

**A key to Helmont or a short introduction to the better understanding of the theory and method of the most profound chymical physicians / [William Bacon].**

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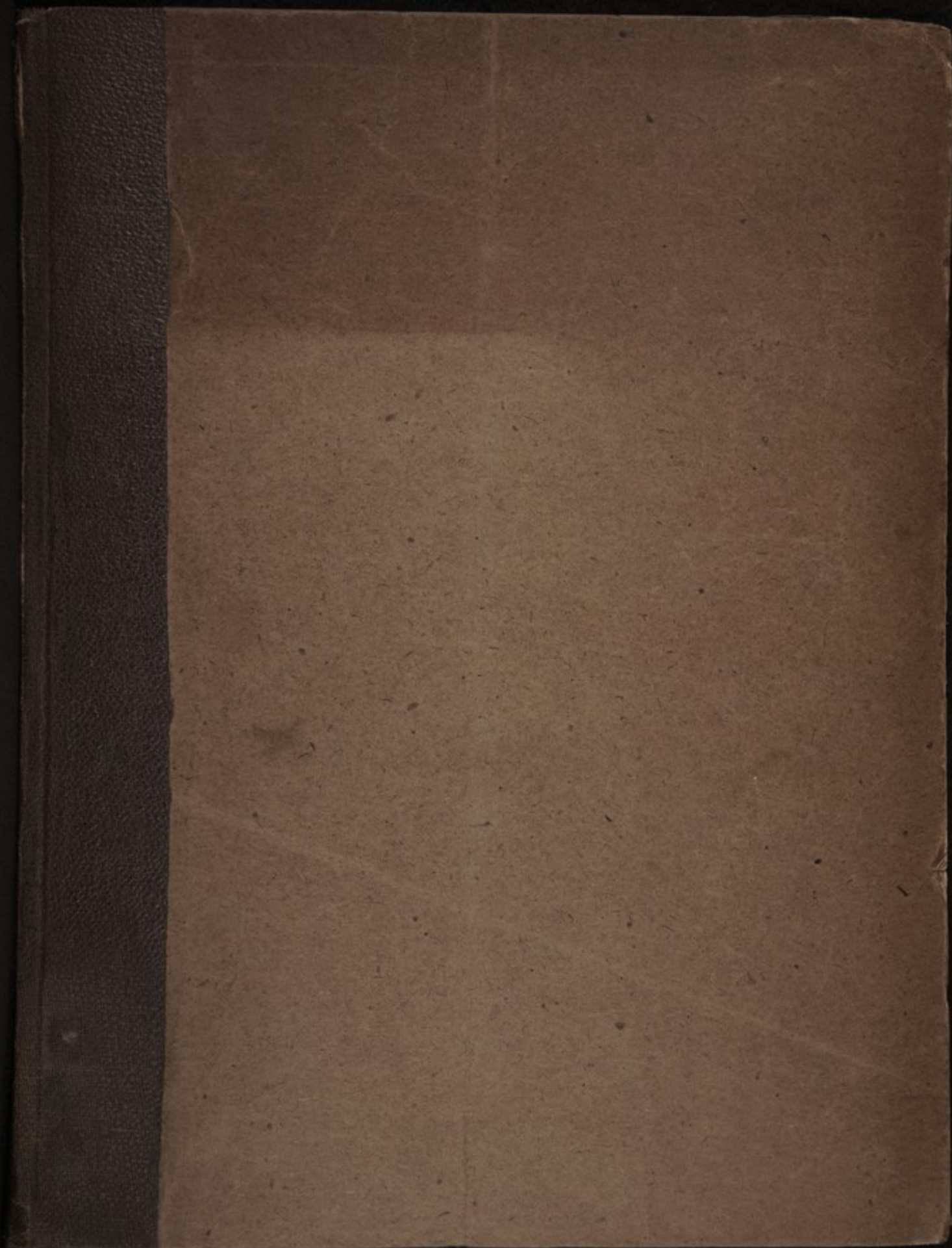
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A KEY TO HELMONT — BACON — 1682



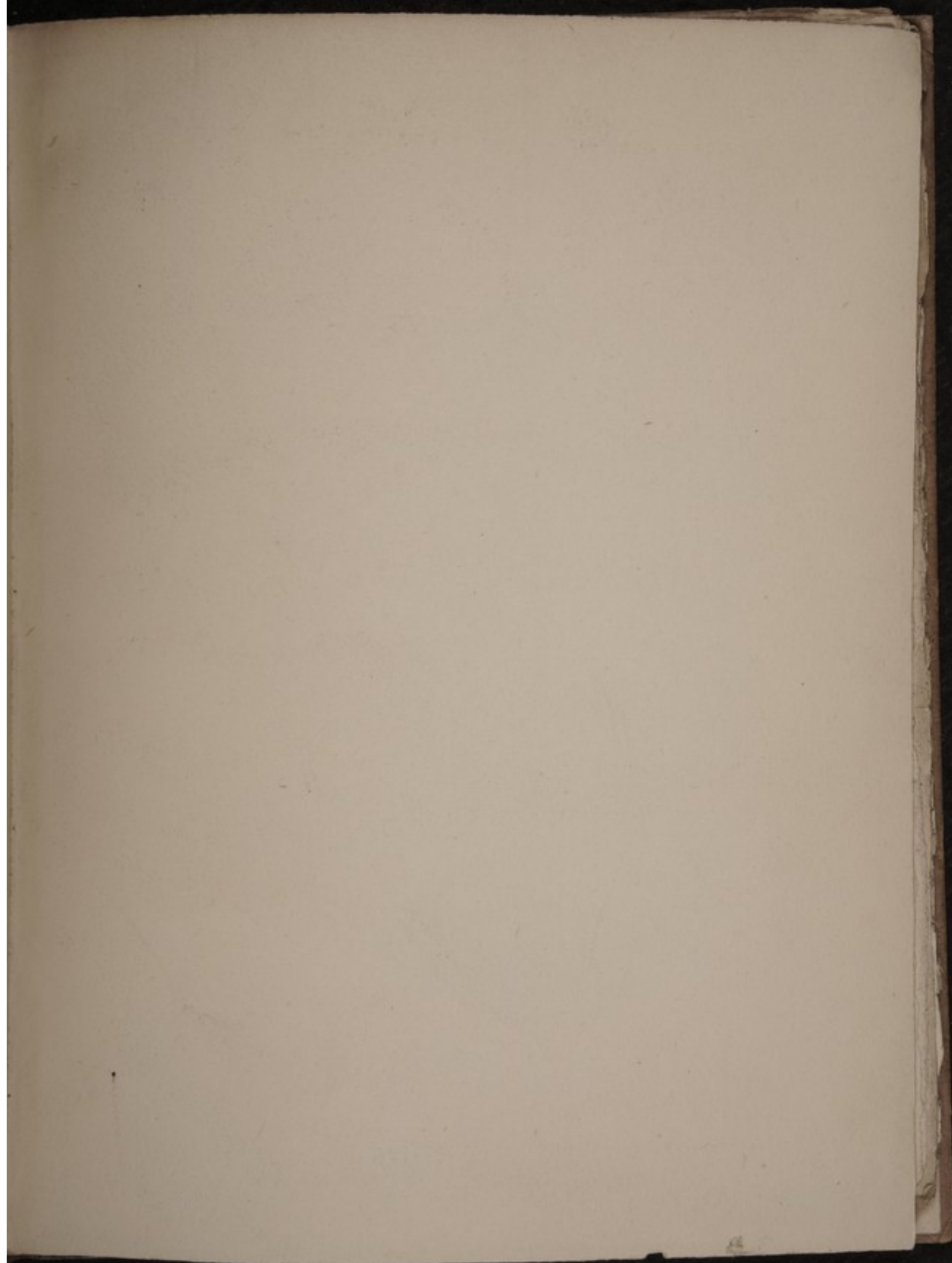






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A KEY  
TO  
HELMONT.

OR,  
A SHORT  
INTRODUCTION

To the better understanding of the

THEORY and METHOD

Of the most Profound

Chymical Physicians.

L O N D O N:

Printed for John Starkey, at the Mitre  
near Temple-Bar. 1682.

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23/6/10



LONDON:  
Printed for John Sturges, at the Arms  
near Temple-Bar, 1832.



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**I** Should not afford so short a discourse as this, the solemnity of a Preface, were it not chiefly design'd to apologize for its brevity. For I doubt I shall be blam'd for endeavouring to wrap up, or rather hint at so great and useful Truths in so few words, without many Arguments, or much circumlocution, though I produce some here and there, and enough (as I conceive) to convince the considerate and impartial. I confess, I have assiduously avoided running into long controversies, and taken up only what lay in my way, and was necessary for a very short elucidation of my Hypothesis. And this I chose to do for two Reasons: First, That my Reader might in short see Helmont's, and other the ablest and truest Adeptists, chief foundation, main aim and method of curing, without leading him into the confusion, which a Labyrinth of Arguments may do. And Secondly, Sith I intend this only as a preliminary discourse to an Epitomy of Helmont, which I design (if God send me life and health) to prepare for the Press in some time; I thought it not fit to anticipate, or rob that noble Author, but let him speak for himself, sith he abounds with so many, so excellent, and so clear Arguments, as will beyond controversy evince the truth of this Hypothesis, and all its dependencies. Neither would I have you think, that I esteem Helmont to be the only man that was Master of the noblest Arcana's, but that I have the like veneration for a great many other mens Medicines; but I rather choose to call this, a Key to him, because he hath writ more fully of the Chymical Theory and method of curing, than any other I know; the discovery of which to the world, is my chief design. And though I here promise the Reader, that



I will render these parts of him which are fundamentally Theoretical, as plain, short, and as intelligible as possibly I can; yet expect not, that I will prostrate those Medicines of his (which I understand) to every vulgar capacity, but shall faithfully report them in his own words, sith I am very sensible, that such prostration, in setting the ignorant, careless and covetous to work, will speedily be the ruin of the noblest Arcana's. And though 'tis said, that Helmont was good in pulling down, and not in setting up; I presume, that what is said in this little discourse, the ground and reason whereof I borrowed from him, being well consider'd, and duely prosecuted, will convince the partial world, that there was never so true, so sound, so commodious, and so usefull a structure built in Physick. I shall only desire thee, Reader, impartially to consider it, and operate accordingly; and I am confident, that thou wilt never want Medicines to satisfy thy self, and all that will see, of the truth of this Doctrine, though perhaps thou maist not attain to Medicines of the highest Class now known. That it may prosper for the good and relief of miserable mortals, is, and shall ever be my main end and endeavour, whilst I remain,

WILLIAM BACON.

From my House in  
Winchester-Street,  
London.

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CHAP.

## CHAP. I.

*What are the true Principles of Natural Bodies ?*

**T**HE gross Errors of the Schools, concerning Principles, and their useles Philosophy, are so well known and exploded by this inquisitive, and therefore sagacious Age, that it's needless to endeavour to confute them,

As for the other opinion of some Chymists, who would have the *quinta*, or *tria prima*, to be the Principles of Bodies, sith it hath had, and perhaps yet hath very learned favourers of this Age, I shall according to my intended brevity only offer this, That if they are Principles, they ought to be unalterable; whereas these are easily alter'd and turn'd one into another. So it is certain, that such and such a manner of operation produceth such a product, and such and such a manner produceth another guise; and there are some bodies that no Art yet known can extract these Principles (erroniously so call'd) from. Whence I infer, that they obtain'd such Textures from the fire, and were not pre-existent in the concrete.

As for that opinion of *Tachenius* and some others, concerning the principles of things which they would have to be *Acid* and *Alkali*, though more intelligible and useful in the practice of Physick than either of the former, yet are not really so, being reducible in Water. It's strange, that Christians (who in matters of Faith wholly rely on the Scripture, and firmly believe all the Historical parts of it,

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that



that are either Ecclesiastical, Political, Successive or Professive, should take very little, or no notice of the hints to Natural History that are in in it, especially since *Moses* doth professedly give us a short account of the beginnings of Natural Bodies, which though short, is abundantly more satisfactory to sense, and consequently reason, than any of the other Opinions: We believe therefore with him and the profound *Helmont*, that Water is the sole material Principle of Generation, and that the *Spirit of God* that moved on the Waters, or as the *Latin* hath it, *Spiritus Dei incubabat superficiem Aquæ*, as a Bird on her Eggs for procreation sake, is the formal cause. Indeed *Moses* doth not say positively, that that incubation of the Spirit on the Waters was the cause of Creation, but we find the Creation follow in the next words; and considering the brevity of that History, the manner of expression in other places, I presume it's plainly imply'd, that God by his infinite Power made these the immediate causes of the Creation. Pray think not this too precarious, sith sense it self doth prove the material Principle of it, especially in Animals, whose mucilaginous seeds do speedily dissolve into Water of themselves: nay, a Child imperfectly born, will in a little time dissolve into Water, and the hard seed of vegetables become like a Gelly at the time of their procreation, whose Gelly-like substance, by an easie digestion is turn'd into Water also; and the great Philosophers tell us, that by their Liquor *Alcabeft*, they could convert the hardest into liquid substances: and experience telleth us, that many vegetables may be solely nourish'd from Water, not to mention the several experiments of this nature by many worthy modern Authors. Think it not strange, that from Water such hard Bodies should be produced, sith it will not only cause Bodies to petresce, but is petresced it self. As to subterrane Bodies, as Mettals, Minerals,

&c.



*&c.* we are told, they are fed and augmented by a green and Viscous Water. Now here I understand not, by the Spirit moving on the Waters, an absolute immaterial substance, or the rational soul of man, but the sensitive, common to us and Beasts, and only comparatively immaterial in respect of grosser substances. I conceive it to be such an active, brisk, ætherial substance, as was and is able to rend pliable Water into infinitely different corpuscles, and thereby to mould them into as different forms or textures as we see in the World, and as it form'd us, it goeth along with us, and preserveth our textures, and several kinds, as long as possible. But here I foresee that I shall meet with an Objection of some learned and inquisitive Philosophers, whose Opinion is, that the diversity of Natural Operations are the products of different Textures, and those Textures to arise from the Position or Figures of the Constitutive Corpuscles. I readily grant them both, being well assured, that the aptness or unaptness of Textures, make things grateful or ungrateful, hot or cold to us; and so of all other qualities. Yet pardon me if I cannot conceive, that either vegetable or animal things that beget their like, can possibly be produced by the fortuitous coincidence of Corpuscles, without the help of a guiding spirit; nay, I suppose, that dead bodies would (I say not, could) not be generated without the assistance of such a spirit also, which coagulateth or mouldeth such different Textures; for though there be many excellent and luciferous productions of this nature Mechanically obtain'd, which plainly shew that there are such things in nature, yet I hope it will be granted, that they would not be without the art and guidance of the humane soul; and if so, why should we think that the world hath not an *Aura vitalis*, or guiding spirit in it. Now as spirits, the Governours of the Sensories, that have a distinguishing faculty in them, embracing



cing good, and rejecting offensive things to the utmost of their power, are affected, so it acts for good or evil; otherwise how could it be, that the same Medicine, which is but a dead thing of humane facture, at the same time given in the same quantity and vehicle, should act contraries in several bodies; nay, in the same body at several times; nay, in the same body at the same time, as in Womens cases it may happen, the Spirits being assisted, exalted, and thereby enabled to do all things for the best, and to supply Nature in her several indigencies, for the better and longer preservation of the concrete. I could produce you many other Instances, but for brevity sake I pass them by, presuming that this one is enough to convince the considerate, if it be so *de facto*; of which I shall have occasion to speak more hereafter. Now what sort of Water this is, it matters not to my design, sith it is enough to support my *Hypothesis*, if it be granted, that all things are made of Spirit and Matter.

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## C H A P. II.

*A Consideration of the Actions of the vital Spirit as tend to our purpose.*

**I**F the vital Spirit form'd us according to the Omnipotent decree, I presume 'twill be easily granted, that the same Spirit preserves us in that form, and is the sole active and sensitive part of the body; for having taken its flight  
from



from us, we are no longer capable of Disease or Cure.

I shall presume to give my sentiments, how that Spirit doth universally act for us and against us, and thereby hope to elucidate that saying of *Helmont*, *that the cause of life is the cause of death*. I must first premise, that all creatures in the universe are sustained by nourishment, which I call the conversion of some other parts of the Creation into a symbolizing nature to the creature nourished, which is said to be altered by vertue of the ferments; but what nature the Leven of these ferments are, is rather guessed at than known. It hath been endeavoured to be describ'd by manifest qualities, as *Heat*, *Acidity*, *Acid* and *Alkali*, but the coldness of Fishes, and sweetness of healthy Ventricles, being suddenly and without terror destroyed, overthrow the two former. And if *Acid* and *Alkali* be unequally mix'd, it would be tasted also, if equally I could never find (out of the body), that it had any power to digest, corrode or putrifie, but is *e contrà* a great preserver of bodies from putrefaction. Præternatural *Heat* and *Acidity*, are the usual concomitants of Diseases; and we well know that a diseased person cannot digest well according to *Hippocrates's Aphorism*, *Corpora impura quò magis nutrias eò magis lædas*, a Rule as little taken notice of by many Physicians as unknown to Nurses, who think they can never do the sick right longer than they are suggesting something to eat, little thinking whatever gross substance they take, that is the object of digestion, is converted by a deprav'd ferment into filthy matter fit to feed the disease; for 'tis not so much what we eat or drink, as how our Alterative faculty is: The same Joynt of meet that nourishes the well, loads the sick; nay, will be converted into Dogs-flesh, Swines-flesh, Fish-flesh and Birds-flesh; in a word, into the several species of all creatures that will eat of it. And we see the poor that feed on the coarsest of fare, as vigorous and as



strong as those that feed most opiparously. But pardon me this digression. I lament therefore, that so many ingenious and industrious men, have and do still spend so much precious time to find out the causes of vital ferments, thinking it to be so material, as to be discovered by their senses; whereas it seems to me most rational, that that which gave us our formation, should also prepare our aliment, and distribute to us fit Juices for our preservation, and so to unform the aliment (if I may so speak it) to form something for the preservation of its own concrete out of it. If so, we shall never know it *a priori*, being too subtile for our most assisted senses, but must be contented to guess at it *a posteriori*, by its effects and parts it inhabits in. However I confess and acknowledg, that these ingenious inquirers have found out several curious and different parts in the Ventracles, and other parts of things of different *species*, undoubtedly filthly adapted to work with to alter food of such and such a Texture, to such an end. But I must beg their pardon, that I cannot think them the causes of fermentation, sith of themselves they are but dead things, longer than they are animated by the vital Spirits; but conceive them as Engines stupendiously fitted for the vital Spirits to operate withal. We see, that creatures of different *speciest* delight in different foods, which no doubt are such that best agree to the Textures of their bodies, and are most fit to be digested by their peculiar ferments. Now sith it's undeniable, that we being depriv'd of the sensitive soul, we are incapable of sickness and health, and all sensation whatsoever, and all ferments, except the putrefactive one cease; though when present and active the smallest prick of a pin, or any other the least injury given to the remotest parts, offend all the whole body, by startling the vital Spirits, whose resentments of injuries, and disturbance thereby, cause them to form mor-  
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bisick *Ideas*, either through its own passions, or other external accident, or deprav'd matter. So we say with *Helmont*, that though there may be millions of irritative material causes, or external accidents, yet the sole formal cause is the vital Spirit, which either being enrag'd, transported or suppressed, frame diseases accordingly. Patients are alter'd according to the energy and design of the Agents. Now in all bodies the vital Spirit must be the Agent, (as the Excellent Sir *Francis Bacon* saith in his *Natural History*, lib. 1. *Exper.* 98. being the only active part of the body, the rest being but a dead lump when that is gone, or become unactive, absolutely insensible, and consequently incapable of Disease or Cure. When this Agent acts vigorously placidly, and without disturbance, he doth all things for the best; but if disturb'd, it stirreth up such a hurry and disorder in him, that he mouldeth preternatural Forms or Textures; and thence we affirm, that the cause of life and health, when in order, is the cause of sickness and death when in disorder. Now the vital Spirit is the occasion of diseases of it self, as it admits of ill *Impresses* or *Ideas*, by the senses from without, as we see the same Spirit that is now pleasant and sedate, will on a sudden degenerate into passions of different, nay, contrary effects, according to the nature of the irritative cause from without, or the diseased matter disturbing the free exercise and government of the vital Spirits within variously, according to the quantity, quality, and texture of such morbisick matter; But it cannot be said, that they are first or last in point of time, they being as Agent and Patient, and therefore corival and co existent, though in respect of the irritative cause, we compute them one before another. For the vitals can be no sooner from their duty, but matter will in some measure degenerate for want of its due preserver; and there can be no offensive



fenſive matter in the body, but muſt in ſome degree affect the vitals, though many times it be ſo little that we cannot diſcern it. Hence cometh the inſenſible creeping on of Chronick Diſeaſes.

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### C H A P. III.

*Where and how the Vitals do perform their chief Operation.*

**I** Conceive the chief and regular Operation of the Vitals, is extended for the preſervation of the concrete; which is by aſſimulating things out of other bodies to the nature of the body it inhabits. Now this great work is done principally in the ſtomach, where meat is converted into aliment and excrement; and as *Hippocrates* ſaith, *A good cras is in this firſt digeſtion, is ſeldom, or by accident perverted in the ſecond, but never amended.* This is the place in which the Juices of our bodies take the main impreſs, and are either made good or evil. Pardon me Reader, if for the better underſtanding the thing, I bring thee this homely compariſon. I look on the vital Spirit, to be the Cook and the Stomach, the Cook-room or Kitchen, wherein our Juices are prepared, and according to the cras of them, to impreſs our nourishment with a good or evil texture. Now if either the Cook be ſluggiſh, froward or forgetful, or the Kitchen or its Veſſels be foul, we can never expect well dreſſed Victuals; and indeed a bad Cook maketh a bad Kitchen, and a foul Kitchen injures the beſt Cook.



Cook. Here I cannot but take notice of the vain humors of some men, who cry out, the blood is foul, purge the blood, purge the blood, and never endeavour to rectifie the fountain from whence it cometh; which maketh their endeavours so ineffectual. The wise people of *Marab* threw salt into the fountain, not into the Rivulets. Is't possible, that a foul and disturb'd fountain can afford clear Rivulets? Or is it possible, that the draining of the Rivulets should purge the fountain? If not, away with the common use of Phlebotomy, Issues, Cuppings and Scarifications, unless it be at a pinch, to gain a little time, until so potent a Medicine as may rectifie the disorder of the vitals, can be obtain'd. I say, away with those deluding means, which too often, God knows, by minoration doth so palliate (for it cannot meliorate for the reason abovesaid), that it causeth abundance to rely on them, until they become incurable; and sometimes relieveth them of an acute disease, and leaveth them in a Cronick, as too often we see in *Quinancies* and *Pleurisies*, &c. sometimes altering the disease from one shape to another, making good *Hippocrates* his Opinion in one of his Epistles to King *Demetrius*, viz. *that one disease degenerated into another*, which I rather conceive to proceed from the defect of Art than Nature. It's also manifest, that the common cure of mad people is effected by drawing away their Spirits, and so making them sottish and foolish. Now when the office of the stomach is well perform'd, we need not doubt the other parts (unless deprav'd through natural deformity, or external accidents), because there is no bad Chyle cometh to offend them; but that being perverted, the offensive Chyle that it sendeth out, doth by degrees pervert all the other ferments, and then we call it, a *high Scurvey*, until it hath begot daughter or daughters, as *Dropse*, *Astma*, *Vertigo*, *Cholick* and *Iliack* *passions*.



ons, &c. and then the lurking *Scurvey* hath lost its name again, and the daughters give their mother their own denominations. I cannot conceive that any disease can befall a man without passion, or undue digestion, except it be by external accidents. And truly I think a disease occasion'd by such accidents, attain their height by disturbing the vitals, and thereby causing a disorder'd and vitious ferment; so that undue digestion, though hardly perceptible at first, I conceive to be the beginning of all internal diseases.

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#### C H A P. IV.

*What is the Object of the digestive faculty.*

**T**HE Object of the digestive faculty, I conceive to be all gummous, viscous and solid bodies, that are digestible, or agreeing to such and such a *species*. Not spirituous or incorruptible things, which the ferment hath no power to alter. These things, if friendly and pure, are, as it were, snatched away by the vitals: Nay, though impure, yet the vital spirit doth so delight in the spirituous part of them, that it immediately attracts them to himself, as we see in swooning people. Hence I conceive the reason to be (as I have often observed), that Brandy, though very good in its kind, will do a great deal more hurt, and enflame more than duly rectified Spirit of Wine, because the vitals greedily embracing the noble Spirit, draws into its curious recesses upon the wings thereof, foulness and lavid flegm (wherewith the best Brandy aboundeth), which afterwards doth grate and disturb the vitals. Not that I commend the use of either; for I think



think even the best Spirit of Wine very hurtful, as it is of it self: I mean, to be taken inwardly. If this be so, what course then shall we take to restore a decayed ferment, sith whatever is given, that is the Object of digestion, is putrified rather than digested, and becometh fit fuel to augment the disease? for all ferments make *aliquid tertium quod non fuit ante*, either a good or bad *tertium*, according to the strength and regularity, or weakness and irregularity of the alterer. What then, must the sick Patient have nothing to support him? Yes, Spirituous pure and incorruptible substances, so adapted, as that they joyn amicably with the vital Spirits, without giving the least disturbance, intoxication or inflammation, though taken in great quantity. And though such things, if volatile, seem as a potential fire, yet they quench thirst, and allay preternatural heat, commonly giving a period to Fevers before the first Crisis, as *Helmont* saith, *Ipse est Medicus non qui expectat, sed facit Crisin*. Which I humbly conceive they do effect, as they do comfort easily, and friendly joyn with the vital Spirits; or at leastwise, the purer parts of the Juices, wherein they inhabit, thereby assisting and corroborating the said vitals, so as to impower them to debellate, and cast off preternatural heat, or rather morbidick matter the occasion thereof. As for instance, a Fever I know is generally taken to be an extraordinary and preternatural heat, causing Ebullition, or undue fermentation of the Blood. But I must beg leave to recede from this common Opinion, sith I am convinc'd, that the preternatural heat is but a symptom, not the cause of the disease, which I conceive to be a contest between nature and morbidick matter, each striving for victory, and thereby causing a great motion in the Juices of the body, which motion produceth so violent heat. The vitals being enforc'd into that disorderly



derly motion, to make good their post, until they conquer or are conquered. I must assure you, that I have ever found, that the hotter a man is in a *Feaver*, the more hopes there is of him, as arguing, that Nature is strong, and maketh a lusty resistance, whereas small external heat in a *Fever* argues the contrary, and is abundantly a more mortal symptom. We find, that generally *Agues* and *Fevers* begin with coldness and shivering of the external parts, which seems to me, as if Nature call'd in the heat, strength and spirits that us'd to guard these parts, and concentrated them with those internal, the better to withstand the approaching Enemy; and at that time we find a great drought to attend such persons, which argueth a preternatural heat within, occasion'd, as I conceive, by the contest, which being over, and the Spirits remitted to their usual charge, they carry away with them their inflamed particles. Now what should we do? should we clog and fetter our Champion, the vitals, with nasty depauperating flegms and gross substances? or should we send proper and true assistance to him? I leave you to judge. I desire any impartial person to observe (in the Country, where many are so poor, as they cannot apply to Physicians) in Epidemics, and see how many more dye of them, that use the common way of Physick, than of those that use none at all, though the latter commonly want all conveniencies. I could never observe any advantage the poor had of the labouring Yeoman-like sort of people, but that at a pinch, instead of using those cooling flogs, they implor'd some Cordial-water of some charitable Lady of the Neighbourhood; or for want of that, did procure a drachm of Brandy, or other strong-water, to support their declining Spirits.



## C H A P. V.

*An account of the seeming potential fire, before mention'd.*

**I** Mention'd in the Chapter preceeding, a Liquor, that was to sense as a potential fire, yet would quench thirst and allay heat in *Feavers*: a thing, I doubt, the prepossess'd world will hardly credit, until they are evinc'd of it by experience: Of which, that they may be induc'd to make tryal of for their satisfaction, I shall presume to give the best account I can, and offer my weak Reasons with all humility and submission for the Cause.

I am entred on an abstruse matter; but being certain, that it's so *de facto*, rather then it should pass without some notice taken, I am resolv'd to tender my mean sentiments, if be it but to put more ingenious men on the consideration of it. I confess, I was Master of such Arcana's before I considered the Reason of their so benign Operation in mans body. When calling to mind the words of rhe Ancients, *viz. separate and unite, purifie and conjoyn, destroy and revive, &c.* For 'tis the *Hermophrodite* that doth the great matters in Nature. I easily saw, that all the Noble Medicines that would raise Nature to act contraries, whether fix't or volatile, that I knew, were of an Hermophroditical composure; and then I conceiv'd, and still do, that by such an union the parts satiated one another: Of which Opinion I was so fond, that with an *ave. na* I acquiesced in it a long time, until upon farther consideration, I found I had taken too short a measure to give my self a satisfactory prospect. And though I

saw



saw such Textures most agreeable to the vitals, yet it did not satisfy me, why it should be so; and then I call'd to mind the Doctrine of *Des Cartes*, which I had read in my youth, concerning the Analogy and disproportion of bodies, wherein he shews, that things of like Texture do easily and friendly joyn; and things of incongruous particles, difficultly and disturbantly, and sometimes not at all. At length, happily meeting with the excellent Books of the honourable and incomparable *Robert Boyle*, Esq; his *Origine of Forms*, and Mechanical production of Forms, I was wonderfully enlightned and confirmed in *Des Chartes's* Doctrine. And then I cast about, to find what Analogy of Texture might be between those Medicines and the vital Spirits. And sith the vital Spirits are too subtle for the best assisted sense to apprehend, I endeavour'd by the same Doctrine, to trace them in the parts where they lived and inhabited; concluding with these Learned Authors, that nothing could delight, lye easie, well, or long continue in a disproportionate mansion; and the blood being allowed to be the vehicle, if not the seat of the vitals, I easily found the products (not principles) of the purer parts thereof to consist of oleaginous, saline and sulphureous particles. I was then convinc'd, that a volatile, pure and incorruptible body, which should consist of the like particles, must readily and amicably joyn with the purer and more active parts of the blood, sith it consisted of parts Analogous to it. Certain it is, that there is no more positive or innate heat, in Spirit of Wine, or saline Spirits, than in common Water: For set them in one place, where let them stand until all accidental or adventitious heat be wasted, and then try them with an accurate Thermoscope, and you shall find them of equal coldness. If so (as no one that hath or shall experience it, but will evidently find), then



then it's plain, that it's no innate heat in those spirituous bodies that seemeth to enflame us, but as their particles affect our sensories, common Water, whose Atomous parts we conceive to be globular and smooth, passeth smoothly and cooleth. The Spirits, though as cold in themselves, yet by reason of the subtile, penetrating, pungent and sharp Texture of their parts, prick and stimulate our tender parts and sensories, thereby causing heat, inflammation and intoxication. Now as the Water consisted of too dull particles, to joyn with, or assist our vitals, so the Spirits of themselves are too pungent and sharp to agree with our Juices as they are; being but several parts of bodies made pure, and consequently cannot have particles of Analogous Texture, with all the pure parts united, as the refinest part of our Juices are. But if these bodies be first separated for purification sake, and then in a due proportion, according to the Analogy of the blood conjoyn'd (which though it be no small Art to perform, yet I'll assure you very feasible to be attain'd by the industrious), will no longer prick, stimulate or enflame, but on the contrary, will joyn so amicably with the vitals, as immediately to strengthen, refresh and agitate them, advancing natural heat and vigour, and thereby enabling Nature to debellate all preternatural heat, fermentation, acidity, and what not that is offensive in the body. If you take any pure part of it it self in quantity, it will offend; for sulphureous Spirits will enflame and intoxicate; saline, stimulate, acid corrode; oleaginous nauseate and enflame; whereas a pure body (for so give me leave to call it) hath none of these ill effects in it: It's so far from intoxicating, that it retrieves the intoxicated person even in the very act of drinking, from stimulating, and much more corroding, that it's the speediest healer of wounds, scalds, burnings, soreness of mouth,



mouth, throat or stomach, that ever I saw, from nauseating, as to eradicate it. I have always observ'd upon drinking Spirit of Wine or Brandy, that it affects the mouth, throat and stomach too, with a burning heat; whereas a pure body doth affect the mouth and upper part of the Gula only, but is never found to give the least offensive heat to the stomach. Away then with declaiming against hot things, sith they may be so compos'd as to refresh, quench thirst, and cool. And surely the vital Spirits by no other volatile means can be so truly, speedily and inoffensively assisted, as by such a pure, incorruptible, Balsamick and Analogous body. I'll not presume to say, that this is the volatile *Hermophradite* of the Ancients, though according to my best constructions or (if you will) conjectures of their enigmious sayings, and the effects, I conceive it is. They tell us, that bodies purified and conjoyned, produce an *Hermophradite* which is wonderfully assistant to Nature. They only say, there is such a thing, and what effect it hath; but I cannot find the least footstep in them, to lead me to believe, that they ever knew the reason or cause of it's so doing: but if I have hit any thing near the mark, we are beholding to the two forenamed excellent Authors for it.

Thus have I shot my bolt, earnestly beseeching the most judicious and inquisitive Philosophers to consider it, that so useful a *Phænomena* may be improv'd to the utmost. Correct my errors, so you inform my judgment; for I am as eager to be fully satisfied in the *διότι*, as I am certain by a world of experience of the *ἔστι*.



## C H A P. VI.

*Whether there may be an Universal Medicine, or no.*

I Know that it's held negatively in the Schools; and truly, according to their Principles, it seems impossible: for allowing so many formal causes of diseases as they do, it's not to be suppos'd, that one and the same thing should be an adequate removal of them all: but according to my *Hypothesis*, I conceive there may: for if there be but one formal cause of diseases, and that that cause in it self be homogeneous, and an enemy to diseases, and is forc'd into this disorder through affronts without, or diseasie matter within, and still whilst curable, inclining to return to his regular, wonted, and due composure and government, why may not the Spots and Idea's which deprave the same, be (though of different colours) obliterated by one Medicine, which is truly adapted to assist its homogeneity, and natural addiction, and thereby enable it to cast off its enemy, of what Nature soever, as a weapon that defends, and maketh a man victorious, though to be us'd in several manners, and to several purposes, as the Combatant's exigency shall require, all tending to the main end of self-preservation and victory. I would not be here understood that I mean by a *Panacea*, a Medicine that infallibly cureth all diseases (for to such I presume there was no sober man ever pretended to, though our adversaries would so construe it, and thereby impose on the ignorant and credulous), but such a one that will cure all diseases curable. We see sometimes diseases of the mild-



est denominations to be so circumstantiated, as to admit of no remedy ; and on the other hand, many of the most feral, that are listed among the incurable, to be conquer'd. It sometimes, though rarely falls out, that the vital Spirits are so subjugated, that Art cannot raise them again. Now there are Medicines of universal tendency, and of universal potency. By universal tendency, I understand, a Medicine that adjuvates Nature to do in some cases for the best ; and, as I formerly said, so strengthen the vitals in particular cases, as to supply the exigencies of the Patient, though by contrary effects, and is universally good, though specifically potent : as for instance, the same Medicine that preventeth miscarriage, even when the wisest Midwives think it impossible, being given in equal Dose and same Vehicle when labour cometh, expediteth it ; nay, it impowers Nature to turn the Child in the Womb, and bring it away, even when hopes are almost past, and without a hand, saving half the pains, making the after-pains as nothing, suffering neither *Fever*, or any other ill accident to happen, invigorating the person, and promoting all things for the best ; insomuch, that I never saw the least danger in any Woman lying-in, that us'd it ; and the like contrary effects it will produce in other feminine cases. A Medicine that generally very gently purgeth, yet of it self, without purging, safely cures venereous or cruentous dysenteries. The like I may say, in some cases or other, of all others I prize 'em. Such as these are so necessary, that I wonder how men can practise untouch'd in conscience, without them. Were it to gain the World, I would not give a Medicine, but is so endowed. But for those of universal potency, I fear there are none now in being ; though I doubt not, but that I have seen such a thing, and that within this Twenty years ; and therefore I do the rather believe the Ancients assertions, that it's attainable.



tainable. And truly I have a Medicine of my own, and have seen others of other mens, that will speak fair for *Panaceas*, and do well deserve the name of *Polyaceas*. As far as I have experienc'd mine, which hath been now these Sixteen years, it seldom or never fail'd in any case where there was a probability of Cure; nay, many times beyond. I could never see any Specifick yet, though of universal tendency, as above said, to exceed it: Nay, when I have been call'd in desperate cases, when the noblest Specifick, I knew, would not do it, it hath done, except in case of madness, wherein, though I have found it an excellent Medicine, and very conducive to the Cure, yet I prefer to it a Specifick drawn from *Venus*, of an Hermaphroditical texture and effect also; for it raiseth the drooping and dejected, and reclaimeth the transported Spirits. Yet these *Polyceas* of others and mine, fall mighty short of those of the Ancients: for theirs, it seems, would cure the stubbornest Chronick diseases in One, Two or Three Doses, and those almost incredibly small. Now ours must be taken in large quantities, in respect of theirs, and the Dose very often repeated in such cases. They would give theirs exactly in one Dose for all diseases; we must give ours with some care and modification; for by how much the worse and weaker the Patient is, by so much the more we ought to give. Indeed it would do no hurt if we gave as much to every one. But these Medicines are not easily obtain'd, and *frustra fit perplura, &c.* I could here produce many other Arguments, to enfortiate the probability of obtaining *Panaceacal* Medicines; but for brevity sake, which I assiduously aim at, I shall only add, That if we can produce Medicines, and that not a few of universal tendency, as above asserted, why should we despair of purchasing Medicines by our indefatigated labours, of so noble purity, texture, and extraction, as to



enable Nature to perform all things possible for its preservation, and that in few and small Doses?

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## C H A P. VII.

### *A short account of the fixt Hermophrodite.*

**W**Hat I have hitherto said concerning Medicine, is only to give the best and shortest account I can, concerning the volatile Hermophrodite. There is also (that I can produce) a fixt Hermophrodite, which sith it is compos'd upon the same reason, means, and end, the volatile is, I shall not trouble my Reader with a needless repetition; only, that as that consisteth of volatile parts made pure, and then united, so this consisteth of fixt parts made pure, and proportionately married. The Ancients tell us of a grand Hermophrodite, which, if I understand them aright, is produced by the confection concentrating, or in true proportion, uniting the volatile and the fix'd, which Art I earnestly labour and pray for, hoping and imploring the Almighty's blessing on my endeavours: And to which I am daily the more and more excited, as I observe the wonderful effects of my *Polyacea*, which I acknowledg to be but the purer bodies, viz. volatile and fix'd, mix'd, not united.

I should now give the Reasons, how this operateth, and produceth such great effects; but shall wave it at present, for Reasons given in my Epistle to the Reader.

Pluck up your Spirits, you true Sons of Art, and maugre all the oppositions, calumnies, and false assertions of your ignorant, insolent, negligent, sloathful and interest'd

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Antagonists. Press on to obtain the prize, which I presume (by Gods Providence) is nigh at hand.

Let it comfort, nay, establish you against all these adversities, That God, to whom all glory, &c. hath given you the knowledg to heal your wounded brethren, beyond the pompous pretenders; that you can conquer when they palliate; that you can eradicate, whilst they alter from better to worse; you can purge the blood by invigorating the Spirits, thereby enabling them to cleanse and strengthen its Fountain, and cast off heterogeneous matter, when they only pretend to it, and seek to do it by diminishing them, in draining the Rivulets, or other ineffectual, if not hurtful, means. In a word, you can assist, when they hurt; you can make a *Crisis*, when they expect one; you can with much confidence enter their incurable list, when they flye the *Barriers*, crying, *Mors in Olla*, or Consumption in the Pot, their broad back *Asylum*. Let us therefore return most humble and hearty thanks to the Giver of all good, for his benevolence to us; and in like manner supplicate him for a continuance thereof, valiantly, though modestly, appearing for the defence of Truth, as we value the glory of the Infinite Being, the good of Mankind, and our own Consciences.



## C H A P. VIII.

*A word or two in defence of Chymical Medicines.*

**B**Efore I conclude this short Introduction to the true way of curing Chymically, I find my self obliged to offer something in defence of true Spagyrick Medicines. I know, that partly through ignorance, partly through prejudice, partly interest, the never-to-be sufficiently encouraged endeavours of conscientious, ingenious and industrious Artists, are condemned, and the cry, Oh Chymical, Chymical Medicines, take care, take care, is bel-  
lowed out by the ignorant, and supported by the interest-  
fed. But let us see what reason there is for this outcry ; and let us examine, what the Spagyrick Art is, as it relates to Physick. It's not agreed from what Language the words *Chymia* or *Chemia* are deduc'd ; and so men agree not in the meaning of the word. The word *Spagyria* seems to signify the Art of dissolving and re-uniting of bodies, and is understood the same with *Chemia*, as it tends to Physick. But to leave words, and to the matter. Sure I am, it is an Art of dividing, purifying, and conjoyning bodies, to give them their greatest energy in Medicines, as well as to other ends. The division is necessary in order to the purification. The design of purification, is to separate nauseous, venomous, crude, and filthy matter from the more noble and pure parts, so as to render them incapable to be laid hold on, or alter'd by any ferment, that they may freely pass to assist the drooping Spirits ; and then they ought to be conjoyn'd for the Reasons aforesaid.



I confess, the vain boasts of ignorant or unworthy Chymists, hath done this necessary Art a world of hurt, who pretend great matters, when many of them cannot perform the two first parts well, very few the latter; yet such are the Chymical Medicines sold in Shops, and prescrib'd in most Bills; and indeed, which do what is done, but are very unsafe, as the common saying is, *Either cure or kill speedily*. But what are these in respect of noble Medicines? A true Artist seldom troubleth himself to make them, but buyeth them at the Operators, or the Shops, and beginneth where they end. And truly, did these declaimers know what care, pains, and time after that, must be taken, before they become fit Medicines for the body of man, they must judg, that the Medicines were wonderfully advanc'd in vertue and safety by it; or those that wrought on them, were not in their right Wits. Now what sort of Chymical Medicines ought to be condemn'd let the Reader judg; either those that are half dressed, or those that are perfectly ready; or either those that abound with nasty excrements and crudities, or those that are so purified from their feculencies, that they are become incorruptible. See now how the Vulgar are deceived daily, taking such things as they justly condemn, and condemning these noble products to them unknown, which would be of wonderful advantage to them, if they could open their eyes to see it, and disentangle themselves from the idolatrous opinions they have entertain'd of such or such persons or methods. But now you would object, Why should not there be as good Medicines in the Shops, as in the private Laboratories? I answer, first, because there are no better publickly known and call'd for; and for the *Apothecary* to buy what he cannot sell, were imprudence. Again, Many, or most of these Operators, that prepare for the Shops, do nothing else, and know not  
how



how to go farther; or if they did, would it be worth their labour. For what they aim at, is to make great quantities to serve many Customers; and such as will sell to the Shops with most profit, is fittest for their purpose; whereas a man that prepares for his own practice, is very tender and careful in his Operations, and always studying to advance them, both in energy and safety, for his Reputation (the ground of his profits) sake. And truly he that hath an ordinary practice, will find enough to do to prepare such noble Medicines for it: I mean, diligently to oversee the preparation, though he hath Operators under him; They are things of difficult and tedious acquirement. I know something that I could never rightly well obtain under Sixteen or Eighteen months time. But some will say, What need any Chymistry at all? They may as well say, what need we any Cookery at all? For if the things that God designed for the necessary sustentation of our lives, do require a previous preparation, *è fortiori*, it will be that there ought to be the like in Physick. None will agree, that Wheat or Barley in its own nature, crude and uncooked, is wholesom; yet we see when it hath past the Culinary Chymistry, how delicious and nutrimental it becomes, being then fitted for the digestive faculty of our stomachs. How much care ought there then, think you to be, to prepare such pure substances, as, when there is a necessity, may evade the alteration of a foul and depraved stomach, and pass to the vitals in quantity, to bear up, and strengthen the Spirits, until they have obtain'd power enough to cast off the *sordes*, and repair the injur'd and weaken'd tunics of the ventricle. And if crude Wheat and Barley be unwholesom, what may we expect from crude *Rhubarb* and *Senna*; nay, from *Opium*, *Mercury* and *Antimony*?



## C H A P. IX.

*A Character of a true Medicine.*

**I**T hath been oftentimes objected to me, You pretend to good Medicines, and so do all other professors; but how shall we know to distinguish betwixt the good and bad, truth and falshood, in matters we are not seen in? Wherefore once for all I think fit to present these ingenious Gentlemen with as many hints to distinguish by, as at present occur to my memory.

*First* then, Discourse the Physician, and see whether he can give a satisfactory Reason on the foregoing Principles, for what he is about to do; if so, and he be a labourer in the fire for his own practice, and not for common sale; for such men (though they take several methods in their operations) seldom or never fail of good and safe Medicine; but if either of these circumstances be wanting, you have good cause to suspect him: if the former, because if he hath it, it's not of his own acquiescence; and it's a rare and an unwarrantable thing, for true Artists to impart such secrets to men unacquainted with their Theory and method of curing: if the latter (though it's not impossible, that good Medicines may be put into mens hands that know them not), yet these men have, and can manage them but as Empericks.

*Secondly*, Enquire of the ground, or the matter from whence the Medicine was made; if from *Narcoticks*, see that it be divested from all stupefactive qualities; which you may do, either by the first tryal on your self, or on others



experience: If from *Emetick* or *Cathartick* drugs, see they be divested of those crude and poysonous qualities, and become only Cordial. But of this you cannot judg on your selves; for it's possible your bodies may require purging or vomiting; if so, a true Cordial that powerfully assisteth the Vitals, will cause either; so that the same thing in quantity and vehicle, vomiteth one, and purgeth another, doth both with another, sweats one, composes another, and purgeth another by Urine only; in short, hath all the operations of Physick in it on the sick, as the Disease requireth, to each one's greatest benefit; yet to the perfectly well, signifieth no more than a large draught of liberal Wine, which heightneth a man to pleasantness, not transport; if from acids, be sure they be made sweet; if from Volatiles, see they are in due measure fix'd; if from fix'd, see they are in like measure volatiliz'd; but if from the dangerous *Protens Mercury*, see it be perfectly fix'd and unalterable; for if acids or *Alcalies* will reduce it into *Mercury* again, it's an unsafe thing.

*Thirdly*, See on the experience of others and your selves, that it will act much differently at least, if not contrarily.

*Fourthly*, Let it be such, as the weaker the person is, the greater quantities ought to be administred.

*Fifthly*, Let it be such, as though never so often taken, shall not grow so familiar or habitual (as all digestible things do) as not to produce its wonted effect.

*Sixthly*, That the Patient being recover'd, shall not at all desire or long after it.

*Seventhly*, Whether it be a volatile or fix'd, or both, let them be so truly purified, as to be incorruptible, and consequently indigestible.

*Eighthly*,



*Eightly*, Adventure not on that which is given with caution to avoid sleeping, eating, drinking, or the like; taking cold only excepted.

*Ninthly*, Avoid such things as cause gripes or convulsions in the working.

*Tenthly*, It ought to strengthen the weakest to go through its operation, and give a sensible relief presently after it is ended, if the person be capable of recovery.

*Eleventhly* and lastly, It ought to be so safe, as to be given to women with child, or in child-bed.

## C H A P. X.

### *A Word of Advice to the Chymists in general.*

**T**Hough we have so many enemies, dear Brethren, that one would think it were a madness in us to injure one another, much less that honourable and useful Art we all pretend to; yet such is the pride, avarice, or other depravity of humane nature, that we find *Judasses* in our little Family. There are a sort of men which pass generally under our denomination, which may be duly call'd *Mysochymists*, which have never read, or are capable to read the Chymical Theory, and do verily believe the portentous promises of Authors, and only can talk of the 3. or 5. Principles, the usual products of their own fire, depending plainly on *Recipes* which they take out of Authors; and perhaps being more industrious than common Operators, excel the common Medicines that are sold in the Shops; or have got a good *Recipe*, or more, by Tradition, which if duly and



modestly limited, would answer in many cases the expectation of the sick, far beyond the common practice; who are so transported at a few good effects of their Medicine, that they presently post it up for an Universal one; which proving otherwise, begets an ill name and opinion of the Art, and its truest Sons. What these men do, is meerly accidental and Emperical, being not able to give the least shew of reason for its manner of operation, or cause of its effect.

There are another sort amongst men of our Character, which well deserve the name of *Pseudochymists*, that post up Universals also from *Recipes* only; well knowing that they will not answer the expectation of the Patients, or the Character they give them; and this they do for filthy lucre sake, equally producing bad reflections with the other. I could heartily wish, and it shall be my endeavour, That the judgment of the former may be rightly informed, and the Villany of the other detected and corrected, and the Art and its Sons distinguished from such Impostors. If any one of these men, or any other, have found so noble a Medicine plainly prescribed, as will assist Nature to do contraries, or act as is commonly said, *quo natura vergit*, they have had more happiness than I, and many others that I know; and if they have not, I (for the reasons aforesaid) reject all others.

But here may be objected, That though these Medicines be not of the noblest nature; yet being much better than those of the Shops, why should we not use them? It seems to me but reason indeed, until better be discovered, the best known should be made use of; but then do not give them a better Character than you are certain they deserve; and acquiesce not in them, but seek for greater things. I conceive it cannot consist with the consciences of those that know better, to use worse; the resolution



solution of *video meliora proboq; deteriora sequor*, was never yet approved of. Neither want there faults among very good Artists, who are too apt to prize their best achievements at such a rate, as to keep them *Arcana's* indeed even from their fraternity, which I presume proceeds from the narrowness of their spirits, for want of taking a due prospect of affairs; for such men doubt, that should they part with their Medicines to others, they should be undermin'd and abridg'd in their Practice; whereas the truth is, considering the number and interest of our Opposers, and the peoples adherencies to them, we cannot have too many to vindicate and promulgate so useful truths: for though (as 'tis commonly said) Truth will speak for it self; yet it cannot, if through the prepossession of some, and the opposition of others, it be not suffer'd to speak at all. There are those in every corner bellowing or whispering to the people against such as will not worship their *Diana*; and lest the offerings of the said Dissenters to a truer Deity should be observed by the deluded Vulgar, they'l not vouchsafe to see them themselves, but confidently condemn what they know not; what need is there then of a vast number to vanquish so numerous an Enemy, to meet them in their ways, detect their actions, and convert the people? It is not want of miserable people, but for want of their being convicted of the truth, that worthy men have not their deserv'd employment; and how to do so great a work with few hands, I cannot divine. And then how great an improvement of Medicine might be made by a true and plain discovery amongst Artists, I can hardly guess at, much less describe. Sure I am, that all true Artists work to the same end; and though they take many ways, yet they come to one center, *viz.* producing Medicines adapted to corroborate the vital spirits. Now were there a communication of their several Meandrous  
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progresses, I think the streightest, nearest, easiest, cheapest, pleasantest and safest path would soon be found out. Do not mistake me, brethren, as if I advise you to impart such your secrets to every one, but only your fellow-workers, who are able to add something to the *Corban*; or such as are so convinced by Theory and practice, as to become sincere Profelytes to truth. For I'll assure you, how to deliver over my mean acquests to Posterity with safety, hath much perplex'd me; and I can find no other way, but by tradition of them into worthy hands. And if so, consider I beseech you, how many ought we to instruct in our time, lest those excellent Medicines have the same fate of those more excellent of the Ancients. Do not we all condole the loss of *Paracelsus's*, *Lullye's*, *Helmont's* and *Valentine's* Arcana's? &c. and shall we be guilty of the same our selves? God forbid. As for my part, I shall ever think it great uncharitableness; nay, unparallel'd folly, to deny the eager traveller a true direction in his way, especially if his painful Journey be undertaken for the good of my brethren and children: wherefore you that are travelling, and are desirous to find out the right way, come to me, and I'll shew you the best I can with alacrity.

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## C H A P. XI.

*A necessary Address to the Learned.*

BE not offended, Worthy Sirs, that I take upon me to revive a *Theory*, Method and Medicines contrary to yours, sith my conscience of the vastly different benefit there is to the sick from the one to the other, and my charity to mankind, obligeth me. We know yours and our own: You know your own, but not ours: if you did, there would be no longer a dispute between us. I here therefore with all humility, invite you to come and see, make experience whether the things be so *de facto*. Harbour not, I beseech you, in your breasts, that I write this to detract from you, but with an ardent desire to inform you. I call God to witness, I give you here a faithful account what I am, and what my designs are: My Birth was generous, my education liberal, my dependances competent, bred by my Fathers command towards the Civil Law, though my natural inclination was towards Physiology; to which I stuck close after I was emancipated by Marriage; but at length, observing what ill success Physicians had, and that double as many recovered in Epidemics, of the miserable poor people that had not money to go to a Physician, or conveniency of lodging, warmth, or other necessaries, as of those that did, and had those conveniences also; my esteem for Medicine decreas'd more and more, and had absolutely despair'd that any good could be done by it, until I call'd to mind some very good Cures done by the Learned Dr. Edmund Dickenson; I then con-

sidering



sidering under what appellation he then was, (*viz.*) a Chymical Dr. I hoped from that Art some good might be found; and then casting about, I met with the assistance of Dr. *George Starkey*, and after him Dr. *George Thomson*; by whose assistance, and Gods blessing on my endeavours, I am what I am, being not fond of practice, or the lucre of this World, but resolv'd, if please God, I might see this true and efficacious Art in a prosperous way, to retire to my former solitude. Fear me not Gentlemen, but have a charitable opinion of me, and credit my protestations, until you find cause to the contrary. Unfetter your Reasons, I beseech you; cast behind you all preoccupations and prejudices, and lay aside those poysonous Principles that you suck'd in your youth, which you will find the hardest task as well as I; for *Quo semel imbuta*, &c. Suffer not your noble souls to be any longer enslaved to Authority, or customs of others. Resolve to trust your own senses to inform your Reasons, and do not superstitiously adhere to the *Ipsè dixit* of another.

When you are thus prepar'd, come see, and gratefully admire the wonderful Vertues God hath placed in his Creatures, if duly managed. Then shall you see continued *Fevers* generally cured in Five or Six days, or within; an Intermittent one in Two or Three Fits, *Agues* in Two, Three or Four at the most, and that by rational and radical means, without the *Peruvian-bark*, or danger of reciduation, leaving the Patient healthy and vegete. You shall likewise see by Gods blessing, *Pleurisses*, *Quinances* cur'd, *citius, tutius. & jucundius*, without Phlebotomy, than with, and without danger of Chronick diseases to ensue; the *Small Pox* generally without danger, or any considerable sickness, within Six hours after the first administration, preserving the beauty in a great measure; and also all pestilential *Fevers* that I have seen.



I never saw the *Plague*, I confess; but I doubt not the efficacy of my *Febrifuge* in that case, *Deo juvante*. You shall also see *Cholick* and *Iliack passions* taken off in an hour or Two, and perfectly eradicated in Three or Four Weeks. You shall see a *Specifick* so advanc'd, as to cure all sorts of *Kings Evil* that I have yet seen, though I have seen the *Joynt Evil*. And as for the *Scurvey*, that hath insensibly crept upon us, through undue digestion, and in time grown obstinate; nay, hath begot a daughter or daughters, as *Asthma*, *Vertigo*, *Dropsies*, &c. you shall see so subdued in a Months time at most, if the parts are found, as that neither you nor the Patient will doubt of a recovery; nay, many of those that are accounted consumptive, restored. But as these diseases have a long time of growth, so they require a long time to be destroy'd; for in a radicated *Scurvey*, the ferments through the whole body are deprav'd, so that they must have time for a gradual restoring; which being restored to their former vigor and purity, will soon alter the whole Mass of blood; nay, it's done together; insomuch, that persons that have scarce any thing that deserve the name of *sanguis* in them, will in time have as pure blood as any person whatsoever: (Of which I have some instances at hand. I thank God, I never saw any one yet, if the parts were found, though languishing under an hereditary *Scurvey*, but have been mightily relieved, if not cured: The *Jaundice* cured in Two or Three days. You shall also find Womens Labours to be no longer dreadful, as I have said before.

Pray Sirs, have so much vertue, as not to condemn the things you know not. What would it advantage me to assert these things, if I had not found them by long and large experience to be so, sith I know you wont believe me, unless you are convinc'd by matter of fact? To that therefore I invite you; wherein, should I fall short of what

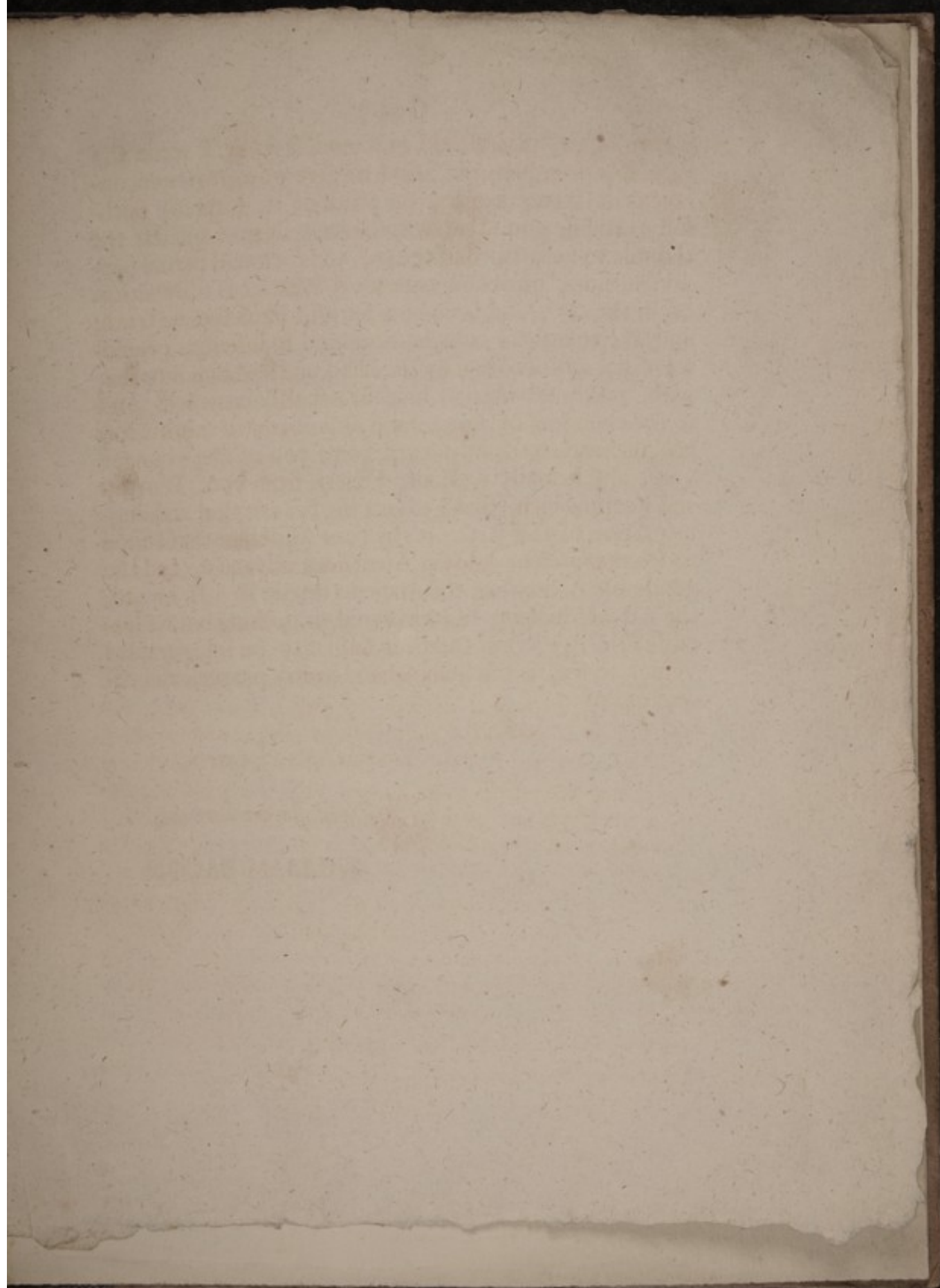


I here assert, understood in a modest sense, I were the veryest fool in Nature. And to give you greater encouragement to enquire into the truth of it, I hereby faithfully promise you, that whosoever will give himself the trouble to be satisfied of the *ſci*, and then will peruse proper Authors, until I am convinc'd, that he is fully satisfied in the *ſci*, and become a faithful Profelyte to truth, and like to make a conscientious and industrious promoter of it, I will take him by the hand, and lead him into that path, at the end whereof his desires shall be crowned. And if the elder sort of learned and judicious men think it too late, or beneath them to learn, come you of the younger *Class*, and heartily welcom: For 'tis from you, Worthy and Learned men, that I expect the beautifying and augmentation of this Art. It's by your Assistance that I hope to see the present known Medicines advanc'd, and the admirable Arcana's of the Ancients retriev'd. In a word, the Art of Medicine so meliorated, as nothing but irreparable Old Age, and Death it self, may be insuperable: Which to see, is the humble and hearty prayer, and endeavour of

*Your humble Honourer,*

*and sincere Servant,*

WILLIAM BACON.





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