit of *Alcaladis Romani*, and after *first dissolution* in clear Spring-water, then *filtration* through gray paper, with *evaporation* on a clear fire, and *coagulation* in a fit place: And all these operations so oft reiterated, till being purged from its drosses, its clear greenesse bear witness of its purity: beat this into grosse pouders, and expose it to *Sun beams*, the Sun being in *Leo*, for the space of *three hundred and sixty hours*; that is, as some believe, for the space of *fifteen or eighteen days*, till it be *calcin'd* into a *fine white powder*, which is the surest mark of its right preparation; and therefore is to be kept in the *Sun*, till it come to this *smallness* and *colour*; though it be longer than the time appointed. The *Sun* enters *Leo* about the *twenty fifth day* of

July, 'tis better to begin your operation two or three dayes after, that you may be sure the Sun is in the right Signe. Expose it onely to the Sun in *clear* and *dry* dayes; lest if the day be moist or misty, it spoil the Medicine with humidity: Neverthelesse, if after it is fully prepared, it by mischance become *moist* or *liquid*, you are with a gentle heat, to reduce it again to its own *form*. This *Powder*, being kept in a dry place, endureth many years in its full force and vertue.

The Compounded Powder,

IS made of the *simple Powder*, and *Gum Tragacant*, subtilly pulveriz'd, and mixt with it almost in the same *quantity*. Some Artists mix also the powder of *Comfory* dryed in the shade: but of this, consult experience.

The virtue.

THE *simple Powder* cureth all wounds whatsoever, yea, of *Gun-shot* it self: And those wounds that have been esteem'd deadly, have been cured by it, as wounds of the *Guts, Bladder, &c.*

The *Compound Powder* cureth wounds that have joyn'd with them the *fracture* or *fissure* of a *bone*.

The use and application.

TAKE a piece of *Linen cloath*, or any other *cloath*, and in necessity, take any stick, stone, &c. And dip in the *bloud* as it floweth out, if the wound be *externall*; But, where the wound is *internall*, put it into the wound, that it may touch each part thereof: then sprinkle the cloath, or other water besmeered with the blood of the wound, with the *Sympathick Powder*, then lap up the said cloath thus dressed, into another clean cloath, and keep it in a *temperate place*, as near or far from the *Patient* as you please; but a *moderate distance* is best. Wash the wound immediatly with *warm wine*, or with the *Patient's own Urine*;

Urine; then apply clean cloaths to the *wound* each other day, or oftener, as the flowing of the *matter* requires; and keep all the cloaths that are fouled with the *matter*, lapped up together in a place likewises of good *temperature*.

If the *wound* be become *ulcerous* before the *Artist* see it, he is to follow the same *method* with the *Pus* or *matter* that floweth out of the *wound*, that is appointed in a recent *wound*.

If the *wound* be with a *fractured bone*; if any place thereof be bared of the *periost*, he must remove it. After having besprinkled a cloath dip'd in the *blood* with the *Compound-powder*, and having lap'd it up, as aforesaid, he must set the *bones*, and use the *apparell* fit for *fractures*.

If the *wound* be inflamed with a *hot temperature*, you must put the cloaths that are infected with the *blood* or *matter* of the *wound*, into a cold place, as under the *earth*, or into a *peuter-box* set in cold water, till the *wound* come to its own *habit* again: But, if the *wound* be of a *cold temperature*, you must put it in an hot place, &c.

If the *wound* be very *sordid*, you must mix greater quantity of the *Sympathick powder*, than of the *Gum*: But if it *smart*, you must mix more of the *Gum* than of the *Powder*.

Some hold the *powder* may be calcin'd by fire; but I have not seen it to do good.

Others, and with more reason, hold, it may with good successe be calcin'd with the *heat of a mans body*, by carrying it in his pocket, &c.

But I leave these to every mans experience, having set down faithfully and fully this *receipt*, which used to be sold for *twenty pounds*. I know some will envy to see their *secret* laid open: but I esteem more of the *Publick good*, than any private interest.

The WEAPON-SALVE;

According to the true Description of the Noble
Chymist, OSWALD CROLLIUS.

TAke of the fat of a Wild-Bore: Of the fat of a Bear,
of each four ounces: The older the beasts are, so
they be within seven years, the better the fat is.
Let both of these fats boil in Claret for the space of half
an hour on a gentle fire, then pour out the fats upon cold
water; gather that with a spoon, which swimmeth above,
but what goeth to the bottome, is not at all to be used.
Afterwards, Take of Red-Worms, gathered after rain,
(which are of great use in the affections of the Nerves)
wash'd in wine or water lib. ij. let them be drier in an
earthen pot in a Bakers Oven, but beware they burn not;
afterwards reduce them to powder. Then

Take the Brain of a Wild-bore, first macerate a little
in his own bladder and urine, and afterwards drier:

Take of this powder:

Of sweet-smelling Yellow-Sanders,

Of Mummie of Egypt,

Of Blood-stone, of each one Ounce. Lastly take

Of Usnea, or the Moss which grows on the scull of
a man that hath died a violent death (he that is hanged
is best.) This Moss must be gathered in the waxing of
the Moon, and when she is in a good House, viz. if pos-
sible, in Venus, not in Saturn or Mars, of this one drachm.

Of all these, being beat and mix'd with the fats, an
ointment is to be made according to Art: which is to be
kept in a close Glasse or Box for your use.

If, through proesse of time, the ointment become dry,
it is again to be relaxed with the foresaid fat, or Virgin
honey.

The ointment must be prepared while the Sun is in Li-
bra, that is, in the Harvest-time.

The

The vertues of this Ointment.

THis Ointment cures all wounds whatsover, whether by thrust, stroak, gun-shot, or whatsover way else they be got; If you can but get the *weapon* that gave the wound, though the wounded person be many miles distant from the *Artist*. And because this ointment is of a *conglutinative, suppurative, and incarnative faculty*, It hindereth any hurtfull *symptom* to arise, if it be rightly applied.

The Use in diverse Observations.

First, anoint every day once, the *weapon* wherewith the *Party* is wounded, if necessity requires it, and the greatnesse of the wound: otherwayes, it will be enough to have anointed it each second or third day: keep it in a clean *linen cloath*, or allumed *goats-leather*, keep it in a warm place, but not over hot, neither ugly, lest it hurt the *Patient*: Also have a care that no dust fall on the *weapon*, nor that the *wind* blow thereon in a cold place, otherwayes the *Patient* will be much troubled.

Secondly, If the wound be made by a *thrust*, anoint the *weapon*, beginning at the *point*, and proceeding to the *handle*, otherwayes the *Patient* will suffer: But if the wound be by a *cut*, the *weapon* is to be anointed from the edge to the *back*.

3. Anoint the *part* of the *weapon* that entered the wound; If thou know not *this*, for more security, anoint it *all*.

4. It is not needfull to *sew up* the wound, as *Barbitionfors* do, It is enough every day to tye it up in *clean linen*, moistned in the *Patients Urine*, or in warm *wine* or *water*.

5. Let both *Artist* and *Patient* abstain from *Venery*, that day the *weapon* is anointed.

6. The *blood* in the wound is to be stopped, before the *weapon* be anointed.

7. In a *Compound-wound* with *fractures* or *fissures* of the *bone*, you must adde to the ointment, either some of the powder of *Comfry*, or *Osteocoll*, or of the roots of *black Hellebor*.

8. To know if the *Patient* will *die* or *live*: Upon clear *Coals* warm the *weapon*, so, that thou may hold it in thy hand, then besprinkle it with the *subtill powder* of *sandals*, and of a *blood-stone*: If it sweat drops of *blood*, he will surely *die*: if not, he will *escape*.

9. If the *Patient* keep not a *good diet* in his *Cure*, *Spits* of *blood* will appear on the *weapon*; if they appear not, he observes your *precepts*.

If you cannot get the *Weapon* wherewith the *Wound* was made:

1. Then, put a *fallow stick* in the *wound*; which being imbrued in the *blood* thereof, let it dry of it self, without the help of the *Sun* or *Fire*: Then stick it in a *Box* of this *ointment*, and let it remain there untill the *wound* be fully cured.

2. The *stick* once dip'd in the *blood* will suffice: If the *wound* be big, it must each day be *dressed* with *clean linen*.

3. One *stick* will suffice but for one *wound*: Each *new wound* must have a new *stick*.

4. If the *wound* will not bleed, scarifie it with the *stick* till it bleed.

5. In the *Tooth-ach*, scarifie the *gum* of the *pained Tooth* till it bleed; then let the *blood* dry on the *sieme* with which you scarifie, and after anoint it with your *ointment*, and it shall cure the *pain*.

6. If a *horse* be pricked in the *quick*, draw out the *nails*, anoint it, and the *horses foot* shall be quickly cured, without coming to *suppuration*. After the same manner may all other *wights* be cured, that consist of *flesh* and *blood*.

Take

Take Notice.

1. This ointment is of no efficacy, except it have the *Mosse* of his *scull* mixed with it, that is violently put to death.

2. Except the *weapon* be besmeared with the blood of the wound dried on it, the operation is in vain.

3. The *Artist* at his pleasure, may put *ease* or *pain* upon the *Patient*, by the *Weapon*.

4. *Fractures* and *fissures* are not well cured, except the powder of *Comfrey* or *Osteocoll* be mixt with the ointment.

5. The *Weapon* is diversly to be anointed in *thrusts* and *cuts*.

6. The intemperance of the *Patient* is discovered by the *Artist* in the *Weapon*.

The Magnetick Cure of the Yellow Jaundise by Application.

TAKE of the *Urine* of the *Patient*, as much as thou wilt, mix it with the *ashes* of an *ash-tree*, bake it into dough, and make little *Cakes* thereof; Then make a little hole in each *Cake*, and put therein a little *saffron*, with a little of the *Patient's Urine*; let it evaporate at the fire; and as the *Urine* consumes, the disease shall evanish.

A Magnetick transplantation of the Gout.

TAKE of the *hairs*, and the *pairings* of the *nails* on the *feet* and *hands* of the *Patient*; bore a hole in an *oak-tree* to the *pith*; put them therein, and closing up the hole, cover it round about with *Cow-dung*; and within *three months* the Disease shall evanish.

The Magnetick Cure of Ulcers.

TAKE either *Arsmart*, or *Comfrey*, or *Flix-weed* &c. dip them in cold water, and apply them cold to the *ulcer*, till

till they be come warm ; then bury them in a clayish ground, as they rot, the *ulcer* cures.

The Magnetisme of Asarabacca.

IF a man pull the leaves of *Asarabacca* upward, it will cause the person to whom he gives it, to vomit : But if he pull them downward, it will onely cause him to purge by the *sege*. This same *Magnetisme* is found in the tops of the *Alder* or *Boor-tree*.

This far have I set down some *Magnetick Cures*, which may serve to direct thee in the rest, I have not touched : Now I shall set down some of the most common *Magnetisimes* in *Nature*, which every man may put to tryall, and find out the truth thereof, if he will but allow a little cost and labour.

The first, of the Vine.

IT's well known by the *Vintners* of *France* and other places, That when the *Vine* beginneth to put forth her *flowrs*, all that time the *wines* in the *bogs-heads* are troubled : And as the *flowrs* are earlier or later, according to the diversity of the *Climates*, so this troubling of the *wine* observeth their *seasons* : and, which is most wonderfull of all, in *Countreys* where *Vines* grow not, the *wine* is not at all troubled. The same cometh to passe in *Ale*, when the *Barley* flourisheth.

The second, Magnetick impressions of the breeding-mother upon the Embrio.

WOMEN, having strong *affections*, whether of *desire* or *fear*, give frequently impressions to the *Child* in the *womb*; whereof I will tell you two *Magnetick Histories*. A *Belgick Woman* being *big-bellyed*, had a desire to a *Cherry* which another was eating ; and in time of her greatest longing, she touch'd her *brow* with her *finger* ;
the

the Child being come to age, retain'd the *impreſſion* of the *Cherry* on his fore-head. This kept ſuch a *Magnetick* harmony with *Cherries*, that it was *greeniſh*, *whitiſh*, *yellowiſh*, and *red*, as the *Cherries* chang'd their *ſeaſon* and *colours*: And, which is moſt admirable and *Magnetick*, In *Spain*, where the *Cherries* ſooner ripen than in *Flanders*, it ſooner became *red* than at home ſtill obſerving a *ſympathie* with *Cherries* of the *Countrey* where he was.

The ſecond is this; When in the laſt *Northern Scots Expedition*, in my *Impolyment* I attended that *vertuous* and *valiant Gentleman*, *Colonel William Mitchel*; In a *Village* within three miles of *Rothymay*, I found one *Henderſon*, whoſe *mother* being *big* of him, was affrighted at the ſudden *ſhining* of the *Moon* into a *dark room* where ſhe was; and he thereby received an *impreſſion* of a *Moon* on his *thigh*, which doth not onely *change* with the *Moon* its *figure*, but with the *weather* his *colour*. A day before *wind* it becometh *reddiſh*; before *rain*, *pale*; and in *fair-weather*, it keepeth its own *colour*. And this, the next adjacent *Farmers* obſerve, as a certain *Prognofication*, how to diſpoſe of their future *Labours*.

The third, A *Magicall Magnetisme*, out of the famous *Van Helmont*.

TAKE the *Heart* of a *Horse*, which is by a *Witch killed*; Take it *hot* out of him, and ſtrike a *nail* thorough it; then broil it on the *Coals*, or on a *Spit* roſt it: And the *heart* of the *Witch* ſhall be ſo tormented with *heat* and *pain*, that ſhe will come in all haſte to the *fire*, and uſe all means to take away the *heart*.

The fourth, Of the *Muficall Magnetisme* of the *Tarantula*.

THE *Tarantula* is a kind of *Spider* found in *Apulia* in *Italy*; They are of diſerſe *dyes*, ſpotted and waved with diſerſe *Colours*: Theſe by their bites, cauſe the perſon

son whom they wound, to affect those Colours, which are most seen in the wounding *Tarantula*: Yea, the *Patients* are so taken up with a cloth of that dye, that they have oft been seen to embrace it, to kisse, to flatter it, lay their face, their cheeks, and body to it, not omitting any mimick gesture that is used by those that are love-frantick. And, as one poisoned by a *Tarantula*, cannot be cured but by *Musick*; so, each *Instrument* of that *Art*, and each *Lesson* doth not please them: but analogous to the nature of the *Spider* that bit them, the *Musick* and *tone* must be: And, which is very admirable, once *Lesson* scarce ever cureth the bites of two of these *Spiders*; As was seen at *Tarentum* in a *Spaniard*, who not believing this, caused himself to be bit by two *Tarantula's*; and having called the *Musicians*, could not at all be recovered: for, when that *tone* that agreed with the nature of the one was playd, he would move his head and arms, and endeavour to raise his body, till the poison of the other did check this motion, and cause him suddenly fall down; And though all *Musick* and means had been used, he perished miserably: for, the *poisons* of the two *Tarantula's*, being (as themselves) of *contrary qualities*, were onely to be cured by *contrary tunes*, which was not possible. They that are venomd by the bite of a *Tarantula*, at first think it no more than the bite of an ordinary flye; but in proesse of time, their infection produce diverse diseases; as losse of *appetite*, *burning feavers*, *pain* of the *joynts*, and a colour like the *Fandise* over the whole body; and the next Summer after the bite, some of them that are poisoned, become stupid; others frantick; some alwayes weep, some laugh; some sleep, some wake, &c. and in a word, there is no gesture used by fools or madmen, but some or other of the diseased are infected with it. In the Cure (wherein the *Magnetisme* is most seen) they thus proceed: They call *Musicians*, who tuning up their *Instruments*, play diverse *tunes*; at which the *Patient* sits as he were a *statue*, or immoveable: but, if once that *tune* be hit, which sympathiseth with the nature of his

his infection, he beginneth to move his head, feet and hands, and on a sudden falleth a-dancing, till with motion and sweat he fall down wearied: And thus they proceed at sundry times, till the poison be evaporated. If the Musician play false, or alter the *Magnetick* tune, the diseased by gestures, shew both pains and dislike: And it hath been observed, the *Spider* will dance to his *Magnetick* tune.

The fifth, The Magnetisme of the Magnes it self.

THIS Art is called *Magnetick* from the *Magnes*, (the Load stone) so called from the *sheep-berd*, that found it out first in the Mount *Ida*, by seeing his *sheep-hook* armed with iron, stick fast to the *Magnetick* stones. This is a *Mineral* stone, indued by Nature with *determinate* points of its vertues, whereby it both draws *Iron* to it; and disposeth the situation of the *Iron*, according to its own situation, that is, maketh the situation thereof *Polar*: Its two great *Magnetisms* then, are, first to draw *Iron* at a distance from it, to it self: And secondly, to direct the situation of this *Iron* to be *Polar*: So, it operateth without an *immediate* *Physical* contaction, by a certain hidden vertue therein; which cannot be found out, nor performed by *Elementary* qualities. And for this reason, we call those *Motions* in Nature, *Magnetick*: which by a hidden consent, move *locally* one towards the other, or remove from the other. And after this manner of speaking, all *Sympathies* and *Antipathies* are called *Magnetick* motions. This is wonderfull in the *Load stone*, that it draweth hot *Iron* as well as cold, and doth not onely communicate his vertue to *Iron* to draw other *Iron*; as you may see a *Needle* taken up by the *Magnes*, to take up an other at its point, and so to proceed in others, till it represent a *Chain*: But also hath a *spiritual* force, which never faileth; which is in every part thereof: for, it being broke, each part hath the same vertue with the whole; which penetrateth all things, not hurting any; for, not any thing

him-

hindereth its operations, though placed betwixt it and its object; which worketh at distance, as is said, and that without a *mean* or *meddle*; for, it moveth all things distant from it, though not troubling what is intermediate. Yea, it giveth that to another it hath not it self; for, it giveth vertue to the *Needle* in the *Compass* to move to the *Pole*, which it cannot do it self.

This is that *Miracle* of *Nature*, that hath defatigated the *Bravest Wits*: This is that, that directs the *tallest Ships* in their greatest deviations or darknesse: This is that, that hath been discovered in so many *Learned Volumes*. And, to conclude, This is that, that vindicates our *Noble Art* from the blemishes of vanity or superstition, and patronizeth this *singular gift* of the *first Intellect*, from the calumnies of the ignorant and malignant, who should not contemne, but be thankfull for the revelation of great and usefull *Mysteries*; *Sed,*

Suum cuique ordini vulgus est, & semper optima paucissimis placuerunt.

F I N I S.

it and
and chas
inmedi
aciones
or, a ge
re to the

fringed
be talk
: This is
med Vo
aces our
erison y
ell, from
a, who
relacion

a paci

