

Medicina instaurata, or: a brief account of the true grounds and principles of the art of physick. With the insufficiency of the vulgar way of preparing medicines ... Whereto is added, a ... discourse as a light to the true preparation of animal and vegetable arcana's. Together with a discovery of the true subject of the philosophick mineral mercury, and that from the authorities of the most famous of philosophers. As also ... the preparation and use of ... mercury, in the dissolution of minerals and metals, for a physical use / ... Also an epistolary discourse upon the whole, by the author of Medela medicinae [i.e. Marchamont Nedham].

Contributors

Bolnest, Edward
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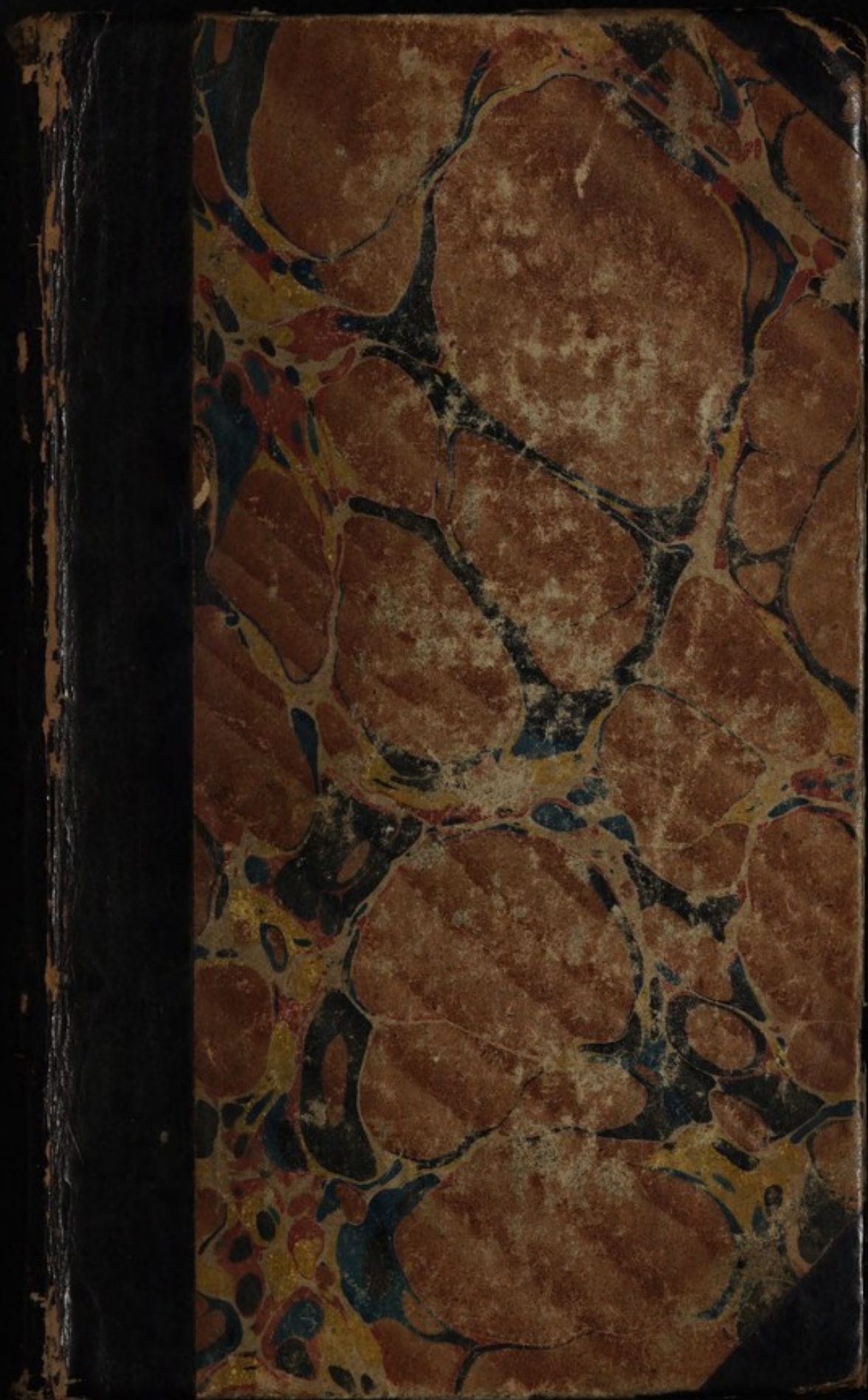
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FARMACOPOLA







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[c. 1753]

[c. 1800]

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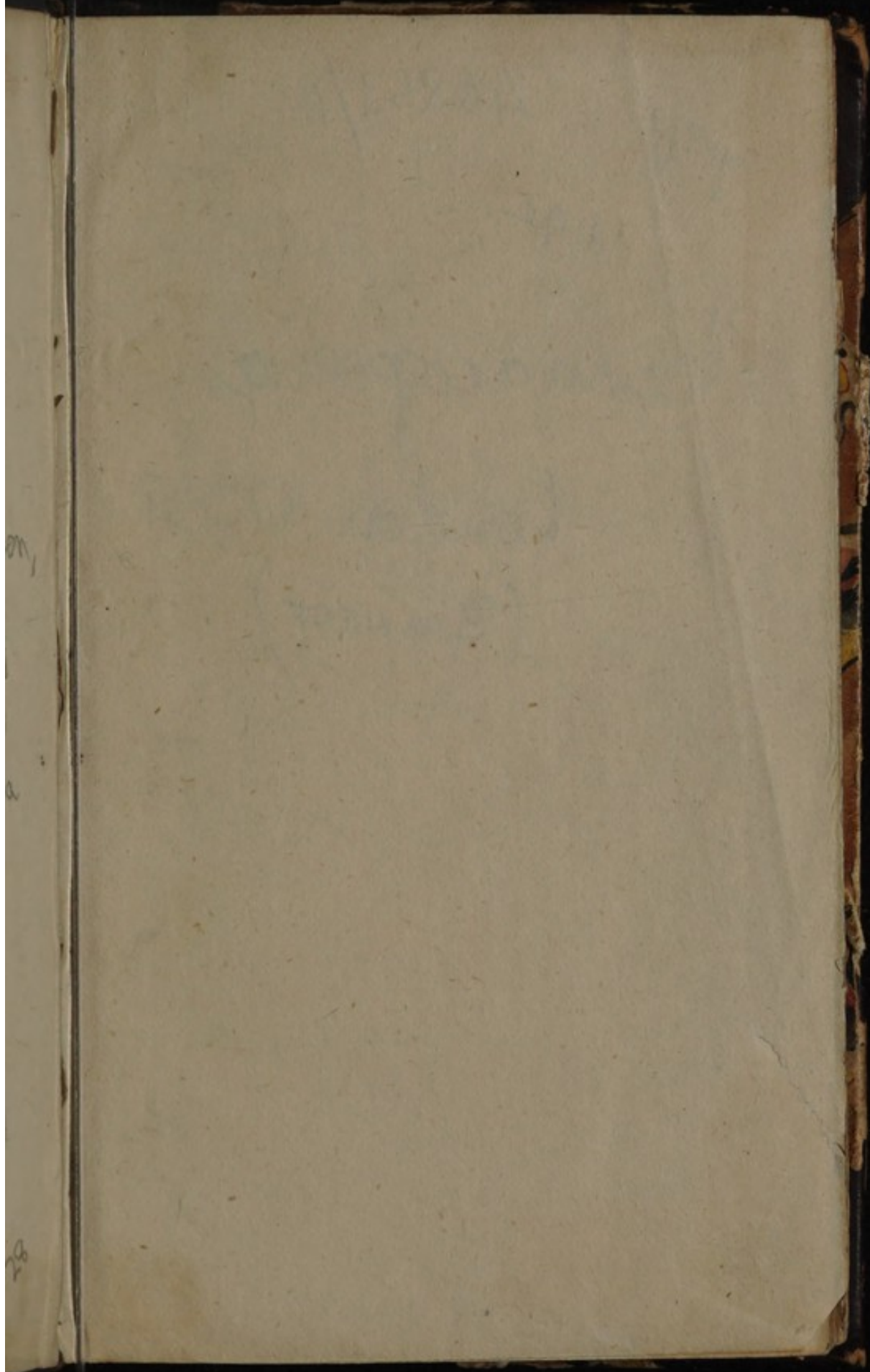
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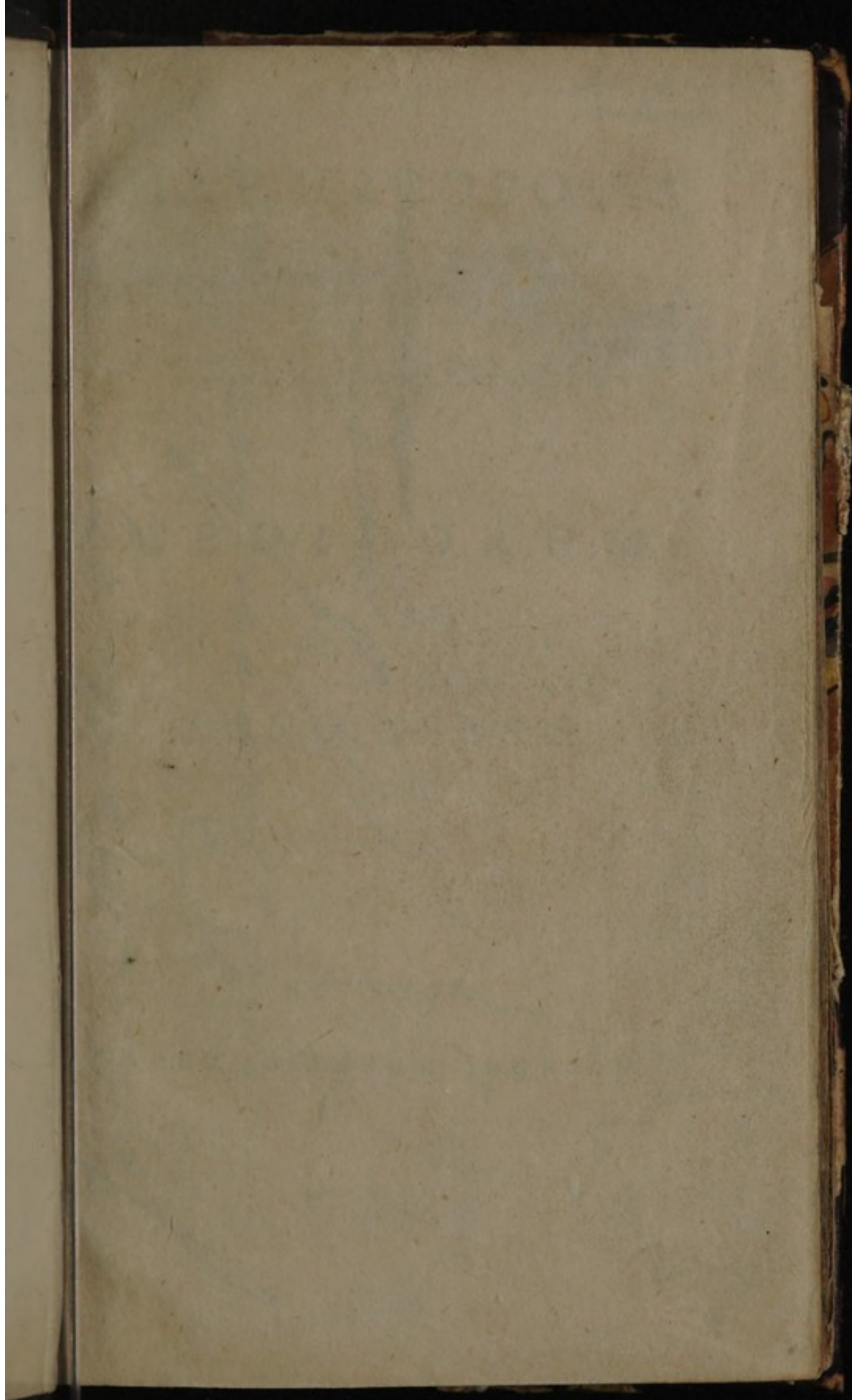
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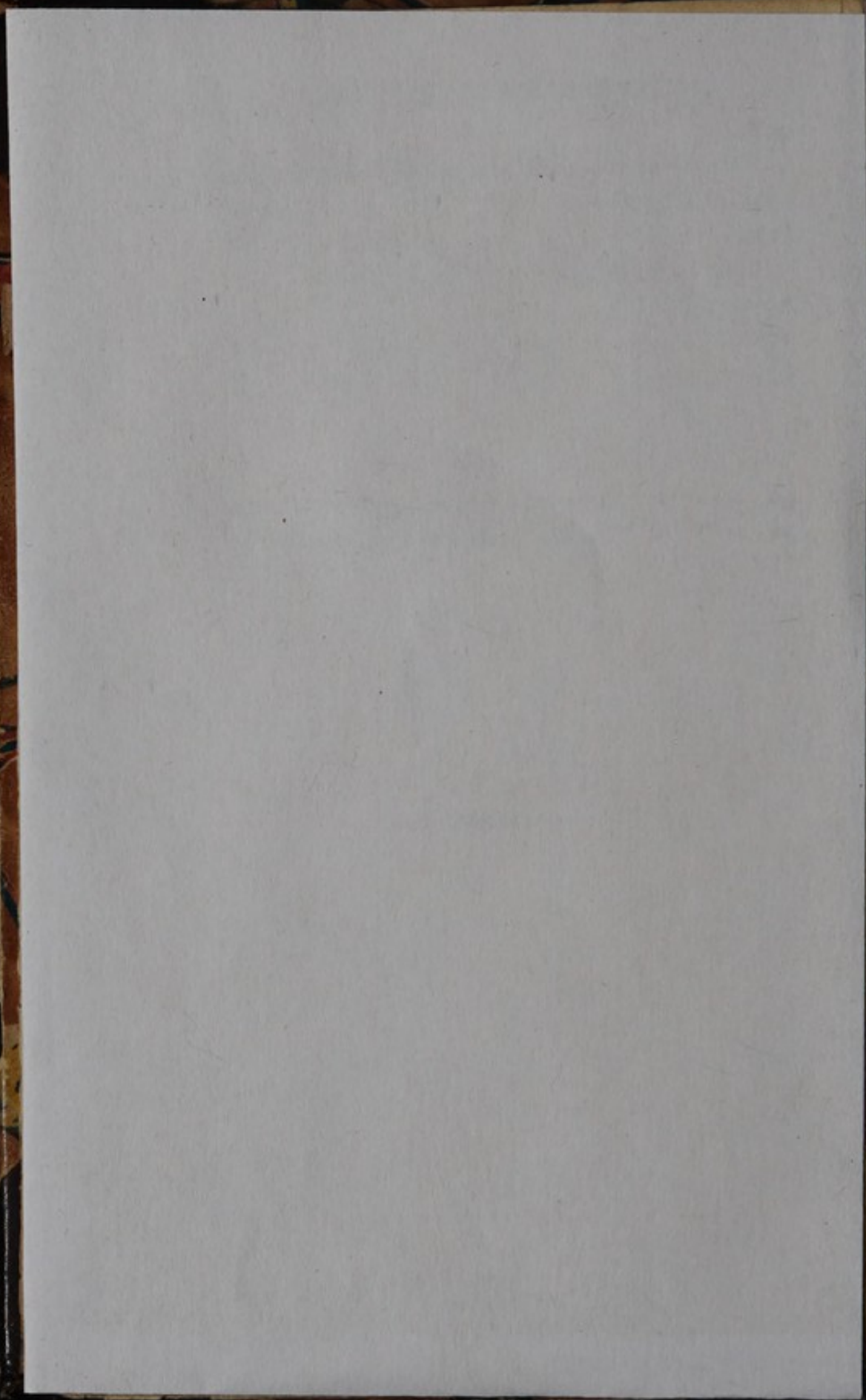
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Pharmacopoeias

London 1788

(BOLNEST)





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To

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MEDICINA INSTAURATA²

OR;

45785 (2)

A Brief Account of the true GROUNDS
And PRINCIPLES of the Art of

PHYSICK.

With the Insufficiency of the Vulgar way of
Preparing *Medicines*; and the Excellency of such
as are made by *Chymical* Operation.

Whereto is added, a short, but plain Discourse,
as a Light to the true Preparation of *Animal*
and *Vegetable Arcana's*.

Together with a Discovery of the true Subject of
the *Philosophick Mineral Mercury*, and that from the
Authorities of the most Famous of Philosophers.

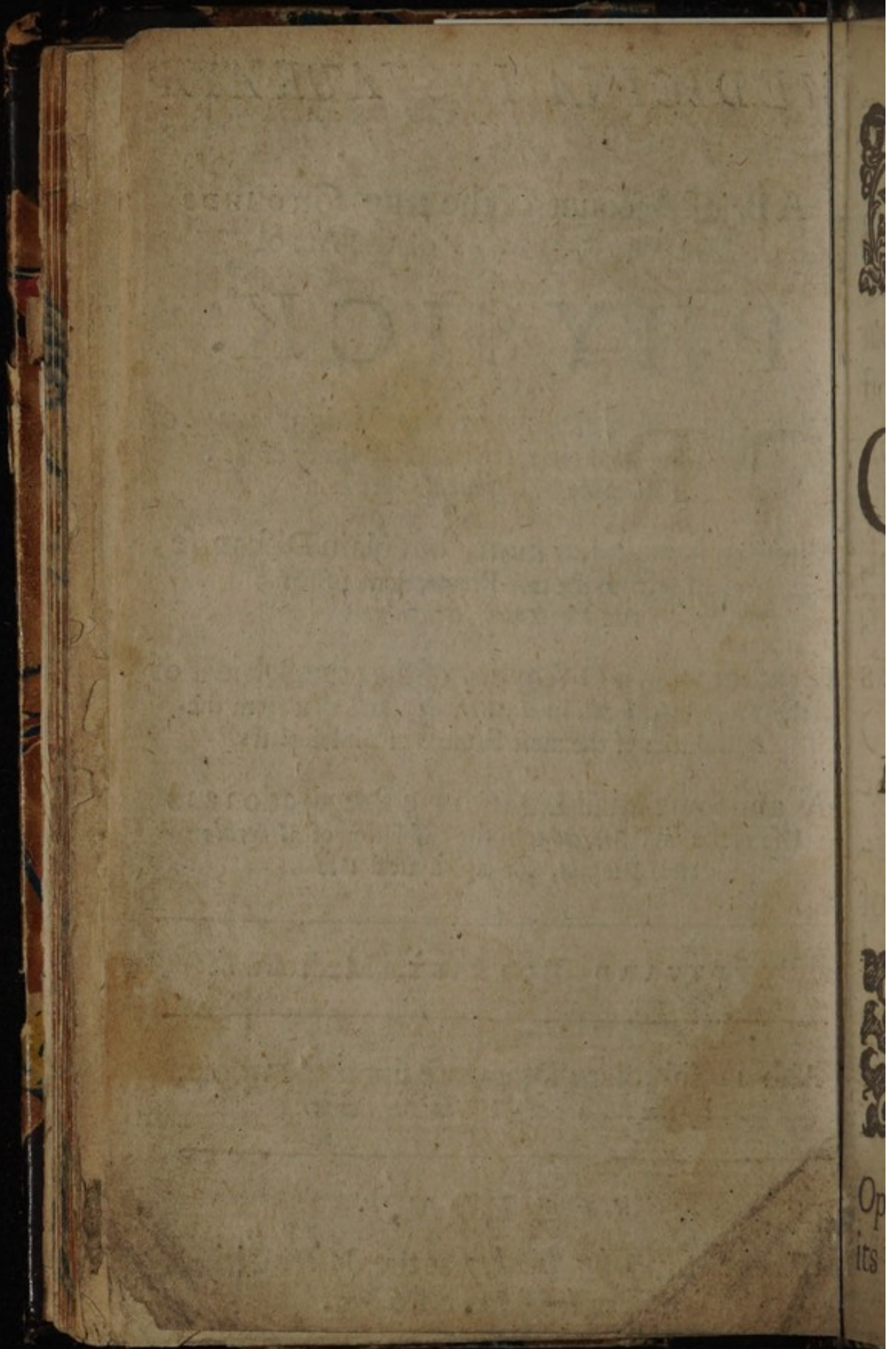
As also some small Light to the Preparation and
Use of the said *Mercury*, in the dissolution of *Minerals*
and *Metals*, for a Physical Use.

By EDVWARD BOLNEST. Med. Lond.

Also an Epistolary Discourse upon the whole,
by the Author of *Medela Medicina*.

LONDON,

Printed for John Starkey at the Mitre with-
in Temple-Barr. 1665.





TO HIS
GRACE

GEORGE, DUKE,

Marquess, and Earl of

BUCKINGHAM, &c.

MY LORD,

I PRESENT not this small Piece unto Your Grace, with so large a Confidence and good Opinion, either of my own, or its worth, as to think it a Compo-

sure that Merits your Patronage
and Protection ; it is only out of
Gratitude, and a Compliance with
that good and just Adage, *Qui
aquam hauris puteum corona.* Your
Grace, being the greatest and most
constant Incourager, and Fautor,
(that this Age hath produced)
not only to Ingenuity in general,
but also to my particular Self,
(though the meanest of Nature's
(now) Numerous Disciples.)
Give me leave to make it my Op-
portunity to return an Acknow-
ledgment for that signal Honour of
Your Princely Countenance, and
other Favours You have been
pleas'd to confer on me ; I offer
it not (My Lord) for your In-
struction, You are One whom Na-
ture hath already admitted, and
her

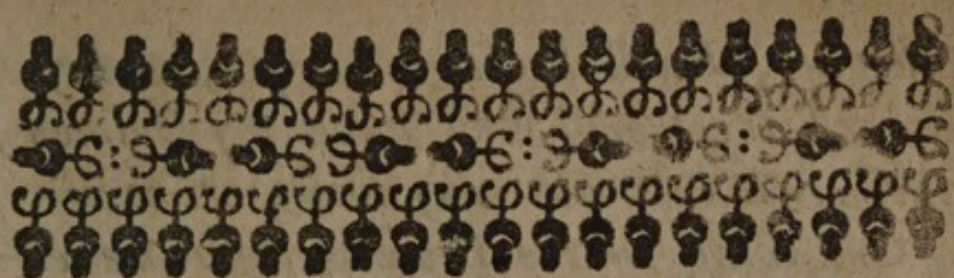
her Self taught You in her own Schole, the Tract of her most Secret Operations ; and being, as You are, (even to Admiration) above others, of a most subtile and quick Apprehension ; and one, who by Your own most Noble and Acute Genius, Conceptions, Observations, and constant Manual Operations, have not only discover'd the Vanity of the Galenick way, but rendred Your Self most Perfect, as well in the Practick, as Theory of Experimental Philosophy, and consequently are abundantly Stored, and Enriched with those two worthy and commendable Attributes of the Learned, Judgment and Candor. I cannot appeal to such another Judge, and Patron : Be pleased

therefore to accept of this my
Mite, and from an improvement
of my Talent, You may justly
expect and challenge, and shall
accordingly receive, a more large
and ample Offering. In the mean
time, I beg pardon for this trouble
and presumption, who, in all faith-
fulness, am

My Lord,

our Graces most
humble, and most
devoted Servant,

Edward Bolnest.



To Doctor *Edward Bolnest*, at
his House in *Jewen-street*, near
Cripplegate.

My honor'd Friend,

That you have vouchafed me the
Sight of those Papers which
you intend for the Press, tis
an Argument of extraordina-
ry Friendship; and a submitting to my o-
pinion shews, that your Humility is as great
as your Knowledge in the noblest part of
Medicine. There are many other persons
of our Society, you might have pitch't on
(to whom I pay a reverence and submission
in point of Chymical Philosophy) whose
long labours in the Fire have qualified them
to a degree of Eminency far above me, and
on whose Judgment you might have more
surely rested; but since it is so, that you
have singled out me, the meanest of our

Collegues, I will be free with you, and you and all the world shall have my Opinion, whether it be worth any thing or no.

One thing in the Front pleaseth me exceedingly; and that is the name of that Excellent Person, my Lord Duke of Buckingham, one that knows you well, and how to value you; a Prince by Merit as well as Title: for whether you take him in the Chymical, or in his Politick capacity, he appears no less in either; and yet he can be greater, if he please, because with so rare a Wit and other Abilities of mind, seated in a comely Body, I know not what he may not effect in Philosophy and Politie, by plying his Laboratory at Home, and another at Court. Therefore 'tis fit he should be your Patron, because he is able to be your Judge.

And as for those Noble Preparations, of whose Vertues you give some Account to the World, whatever others may think, I can by Experience say, that in several Cases I have found them the best that ever I met with. This is to do you Right, not to flatter you, because you are above it, and for this cause it is, that I have been Instrumental

strumental to pull you out of your privacy,
and by perswasions brought you upon the
publick Theatre, that men may know how
learnedly and judiciously you can write, as
well as operate; and that being thus openly
ingaged in the Cause of Chymistry,
the Adverse party of Calumniators may
be ashamed, while they go about and
tattle among the Women, and weaker sort
of Men, that we are a Company of Illiterate
Professors; and this, because we have ad-
mitted some Persons to associate who have not
been hooded in an University, though 'tis
known they every day mend the work of their
VVorships, and cure what they leave off as
incurable by Galenick Remedies (of which
'tis like the world may shortly have sufficient
Information;) and if men may be justified
by their works, it will appear (how mean so-
ever their Book-learning be) that the least of
them hath skill enough in Medicine, to furnish
a score of the ordinary Master Drs. In
the meantime, 'tis well we are not wanting of
others who have a Reputation for Letters,
and that we have you (Sir) for a Champion,
you that can Instruct a Colledge, if need be.
Therefore Maçte tuâ virtute, go on as
you

you have begun, that the Profession of Physick may be redeemed from that obloquie which the usual unprofitable Learning, and idle pride of the Professors, hath brought upon it among the People; and that from your Pen men may know, there is a way to true Physical Learning, which lies quite out of the Common Scholastick Road; and that we must pass through the fire to it, while the fine Fellows are afraid to follow for fear of singeing their Scarlet. And yet 'tis pretty to observe, how some of them, now at last, perceiving most of the great Lords, and other Noble Gentlemen of Learning do prefer our way before the Galenick, are not ashamed to cry out, that themselves also are Chymists, and so no need of erecting a new Society upon the account of Chymistry; but alas, what hope is there of a due Reformation of Physick by Chymical Principles and Operations, in the hands of such as make pretence of owning them, meerly to put by others that are fast friends to the work? had not we, and our fellow-labourers, bestirr'd our selves, to erect a New Colledge to give credit to the State of Physick, by putting People into a readier way of ease and Security, for their lives and Purses,

Purses, there had never been found a Pre-
tence in the mouths of those men, as if they
all on a suddain were become the only Cordi-
al, and the most Excellent Chymists, and
that there needed no more toward the Pub-
lick good in this way of Medicine, than what
they know; which, how little it is, God
knows, and you (Sir) of all men, are most
able to make appear.

And give me leave to say, whoever reads
and understands what you have written, will
be of the same opinion: If not, 'tis because
they are peevish, and are of the number of
those that have been drawn in to pay five
and twenty Pounds as a Test of their being
the lawful Sons of those two great Dreamers,
Hippocrates and Galen. You and I (Sir)
have both been University men, and may (no
doubt) pay our Fees when we please, and
bring our formalities to London; but truly
I would not willingly have you, nor my self,
lose one Afternoons operation in your Labo-
ratory, for all the Honours Academical,
and the Venison that helps to make them;
and because we have a mind all the days of our
lives to be Learners, therefore we are not
at leisure to cross the Sea, and return Doctors

as wise as we went. Not that we despise those Academick Honours, but must needs sigh to see what a matter of course it is grown, to see all manner of men proceed, some of which it were a Disease to converse with, while they bring home little else besides the vices, and the Atheism, or the Scholastick Pedantrie of other Nations; which Nations, in conferring those Academick Titles so easily, do as good as tell us, it is not the formal Accoutrement of a Doctor that makes Him one indeed, but it only inables him with a fair shew to think well of himself, and gull the Vulgar, who not being able to penetrate into the substance, are apt to court the shadow, and admire an empty Title, and to expect somewhat from Master Doctor, because by the sound he seems to be Some-body: But I have heard it said, that the Rectors of divers forein Universities, when they have created such a Doctor, have oftentimes laught in their Sleeves, and given him this Farewell, behind his back,

Acce-

Accepimus Aurum,
Dimittimus Asinum.

But with what Opinion soever they dismiss Him, it is plain enough here what we find Him, and he usually so far forgets his own Country, that when he comes home again, he falls to practice upon English Bodies with Exotick Principles, Methods, and Medicines.

As to our own Universities, I believe they are the most refined in Europe, and deserve all the honour we can give them, because they appear more wary in distribution of Degrees; but 'tis a shame to see, that the great Body of Practicers should be made up of such Titular things as have been foisted up among Foreiners, or else by Alliance at home, the favour and recommendation of some Father, or Uncle, or Cousin-Doctor, that hath had a Name, though perhaps little more of true Knowledge in Medicine than the Novice that he prefers; or else they come in Play, by listing themselves in the number of some numerous party, or by colloguing with Midwives, Nurses, and old Women, and
court-

courting or humouring the Younger, in order to the getting of a Name. And thus they proceed Doctors again, after they come from the Universities.

Really, (Sir) to see, and talk of these things, as You and I have done, would make any Man almost forswear the Study, if not the Practice of Physick, whose own Internal worth will not permit him to descend so low, as to use these little Arts, for the gaining of a Trade, and yet shall find very small Doctored Fellows which use them, to rise equal to himself, and sometimes above him, in the noise of the World. And thus it will always be, while Physick hath no other Advance in the World than what the Galenists can give it: For, to say truth, our Art must needs be at a stand, while old Notions and Medicines are in fashion, and while old Authors are set up as the only Standard, whereby to try Doctrines and Experiments both Philosophical and Medicinal; and there is no way to redeem our Profession out of the hands of old Women, and others, but by setting the whole frame of Physick upon a new foot of Operative and Experimental Philosophy, because the common Methods and Remedies

are

are every where to be had in Print, and, in
a twelvemonths time, any Person of good
Parts and Industry, may as amply be acquaint-
ed with them, as most of the Master-Doctors
that walk with their Patients in the wonted
Road to another world. And hence it is,
that the Galenists are so eager for a power
to hedge in the Common, for fear it may be
over-stock'd, and to suppress, or deterr, all
others from entring into what they would
fain make their own Propriety, seeing it is
an easie matter for ingenious Men, that have
a mind to quit other Employments, to betake
themselves to this, and in a short time to be
as wise as any that would be thought the only
Learned, upon the account of having read
the Galenick Institutions, Commentators,
and Practicers; whereas on the other side,
we, who profess Chymical Principles and O-
perations, are never better pleased, than when
we hear of numbers of Professors and Ope-
rators coming in to us, because we know the
Harvest is great, and the true Labourers
few; there are in the field of Nature, yet
undiscover'd, Secrets enough for Ages to
fetch forth, and to find work for all the world,
so that it were happy for us, if all the great
Lords,

Lords, and Gentlemen of England, would (as the King himself, and divers of the Nobility, have given an excellent example) erect Laboratories of their own, and spend time in the invention of Remedies more sufficient, and of a Philosophy more conducible, to cure the Diseases of this Age; for, then those noble Personages finding by experience, how much more of worth and use is attainable, beyond what is contained in the Gale-nists Books, or is in Vogue among such idle Book-men, would soon spue them out of their Houses, and in their stead entertain the true Sons and Labourers of Art and Nature, who are in Truth, if not in Title, the only Doctors, because they are able to teach the other what Physick is indeed.

And this you (my noble Friend) have sufficiently shewn in your Learned Papers: They, whether Learned or no in their Own way, are obstinately ignorant of Ours, and so, not competent Judges of Us or Our faculty; We, for our parts, dare profess as much of Scholastick Learning in their way as most of themselves, and so take our selves to be the more competent Judges of the state of Medicine, because, besides what we know
of

of our own way, we are also Masters of theirs; and we ought the rather to be believed, if, after having had a through acquaintance with theirs, we have cashired it, and pitch'd upon the Chymical, as the most safe, satisfactory, and beneficial for Mankind. Therefore, before I return the Papers, give me leave to kiss some passages of yours; as when you profess you have not taken up this way of Physick, but after a strict (though fruitless) search for satisfaction in the other;

That, having found the vulgar Medicines so compos'd, that the nobler part in them, being clogg'd with fœculential Impurities, is made ineffectual, there appears a necessity of freeing Materials Medicinal from them, and of exalting those to a more Active and Spirituous nature;

That, after a due consideration of Vegetables and Animals, you found greater Virtues are contained in the later; yet after these, considering the Mineral and Metalline Subjects, you found by experience, as well as reason, that they are indued with far greater Virtues, and that, if rightly prepared, they are of all Medi-

cines the most safe and efficacious ; And that, after long inquiry and diligence, into the way or method how to purifie and exalt the restorative Powers of all the three sorts of Subjects, having attained it, then at length you fully resolved to leave the old Galenical Road, and betake your self (for the main) in your practice, to the use of Chymical Remedies.

This judicious proceeding of yours is most highly to be commended ; and he, who hath tried, or shall try the Excellency of your Medicines, shall find you have said the Truth. Alas, these few that you intend to publish, are but a small part of those noble Preparations which I know you to be Master of, and of which the World is not worthy ; and how great a Master of Reason, as well as a work-man, you are, may be seen by your Philosophising upon the nature of Vomits, and the causes of Agues, and Fevers, as also by your profound Discourse touching the grand Mercurial Liquor, or Essence, a Menstruum that will dissolve and radically reduce all Metals to their first moist and unctuous form, by which, wonders may be effected in Physick,
and

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and otherwise ; and, if ever our Nation come to see those great Things, which others but cloudily talk of, I that have seen you in your way, and daily Labours, have cause to tell Men, that, I believe, you are the Man we must be beholden to for the discovery.

Thus much to you (my dear Friend) without Flattery, for, you know, I abhor it, and have in my Nature (like you) too much of a Satyr to be a Flatterer ; I shall now only add a few words concerning some Intimations that you have given me. The first is, of a Book in Answer to my Medela Medicinæ, which the Author, very unknown (unless it be at some certain Coffee-Houses) is pleased to entitle Medela Ignorantiæ, and in his Title-page he thinks fit to tell the world I am Illiterate ; but who or what he is, scarce any body can tell, and so 'tis imagined he hath taken this course to provoke me to make him known ; therefore I suppose the only way to be revenged on him is, to spoil his design by not vouchsafing to name him : And in Letters at length he stiles himself Doctor of Physick, as perhaps he may be ; for,

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there are too many slight fellows about this Town, that bring no credit to Universities, yet have the confidence to wear the Title, the Generality of the Gang being meer Insects and Imperfect Animals in the Faculty, to say nothing of their Idleness. I remember, in Scaliger's Epistles, he having been told, that an obscure Fellow had written malepartly against him, expresseth himself thus, *Mihi relatum fuit, Scarabeum quendam contra me scribere, cui responderi neque dignitatis est, nec otii:* I have been told (saith he) that a certain Scarabee writes against me, to whom I have neither leisure, nor doth it become me, to give an Answer. Indeed the Fellow is as unfortunate in his Attempt, as one can be, by pretending to answer me, yet I perceive, he hath not so much as touched any main string of my Book; onely he endeavours by railing, and with whole Pages of Greek, (for edification of the English Reader) to justify the Aphorisms of Hippocrates, and other things of his and Galen's, which I said (and still say) are grown out of date, as most is that they have written; which I can, and will make good, against all the Galenick Societies in Europe; and
though

though he hardly allows me more than English, yet I can find Greek enough (and had at fourteen years of Age) to serve him and twenty more of the same Tribe. But alas (Sir) hard words cure no Diseases, unless they be Characteristick Charms, and without such as these, not a man of the old Faction knows how to conjure down a poor Ague, whilst the old Women and Mountebanks every where do shame them, even quite out of City and Country.

In the mean time, as Illiterate as I am, I am content to share in the Imputation with other Brethren of our Society; the whole Business of the old Brotherhood is now to brand us with no Letters, but they shall find we have; and this *vir Trium Literarum* may in time come to understand it, as well as the rest. I hear also, that there are other small Beagles at the Press, ready to open against me; but those little Doctoral Fellows are to know, neither I nor the Book-buyers shall take notice of them, in a Contest which it rather concerns their grave and formal Leaders to clear, if they can, and the world hath reason to expect it from them. But if what I have done will not

serve to settle their minds, I promise you they shall have enough; for as my manifold diversions give leave, I am collecting for them.

As to the Reports sown up and down by some of the Grave Sirs, as also by their Pedees of the Faculty, as for example, That I was chidden rather than countenanced at our Audience at the King's Council-Table; you know the contrary, and with what Princely Grace an ear was given to every man of us: so that things are like to thrive with our Adversaries when their Refuge is in Lies. But they go further yet, and whisper up and down, that I proclaim all people to have the Pox, and I know not what; whereas 'tis plain, I maintain in my Book no more than this, that since the prevalencie of that disease in the Nations of Europe it hath exceedingly alter'd their Nature, and the Nature of all diseases, so that the old definitions of the Galenists, and their dull Remedies, do not reach any considerable Maladies; but if you, and I, and others that I know, be Masters of such Specifick Medicines as will do the work, when theirs cannot, I suppose

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'tis easie to conclude from the Nature of our Medicines the Truth of my Position, That even those who never were formally infected, may yet by Contagion at a distance, Inheritance, and divers other ways, come under a Fermental Change in the Frame and Constitution of their Bodies.

Others there are of the Faculty, that would fain seem to be more wise than their Brethren, and they forsooth do acknowledg, There is such an alteration in the State of Diseases as I contend for, but they with- all tell men, that they knew so before, and that I needed not have taken so much pains to convince them of it: But if they did know so, the more-----They for conceal- ing it; and why then do they not alter the State of Medicine, exclude the Old un- profitable Remedies, and introduce new ones more effectual, Agreeable to such Alteration of Maladies? why is it that the Bead- row of Antiquated Remedies, invented by Forein Authors, and Calculated for other kind of Climates, is still held forth as sufficient under the name of Pharmacopeia, seeing (as I hope shortly to make appear) there is not one Medicine in the whole Book that

will reach any one radicated or deplorable
Distemper?

But they say, That what ever is wanting there
in Vertue of Medicine, they can supplie in
the use of them by strength of wit, which
is that they call Method. Oh, here is the
Diana, the great Goddess Method, or the
Round of the Mill-horse, which every
one can run that hath bought Sennertus,
or Riverius in English; and that is the
Reason why other Folk spoil their Trade
much more than the Chymists do, and for
thirty or forty shillings worth of Books, soon
learn to become as compleat Methodists as
themselves: whereas you know (Sir) that
Medicines should alter as Disease alter, and
should be so made as to command Method, and
when a Noble Medicine is once found, it ad-
mits in the usage no Method but what is pecu-
liar to it self, and results out of its own Natu-
ral power and propriety, and thereby inables
him that is acquainted with its energie, to
puzzle and fool him that sails only by the
Card and Compass of Books. And if Men
will not believe words, those few Medicines
which you mean to publish, and more which
you and I know of, and others of our la-
borious

lorious Associates, will abundantly convince them, if they please to observe the admirable Operations and effects, in little time, and small Quantities.

They say also, after they have abused the Apothecaries in publick, when they lately endeavored to get a power to enslave them, that I chalk out the way to the undoing of their Trade; whereas the Truth is, I only point out the way they must go to preserve their Trade; for, I know none of our Society that ever thought of disobliging them, but when we have settled our publick place or College, with a grand Laboratory suitable to so worthy an Undertaking, we purpose (God willing) to turn the stream of Practice out of the Galenick Channel, and furnish the Apothecaries with such Preparations at reasonable rates, upon the credit of our Society, as may enable us to correspond with that ingenious Company, by sending our Bills to them, and employing them with a fuller Trade, more for the Reputation of the Profession of Physick, and of themselves, as such of them who will loosen their dependence upon Formalists, and come over to us in compliance, shall quickly

quickly find ; in the mean while , 'tis but reason they should practise with their own Medicines , seeing the Road and Method of using them is open and plain to every one that can read ; and more Trust is to be given to the Skill that comes by observation in the present time, than by following the Authors of other times and Countries , who could not possibly leave directions in Books , to fit the present State of Men and Diseases.

Consider that deplorable disease the Lues Venerea ; of what Value are all the Rules and Remedies of writers ? He that in this Age , when the Disease is quite another thing than it was twenty or thirty years ago , shall attempt the Cure of it with the old Messes , or the common Mineral Preparations, will be extreamly mistaken, and that is the reason of so many Semi-Cures and Relapses. what signifie all the tedious Decoctions of Guajac, Sarsa , &c. which you never used, and I have long since given over ? A few of your Solar Pills, no bigger than Pepper-corns , shall effect far more than Firkins of Diet-Drink , to say nothing of other high Arcanaes which no wit can reach

reach that hath not your Skil and Industry
in Operation, with which I have seen dread-
ful Diseases Removed, as it were by In-
chantment.

The world hath no cause to suspect You,
or Me, to be out of love with Learning;
and yet I say, the common Learning, that is
in use for gaining Knowledge in Physick,
serves rather to puzzle and confound than
inform a Student, especially the single fangle
Notions about Anatomy, forasmuch as the
Investigation of Causes, and the Accommo-
dating of Curations, Secundum Ductus
Anatomicos, and Secundum Artem, have
slain their ten Thousands, and will do more,
if Matters be not amended by Men of other
Principles, and who labour night and day
another way, to apprehend the manner of
Nature's Operations, with the various Phæ-
nomena of Diseases in Man's Body, and
how Medicines may be made of so compre-
hensive a Power, as to answer all particulars,
and supply all the defects of Ratiocination or
Opinion, which is generally the meer product
of Phant'sie.

'Tis not fit (my Friend) I should quite
tire you; I shall only add, that what I
have

have written in my Medela, I have no Cause to repent of; Habent sua fata Libelli, Books have their Fates, and mine hath had the Luck (so great is the force of Truth) to find a general acceptation in the Land, especially among the Nobler and the Learned part, (from many of which I have received Thanks) yea, and among all Physicians that are not of the Interested Faction; and yet even some of them have been so Ingenious, as to confess, I have in many things done well, only they say, I should not have published so much in English: But I would ask them, why am I faulted for this? Did not the Old reputed Princes of the Profession write all they wrote in their own Country-Languages? as Hippocrates, and Galen in Greek; the Arabian Avicen and his Fellows in Arabick; therefore, if I have espied faults in the common Doctrines and Practice, why should not our Country-men be made acquainted with them, seeing they are the Persons that are concerned, and most likely to promote that which the splendid Faction oppose? who would fain hold up the old Mystery, not the Art, but the Craft of Physick.

One

One would wonder, after all the reason that hath been given against the frequent Spilling of precious Blood by Phlebotomie in our Climate, some Men should still have the madness to deal with us, as if we were in France, Italy, or Spain. For God's sake (Sir) do you take them a little to task; for, I am weary and sick of them, and I every day see the people begin to be so too: Their main shelter now is in some few noble Houses; for, the generality decline them. If you would once more take Pen in hand, I dare say you would be able to give them a final Passport; and this I hope you will do, as soon as we have settled the Affairs of our Society or College, which we hope, in as conspicuous a manner as the Galenists, suddenly so to manage, as that it may conauce effectually to the end we aim at; which is the honour of Physick, by Men of sound Chymical principles, Labourers, and Learned. If any Persons among us chance to be Defective in the common Literature, we ought not to value them the less, as long as they have so much of a better sort of Learning, as inableth them to the inventing excellent Remedies, such as the
vulgar

vulgar Letter-men never had the honour to be acquainted with, by any Endeavour or Operation of their own.

Forgive me (my noble Friend) all this tedious Discourse, for, I could say a thousand times more, and think you never the worse of me, because I am zealous in this Matter; but let me prevail with you to print your Papers as soon as you can; for, the true Sons of Art will be exceedingly pleased with it, and among the meanest of them, I that honour you, who am

SIR,

Your faithful Friend
and Servant

Mar. Nedham.

From my House in
Thomas Apostles,
10 May 1665.



Some *Errata's* have Slipt the
Press, which those that are not
Malicious will Correct as they
Read.



Licensed, 20th. *April*

1665.



Some Authors have said the
Fields, which those that are not
Prudicious will denote as they

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MEDICINA INSTAURATA;

OR,

A brief Account of the
true Grounds and Princi-
ples of the Art of

P H Y S I C K.

Finding by a daily experience
the small virtue, efficacy, and
power of the generality of
Medicines, and the great un-
certainty of performing any
notable and worthy Cure, by their means
and operation; I resolv'd upon a more
diligent search and inquiry after such
Medicines, as, with confidence of some
good effect, I might more fully rely upon,
B after

after a serious consideration therefore of the cause why vulgar Remedies, or Medicines, so rarely or seldom performed the promised and expected Effects; I at last found the true and onely cause to be the great quantity of dross and impurity by Nature in their production and growth strongly united with the Medicinal or Restorative Essence, choaking and overpowering the true Physical part of them, so that it cannot, as it should, perform its Office, and produce the desired Effects it was administered for; for the body of Man being already clogged and stuffed up with Obstructions, and Nature's royal course and prerogative being by that means hindered and opposed, the Body by little and little feels the approaching decays of Nature, and accordingly calls for a powerful and able assistance to free her (if possible) from those Enemies of Life, that so Nature, (*Spiritus innatus & custos corporis æconomus*) the enlivening Inhabitant of the Body, being by some timely, sympathetic, and friendly aid and assistance (before her too great Debilitation) again impowred and re-inforced, may be able
to

to eject and cast out her potent and destructive Antagonist, and again re-assume her wonted and desired course, and to restore the pining, pale and decayed Body to its pristine blith, healthful, and flourishing condition. Being by these considerations, and other most strong and undeniable Reasons, sufficiently confirmed what kind of Medicines Nature required, a most absolutely necessary and needful as also that the true cause of the weak effect of common or vulgar Medicines was the Physical parts being so much over-ballanced and debilitated, and, as it were, extinguished by the multiplicity of Dreggs and fœculential Impurities, closely joyned and mixed with it in its Creation and progressive Growth, I at last of necessity concluded, that the freeing of Medicinal Subjects (or those things we would use in a Physical way) from some part (if not all) of those their fœculencies, drossy, and terrene parts, must undoubtedly (in reason) render the Medicine of much more Efficacy and Power; of more power, because of more purity, and, consequently more spiritual and pene-

trating ; and because more spiritual, therefore more fitting to assist the decayed and fainting Spirits of the infirm and languishing Body, and so (as being of her own condition or quality) re-inforce, able, and assist Nature (the Body's preserver) to expel and drive out her present and health-destroying Opposers : and this certainly was the intent and meaning of Hippocrates, where he tells us, *Contraria contrariis curari debent* : Contraries must be driven away, and cured by contraries, viz. *Corruptibilia per incorruptibilia, immunda enim per munda non per immunda mundantur, & purificantur* : Pure things only are fit to purifie, and not dirty and impure ; Diseases are the beginnings of the corruption of the Body, and to remove corruption by corruption, or corrupting and corruptible things, the way and means rather to promote and hasten it, to me seems (in reason) impossible, as doubtless it is, and therefore could no ways be imagined to be the meaning of so Learned a Physitian ; his meaning therefore must consequently follow, that the Cure of Diseases (the destru-

destruction and corruption of the Body must needs be performed by something a contrary nature, *viz.* Incorruptible and pure: If therefore we would either preserve from, or drive out, Diseases and Corruption, it must surely be by something that is of a pure and incorruptible *Ba'samick* nature and property, which the generality of Medicines (as prepared) are so far from, that few or none of them (except some few Chymical, or having some of their Ingredients in some measure purified) are able to preserve themselves from a total Corruption, or at most a great diminution of their Virtues the space of one poor Year, though with much care and vigilancy secured and fortified by a close stoppage, from the ingression of Air, the Introducer of Corruption into all Porous and corruptible things: The more pure the Medicine, the more potent its Virtue, and consequently the better able to assist and strengthen our continually exhausted and spent Spirits, especially when assaulted by a too powerful distemper (the effect of some corruption) their professed Enemy: And this *Galen* (that pre-

ended *Oraculum Medicina*, did we, as we ought, as much mind his Precepts, as make use of his Name for a cavilling, superficial, unprofitable Discourse) most plainly tells us, *Lib. undec. de simpl. med. facult. cap. undec.* His words are these; *Quæ tenuium sunt partium medicamenta, iis quæ sunt crassarum partium plus habent efficaciæ, etiamsi parem sortita fuerint facultatem, nimirum quia melius penetrant.* All which in brief tells us thus much, That those Medicines which are of thin or subtile parts, are of greater Efficacy and Virtue, than those which are of a gross quality, (and the Reason he also gives) because by their thinness and subtilty they are the more apt and able to penetrate. Thus this once great and experienced Physician; he also much desired to have the Æthereal and hot pure Substance, or Spirit of Wine, and also the Secret of Extracting and Separating it from its more gross, earthy, and watery parts, (an Artifice not known unto the Physicians of that Age) for considering how excellent, reviving, and cordial a Liquor Wine of it self was, he according to his former Opinion also concluded,

cluded, that the hot, pure, and æthereal Substance of it, *viz.* Its Spirit, separated from its foeculential and drossy Impurities, must of necessity be a most high, efficacious, and truly Cordial Medicine. If then the more thin, subtile, and æthereal Medicines are the most effectual and powerful, the Subtilisation of thick, gross and impure, dull Physical Subjects, must of necessity render them far more penetrating and noble Medicines: And in this doth that most acute Philosopher and Physician, the noble *Paracelsus*, also second and confirm the fore-mentioned *Aphorism* of *Galen*, onely with a little addition, or raising unto the height of it the purity of the supreme of Elements; his words are these: *Tum demum medicamenta corpori accommodanda ad ignis naturam reducta, per hoc enim elementum omnis ægritudo consumi debet à quolibet medico, Lib. de Vita longa* [in 4.] Page 134. The sence thus: Then, saith he, are Medicines fit to be administred, when by a due preparation they are made most pure, and exalted to the Nature, or Quality of Fire; for by this Element, (or Medicines of the nature

and property, or condition of this Element) ought Physicians to cure Diseases. All which is no more than a Physical Precept, Aphorism, and Instruction, sufficiently high for the preparation of Medicines, which ought to be of the nature of Fire, that is, most pure, subtile, spiritual and penetrating; for Fire is the most subtile, pure, and noble of the Elements, (*in quo Deus omnium rerum Creator sedem & Majestatem suam posuit,*) and indeed the Seat and Chariot of the Divine and Incomprehensible Majesty of God, &c. We have here then the Precept and Opinion of the greatest of the old Physicians, harmoniously agreeing, that the most subtile and pure Medicines are the most noble and efficacious, and therefore most fit and proper for the curing, extirpating, and rooting out of Diseases, &c.

“ The means to render Medicine capable of the subtil, thin, and penetrating Quality, of assisting and strengthening our over-oppressed and fainting Spirits, I found most certainly to be by purifying (as I said before) of the Medicinal or Physical Subject designed for the Cure; this

“ this Purification, (or Purgation) I after
 “ much thought and meditation conclu-
 “ ded; could no way so advantagiously be
 “ performed and obtained, as by those
 “ excellent, incomparable, and truly Phi-
 “ losophical preparations we usually call
 “ Chymical, a way of making Medicines,
 “ (as well as a gate to Nature’s choicest
 “ Secrets) of all other the most noble,
 “ and every way able to answer, yea, su-
 “ perlatively to exceed, the greatest and
 “ highest of our desires. Consider (O
 “ Artist) the power and excellency of
 “ any one thing or subject as Nature hath
 “ prepared, created, and given it us ready
 “ into our hands ! Consider also with the
 “ excellency of it, as it is, what a height-
 “ ned purgation and purification may exalt
 “ it to ! Consider the virtue and inex-
 “ pressible power of spiritual and pure
 “ things ! Consider also what they may
 “ be, and do, being (after purification)
 “ fixed ! Thou hast here a very large
 “ Field for contemplation, and as large a
 “ Gate opened to give thee entrance into
 “ the Closet, or inmost Recesses of Na-
 “ ture, and her infinite Treasures, &c.
 “ But

“ But I may not inlarge any further.

“ After a firm resolution of the way of
 “ improving, heightning, and exalting the
 “ virtue and efficacy of Medicines, I also
 “ fell to consider (after a full knowledge
 “ of the true Physical and Essential parts
 “ of things) what Subject or Species
 “ might yield these healing and restaura-
 “ tive Essences, in most and greatest abun-
 “ dance, and of most power and virtue ;
 “ I perceived at last that some Vegeta-
 “ bles did yield them in far greater plenty
 “ and quantity than others, and of a
 “ stronger and speedier operation. After
 “ these, I considered the use of Animals
 “ in Physick, and learned the great effi-
 “ cacy, virtue, and strength of them also,
 “ and that in them the Quintessential and
 “ Physical parts, were yet in greater plenty
 “ than in the most of Vegetables, and of
 “ a higher and more intense operation and
 “ perfection. I yet (after these) con-
 “ sidered the third and last Kingdom of
 “ Nature, (*viz.* the Mineral, or Me-
 “ tallin) and found by many Arguments
 “ (after a mature and deliberate Medita-
 “ tion, seconded by Experience, a most
 “ sure

" sure guide and teacher) the great
 " power, excellency and strength, be-
 " stowed upon, and implanted (yea,
 " concentrated) in them by Almighty
 " God, (their great Creator, and Eternal
 " fountain of overflowing and inexhausti-
 " ble Goodness) and have since by a
 " continued Series of experience, (and
 " that in several more than ordinary Cases
 " and Cures, as well as by the very
 " ample, and yet deserved testimony of
 " most eminently Learned, both antient
 " and modern, Physicians, the onely true
 " and painful, but ingratefully rewarded,
 " discoverers of Nature's unvaluable and
 " admirable mysteries and power) even
 " to admiration, been fully and often sa-
 " tisfied, that the virtue of Minerals and
 " Metals (if rightly prepared) are of all
 " others the most (safely) Efficacious,
 " and far exceeding the power and virtue
 " of Animals or Vegetables; yet are
 " these two last named such safe, potent,
 " and benign assistants, and preservers of
 " the present, and restorers of the impai-
 " red and decayed, health of Man, as, if
 " well ordered, or prepared, and rightly
 " ap-

“ applied, he shall have but little need
 “ Minerals or Metals, though the noble
 “ and best of all Physical Subjects, &c.
 “ Having by this continued and dilige
 “ Inquisition, not only discovered and
 “ found out the cause of the too sluggish
 “ dull, and ineffectual operation and suc
 “ cess of the bulk of ordinary and vulg
 “ Medicines, but also attained unto the
 “ knowledg of the most Physical Sub
 “ jects, both in the Animal, Vegetable
 “ and Mineral Kingdom, together with
 “ the way and method of improving, ad
 “ vancing, and raising their Innate power
 “ and Medicinal restaurative faculties, to
 “ a very sublime degree of purity and per
 “ fection; I fully resolved with my self
 “ to leave the old Galenical road, and
 “ apply my self in my practice ἐπὶ τὸ πολὺ
 “ to the use of Chymical Medicines, some
 “ of which I shall in this small Tract give
 “ some short account of, and their virtues
 “ For, considering that (care being first
 “ had of my particular and private con
 “ cernment) there was also (as not being
 “ Born altogether for my self, nor to bury
 “ my Talent delivered unto me by Al
 “ mighty

mighty God) somewhat of a duty in-
 cumbent upon me in relation to my
 doing somewhat towards a general
 good ; I at last thought fit (being also
 by several of my Friends, who with much
 satisfaction and benefit had used and
 made trial of many of my Medicines,
 especially my Solar Pills, daily persua-
 ded and urged thereunto,) to commu-
 nicate somewhat in a more publick way,
 as well for others good, as my own
 private benefit, which as the Law of
 Nature commands, and allows, as most
 necessary first to provide for ; so I will
 not in the least deny, or pretend a dis-
 owning of. I here therefore present my
 Country with an offer, of six most
 noble, purified, and efficacious Medi-
 cines, pleasantly and safely powerful in
 preserving the present, and restoring (if
 God please) the decayed and lost, health
 of Man, all prepared by the aforesaid
 means and method of Chymical pur-
 gation and purification : The true and
 full intent, scope and design of Chy-
 mistry (what ever other definition or
 interpretation may enviously or igno-
 rantly

“ rantly be put upon it) being no other
 “ nor to any other end or purpose, than t
 “ cleanse, purge and refine whatever th
 “ Experienced and Learned Philosopher
 “ and Physician intends for a Medicine
 “ use, and to raise, exalt, and advance t
 “ a more than ordinary degree of purit
 “ and perfection.

“ As to the Medicines spoken of in the
 “ Tractate (or small Piece) I shall ne
 “ by way of Apology or Preface, muc
 “ enlarge my self, but both briefly an
 “ confidently assure Thee, They are such
 “ as, if rightly used, will sufficiently spea
 “ their own worth; The first (viz. th
 “ *Solar Pill*) will prove it self second t
 “ none, except that great and famous Me
 “ dicinal Elixir, or Arcanum of the Phi
 “ losophers; Its goodness being the sam
 “ after an hundred years as at the first da
 “ of its making, Time rather adding tha
 “ robbing or detracting any thing from it
 “ first native virtue, excellency and per
 “ fection.

The other five are truly of such usefu
 and noble Quality, that enough cannot b
 said of them; I shall therefore as earnest

ly, and truly, as concisely, affirm them to be most friendly, and as powerful as friendly assistants unto, and preservers of a desiriable, healthful condition, and constitution of body, and as effectual in restoring (by Gods blessing and permission) the decayed and lost health of Man, and indeed such precious and admirable Remedies (and Medicines) as cannot sufficiently be esteemed and valued; their vertues (if but any thing carefully and neatly kept) not wasting or decaying by the length of Time (that universal destroyer of all corruptible things) and the reason is, because they are true Quintessential and pure Medicines of a true balsamie nature, and such as do not only defend and preserve themselves, but all other things, from the entrance of Corruption and Putrefaction; of what use, power and vertue therefore they may be to the infirm and sickly, languishing under any tedious, troublesome and chronick Disease, I leave thee at leisure to consider, and by the consideration to improve thy knowledg of them and their worth.

Pilula

I. *Pilula Solaris.*

THis Noble and Excellent *Panacæa*, is so wonderfully a Friend unto the continually decaying Nature of corruptible Man, that whatever unnatural, destructive, and health-opposing humor it shall in the whole body of Man meet with, be it as the most Learned of the *Galenists* do assure us, either of Choler, Phlegm, Melancholy, or Impurity, or Corruption of blood, or proceeding or springing (as the most acute and indefatigable Nature-searching *Paracelsians* do inform us) from a Saline, Sulphurous, or Mercurial matter, be it from whatsoever Cause, Source, or Fountain it will, and in whatsoever part of the Body it will (for it thoroughly searcheth, and in searching purifieth, both Center and Circumference, that is, both the Stomach and other chief bowels, together with the extreme parts) it doth by its truly cleansing and renewing quality in time radically extirpate and drive it out, and in its place constitutes, induceth, or rather creates (may I so say) a most sound, florid,

rid, and healthful constitution of body :
 Its effects I have found so truly, and (to
 miracle) admirable, that I cannot but in
 full measure give credit to those most high,
 and yet as highly and largely deserved te-
 stimonies, which many, and those the great-
 est of Physicians, have given of the bare
 Subject out of which it is prepared; I shall
 for brevity instance the Attestation of four
 or five only, and begin with the noble and
 most expert *Paracelsus*, whose testimony
 of it runs thus “ *Essentiam in se continet*
 “ *quæ nihil impuri cum puro relinquit, nec*
 “ *ullus tam insignis & peritus spagirus est*
 “ *qui vires & facultates ejus indagare queat,*
 “ *in prima enim Ele adeo exaltatum est &*
 “ *inter subjecta ab aqua producta adeo præ-*
 “ *destinatum est, ut virtus & facultas ejus*
 “ *nullo diluvio, instar aliorum aqueorum cre-*
 “ *scentium, imminuta aut absorpta sit, adeoque*
 “ *omnibus aliis præstat, hoc seipsam purgat,*
 “ *& una secum etiam alia: quod si nihil boni*
 “ *in subjecto reperitur, impurum corpus in pu-*
 “ *rissimum transmutat.* *Paracel. de vita lon-*
 “ *ga, pag. 146. 147. Arch. lib. 4. p. 221.*
 The summ of which in English tels us thus.
 It contains in it self an essence, which will

not suffer any thing of impurity to remain with that which is pure; nor can the most skilful of *Spagirists* fully search out, discover, and manifest, the virtues of it: for in its first *yle*, (*Υλη*, or first most remote matter, for so I suppose he meaneth,) it is so exalted and amongst all other Subjects produced by the Water, so predestinated, that its efficacy, power, and vertue, cannot, like other products of the water, be at all consumed, or diminished, it therefore excelleth all others, it purgeth it self, and with it self all others; and though almost nothing of good, of purity, be found in what we would apply it to, or better by it, yet it transmutes the impure into a most pure body.

A second, and he a most conscientious and knowing Author, of the same Matter or Subject tells us thus: "*Studiosis optime innotescit hoc subjectum, non unius gemme solummodo, sed omnium lapidum pretiosorum, omnium Mineralium & Metallorum vires & virtutes in se continere, &c.*" The sense of which in English take thus; It is well known to studious Artists, that this (*Solar*) matter, doth not contain in

it self the vertue of one Gem alone, as others of this kind do, being attributed to one, but it universally contains the virtues of all Gems, Minerals, and Metals whatever; and by reason all virtues are in it, the life of man is too short ever to learn and discover its high and wonderful *Arca-
na's. Ba. Va. Mo. C. T. A. &c.*

A third both Famous and Modern Physician, with admiration of the same, delivers himself thus: "*In eo sunt Sexcentæ pro-
prietates variæ ac præstantes, ut, &c. Ita
ut nunquam satis laudari queat hoc medica-
mentum. Quercetan in Tetrad. Cap. 51.* In it, saith he, are six hundred various and excellent properties, &c. And is, indeed, such a Medicine as cannot sufficiently be commended.

A fourth, being the excellent and most acute Philosopher and Physician, *Peter Faber*, though concisely, yet most fully of the same matter, delivers us his Opinion and Judgment (with his most profitable experience) of it thus, &c. "*In hoc
solo virtus & proprietates Naturæ Anima-
lis, Vegetabilis & Mineralis, tanquam in
Arca quadam, pretiosa & Arcana, conclu-*

" *sa est, credat qui velit: Talentum a dea mi-*
 " *hi concreditum libenter, propter humani ge-*
 " *neris salutem & necessitatem, omnibus com-*
 " *municare non erubesco: gratias agent qui*
 " *hac de re experientia certiores facti fuerint;*
 " *usus sum per viginti annos, & adhuc utor,*
 " *in curatione omnium morborum, & nun-*
 " *quam adhuc delusus fui ab ipso medica-*
 " *mento, nec delusi fuerunt aegroti mei, qui*
 " *ab ipso solo medicamento liberati sunt a*
 " *morbis quam maximis incurabilibus, &c.*
 " *Pet. Johan. Faber. Sap. univers. lib. 3.*
 " *p. 201. 202. 227. &c.* The English to
 this effect: In this alone (he saith speaking
 of a Physical preparation of the same sub-
 ject) is the entire virtue and property of
 the Animal, Vegetable, and Mineral Na-
 ture, as it were in a Chest or pretious
 Cabinet, closely shut up and contained:
 those that will may believe it; I most
 willingly, for the good of Mankind, deli-
 ver the Talent bestowed upon me by Al-
 mighty God, those who by experience
 shall find the truth of it will be thankful:
 I have used it, now, this twenty years,
 and do still use it, in the cure of all Dis-
 eases; Nor have I or my Patients ever

yet been deluded or deceived by it, but by it alone have been cured of very great and indeed esteemed incurable Diseases, &c. Take yet the testimony of a fifth most laborious Artist and unwearied Searcher into the Secrets of Nature, who from his large experience of it and its wonderful effects in Medicine, doth boldly and plainly deliver his knowledge of it thus:

“ *Omnes rerum vires in omnibus Animalibus, Vegetabilibus, & Mineralibus sigillatim dispersæ, cunctæ in hoc uno subjecto concentratæ & perfectè unitæ inveniuntur, ita ut inter subjecta medicina apta, primum nobilitatis locum obtineat Auri primum Ens verum; in hoc enim omnium Animalium Vegetabilium & Mineralium vires, virtutes, & facultates collectæ & plenè concentratæ inveniuntur, I. R. G. Pharm. Spag. part. secund. p. 61. & aliis, &c.*

This is the most high and significant, and yet compendious Character which the above mentioned Author delivers of it: The whole Efficacy and Virtue, (saith he) found dispersed in all Animals, Vegetables, and Minerals, is fully and perfectly united and concentrated in this one

Subject, so that among all Medicinal and Physical Subjects or Drugs, this *primus Ens Auri*, or true Solar Embryon, is indeed the most noble; for in it are the powers of all Animals, Vegetables, and Minerals, closely heaped up, and, as it were, gathered into one bundle, &c. To confirm and second these most ample Testimonies already cited, together with my own experience of this Medicine, and the Subject out of which it is prepared, I could yet add the Vogue of many most famous and learned (both Antient and Modern) Physicians; but what is already said, will (I am certain) be sufficient to the Learned, if at all Chymically and Physically studious, to know not only the matter out of which it is prepared, but also the truth of what I have or shall yet assert of it. To others (if rational and ingenious) a plain and honest declaration of its Virtues, which they may in a due use of it (by God's blessing, find most true) will (I am confident) prove the highest and most convincing satisfaction, &c.

The

The Virtues and Use, &c.

THis most efficacious (and yet most safe) Medicine, as prepared, if taken in its usually limited Dose, doth not at all produce any Purgative, Emetick, or Cathartick operation, that is, it purgeth not either by Stool, or Vomit: that being a little exceeded, it (haply) manifests its force, in some by Urine, in others (if they continue in their Beds, as they may that can) by a gentle breathing Sweat; (for it keeps not one constant progress and course of operation in all Ages, Distempers, and Constitutions, but according to necessity and Nature's best advantage, sets it self to work.) In other some again by a more than ordinary or usual Spitting, (yet not as by a Mercurial Salivation, from which as dangerous as common practice and operation it is altogether free) yet in none of those so much as to cause any disturbance or weakning to the Body, the proportion of the Dose being yet raised, and the Stomach (*& coquus, coquina & culina corporis*, both Cook and

Kitchin of the Body) with the other
 Bowels, being much clogged with Vitious
 and Excrementitious obstructions and hu-
 mours, and its Attraction of those hu-
 mours (for it mightily attracts) being
 greater than Nature can suddenly dispose
 of, or carry downwards, it perhaps may
 cause an easie dis-burthening of the Sto-
 mach, either upwards by some few gentle
 Vomits, or downwards by a Stool, or
 two, or more, according as the nature and
 constitution of the Patient, and most con-
 veniency for the Evacuation of the offen-
 ding humour, shall require; but this last
 and greatest quantity is not always in all
 Distempers and Diseases absolutely ne-
 cessary, and therefore is very rarely or
 seldom administr'd, unless in Chronick,
 very obstinate, deeply radicated, stubborn,
 or contumacious Diseases: As the Le-
 profie, Gout, Dropsie, Pox, Agues, Fe-
 vers, &c. In all which, it is altogether,
 yea, absolutely requisite and necessary,
 that the Patient (his Age and Strength
 permitting) do for some days, (yet with
 intermission, but a more continued ta-
 king of the Pills in a smaller dose) resolve
 to

to take the highest proportion, which (as I acquainted you before) may cause, as it will, some gentle Vomits and moderate Stools, and thus to continue until the Disease do gradually decline, and at last totally vanish, together with its Cause, Fountain, and first Original.

Some may haply say, If this be the manner that your Pill performs its Office in, (*viz.*) A resolution of the ill Humours in the Bowels, and drawing them into the Stomach, and afterwards casting them out by Stool or Vomit, what need have we of this Medicine, or in what is it better than other Purges that perform the same thing ?

I answer, Though all Purges have in some measure the same property, yet they perform it in another way than this my Pill doth ; this doth not only operate upon the more loose and easily ejected Humours, but also upon the more fixed, obstinate, and stubborn, which cannot possibly be done by any of the best of Purging Vegetables, without a very high preparation and purification : And besides, Vegetable Purges being administred in small quan-

quantities or doses, operate not, but rest in the Body, and there do more hurt than good; but this Pill, though given in the smallest proportion imaginable, doth not only not do any hurt, but insensibly performs its desired Office, and produces, in time, its noble Effects: So that I have not in the whole Vegetable Kingdom, no, not in all Nature, found a Purge in the least comparable with this, &c.

But to return to the business it self, This extraordinary, or highest dose, and proportion, is also convenient, when common Distempers shall suddenly, or in short time, too much grow upon and invade the Body; as also, when debilitated and prostrate Nature shall of necessity require a present and strong assistance for overcoming her too prevalent Enemy. Some may possibly here object, and say, that Vomits are too violent a course, and that this is the way utterly to destroy and overthrow Nature, and her remaining forces: For, *Omne violentum natura inimicum & contrarium est, & Motus violentos naturam non pati, absq; lesione manifesta.* That is, What ever is violent is inimical and destructive

structive to Nature, and Nature is not able to endure violent motions.

To which I shall first answer, from a consideration of Nature's own course (the best of Reasons in a case of this nature) seconded and back'd by Experience; and next give you (for brevity sake) the Opinion of one most eminent and experienced Physician only, &c. Nature, (we may observe) if any way disturbed, clogged, and annoyed in her fortrefs the Stomach, and her adjacent conveniencies, begins (though insensibly almost at first) to dislike, and in some measure reject what is there received, (or more properly from her impotency and disability to dispose of) and (as she should and would digest it for the Body's nourishment) suffers, (or rather causeth by her begun dislike, desire, and resolution, to eject and throw out what she perceives she cannot well master by her Digestive heat) a kind of small sickness or indisposition in the Stomach; and this it may be for an hour or two, or thereabouts. Time, and her not opportune succour and aid, to free her from those beginning Obstructions, that
dimi-

diminish her Digestive heat and faculty, gives gradually an encrease to this first small Indisposition or weak Digestion; and by a continued contraction and increase of those Excrements of Digestion, falls to a higher and higher dislike, disgust, and lothing of her usual food, or at least the usual proportion of it: And from this at length (after a receipt of any small quantity of it) proceeds not only to the now usual indisposition of Stomach, but to a kind of motion to Vomit, which now encreaseth daily more and more, and from a motion arives to a flat desire, and from this desire, yet further to the act it self, an evacuation by Vomit, by which means Nature would unload and disburthen her self of (Obstructions in the Stomach and chief Bowels) the cause of this indisposition and over-powering of both the retentive and digestive faculty; yet cannot well, without the assistance of some friendly Medicine or Remedy, fully clear her self, and attain her desire, (or return to her wonted indisturbed condition.) Nature hath here by this Essay and endeavour of her own to free her self by Vomit, suffi-

sufficiently demonstrated and plainly pointed out unto us, the means that she her self (as being her own both best Judge and Physician in her own case) would thus make use of, and is consequently most proper for us to follow for her aid and assistance, and recovery from this impotency and indisposition she now suffers under: Vomits then being her own voluntary and elected way, cannot in reason be thought (whatever some inconsiderate and self-conceited may affirm) to be so destructive, and altogether inimical to Nature, and her prosperity: But, indeed (especially when directed by her own motion) the only agreeable and direct course to succour and relieve her in this her distress and impaired condition; and this my Experience hath often confirmed unto me by its happy success, to be no way destructive, but a truly friendly way of assisting Nature to expel and overcome her Opposites, approaching Diseases. Vomits then (though esteemed, and accordingly by many unadvisedly shunned, and altogether avoided, as Operations too violent and repugnant to Nature's safety and relief)

lief) being the course and method hinted
 and shewed unto us by Nature her self, and
 her *Archeus*, for the cure of many Dis-
 eases, cannot certainly be so offensive or
 disturbing to her, as that we should so
 contumaciously reject and condemn the
 use and prescription of them : For Nature
 doubtless would not put her self upon any
 motion to injure and impair her self, and
 what she by her own attempts endeavour-
 eth to perform by a Vomitive course, is
 certainly the best tract for us to follow, to
 give assistance and relief unto her decayed
 forces, and consequently to restore her to
 her just and full power and prerogative;
 the effect of which is a sound, strong, and
 healthful condition, and constitution. I
 argue not, nor contend, thus strongly for
 Vomiting Potions, as being absolutely
 needful in all trivial Distempers; but as
 being very much, yea, absolutely necessary
 for the full and perfect cure of some Dis-
 eases, and no way so destructive, or weak-
 ning to Nature, (though in strength of
 Operation somewhat exceeding the more
 mild and ordinary motion of only down-
 ward purging Potions, Boles, Electuaries,
 or

or the like, good also in their kind) as that they (being a way we only follow the tacite prescriptions and directions of Nature her self in) should to the utter loss of many sick people (by this way only recoverable) be wholly exploded, and altogether excluded out of a Physical course and prescription, as too many yet think and practise, &c.

Take also to second these operations of Nature, and Experience, the Authority of the truly learned and judicious *Faber* (answering the same Objections) in his own words ; *Hoc philosopho ridiculum videtur, nam natura facili negotio & via, violentos patitur motus, ut mortem ipsam evitet & se ab ipsa tueatur, mors enim omnium motuum violentissima est, & natura, ut hanc effugiat, ceteros quoscunque mavult sequi, & pati motus, & si ledatur aliqua ratione, facili via à lesione illa sublevatur, quocirca non timenda est illa lesio, cum plus utilitatis hinc exsurgat quam nocumenti : Pet. Johan. Fab. Sap. univers. lib. 3. p. 300. in Cap. primo de obst. Intestinorum, &c.*

This, saith he, (meaning the former Objection) will to one, seriously and truly

truly considering the course of Nature, seem most ridiculous, for Nature doth very willingly and voluntarily suffer and thrust her self into many violent and passive Motions, that she may escape, keep off, and defend her self from Death; Death is the most violent of motions, and rather than she will endure that, she will suffer any the most violent of disturbances and preternatural motions whatever: And if she be by these unnatural irritations somewhat for the present put out of frame, debilitated, and weakned, she will again recover her self; and those small disturbances (so that she may acquit and discharge her self of Death, her grand Antagonist) are rather profitable, than any way disadvantageous or hurtful unto her, &c. *Post nubila Phœbus.* And this also, the wonted and continued course which we daily may see Nature of her own accord make use of, to free her self from her encroaching Enemies, (Distempers and Diseases, the effect of Corruption) may strongly and sufficiently demonstrate unto us: For example, consider those two preternatural motions in a Tertian and

Quar-

Quartane Fever, (*viz.*) the cold and
 hot Fit as we call them. Which are not,
 as the Vulgar will tell you, because they
 are so seldom and rarely cured by Physi-
 cians, and therefore their shame and scan-
 dal, as well as the Gout, Dropsie, Le-
 profie, &c. *Divels*, or *witches*, or I know
 not what of the like Nature; nor do they,
 as the Scholes do generally tell us, pro-
 ceed from their four Humours, Phlegm,
 Choler, Melancholy, and putrefaction of
 Blood, as Quotidian from Phlegm, Ter-
 tian from Choler, and Quartane from
 Melancholy; nor as some particular Phy-
 sicians do affirm, *ab effervescentiâ Sangui-
 nis*, (*viz.*) from a Boyling of the Blood, (*ab
 inflammato Sulphure*) from an Inflamma-
 tion of the Sulphur in it, in which last they
 as much mistake the effect for the cause,
 as in the first, one cause for another; true
 it is, the Blood is inflamed, and that
 (sometimes) even to an extreme heighth,
 by which the Body, in which it runs, is (as
 it were) almost burned up, but yet this
effervescentia Sanguinis, is not the cause
effervescentiæ Sanguinis, but indeed an ef-
 fect of the true cause, (*viz.*) an Ob-

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struction

struction of Nature, by the Excrements of Digestion, left by the debilitated Bowels, and other particular Parts, in their several Offices of Digestion, accelerated (perhaps) by a stoppage of the Pores by some excessive Cold, (or other ways) from which ariseth Obstruction of Nature, and her *Archeus*, in her Prerogative Royal, and free passage and progress through the Body, for its preservation and conservation in its due equation of Elements, which obstructions and excrements Nature to free her self from, (after a Concentration, or Collection of her Forces, according to her abilities) doth by a suddain Excursion, or Sally, from her Fortrefs, the most Inward parts, voluntarily, and with premeditation (may I so say) cause this violent (*effervescentia Sanguinis* or) Passion, or produceth it by her powerfully issuing forth, with her Recollected forces, to free her self from those incroaching Obstructions which began to diminish her Royal course, and consequently to corrupt, and putrefie her Mansion, and the passage of her Progress; Wonder not, that Nature (by Nature, I here mean the Life, Spirit,

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 Faith

Spirit, *Spiritus innatus, custos corporis*
æconomus) wonder (or marvail) not
 (I say) that Nature should be of such
 power, to cause so great an inflammation,
 scorching heat, or combustion in the Body;
 for consider, she is Life, and Life is Fire,
 and Fire the most pure, powerful and
 strong of all the Elements; consider se-
 riously her Power, and how she can (other-
 ways also) both cure and cause even the
 greatest of Diseases, and this by the sole
 power and strength of her own fancy,
 without any previous matter in the Body
 for the cause, or production; nor doth
 here end the extent of her Power, for it
 can perform even Miracles: If you be-
 lieve not me, believe yet Christ himself,
 who tells us, that if we have Faith but as
 a Grain of Mustard-seed, what we may
 do by it; if you will say, that this is not
 meant of the Spirit, but of the Soul, which
 medleth not with the curing of Bodily
 diseases, hear yet our Saviour himself;
 Go, (saith he) *thy Faith hath (healed or)*
made thee whole; and again, *Be it unto thee*
according to thy Faith: You see here that
 Faith is no other than the strong power

of the (Soul or) Spirit; This the most knowing (and as Religious as knowing) *Paracelsus* (whatever his ignorant Antagonists report of him, branding him with the Name of Atheist, from which also (as their due reward) themselves in the general Opinion scape not free) doth most plainly tell us, *De fide Christus haud frustra tanta nobis inculcat (viz.) adeo efficacem esse ut nos vel sanos vel ægros facere possit, imo quod majus est, per eam vel salvi vel damnati fieri possimus, prout ea utimur; legimus ipsum sanatis omnibus dixisse, crede & sanus eris, aut fiat tibi secundum fidem, &c. Paracel. lib. Principiorum. Cap. 10. &c.*

Thus this most Conscientious and Christian Physitian: Yet some of his idle Enemies (*viz.*) such as from others reports and mouths only hear (but falsely) what he was, have, in my hearing, affirmed that in his whole works, from one end to the other, He never so much as mentioned the name of God, or Christ, which how false a thing it is, who ever shall please to peruse his works, must of necessity conclude them either very Envious, or very

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Ignorant of him, and what he wrote; for there is hardly a Page in some part of his Works, in which he doth not, and that more than once, or twice, with a true Christian regard, and reverence, name and mention both the Name of God, and also of our Saviour himself: But to return to this most excellent Physician's delivery in the aforesaid words, He tells us thus, that Faith is most powerful, and can both cause, and cure Diseases, nay more, it will both Save and Damn; it was not therefore (saith he) in vain, that Christ spake so much of the power of Faith, who, when ever he cured any of Diseases, said, *Believe, and thou shalt be made whole, or Be it unto thee according unto thy Faith, &c.* Wonderful certainly is the secret power of the Spirit. (But of this enough.) I could even with the greatest of truth be here Voluminous, as to the stupendious effects of Faith, or strong persuasion and imagination, and what power we have by it, not only upon our own Bodies, but also on the Bodies (and not only the Bodies, but also the Spirits) of others; for it is said of Christ himself, that he did no

great Miracles there, because of their Unbelief; *at Cynthia aurem vellit, neque omnia in vulgus ratio suadet.*

And returning to the power of Nature, and to confirm it by some familiar example; consider, as I said before, the hot and cold Fit; (as we call them) in Agues, &c. Nature finding her power begin to decay by some Obstructing matter or other in her passages of Circulation, Perambulation, or Progress, calls in all her Forces to the Centre; Her forces (the Spirits) being called, and with-drawn from their several stations, or parts of the Body, (of which they are the Life and only Preservers) those Outward parts are on a suddain over-taken with a Chilness, (or, as we call it, a cold Ague fit) the true effect of Nature's calling in her Forces, there to Concentrate and Muster them up together, that by her suddain Sally, or Return with those her united Forces, and utmost Strength, she may expel and drive out (either in part, or wholly) her Incroaching and Death-threatening opposite; the Body is now again by this means, (*viz.*) Nature's Return with her united Strength
to

to expel her Enemy, by degrees over-
spread with a fiery and flushing heat (*viz.*
the hot Fit) a most certain effect, and sign
of the Spirits again re-entring and assu-
ming their former Stations, and with all
the power and force she is possibly able to
make against her powerful Adversary;
This Contest, or Duel, lasts as long as
Nature is able to maintain and bear it out;
and having for that time done her utmost
devoir, (for according to her Strength
she will with greatest vigour maintain the
Battel with her Antagonist) she ceaseth,
and is for some time (and this according
to her remaining strength and ability)
more quiet and calm, than in the heat of
her past Passion, (or *Spiritus exscande-*
scientia) which is not as improperly termed
preternatural, for it is really natural, and
the work of Nature (or the *Archæus*) her
self, and is only preternatural, *quoad*
gradum non quoad calorem, for it is the *Ar-*
chæus irritated, or advancing her self be-
yond her usual course, &c. If she be
strong, she will by a Quotidian Fever (or
contest) indeavour to free her self of
those Obstructions she feels begin to op-

press her ; If her strength be more slack and remiss, by a Tertian ; if feebler, and yet more weak, by a Quartane ; and if not able every second, or third Day, &c. to fight or encounter her Enemy, she will yet as often as possibly she can, and this (perhaps) but once in ten or fourteen days, but then is she weak indeed.

That this is truth, a daily Observation of these passages in the Sick, will sufficiently assure and convince us, (*viz.*) that the stronger Nature is, the more frequent her Encounters, and Excursions are against her Opposite : Our own vulgar Observations, and Rules, or Maxims, will also testify and inform us the same ; for we account a Quotidian Ague (or Fever) more easie to cure than a Tertian, and a Tertian yet more easie and facile than a Quartane, for if it vary (or alter) from a Quotidian to a Tertian, we think the worse of it ; If from a Tertian to a Quartane, we account it yet worse, and of more dangerous consequence, and much more difficult to remedy than the former ; and why is this, but only that we esteem Nature the more weak, and the Cause greater,
and

and more hardly to be removed ; and consequently Nature (though well assisted) will have the harder task to expel it ; for though Nature may not be yet very much weakned and debilitated, yet the Disease, (*viz.*) Obstructions of Nature's right and privilege, being strong, and stubborn, Nature will the more hardly be put to it in the conquest and extirpation of it, and cannot therefore so often draw forth her impaired strength and forces (being already in some measure infeeble) to expel and force out her yet prevailing Destroyer ; but what she doth, she must do by degrees, and as her power and strength will bear, allow, and admit of ; and this is Nature's daily course : Thus you see that Nature her self stirs up, and that voluntary, (even to the utmost of her power, and strength) those conflicts and inflammations in her Habitation, that so she may free, and quit her self of those unwelcome, and unpleasing Guests, which would otherwise turn her quite out of her Possession.

This is my Opinion, and I think not disagreeable to Reason, however I want

not

not to back it the Authority of two great Lights, most Eminent, Expert, and Learned Modern Physicians, *Van Helmont*, and the most acute *Faber*, from whom, who so desires more satisfaction, may peruse their several Tractates, *de Febris*, &c.

But to return from this Digression to the two former Assertions of Nature's most willingly, and resolvedly Suffering, or rather throwing, and putting her self into preternatural Motions; Consider the violent disturbance in the *Epileptical insultus*, or in the Falling-sickness, with the like violent motions, perturbations, and preternatural, and unusual disturbances, more or less, in all or most Maladies, Distempers, and Diseases whatever. If therefore violent, and preternatural, unaccustomed Motions were altogether destructive to nature, why would she make so constant and certain an irritation of them by her *Archeus*, as we daily in most Distempers may perceive, and observe she doth? If it be answered, it is not Nature, but the Disease that doth it, and is the cause of it, and that it is no way pleasing to Nature, but altogether opposite

site to her : I answer, I well know that
 the Disease is in some sence or part the
 cause of it, but how? the Disease is not
 the Agent that stirs up those violent and
 unnatural Motions of it self, but is the
 cause that excites Nature to do it, to free
 her self from the Disease, and drive it out
 before her, by those her violent Motions
 and Passions, which she thus willingly and
 of her own accord stirs up and suffers,
 that she may overcome and conquer the
 cause, (corrupting Obstructions and Ex-
 crements) the opposites of her royal and
 wonted undisturbed progress ; and this
 will appear most evident, as well in her
 conquest or victory over the Disease, as
 in her final overthrow and destruction by
 Death it self : For if Nature, either by
 the strength of her own force, and *Ar-*
cheus, or by a timely and powerful assist-
 ance, do extirpate, overcome, and master
 the Disease, she is then quiet, and no lon-
 ger frets, wearies, and vexeth her self, by
 such violent Motions, but quietly keeps
 her wonted, desired, and usual course and
 progress ; if by the Distemper she be at
 last overcome, and Death drive her to for-
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take her Habitation, neither doth the Body then suffer under any violent motion or disturbance ; for (the *Spiritus innatus, custos corporis*, is departed, and) there is no Life left, and where there is no Life, there can be no such Motion, though the cause of the motion be still left as copiously in the Body as before ; I mean the cause that moved Nature to stir up these past violent Motions, and Symptoms, to have freed her self, (if possibly) from that most violent of motions, Death it self, which at last she is forced, *volens, volens*, to undergo and submit to ; for it is appointed for all Men once to Dye.

The virtues of this Solar Pill.

THE Operation of it is managed sometimes in a sensible, sometimes an insensible manner, according to the quantity administred ; but if kept in its usually prescribed and limited Bounds or Dose, it is, I say, rather insensible than any way perceptible, unless in its wonderful Effects, by which it giveth perfect Cure unto the Head-ach, Vertigo, Apoplexie,

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plexie, Lethargie, Epilepsie, Convulsion ;
with those many other Distempers that
usually afflict the Head, as difficulty of
Hearing, noise in the Head and Ears, &c.

Most effectual also it is in opening all
Obstructions of the Stomach, Liver,
Spleen, and other the noble Bowels, the
true original and foundation of many high
Distempers, and grievous Diseases.

Excellent are its effects in the Cure of
Agues, and Fevers of all sorts, as Quo-
tidian, Tertian, Quartane, &c. (but
taken in the highest Dose, if the Patient's
strength and age permit, &c.

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Most powerful also, and never failing
in the Cure of that lothsome and trouble-
some Disease the *French-Pox*, though of
long continuance, and gotten even into the
Bones. Nor doth it thus admirably Ope-
rate in these more common and ordinary
Distempers and Diseases, but also in those
desperate and (almost) accounted incu-
rable Maladies, (*viz.*) the Leprosie,
Gout, Dropsie, &c. all which it in time
perfectly Cures, and radically takes away
the Cause.

A most noble and effectual Antidote it
is

is in keeping out all ill Airs, and that most swift and poysonous Infection the Plague, and, if taken, a most potent Medicine to expel and drive it out again, provided it have not wholly seised and over-powred the Vitals.

To Women, a more safe and powerful Medicine cannot be given, it being almost an universal Remedy for those many Distempers, that usually attend their weak, unhealthy, cold and moist Bodies; all which, I out of respect to their modesty do here purposely forbear, and omit the reciting. A most admirable virtue and faculty hath God given it, to render and make fruitful even the most barren of Women, provided the cause be in themselves, and accidental, as in most, (that is, by some remediable indisposition of Body, and not natural, or by the will of Almighty God) and being used after Conception, (but taken in the small or insensibly Operating proportion) it wonderfully availeth in strengthening those that are apt to miscarry, and makes them bring a most sound, healthful, and thriving Child into the World, though the Parents be

of

of an infirm, and a most sickly constitution, and disposition of Body, &c. And this I have often to my own and others great satisfaction and content Experienced, by many of my Friends, Acquaintance, and Patients, to whom I have in this point most successfully administred them.

In Virgins, it speedily eradicates, and takes away the cause and fountain of the Green-sickness, ill habit, and constitution of Body, caused by Obstructions of the Bowels, and Nature's due and wonted course, and causeth in them a lively, fresh, and chearful countenance, with a most sound and healthful condition, &c.

To Children, it is a most potent preservative against the Convulsion, Falling-sickness, Worms, Measles, Small-pox, together with those other too numerous Distempers, usually afflicting, and snatching them suddenly from their sorrowful Parents.

This Medicine is so truly safe and excellent, that without any the least danger it may be given to the most Aged, most Weak, and also to Infants, (though but new Born) one half or the fourth part of
one

one of the Pills, for Children, if weak, in a little of the Mother's milk, as most fit and proper for it, which, then taking it, shall never after be troubled with Epileptical or Convulsion-fits; if they are taken with those Fits, it shall, being rightly administred to them, by degrees gently and safely mitigate, and at last quite take them away; most excellent things therefore for Women, Mothers of Children, to have still by them in their Houses: And for my own part, I seldom, either for my Self, or any other of my Family, (or Friends) really depending upon my care upon any Distemper, (which, by God's blessing upon a convenient use of this Pill, or Medicine, doth rarely happen, though I have many other excellent ones still in readiness by me) do use any other than this one, (as a true cleanser of the whole Body) with two other pleasant refreshing Cordials, hereafter mentioned, which I once in a quarter of a year, with much freedom, do give unto the least Child I have, and in the highest proportion, but suitable to their Strength and Age, besides an oftner taking of the Pills
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in the ordinary insensibly operating Dose and quantity, according also to their Age and Disposition; and truly, I think there is not either in the City, or within twenty Miles of it, more healthy, lusty, and thriving Children than they are; all which, next to God Almighty's providence and blessing, I cannot attribute to any thing more, than to the Virtues of this Medicine, and a due and moderate use of it.

It exceedingly cleanseth, and consequently strengthneth all the principal Bowels and Members, and by that means easeth and cureth all afflictions of the Head, Stomach, Ventricle, Liver, Spleen, &c.

It extremely promoteth, and pleasantly helpeth forward, the Cure of all internal and external wounds, in short time bringing them to perfect Cure, and that by its Balsamic and cleansing Quality; and to most outward wounds or hurts, (with the daily use of these Pills in the insensibly operating Dose) you need only defend the hurt, or wound from the Air and Dust, with a plaister of pure Bees-wax, fresh

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Butter,

Butter, Turpentine, and some Mineral or Metallin flowers or calx; and so you will see a very quick and sure Cure, &c.

It miraculously accelerateth the Cure of all Ulcers, Cancers, Fistulaes, *Noli me tangere*, Wolf, Scrophulous humors, or Kings-evil, and the like troublesome or filthy Maladies, totally consuming and drying up (as the Sun doth the Earth's superfluous moisture) the very root, cause, and corrosive fountain from whence they spring.

In short, this most noble Medicine is so potent a purifier of the whole Body of Man, and that by its true cleansing and searching Quality, that no Distemper (God Almighty's determined and appointed time being not yet come) is able long to withstand and resist the effect of its power and virtue; but time (to this as to all others, though never so good) must be given for the manifestation of its effects, and a course and continuance answerable to the Distemper, allowed and observed in the taking of it; especially in Chronic Diseases, or Distempers of deep radication and habit.

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The simple, rash, and inconsiderate, hearing the admirable Virtues of this Medicine, will without doubt as much desire it as any; but imagine, that as soon as they have taken it into their Bodies, or at farthest within three or four days, that their Infirmary, Distemper, or Disease, of what kind, degree, and nature soever, and of what continuance soever, must of necessity presently vanish and be gone, without any the least sign, symptom, or relict of it remaining, which no ingenious or discreet person must or will expect; but according to the nature, radication, habit, and continuance of the Malady or Distemper, Age, Strength, and Constitution of their Bodies, to bear its operation in a greater or smaller Dose, expect the desired effects, in the restauration of their health, which (by God's blessing, and an orderly use of this Medicine, a due time) they will most assuredly find. I have already exceeded my intentions in this discourse, and should be too tedious, indeed, should I give a relation of the many notable Cures, which by my self, and others, that have had it of me, have been performed

by it, which truly have been such, and so great, that I (though well acquainted with the strangeness of its effects) have many times extremely wondred at them, that it should in such small Doses as it usually was given in, produce so great and extraordinary effects, &c.

If (perhaps) the Pills do in the time of their Operation, or Working, cause any small Griping, either in the Stomach, or other Bowels, as possibly in some, they may sometimes do, let them not therefore presently unadvisedly flight, reject, and dislike them, as supposing them (from thence) an unsafe, dangerous, and ill-prepared Medicine, and a too harsh, strong, and violent sort of Physick for them, (or their Constitutions) but rather let them conclude it (as justly, and truly, they may) to proceed from some error or other of their own, either in the taking, or disordering themselves in the time of their Operation, or else that their Stomach, or other Bowels began to be obstructed, or filled, with a Slimy, Clammy, or Viscuous matter, (or substance) which would not easily be Evacuated by
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the Medicine, without that small trouble and inconveniency, (well to be tolerated, or born with, in respect of the great benefit they will reap by it, *viz.*) the prevention of some greater Mischief, (or Distemper) which might suddenly have assaulted, and invaded, even Life it self, if not by this means dispersed, and so prevented of so bad a Consequence; and that this is true, I have sufficient, and large Experience, knowing many, who have suffered some such small trouble in the first taking of them, but their Bodies, by a continued, and moderately repeated taking, (for some time) being fully emptied, and free of those Stubborn, Gross, and Viscuous humors, (Matter, or Obstruction) they afterwards felt not any the least trouble, disturbance, or Gripping by them; for the more obstructed, clogged, and foul the Bowels are, the more will they Operate, and possibly cause (in some) such small Gripings, (a profitable inconveniency) the more free, and clear, the Body is, the more mildly, gently, and with less trouble do they perform their Office in Operation.

Though I well know, that no Disease, or Distemper whatever, is indeed (naturally) Incurable, unless the immediate hand of God, for some cause or other, do hinder and oppose the Cure ; and also by Experience have often found , that these Medicines come not at all short, but far exceed what I have here said of them. I yet also, as well know, that the most precious of all Medicines are of no force, power, and validity, against the decrees, will, and pleasure of Almighty God ; all things, both in Heaven, and Earth, must submit to his call, and appointment ; the most powerful of Medicines, when He will call for our Souls out of this Vale of misery and corruption, is then no longer able to do us any good, or prolong our Life one minute beyond the time and period appointed by himself ; It being appointed for all Men once to Dye, to Live again (according to his good will and pleasure) to another Life. Medicine is indeed a great blessing, created, and plentifully bestowed upon us by Almighty God, but can serve us no further than to preserve, and restore Health, so long as

he

he in his Goodness shall afford us Life; for, though without the knowledge, and help of good Medicines, we may long linger, and lie under Diseases, and by the help of them, being well known, and as well prepared, quickly expel, and quit our selves of them; yet ought we not to dote upon, or put greater confidence in their Virtue, (though of greatest excellency, and perfection) than with, and in the use of them, to crave his blessing, and for the effects, wholly to rely and cast our selves into the Arms of his Mercy, who, if he calls, we should as willingly resolve to be dissolved, and return unto him; if not, we cannot but in reason (and with his blessing) expect, and assuredly (in time) find the desired effect, (*viz.*) the return, and restauration of our Health, from the due use of pure, powerful, and safely efficacious Medicines, of which number these are none of the meanest, but truly noble Remedies, and most safe, pleasant, and friendly assistants unto human Nature, and therefore I shall give a brief Account of the Virtues of the other five in order.

II. *Quintessentia Salis Balsamica, &c.*

O R,

A Most excellent Balsamic Oyl, or Quintessence of Salt, highly impregnated, tinged, and Philosophically united, with the true and pure Essences of the most Aromatick and Cordial of Vegetables. So that the essences of the Vegetables are by the Spirit of Salt improved, heightned, and exalted to a more than ordinary degree of efficacy and perfection, and the Spirit of Salt made Cordial by the essences and power of the Vegetables, by which means it as well refresheth the Spirits, as opens them a passage through the whole Body, &c.

The Virtue of this Aromatified precious Liquor, or essence of Salt, are such, and so many, as no one is able fully to render an account of them. I shall therefore give you only some few heads of them, according to my own knowledge and experience of it: which may lead the Ingenious to

a farther consideration of the infinite excellency of it.

1. It renews the whole Mass of Blood, and so purifieth it, that with a continued (prescribed) moderate use of it, for some time, it doth in a wonderful manner revive and strengthen the whole Body, rendering it vigorous, lusty, and of a florid and strong Constitution; it extremely quickneth the Senses, helps the Memory, and maketh lightsome the whole Body, and this by its cleansing the Stomach, and strengthening both the retentive and digestive faculty, &c.

2. A most excellent and certain Arcanum (or secret) it is in Curing the Stone, either in the Reins, Kidney, or Bladder, or any Tartarous obstruction, or degenerate Salt humor in the whole Body; it retardeth Old-age, keepeth back Grey-hairs, and preserves the Body in a healthful and flourishing condition: It is a most pleasant and safe extinguisher of all preternatural heats, as in Fevers, and the like, none almost comparable unto it, either in preservation, or restauration.

3. It openeth all Obstructions of the
Body,

Body, killeth all manner of Worms, Stomach-worms, Maw-worms, &c. It prevalently advanceth and promoteth fertility, (or fruitfulness in Women) and is exceeding good and profitable for those already with Child, with much safety preserving them from many troublesome and dangerous Distempers (and Symptoms) incident unto them ; highly restaurative and strengthening to the Consumptive, Ptisical, Hectical, and all this because it preserves, nourisheth, and increaseth the *humidum radicale* of the Body ; It is so excellent a Medicine, that it cannot almost in any kind of Malady, Distemper, or Disease whatever, either Inward, or Outward, without some eminently profitable success and advantage, be made use of. I shall therefore say no more of it, but recommend it to the Ingenious and Discreet, as a most high gift of Almighty God, freely and in great Plenty bestowed upon us ; for should we be diligent searchers into Nature and her Treasury, the great blessings of a greater and most omnipotent Creator, we should clearly see, that those things we have most need of, and which

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would do us most good, are every where by God in greatest plenty spread before us; but we are blind, and also hate knowledge, and to have our way directed unto us, by those whom God hath been pleased out of his Goodness to inable to be a light and guidance unto us, &c. Salt in its gross Quality, and involved or mixed with those Impurities which Nature presents it to us accompanied with, is so noble a Creature, as (except the Soul of Man) there is nothing sublunary, equal, or comparable unto it. And this those many excellent uses it daily serves us for, will (if we consider them) sufficiently inform us of, Christ himself said, there was none good but God; Yet of Salt he saith, it is good, *Salt is good, &c.* If so excellent then, and truly good, as it is gross and impure by reason of the Dreggs and Impurities mixed with it, what may it be by a Philosophical purification, purgation, and other convenient Chymical preparations advanced and exalted to. I will not tell thee my utmost thoughts of it, for so great Mysteries depend upon a true knowledge of Salt, and its purification,
and

and preparations, as the Vulgar would count fabulous, and therefore as unfit for their knowledge, as beyond their reach and contemplation; it is (even as Nature, the Servant of the most high Creator, prepares it for us) so great and high a blessing, as we are no way capable of returning him sufficient thanks for, &c.

Concerning the virtue and excellency of Salt, besides that grand, most signal, and high Character and Epithite of GOOD, bestowed upon it by Christ himself, and by him denied to all but God himself; I could also at large (if not too large for my present intent) give you the Testimonies of *Paracelsus* in his *Herbar*, (in Quarto) pag. 3, 4, 5. pag. 103, 104, 106. &c. of *Peter Faber* in his fourth Book, *Secret. Chymicon*. pag. 443, to pag. 448. also in his *Mirothe. Spagivicum*, lib. 3. from pag. 613, to 616. See also the said *Faber* in his *Panchimic*, lib. 4. from pag. 574, to 576. Who also pleaseth, may at leisure, in their severall Works, peruse the ample and wonderful Virtues ascribed unto it by *Scroder*, *Glauber*, *Crollius*, *Sennertus*, *Agricola*, *Beguin*,

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guin, Untzer, Hartman, Tentz, Gluckraht,
Kessler, Querortan, Kunrath, and many
others. There lately came to my Hands
a sheet of Paper printed in December last,
(the Publisher I know not) entituled, *The
excellency and usefulness of the true Spirit
of Salt, being a Collection of the Attestations
of several Authors and Physicians,
of the eminent Virtues of Salt.* It treat-
eth only of the simple Spirit of Salt, well
prepared, which doubtless, even in that
state and condition is a very excellent Me-
dicine; but that you may know I write
not of the Spirit of Salt simply of it self,
I have in the Title told you, it is impreg-
nated, tinged, and Philosophically united
with the essences of the most Cordial and
Aromatick of Vegetables; by which
means it is exalted, and become a far more
noble, pleasant, and efficacious Medi-
cine, &c.

The use of this Philosophical Spirit of
Salt, is thus: Let the Infirm (or Sound)
that is pleased to take it, put so many
drops of it into a Glafs of Wine, Beer,
Ale, or the like, (as after stirring them
well together, will give a pleasant rel-
lish)

lish) and let them Drink it twice or thrice (or only once) a Day, if they will, before, or at Meals , and with thus using of it for some time, they will assuredly find (unless stupid and void of perceivance) its noble Effects ; those that would use it outwardly, must mix it also with Wine, Water, or some other Vehiculum, fit for the purpose it is intended for ; and if it be for Sores, or the like, wash and bathe the place affected, and they will also in short time perceive its cleansing, healing, and wonderful Balsamic quality, even to their great benefit and admiration, &c.

III. *Pilula nobilissima Purgans.*

BEcause some, either to gratifie their own Fantasie, or Conceit, or other-ways deterred therefrom by the too great Folly (or other ends) of some Physicians, or else more dreading the small trouble in a Vomit, than valuing their own Health, had rather have such a Medicine as may operate only by Stool.

I have also taken the pains, to prepare, and have in readines, such a Pill, or Medicine

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dicine for them, pleasant in Taste, and very mild in Operation, yet very profitable in all, or most Distempers, that our frail Bodies do commonly labour under.

IV. *Tinctura Mirabilis, &c.*

VERY Numerous, and (indeed) as Great, and Excellent, as Numerous, are the Virtues ascribed by the most Eminent of Physicians, unto the bare and unprepared Subject of this noble Tincture. I shall in brief acquaint you with some of them, together with my Authors, and then give you a Glimpse, (and but a Glimpse) of those most desirable Effects, which it is by this Subtilizing, and Exalting preparation yet farther enabled, (after a due administration) Convincingly to produce and benefit those by, that shall rightly make use of it.

This *Jovivenerean* Subject hath been, and still is, by all knowing, diligent, and industrious Physicians, much esteemed, and highly valued. *Paracelsus* (that Monarch of Medicine) hath (and that doubtless from his great Experience of it, and

and its Virtue) given it this very ample Character; *It is* (saith he) *most efficacious, and powerful against all inward Affects whatever, Radically plucking up, and rooting them out.* Most prevalent against all Fascinations, Incantations, Night-frights, Poysons, Epilepsie, Melancholy, and doth restore the Body with a kind of Celestial vigour, to a most temperate Habit, exquisite, and most sound Constitution. Nor is this the Testimony of the Experienced *Paracelsus* alone; but also of the Knowing and Learned, *Hartman, Crollius, Penotus, Sennertus, Basilin, Valentinus, Kunrath, and Quercetanus,* with many other most industrious, expert, and eminent Physicians. Take now the Virtues, Efficacy, and Power of it, as here prepared, (and presented) such, and so great is the Potency, Efficacy, and Virtue of this noble *Tincture,* both in purifying the Blood throughout the whole Body, and resisting all Effects, proceeding from the Corruption of the same; that it is with admirable success given in all Distempers, arising from a corrupt, and putrified Blood; and this by reason of its sweet Balsamic, penetrating Salt, and noble

noble Tincture; from hence it moderates, and in time quite taketh away, both the *Leprosie*, and its root, or fountain, an impure and degenerated Blood. It stoppeth all preternatural Fluxes, both in Man, and Woman, and this by reason of its Styptick Salt, and Mature Sulphur, hid in its Blood-like Tincture. It comforteth, and strengthneth the Heart, and Stomach, restores, and cherisheth, our *humidum Radicale*, and this by its own *humidum Radicale*, which is in a manner very like, if not equal with the *humidum Radicale* of our Bodies. It dissolveth congealed Blood, and this by its Spirit, and dissolved Salt, most profitable in all poysoned Wounds, and a high remedy for all Ulcers, if mixed with any Balsam, because by its Styptick, and Blood-cleansing Salt, it accelerateth the Cicarrization, and so produceth a perfect Cure. In brief, it is so noble a Medicine, that it deserves a far higher Character than I shall now trouble my Self, or the Reader, with an account of; for, it mundifieth the Blood so powerfully, and throughly, that it may in all affects, distresses, and debilitations, or

weaknings of Nature whatever, most safely and successfully be made use of, and administred, and this both to Old and Young in some appropriate Vehicle, &c.

V. *Balsamus Vitæ.*

THe Virtues of this pure Quintessential and Balsamick Liquor, are also so numerous and large, that enough cannot be said of it, being such a one as would (were it possible) restore even the Dying to Life: Of how great benefit therefore it may be to the Living, languishing under painful, tedious, and lingering Infirmities, (which otherwise, by the help of good Medicines might soon recover) I leave to the Judicious to consider. In short, it exceedingly restoreth the Aged, Ptisical, Hectical, Consumptive, &c. and beyond expression strengthneth, comforteth, and raiseth those that are spent, and almost quite wasted by a tedious and long fit of Sicknes: In short time (respect being had to their low condition) reviving their low and decayed
Spirits,

Spirits, and restoring the Body to its former desired and healthful condition. In brief, it is so excellent a Balsamick, and Cordial Liquor, and of so pleasant and fragrant a Smell, sweet and grateful a Taste, that it far excelleth the most famous *Syrian* (*Egyptian*, or *Mechaan*) Balsam, which is of so high worth, that three or four pound of it is Yearly a Present for the great Turkish Emperour: Yet as precious as it is, it is far exceeded by this most excellent Cordial, and pleasant purified Quintessential Liquor, &c.

VI. *Specificum Anodynum Nobilissimum.*

THis most noble, (specifick) and benign Medicine, is so truly friendly unto distressed Nature, and her oppressed and debilitated Forces, that even in the moment almost that it is taken, (unless Nature be irrecoverably spent, and no way again to be re-inforced for a longer continuance in her clayie Mansion) it doth not only afford a present succour, and relief, (and that by a most Sympathetical)

thetical) and not cold Stupefactive means, (as some may happily imagine) but proceeds, and that by its most truly genuine Specifick quality, to an utter Extirpation, and Eradication of the Disease, by its powerful opening unto Nature, her Obstructed passages, Royal walks, and Circulations, and this through all parts of the Body, by which Nature's frequent, voluntary, unusual, and preternatural Passions, are presently allayed, and Nature most quietly again assumes her wonted course, and undisturbed progress.

I can with much confidence give the same Character of it, that *Quercetan* once did of another preparation of the same Subject; *Hoc præstantissimum medicamentum omnes ardores extinguit, & arcet, omnes defluxiones sistit, omnesque dolores mirum in modum sedat, atque hoc totum ut calorem nativum non extinguat quin potius conservat & tueur (imo multiplicat) Spiritus innatos corroborando, tantum abest quod ipsos stupefaciat, vel (quod dictu ridiculum est) partibus adimat, sed mira qua pollet facultate vires juvando, &c.* *Quercet. in Respons. ad Aubert, &c.*

This

This opportune and friendly Operation by some (to render it more taking and facile to ordinary apprehensions) hath been called a laying of the Disease to Sleep, or a mitigation of the Disease, which indeed it is; but how? Not by Stupefaction, but only by its prevalent assistance, and inabling Nature to do that, which, with her own feeble and over-powered Forces, she was no way able to perform, and so she ceaseth, or leaveth off, her further furious assaults, and struglings, (called a Disease) with her now vanquish'd and departing Antagonist; hence, it is most useful in all Diseases, Distempers, and Maladies attended with extremity of Pain, and want of Rest, as Fevers, Agues, Phrensie, Deliriums, &c. where Nature, by her continued Duel and Combat, hath so infeeble'd, both her Self, and Residence, that no other remedy almost will give her that present succour, relief, and assistance, that her deplorable Condition of necessity calls for, and requires. I shall say no more of it than this, that it is a truly noble Specifick Anodyne, safely assistant, and friendly unto spent Nature,

and her wearied and languishing *Archeus*, being such a one as may, without the least doubt or fear, be made use of in any Condition whatever.

*A word touching the State of Physick
and Physicians.*

THE was never yet Born that could please all, it is therefore but Folly to expect it ; nor indeed ought a wise Physician so much to study ways for the satisfying every Nurse, old Gossip, and the indiscreet Patient, as truly good Medicines (together with his Care) for the performance and discharge of the Duty that lies upon him ; and whereas the Antient Physicians were had in great esteem and respect for the worthiness of their Calling, it is now altogether contrary, and this through the great Folly of (even) Physicians themselves, each one seeking to Ingratiate himself, and this by Insinuation, by mean and pleasing Concessions, in plain English a servile Sycophancy, though not at all profitable to their Patients, rather than really to perform that
Duty

Duty that a true Physician ought to discharge, seeking more to please the Fancy than Cure the Diseases of their Patients, thereby Curing in a short time, instead of their Patients, their own sickly, and almost expiring Purses ; and he that doth otherways is not now esteemed, such is the Folly (and so much doth Custom prevail with the generality) of people ;

And if any Physician be so honest, and careful, as industriously to seek for, and prepare, good Medicines, he is presently as it were excluded out of the number of the putatitious Doctors, more honoured for their Name, and some formal outward Accoutrements, than any thing in them, that may in the least render them worthy that Honourable Name they assume, and usurp, or is otherways without their Desert put upon them ; many other are the reasons of that great Dis-respect, and Cloud, that this most worthy Profession doth now lye under ; but doubtless, there are many, both industrious, and ingenious Persons now of it, which are (and will as Pillars uphold and maintain) the Life of it, and the time (I hope) is now ap-

proaching, wherein it will recover its due Esteem and Splendor; for many of the most Learned, Sober, and Discreet Junior (Doctors or) Physicians, of this Age, well observing the great Dis-esteem it now suffers under, and considering the Cause of it, do find, that it is partly from the small benefit their Patients receive from their chargeable Visits, or more truly, from their most ineffectual (though most chargeable prescribed) Medicines; observing (I say) this Defect to arise (and that most undoubtedly) from the great inefficacy of their prescribed Medicines, they do now begin (though but privately, as being partly ashamed) to quit their former obstinacy, refusal, and contempt of the only pure (Chymical) and well prepared Medicines, and partly for fear of being Esteemed by others Deserters of the Old (and as they have strongly pretended, the only safe, though indeed most ineffectual and rotten) foundation, and method of Physick. They begin, (I say) though but secretly, to consider, open, and ransack the Treasuries and rich Caskets, and Cabinets of Nature,

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Nature, thence to draw forth, and pre-
 pare, those most excellent *Arcanaes*, and
Quintessences, there stored up, and in
 plenty bestowed upon us by Almighty
 God; by which, doubtless, the infirm and
 languishing (though it may be afterwards
 ingrateful) Patient, will quickly be re-
 stored to his former Health, and the
 Doctor not so frequently, as now of late,
 hear, Thus, (his Patient's most earnest
 intreaty) *For God's sake put me not into a*
tedious and chargeable course of Physick;
 This being performed, (*viz.*) the rich
 Store-house of Nature being unlocked,
 and opened by the skilful and learned
 Physician, then will Physick, and its Pro-
 fessors, again acquire that due Esteem,
 Reward, and Honour, which the Antients
 so deservedly reaped by it; But this ad-
 vantage and restauration must this Science
 receive, only from those which *Paracelsus*
 calls *Astrales discipuli*, its *Astral disciples*,
 or those by God, and Nature fitted for it,
 with a *Geniu*, disposition, inclination, and
 real ability for an unwearied and deep
 search into Nature, and her inmost Re-
 cesses; It is not a Superficial Academick
 Learn-

Learning, and Fruitless disputation, (of
ens, & non ens) nor is it, as *Paracelsus* (in
 his Epistle to *Christ. Clauser. Med. &*
Philoso.) tells us, *Titles Eloquence, the*
Knowledge of Tongues, or the Reading of
many Books, but a profound Meditation, and
Knowledge of Nature, and her Mysteries,
which easily supplies all other Defects, and
alone is able to make a true Physician. I
 would not from this Citation of *Paracel-*
sus, be thought to vilifie, slight, contemn,
 and discountenance Learning, and hereby
 excite, and incourage, every Dull-pated
 Mechanick (fit only to be a Mechanick)
 to the Study of the most abtruse, sublime,
 and mysterious Secrets of Nature ; No, I
 am one that truly esteem and highly ho-
 nour Learning, and all those that are en-
 riched and adorned with so desirable a
 Jewel, as being not ignorant, but well
 weighing, and knowing how great an ad-
 vantage (and as great an Ornament) it
 is to those, whose propitious Fates have
 added it (as a blessing) to their other
 most acute and great natural Abilities ;
 yet do I not, for all this, Idolise, and so
 Adore it, as to dis-esteem those modest
 and

and truly ingenious Spirits, whose unhappy Stars have deprived them of that which they not only own as an (almost) incomparable Treasure, and being sensible of the want of it, and their great Deficiency by that want, do not only prize, but earnestly desire it, and at last obtain (by a continued diligence) no small Portion, or Improvement in it; for I very well know, and have often found, even admirable Conceptions in such as have scarce attained to the reading of their own Mother-tongue, God bestowing extraordinary natural parts, as well in Cottages, as in Regal Courts, on Peasants, as on Princes, which, if polished, by the Artifice, and advantage of Learning, would (doubtless) prove even the wonders of their Age, &c.

These I esteem; and would also encourage and cherish, and not those impudent and ignorant Fellows, whose Ignorance prompts them, and their Confidence and Impudence imboldens them, to bid Defiance to all above them, and will tell you, that it is not Greek, Latin, and such stuff and trash, that will cure Diseases.

This

This the Wise well know, and yet as well know, that those most Confident, and Impudent (and as Ignorant as Impudent) Boasters, must be, and are beholden, (if at any time they have any thing that is good) not only to those that have the advantage of them in Latin, Greek, and other improving Education, but also to those that have neither Latin, Greek, nor any thing of what the World calls Learning, more than themselves, and yet far exceed them in all, but a more than British confidence, &c.

These (I mean these modest, and ingenious Spirits, though not improved by the most desirable help of Learning, and Education) may certainly, (with these who exceed them in so great an advantage) not improperly, be accounted in the number of those *Astrales discipuli*, which *Paracelsus*, and others, tell us, are only fit for the study, and search of Nature, and consequently the true, and only able Physicians, being, saith he, (*ad hoc à Deo nati*) created, and sent into the World only for that work and purpose; and that this is true, variety of Examples in every

well or all Ages may sufficiently convince
and us, &c.

ent) These, and these only, are those that
(if Providence hath ordained for the restau-
at is ration of Physick, that most noble, and
the mysterious of Sciences. But to recede,
and give period to this Digression, which
to my just and natural Zeal to the prosperity
nor of this laudable Science, hath led me un-
earn- to; My request (as a truly well wisher)
t far to all the Learned, Diligent, and Indu-
icith strious Professors of Physick, is, that they
in- incessantly labour to repair the breaches
ed by of their Profession, which indeed is no
and way to be performed, but by a serious
these conversing with the Wise; I mean the
wan- Books (or Monuments) left unto us by
d in the Antient, Learned, and Nature-search-
puli, ing Philosophers, to which, as a Test and
are proof of the reality of their Theoretical
Na- knowledge, they would also add a most
only unwearied Manual operation, which only
hoc is able to manifest the verity of the high-
World est of their Speculations in a Physical way,
that and detect, and produce, the most large
every and admirable of Nature's infinite Se-
or crets; for God hath not included any
thing

thing in the Creature, but he hath given absolute power unto Man, (as Lord of the Creation) to make himself fully Master of it, and that in its highest degree of Purity and Perfection; then will they attain unto such noble Secrets, and Medicines, as shall easily expel, not only the smallest, but also the greatest, and most contumacious, or stubborn, venomous, and chronick Diseases, provided the Infirm have not yet attained *ad justam metam etatis*, to the just and utmost limits of time appointed by God himself, for then the slightest, smallest, and most trivial of Distempers is (as *Paracelsus*, in his Book of the Mystery of Worms, tells us) *Introitus ad mortem*, an Inlet to Death, which (as being the Will of the Almighty) there is no farther resistance against, nor redemption from, nor can any, even the best of Medicines, prevail against it; Otherways pure Nature is strong enough, to assist and strengthen Nature to the expulsion of the most violent of Diseases, such is the power of pure *Arcanaes*, which being had as altogether necessary for the Cure of chronick and contagious

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Diseases, there will then be 'no need of the now too numerous Physical Mustard-pots, nor of the dubious *Diacritick* and *Diagnostick* part of Physick, but only a true knowledge of the strength and dose of the Medicine; and this the most honest (and as learned as honest) *Faber* tells us, *Habito uno Arcanorum, vel Animantium vel Vegetabilium vel Mineralium, non est opus scire & cognoscere undenam morbus oriatur, & qua via procedat ad interficiendum hominem, sed opus est scire dosim Arcani, & propinare ipsam cum jusculo aut vino, in quocunque morbo; tunc temporis enim ab ipsa propinatione Arcanum jungitur natura, & Natura roborata & fortior facta ab ipso Arcano, morbum aggreditur, & expellit materiam morbificam quacunque in parte resideat; nam semper natura morborum est Curatrix, &c.* *Pet. Fab. Sap. Universa. lib. pri. cap. 21. &c.*

Having (saith he) any one Arcanum, be it either of the Animal, Vegetable, or Mineral Kingdom, there is then no need of the uncertain Indications, Diagnosticks, Prognosticks, and the like Verbal impertinences, (*frustra fit per plura quod fieri*

fieri potest per pauciora.) We need then do no more, but learn in what Dose, and Vehicle, to administer such a Medicine; we need not then trouble our selves whence the Disease sprang, or which way it proceeds, for such a pure Medicine will effectually do all that is requisite to be done, to corroborate debilitated Nature, and cast out the Morbifick matter, or Nature's opposite, and obstructor. Nor is this his single Testimony, of the excellency and power of such pure and quintessential *Arcanaes*, but a confirmation of the Testimonies of all others that have had, and been Masters of, such exquisite, Celestial, and pure Medicines. From the same consideration doubtless did the incomparable *Paracelsus* thus advise us, *Elementum ignis in omnibus morbis summum est Arcanum, & quicumque medicorum Elementum ignis in sui (liceat ita loqui) arcanitate (sive Medicina) non habet, is seipsum verum & probatum (adeptum) medicum non jactet, sed tyronem & loculo rem expilatorem.* *Paracel. in Tract. de Sulp. Emb. &c.*

That Physician (saith he) that hath not
raised

raised his Medicines to the Nature of
 Fire, ought not to assume the Name of a
 Physician, for he (indeed) is no other
 than an Impolitor, and Cheat, for the
 Element of Fire is the great *Arcanum* in
 Curing all Diseases. Take yet his farther
 Instruction, though in a more dark and
 Philosophical manner of expression, *Bene-*
dictus sit deus altissimus & gloriosissimus qui
ex immenso ejus amore & summa misere-
cordia tales medicinis purissimis concessit ocu-
los quales medicis, etiamsi peritissimis, ne-
gavit. Paracelsus in *Xenodoch*, (*nondum*
typis excus.) Blessed be (saith he) our
 most high and glorious God, who of his In-
 finite love and mercy towards us, hath given
 those Eyes to good and pure Medicines, which
 he hath denied to the most able and skilful of
 Physicians. What these pure Medicines
 are, he hath already told us, (*viz.*)
 Medicines exalted by purging and puri-
 fying, (*viz.*) Chymical preparations,
 even to the nature of Fire, (*viz.*) the
 highest purity and perfection; for then
 are they *Galen's medicamenta partium te-*
nuium, or Medicines fit to be administred
 for the freeing oppressed Nature, from

her languishing, and infeeble Condition, &c.

Great is the favour these most excellent Men have in the fore-going Aphorisms, or Instruction, afforded us, but we are both Foolish and Ingrateful, for while we thirst after Wealth, we neglect the only Men and Means that would direct us to it, and do not, with the wise King of *Israel*, first seek and desire the fountain that would effectually, and plentifully bring us, not only those smaller Streams, or Rivulets, we so much desire and pine after, but also the full Streams of the highest of all sublunary Blessings.

But to return from this Digression to our *Arcanaes*, and the Subjects fit for such a degree of Exaltation, you may, if you please, consult the most expert *Paracelsus* in his *Mannuale de lapide Physico*; His *Archidoxis lib. de vita longa*, and other places of his Writings, to which you may add, and peruse, *Quercetan*, *Faber*, *Helmont*, *Sennertus*, *Hartman*, *Crollius*, *Fernelius*, *Marsilius*, *Eicinus*, *Basilius*, *Valentinus*, with (almost infinite) others, who, with much Charity, and Sincerity, have deli-

delivered unto us most admirable Secrets, would we with an answerable and requisite Diligence, peruse, elaborate, and make use of them, &c.

If some (haply) should object, and tell me, that it cannot possible be, that Medicines, how highly soever elaborated, and prepared, can effect such Miracles, and suddain Cures, as are attributed to them; Let me tell him from the wise *Hermes*, that, *quicquid superius est, idem est etiam inferius*; if there be power in the Planets; or Stars, those great Ministers of Almighty God, the Angel Guardians, and successive Rulers of the World under him, as certainly there is, and far beyond even the best and largest of our wishes, to all intents and purposes whatever, then can we not despair (if we will credit *Hermes*) of obtaining (upon a diligent inquisition) the utmost aim and ends of our desires; for, doubtless, he hath not placed any influence, or virtue whatever, in those superior Bodies, that we should suppose impossible for us to procure, and attain to, (for our own good, and his glory) because they are out of our hand-reach

placed in the Heavens; for whatever is below, hath the same Virtue with that which is above hath, and that which is above, but the same with that below; whatever is above hath its likeness below, and what we have here below in our reach, and power, hath in its Centre and Purity (as being produced by the Superior rays and influx) the same virtue, efficacy, and power, that those most bright, and superior Bodies, we so much admire and gaze at, have, and contain in them, would we begin where Nature leaves, and help her in what she cannot perfect for us: *At hic labor, hoc opus est*, This is a work only for the Wise and Prudent. If any one shall yet Cavil at this Doctrine, and tell me, this is no way agreeable with the Instructions, and Method left unto us by *Galen, Hippocrates*, and others, the only Founders, and Pillars of Physick, whose prescriptions direct us to diversity of Medicines, for diversity of Diseases, and that they made no use of poysonous Minerals, and Metals, but of the most safe, and wholesome of Animals, and Vegetables, &c. To those that shall

thus

thus object, let me tell them, That I think they have as little Versed themselves in the Writings of those whose followers they pretend themselves to be, as in theirs, whom they are only able, through Ignorance, Malice, and Custom, to rail at, and revile, but no way able to Confute, or in the least overthrow their Doctrines, established, and built upon the Rock of Reason, and confirmed by daily innumerable examples of Experience; and this in the most desperate of Diseases.

As to their using only the most wholesome and safe of Vegetables, and Animals, let them call to mind their *Hellebor. Albus* and *Niger*, *Elater. Colocynth. Tithymal. Thapsia. Turpehu. Bryon. Scammo. Cyclamen*, with several others of the like violence in Operation, which, without a due Correction, and Chymical preparation, come not much (if at all) short of the most violent, and (as termed) most venomous of Minerals: but because we will also let them see how well grounded and perfect they are in their Master's precepts, that tell us of our Venomous and Health-destroying Minerals; and would

to silence our new Doctrine, as they very Gravely are pleas'd to call it; Let them consult *Myresius* in his Book of Collections, of the choicest, and most excellent compositions of their (Hodg-podg) Antidotes, and these from the most select and able of *Galenists*, and they shall there find few less, if not somewhat more, than an hundred of those Antidotes, which have in them, as their chief Ingredients, Ground, or Basis, either Minerals, Semi-minerals, or Metals, and those in a most crude and unprepared condition.

See now the great Obstinacy, joyned with a no less Ignorance, of many, that pretend themselves the strict followers of those sedulous and most laborious Founders of *Æsculapius* his Temple. And seeing *nihil perfectione in principio gaudet*, certainly those Men, *Galen* and *Hippocrates* (to whom we cannot but acknowledge our selves extremely ingaged, for delivering over unto us, their then more than ordinary Light, and Knowledge) intended not their Labours (so freely communicated for the good of Posterity) as *Herculean Pillars*, or a *non plus ultra*, to
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the indeavours of those ingenious Spirits that should succeed them, and by decree of Providence enter upon the Stage of the World after them, and that for the manifestation of the Glory of Almighty God, as the Men and means provided, and designed by him, for the discovery (or manifestation) of some larger part of those innumerable Treasures of Wonders, and Knowledge, which he is (infinitely beyond the apprehension of all Mortals, that ever were, or shall be) able to draw forth, and bestow upon frail Man, for his solace, comfort, and admiration, to his Creator's glory. And this will well and clearly appear by the Ingenious confession (or rather admonition, and excitation) of *Hippocrates*, to a farther discovery and improvement; whose Concession, let us take for the unanimous consent of all those most acute ἀρχιαιτροί or antient Founders of that Fabrick, which we ought with all diligence and sincerity (for a publique good) to build up, and adorn. *Medicina* (saith he) *non eam assecuta est adhuc perfectionem, cui nihil addi possit, sed in qua semper vel aliquid modo reprehendi,*

modo corrigi, modo addisci queat, Hippocrates, &c. In this, this great and knowing Physician tells us, that Medicine (or the Science of Physick) had not then attained to so great Perfection, that nothing could be added to it, but that it yet stood in such a condition, as might well admit of reprehension, correction, and farther inquisition and addition. Words truly worthy, so worthy a Person, and such a one, as, were he now in being, would (I dare be confident) not only allow of those rational and real amendments which Posterity hath added to their Labours, but with greatest Alacrity, and Cheerfulness, imbrace the means and knowledge of adding yet a greater Perfection to so absolutely necessary, and laudable a Science; and not, as some of their wilful and perverse Disciples, and Successors, maliciously stop both Eyes, and Ears, against what only would make them what they should be, (*viz.*) Physicians in Knowledge, and Deed, and not only Putative (*& solum nomine & togæ tenus*) pretenders to the greatest of Contemplations, and Nature's Secrets, of which they yet know nothing, but

but only by their (Methodical) Ignorance keep the generality of people in a Maze, and servile adoration to their empty Noddles.

This only to those pretended *Galenists*, who use the name of *Galen*, and *Hippocrates*, together with other most deserving Learned Men, their followers, only as stalking Horses, to shadow and hide their Ignorance from the World's Eye, and a Warrant (at pleasure and large) to rail at, and cast ignominy and reproach on the Names and Repute of such most excellent Hermetick Philosophers and Physicians, as themselves are no way worthy to mention, and whose Works, (the only means and evidence left us to judge of Antiquity) together with those of their pretended Patrons, *Galen*, and *Hippocrates*, they have as little perused, as they have studied the *Turkish Alcoran*, much less concocted, to make a right use of them, to the benefit and assistance of their languishing (deceived) Patients, &c. I think not thus of all that are diligently Studious, and most strict followers of those Fathers of Physick, *Galen*, and *Hippocrates*,

crates, for I know many of them most
 learned, judicious, and discreet Persons;
 and what they are not yet satisfied in, or
 cannot yet well assent to, they will not
 however presently with a rash Malice,
 conclude, and condemn as Erroneous;
 Many of them also (sometime strong
 Assertors of the Antient Dogmatical me-
 thod of Physick, as the only safe, and most
 effectual way) have at last thought it no
 shame to give place unto their better
 Considerations, and allow of Purity as
 the only means to Perfection, and accord-
 ingly owned, and professed themselves
Med. utriusque studiosos, Persons allow-
 ing, and Studious as well of the Chy-
 mical, as Galenical way of Medicines.
 Other some of them have been so much
 farther (from a daily clear Experience)
 convinced of the excellency of Medicines
 purified, and separated from their dirty
 and drossie Parts, (which are the only
 Obstructors of those admirable effects,
 they would otherways produce) that
 they think nothing fit for administration in
 a Physical way, that hath not (in some
 measure) passed the Test of Chymical
 prepa-

preparation, and purification, which, (in brief) let the Sons of Art (I mean such as have made some happy progress in their Labours, and so apprehend in few words things of great moment) accept of, and receive from me as followeth: As to the preparation of Medicines, out of Vegetables, or Animals, thus. If thou wouldst have an *Arcanum* of Vegetables, first bring them, (*viz.*) the Vegetables, to a due putrefaction, and fermentation; then abstract the volatile Parts; separate their Flegm, and other Impurities by due preparation; then, after a due Incineration, or Calcination of their *Cap. Mortuum*, or *Faces*, extract, and purifie the more fixed; joyn the fixed, and volatile in due order; digest, and fix the *Arcanum* by fitting degrees of Heat; increase, or multiply it both in virtue and quantity, by a due Nourishment, *ex quo aliquod nascitur ex eodem nutritur*; do the like with Animals, except in fermentation, which, in their preparation may be excused: As to the preparation of Metals, Bodies of all other the most compact, and (almost) incorruptible, much might be said, not intended

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at this time to be divulged; of Minerals, I shall at present say nothing, and only give a short (and but a short) account of the preparations of Metals for Physick, and to a Medicinal use; As to the making of most rich Perfumes, we commonly assume the most pleasing and Odoriferous of Nature's products; so doubtless, the best of Animals, and Vegetables, must of necessity be the fittest Subjects to make, and prepare into the best of (such) Medicines; We will also (as in reason we ought) suppose the like of Metals, and therefore for Metallick Medicines, or our *Metalline Arcanaes*, assume and take the best of Metals, (*viz.*) *Gold*, and *Silver*; The manner and method to prepare these, is various, I shall only touch at two, and leave the rest to the search of those that shall not in these find the Satisfaction they desire. The one is by a Retexion, unweaving, or opening (may I so say) of what Nature so carefully hath, as it were, bound up, and concocted, and wholly, or in part, fixed, (after her utmost preparation of Purification.) This by some hath been called a reduction of the subject

Philo-

Philosophical into its first matter, *Sulphur*,
and *Mercury*, (a Spiritual Body) &c.

This by othersome (and those such as
think themselves no mean Proficients in
the search of Nature, and her choicest
Secrets) hath been laughed at, and e-
steemed only a Philosophical fable:
However, I dare, and do here affirm the
truth, and possibility of it, &c.

This Reduction, or Retexion of so per-
fect a Body as Gold is, hath by one most
excellent English Philosopher (*G. R.*)
been called a passing it *per Rotam Philo-*
sophia, a carrying or passing it through the
Wheel (or subtile preparations) of
Philosophy; and as Nature had her own
Fire for the production of this Physical
Subject, (*viz.*) *Gold*, the perfectest of
her Works, so (to shorten somewhat our
intended Operation) may we use the
same Fire for the Destruction, Reduction,
Retexion, Regeneration, and Improve-
ment of this her utmost Master-piece, to
bring it to that heighth, which she of her
self could not advance it to, but left the
Mastery to Art's Industry, (*viz.*) the
heightning her begun (and ended) Ope-
ration,

ration, to a supernatural degree of purity and perfection, and that in a double, treble, ten-fold, or an hundred-fold degree, &c. beyond what she was of her self able to exalt it to.

I say, to this Operation we may (as most necessary) make use of her Magical, yet natural Fire, the true Universal and Balsamic *ignis Naturæ*, (or rather *contra Naturam*, as here to be used, yet) the Original preservation, and conservation of all products that the Eyes of Man do behold. The second, and last preparation, I shall point at, is, the Reduction of our assumed, Medicinal Subject, (*viz.*) *Gold*, by its Specificated *humidum Radicale*, (a true Metalline fire) *in speciem Naturæ*, into the same species of Nature, with this Metallick volatile Fire, which, being by a true Philosophical skill, brought to this pass, and Nature, it will not then be any hard matter to make a true Union of our now Spiritual Body, with its true (Specificated) *humidum Radicale*, &c.

X This is that great Philosophical Labyrinth, whose Clue hath been sought by many, but found by few. This is the Key that

that only opens unto us a Gate into the greatest of Nature's Medicamentall Secrets; It hath therefore been very sparingly mentioned by Philosophers, and if at any time touched upon, as suddenly (as it was frugally, and sparingly discovered, or unveiled) again clouded by some following Sophism. The most profound Lully is (indeed) herein, somewhat more charitable than most others have been, where he tells us, *Spiritus non potest misceri cum corpore perfecte, nisi educatum fuerit corpus in speciem Naturæ, idcirco quando vis miscere corpus cum spiritu, reducendum est corpus illud in speciem Naturæ per vinculum amoris naturalis, &c.*

A Spirit (saith he) cannot be rightly joynd with a Body, unless that Body be first brought in *speciem Naturæ* with that Spirit. If therefore thou wouldst (at any time) joyn a Spirit with any Body, thou must bring that Body into an equality with that Spirit, &c.

Consider now well what I have here given thee a Light to; and weigh well the great Charity of the said Venerable Lully in the following sentence, *Corpora præpara-*
randa

randa & reducenda sunt ad unam equalitatem cum spiritibus, & ita simul ponantur, & fiat verum matrimonium & conjunctio; nisi enim corpora & spiritus quæ conjungere vis, sint reducta ad unicam essentiam & unam Naturam, non permiscetur & conjungantur, ut aqua cum aqua; decipiuntur igitur Stulti, qui putant posse conjungere spiritus cum corporibus, in eorum crassitie & diversitate Naturæ, quoniam non fieri potest, donec deducantur in unam equalitatem formæ.

‘ Those Bodies (saith he) that thou
 ‘ wouldst joyn with Spirits, thou must first
 ‘ reduce to the Nature of Spirits, so may
 ‘ they be put together, and a true Matri-
 ‘ mony, Union, or Conjunction be made;
 ‘ and herein are those Fools deceived, that
 ‘ think to joyn Spirits with Bodies, in their
 ‘ grossness, and diversity of Nature: This
 ‘ is altogether impossible, and therefore are
 ‘ they deceived in their intentions. To
 strengthen this most rational Counsel of
 the most expert *Lully*, take yet the farther
 advice of that great and knowing Philo-
 sopher *Calid*, *Non morabitur spiritus in
 corpore, nec cum eo ullatenus remanebit, quo-
 usque*

usque ipsum corpus habeat ex subtilitate & tenuitate, ut habet spiritus, nam cum corpus attenuatum fuerit, & subtiliatum & à sua densitate exierit, spissitudine, crassitie & corporeitate ad spiritualem essentiam, tunc commiscebitur spiritibus subtilibus & imbibitur in iis, & sic uterque evadit unum & idem, & non separabuntur, sicut nec aqua mixta aqua, &c.

Then (saith he, speaking of the conjunction of Spirits and Bodies to a Physical use) will Spirits remain with the Bodies (thou wouldst joyn them with) when the Bodies are first brought back to the nature of Spirits, and a Spiritual Essence from their gross and heavy Bodies, then will they remain with one another, as Water with Water, inseparably, and never again be parted, *Nam naturâ Natura gaudet, & simile simili jungitur, &c.*

I have here given you the Unanimous advice of two great Philosophers, towards the preparation of Gold, and Silver, into the most excellent of Medicines. What I have here, with the Authority of two such eminent Philosophers, intimated, (or rather plainly declared) will haply by

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some be thought too trivial, and of small moment, or concernment, towards the discharge of my promise in this point; and further, demand how this is to be done, and when done, how farther to proceed with them to the true conjunction, and creation of Medicine.

To these I shall answer, (in brief) thus, That, which I have here, in relation to my promise declared, though I give it them (for their better satisfaction and opinion of the thing) in the words of so great Authors, and not as from my Self, and in my own Style and Dialect, (which I could also well have done) is not, as they may deem it, an Admonition slightly to be passed over, and forgotten; but such an one, as, if seriously considered, may in time bring them no small way towards the enjoyment of their best of wishes.

As to the way and practice for the performance, I have also said more than will, without much meditation, and consideration, be presently discerned: To those that think I have done too little, I have done too much, and shall therefore, lest I
 receive

receive a worse reward, for a better and larger discovery, leave them to their own Inquisition after that they desire. To the Grateful, Modest, and Ingenious, I may possibly hereafter make some farther Explanation of my meaning, and the true method, and means (but in a Philosophical style) to attain to their desire (in a Physical way.) For I expect not in the generality of the Students of Physick; the subtilty of *Geber*, nor the profoundness of *Raymond Lully*. I shall therefore hereafter (haply) in my (intended) *Aurora*, give the Students of Physick, and searchers into Nature's admirable and most mysterious Secrets, those advantageous Instructions, which my present Discourse will not allow of; and therefore, if not yet understood, must (till then at least, for any thing from me) remain a Secret, and indeed, such an one, as being the Gate into the (Physical) *Rosary of Philosophers*, is only attainable by the Astral Disciples, and Sons of Art, or those by Providence designed for it, by their own indeavours: But to give (if possible) some present satisfaction to the

more quick apprehensions, how the second way of reducing Gold into a Spiritual nature, by its proper Specificated *humidum Radicale*, (in its natural form, or dissolved) and after into a most noble, and fiery (purple) Medicine, may be performed: Take the following most clear light, and instruction of *Bernard, Trevisan*. *Nulla aqua* (saith he) *naturali reductione speciem metallicam dissolvit, nisi illa quæ permanebit ei in materia & forma, & quam metalla ipsa (dissoluta) possunt recongelare.* No water (saith he) will naturally dissolve the Metallick body, (Gold, or Silver) but that, which will, after dissolution, remain inseparably with it, both in matter, and form, and which will afterward be congealed with (or by) the Metallick dissolved Body, &c. The weight and clearness of this Instruction, I shall not more insist on; I have now opened the Gate, where thou mayst enter into the most spacious, and delightful of Nature's Courts; nay, I have farther led thee into the path that will bring thee into her own choicest of Secrets, where I also hold up the Curtain to thee, to behold

hold (*Magnalia Natura*, or) Nature in the greatest of her Majesty; but I forbear to speak more of these Mysteries, known unto so few, lest I too much violate the just, and most reasonable Injunctions of the Wise. I have said more than enough to the Ungrateful, and sufficient to the Grateful, and Ingenious, *Qui oculos habet videat, Qui aures habet audiat, & capiat qui capere potest, &c.*

If any one, from what I have in this friendly manner communicated as to the preparations of Metals (and indeed the best of Metals) to a Physical use, shall so far mis-constreue my Instructions, as to imagine them to have relation to Medicines, as well for Metalline, as Human Bodies. It lieth not in my power to command (or set bounds unto) his Thoughts, nor would I, if I could; let him therefore freely, and fully use his liberty, and, if he can, make a benefit of it beyond my Intentions, which are only Physical: He shall not yet fail of my well-wishes to attend him, and his labours; Nor should I at all envy, but rather rejoyce at his happiness, that out of so poor a Mine,

could draw something towards so Rich a Jewel; and though they are things I pretend not to, yet will I not rashly deny the possibility of them, (being in some measure sensible of the great Riches, and Treasures of Nature) and as I will not deny their reality, so neither will I affirm their certainty, but (whatever my accidental, yet possible as much satisfactory, as wished for, or desired experience in some small things (for I aim not at great ones) may have gained upon my belief, and confidence of them) leave them in their own inestimable and unvaluable worth, to be judged by more able and judicious Persons, &c.

I have haply said more than Discretion would I should, or than I shall receive thanks for; of the Foolish, Empty, and light Criticks, I expect it not: To the truly Ingenious I know it will be as acceptable, as it is freely delivered; To those only I write, and to those also I wish a prosperous success in their honest endeavours and Search into the superabundant, and most inestimable, Treasures of Nature.

A Continuation upon farther Consideration.

TO give the Ingenious yet a farther Testimony of my good and candid Intentions towards them, and their prosperous success in Chymical Elaborations, and to prevent the lasie, empty, and impertinent Critick, of his seemingly just Cavil against my Obscurity; (as possible for want of Knowledge he may call my (rather) too clear, and open Instruction) I here offer, both the one, and the other, a most free and honest Exposition of my former hints and admonitions, and that in the very words of the greatest and most able Masters in Physick and Philosophy.

The specified *Humidum Radicale* of Metals, which I before spake of, (to be now more plain, and charitable than there I was) points only at the *common Quick-silver*, or *vulgar Mercury*: For, that being first rightly prepared, and as rightly dissolved, and distilled into a clear whitish Silvery and Crystalline Liquor, is then

the Specifick, and only true Metalline
 dissolving *Menstruum*, or Philosophick
Mercury, amicable, or friendly to all Me-
 tals, and that only that can radically re-
 duce them and all Minerals to their first
 moist and unctuous form and Essence.
 And now I have told them thus much in
 my own ruder Style, I will yet, for their
 greater and fuller Satisfaction, let them
 also hear what a most charitable and honest
Adept tells us of the same thing, *Ex*
mercurio vulgi miris modis fit aqua &
oleum, albissimum, veluti lac, cui si impo-
nitur vel aurum vel argentum, dissolvitur,
& aurum & argentum in eo liquore, sicut
glacies in aqua calida, liquescit, & ita in
sua principia seminalia reducuntur & tunc
summam cum principis vite nostrae confor-
mitatem habent. Et hoc modo, & tuta &
efficacissima adversus quoscunque naturae no-
strae morbos reddere possis. Sunt quam plu-
rimum qui hanc essentiam Mercurialem con-
ficere norunt, & perinde non opus est ut hic
doceatur, & omnibus communis & vulgaris
fiat; etsi vulgaris esse meretur propter
necessitatem in Medicina: praestantissimum
enim, imo divinum Medicamentum est, quo
 doctus

doctus & prudens medicus & laudem & gloriam sibi comparare queat; Nihilominus cum hac sit totius Alchymia Margarita, neque prostitui neque indignis communicari debet. Secreta omnia Alchymia ab illa dependent; igitur qui eam cupiet, studeat Alchymia & ejus operibus secretis.

In this as candid as plain Sentence, he tells us, that out of the *Vulgar Mercury* or *Quicksilver* may, after a wonderful manner, be made a Water, or Oyl, in which if we shall put either Gold, or Silver (first rightly thereunto prepared) they will sweetly (& sine strepitu) be dissolved in it, as Ice in warm water, and are thereby reduced into their first seminal principles (or moist Essence) and have then a most near affinity, or conformity with our *Archeus* or principles of life (or more plainly with our life it self) and are also thereby rendered most safe and Efficacious Medicines against all diseases whatever that afflict our weak bodies. There are (saith he) many that know how to prepare, or make this *Mercurial Liquor*, or *Essence*, and therefore it shall not be taught,
and

and made common to all, though truly for its admirable Excellency, and vertue in Medicine, it deserves to be made publick; for it's a most noble and a divine Medicine, and such a one as by which the Prudent and Conscientious Physitian may acquire both praise, and glory; yet seeing it is, as it is, the onely Pearl, or great *Arcanum* of *Alchymie*, it must not be prostituted (*viz.*) communicated to the unworthy. All the secrets of *Alchymie* depend upon it. He therefore that desires it, let him diligently apply himself to *Chymistry* and its secret Operations &c.

I shall not here spend time to answer the objections and cavills of those that will perhaps tell me, that the *Philosopher's Mercury* is not the *common Mercury*, nor is it prepared out of it; this in some sence is true, and I well know (and it may be better than themselves) that the Philosophers point at and direct us (though ænigmatically) to *another Mercury*, and also a *compound of Mercuries*, or *Mercurius duplicate* called also their Mercury. But I as well know that, that

is

is not (always) their crude, acute, and
 sharpe Menstrual, or dissolving Mercury:
 But as *Rich. Anglus*, *Albertus*, *Rhasis*,
 the *minor Rosary*, and all others, do in-
 form us, their matured or sweet concoct,
 and *Congeling Mercury*; *cum mercurio*
seu argento vivo dissolvuntur corpora,
eorumque naturæ reserantur & aperiuntur,
& in primam materiam reducuntur. Mer-
curius autem ex corporibus congelatis hoc
facere non potest, quia illud sulphur per
congelationem alteratum est in Naturâ,
quod non corrodit sicut primum. Rich. An-
glus, &c. And again, *aqua qua in auro,*
& argento est, est dulcis, nec dissolvens
est, sed potius coagulans, & consolidans,
quia est dulcis, non habens virtutem aceto-
sam. Albertus magnus; Omnia corpora
ex mercurio suam originem habent, & ex
ipso generantur, & iterum in eum conver-
tuntur; aurum quod ex puro & vivo mer-
curio generatur, iterum ac Mercurium vi-
vum convertitur, & hoc solummodo per Ar-
gentum vivum & nullam aliam rem, omnia
corpora in Argentum vivum convertuntur;
attamen Argentum vivum ex auro longe
majoris virtutis est, figitque citius quàm
illud

illud argentum vivum quod nunquam fuit, corpus, quia hoc ab isto multum superatur, quantum ad vim sulphuream, quia argentum vivum ex auro calidum est, masculinum & siccum: Attamen ista duo, quoad materiam, nullam habent differentiam; solummodo secundum digestionem differunt, in quantum alterum istorum per calorem naturalem in visceribus terræ decoctum est, Rosar. minor, &c.

You may now, by what I have thus freely produced from several Authorities, easily discern the difference of their *Mercuries*; the one called their *Crude* and *dissolving*, the other *Concoct* and *congeling*; this *congeling Mercury* (as one rightly tells us) is called theirs, *Sicut filius patris, quia non producitur absque adjutorio Philosophi; quare meritò dicitur ipsorum, quoniam eum usque ad effectum producunt.* This their *congeling*, or *sweet coagulating Mercury*, is *Mercurius aut auri aut argenti* (viz.) the *Mercury* either of *Gold* or *Silver*; that is, those bodies reduced into a *running Mercury*, or *Quicksilver*, and this by some is sometimes (subtilly) called onely *Theirs*, amongst

amongst which R. L. in effect tells us the same.

Nos dicimus quod Argentum vivum vulgare non potest esse argentum vivum Philosophorum quocunque modo preparatur.

It is true ; common Mercury in this sence cannot be made their *congeling Mercury* , or *Mercury of bodies* , because it is Crude, and never was yet a perfectly decocted body , and so cannot be their *Mercurius corporum*, or *Mercury of bodies*.

Yet doth this not hinder but it may be made their *dissolving* or *Menstrual Mercury* ; for, though they tell us that the *Mercury of bodies* is altogether necessary, yet do they not tell us (except delusively) that *common Mercury* is not needful, and this R. L. is so charitable and genuine as really to confess and declare unto us , where he thus saith in *Theorica Testamenti in clausula* , *quæ dicit quod argentum vivum vulgi non valet unum sicum putridum ; hoc diximus quia multum valet* : and further affirms, that *absque hac aqua Gloriosa argenti Vivi nullum Sulphur natura sublimari potest*. But to return to our *congeling Physical Mercury* ,

cury, the bodies of Gold and Silver being reduced into running Mercury will then Inseparably (and as *R. L.* tells us) *per vinculum amoris naturalis*, joyn, unite, and mix with the common Mercury prepared, which then (compound) Mercury is also many times called theirs. Sometimes their *Rebis*, sometimes their red, and white Oyl, and this is animated either with Gold, or Silver: Sometimes by one Name, and sometimes by another: But to be short, what ever they tell us of these *Mercuries* (as *Geber* doth in a close Philosophical way, *Mercurius Mercurio facilius jungitur*, & *Mercurius Mercurio adheret* is only to inform us, that not the bodies, but the *Mercuries* of those bodies, or the Mercury extracted out of those bodies, or those bodies reduced into Mercury, will then radically, and inseparably unite with the *Valgar Mercury*, or Mercury of *Jupiter*, or *Saturn*, first Philosophically prepared for such a Conjunction; which, while they remain in their gross bodies, they will never do; for, *nullum corpus* (as *Geber* tells us) *in natura sua manens Mercurium*

curium coagulare potest &c. Corpora cum Spiritibus minus conueniunt, neque radicaliter conjungi possunt, quousque corpus habeat ex Natura spiritus, & in unam aequalitatem natura deducuntur.

Then, and not before, will they duly unite and joyn for the creation, or production of Medicine; and then will the Mercury of the body, whether of Gold, or Silver, which in opere Philosophico is loco masculi, because calidus & siccus, congele, dry up, and fix, the common Mercury, or Mercury of imperfect bodies, together with it self, into a most Noble Medicine, &c.

The reasons why, are too tedious (if not too great) here to be declared; but my intention being to inform, (or at least to communicate my apprehension and small abilities with) the ingenious Pyroes, and diligent Searchers into the Science, and its Meandrous paths, not weary my self with opposers, (if they believe not what is already said, and produced, as to the dissolving Menstruum, or Metalline Mercury of Philosophers) I desire yet to lead them

them as it were by the hand a little farther, and let them hear the Modern (but most ingenious) *D' Espagnet, Lunam Philosophorum* (saith he) *sive eorum Mercurium*, qui *Mercurium vulgare dixerit aut sciens fallit, aut ipse fallitur; Mercurium enim Philosophorum argentum vivum esse, non tamen Vulgare, sed ab eo extractum ingenio Philosophico, Geberis scripta nos docent.*

If this suffice not, let them with patience hear him yet again in as clear a discovery, *Mercurius ex imperfectis metallis solus tincturae solis & lunae suscipienda in opere Philosophico aptus est, ut ipse tincturae plenè imbutus cætera uberrime tingat.* *De Espag. Opus Arcan. Hermet. Scient.* And *M. S.* in his *Nov. Lumen Chymicum* tells us that *Luna nostra est (non argentum vulgi) quæ recipit semen Auri*-----What this *Luna* is you have but just now been informed by *D' Espagnet* (*viz.*) that it is their *Mercury*, and their *Mercury* is their *Luna*, and this *Luna* is common *Mercury* prepared. But this way, though it be to the same effect and end with that intended by me, yet it is not the same

same manner of process with it ; for, this
 is by a reduction of the perfect Bodies,
 (viz.) *Gold*, and *Silver*, into running
 Mercury, by vulgar Mercury prepared,
 (then called theirs) and *Mercurius anima-*
tus, or *Rebis* ; or else a reduction of those
 Bodies by some Philosophical Artifice into
 running Mercury, which was also called,
 as I have said before, (*Sicut filius Patris*)
 their Mercury. This Mercury, *loco masculi*,
 because *calidus & siccus*, they joyned, or
 united with the common Mercury prepa-
 red, or the Mercury of the other imperfect
 Bodies, and so proceeded farther, accord-
 ing to their secret Cabalistical and Philo-
 sophical instructions : But there being (as
 Experience as well as *Geber* assures us)
 more ways than one to one and the same
 end and purpose in this most noble Art,
 My intention is to give some glance, or
 glimmering Light, to another way, which
 some (from a more deep consideration of
 Nature, and as proceeding to a higher
 Subtilisation, both of the *vulgar Mercury*,
 and also of the Bodies by it) have given
 the name of Universal to ; whereas the
 I other,

other, (they thought) in respect of this, merited only the name of particular, which particular was, doubtless, that of *Bernard Trevisan* already cited, *Nulla aqua Naturali reductione, &c.* But this of *Trevisan* being not (as I said) the method by me driven at, though to the same purpose, (*viz.*) the production of a most excellent Medicine, both for conservation, and restoration of Health: I will not longer withhold the desirous Reader from what I intend, and I hope will be for his Instruction, and Advantage.

I have already declared, (my Thoughts) that the common Mercury prepared, and afterwards dissolved into a clear, milkie, Crystalline, and Silvery liquor, or water, is the true Menstrual, or Metalline dissolving Mercury of Philosophers.

I have also already, by some eminent Authorities proved the same, (*viz.*) *Ex mercurio vulgi miris modis fit aqua & oleum, &c.* But if that most rational Instruction be invalid for the begetting a belief of the Verity of it, hear to second it, the most profound *R. Lully, Super omnes aquas*

aquas mundi Aqua mercurii vulgi necessaria est, quoniam si haberes omnes aquas Mundi (præter hanc) non potest cum illis transire, quia ista aperit & claudit nostram artem, & secum portat clavem, & seram; ideo charissimam habeas, & nulli reveles, quia esses excommunicatus à deo & Maledictus; Arcanum enim est, et donum Dei, & Deus qui cognoscit corda hominum tribuit illud quibus illi placet.

Those that are not yet convinced, and satisfied, as to the Subjects, for the production of the Philosophers both *dissolving* and *congeling Mercuries*, must (for any thing from me) acquire their content by their own pains; if we must and ought to believe Artists in their own Art, as most requisite it is, till either our own reason, or experience, can better inform us, then doubtless if we will meddle with Chymistry, and expect good from it, or our attempts in it, we must for our instruction, and satisfaction, give credit to those that have been, (or at least so accounted) the chiefest, and choicest Masters in it; upon this score then, surely

we may with more than common confidence, trust to, and believe the fore-mentioned Authors, not as the meanest, but most profound, learned, and experienced in their Art ; and consequently undoubtedly conclude, that That most famous, and as much hidden as famous, and necessary Menstrual, or dissolving Metalline *Mercury* of Philosophers, (for, I mean not their *congeling Mercury*) is to be prepared out of the *common Mercury* or *Quick-silver*. I pretend not myself a Master in these things, I only give my Conceptions, and my Authority, on Ground for them, and so will not ingage my self in the least, as to a discovery of the preparation (whatever my Thoughts, or Experience may warrant me to do) either of the *vulgar Mercury*, as to the *universal*, or of the *Mercury of Bodies*, with the *Vulgar*, to the particular ; but I suppose, first method of the Antient Philosophers. In the preparation, if we may credit *D' Espagnet*, *Herculeus Labor operantia incumbit* ; Nor indeed doth it require less skill than pains, nor a meditation inferior

to either, for indeed these things call for an immense Meditation, and invincible Patience, as well as an Herculean labour, especially to the inexpert, and seeking Artist: But not to be too tedious, for I have much exceeded my first intentions, which allowed not the giving my Thoughts in so plain a Discourse as I have.

What I have done, I dare presume will save the Ingenious (not too Incredulous) a small time, cost, and labour, which haply he might in vain spend about Extraneous matters, besides that perplexity, and vexation of Spirit, which most, with very little of satisfaction, do undergo in the search of it.

But to be yet a little more charitable, by a freeness in delivering of my Opinion and Thoughts to the more diligent Inquirers after real Knowledge in this Art. I will yet give them the Admonitions of the most Knowing in it, together with my own Conceptions (and indeed my Experience from some often repeated Experiments) on them; and this to dissuade them from a fruitless expence, both of time, cost,

and labour, in the dissolution of Metals, for the preparation of any noble Medicine, by Corrosives, Salts, or Saline liquors; of which, how high an esteem soever some may have, I dare presume, their future Experience, will, with their loss, reduce them to my Opinion, and a Grateful acknowledgment of the honesty of Philosophers, in dissuading them from that Destructive deceptory, and Erroneous way. First therefore, let us hear *R. L.* *Qui cum aquis fortibus dissolvunt, ignorant vegetabilia (viz. salia eorum) menstruum nostrum (Vegetabile viz. aut Minerale) acuentia; ignorant etiam aquam Mercurii vulgi quam nos scripsimus in Testamento nostro; dissolutio enim quæ cum aquis fortibus fit, Non est sicut Natura postulat; aurum & argentum dissolvuntur cum rebus radicalibus sui proprii generis, Non autem cum aquis fortibus quæ corrumpunt potius, quoniam illæ aquæ repugnant Nature.*

Hear to second it, *Arnoldus*, that plain and honest Master of the subtile *R. Lully*; *Aquæ solutionis ex salibus, Aluminibus, & id genus aliis confectæ, quæ cum metallis nullam*

nullam cognationem habent, species metallorum non conservant, at è contra destruunt & dissipant; His aquis contraria est aqua Philosophorum, quæ metalla conservat, subtiliora reddit, deinde dissolvit, & magno consensu naturæ ea in primam materiam transfert.

You have now the advice and caution of two of the most eminent Masters in Physick, and Philosophy, that precedent Ages have produced, seriously admonishing, not to endeavour a solution of Metals into their first Matter, by corrosive and saline Spirits: What then is to be done, or what is the means and way to dissolve Metals, and Minerals, radically to a Physical use. Certainly, no other than, *cum rebus Radicalibus*, as R. L. tells us, (*viz.*) by their true Specificate *humidum Radicale*, or first Matter, which (whatever some may imagine to the contrary) is no other than *common Quick-silver*, or *vulgar Mercury*. He that will, hath liberty, without my regret, to slight what I here freely offer; I value it not, I have already my reward, and command, for

this my good will, and seek it not from him, or any other : I deny not, but some Corrosive (or Corrosives, in some sence) may be helpful to the Physician, or Philosopher, towards the dissolution of Metals, and Minerals, to their Physical intents : And this R. Lully tells us, *Quamvis aliquantulum repugnat Naturæ dissolvere per ignem contra naturam, tamen si quis noverit iterum confortare per ignem Naturæ, opus complebit, &c.*

To imprint yet the most necessary Use and Virtue of vulgar Mercury prepared, in the Artist's good liking and opinion, and this for his own, not my advantage ; I desire him to hear yet this following short sentence of the expert, and knowing Avicen. *Argentum vivum, dum vivum fuerit, habet quædam opera ; cum Mortuum, alia quædam ; cum autem dissolutum fuerit, habet opera maxima. Sapientes faciunt ipsum spectare ignem, & tunc facit opera mirabilia, & transmutationes, quia sicut mutatur, mutat, & sicut tingitur, tingit.*

Quick-silver, or Argent Vivum, (saith he)

he) while it is in its running form, or
vive Nature, hath one kind of Operation;
 when mortified, other Operations; but when
 dissolved, it performs the highest, and
 greatest of all. (And this *R. Lully* also
 affirms, in *Mercurio dissoluto absconditur*
magnum Secretum.) Wise men know how
 to make it abide the Fire, and then it per-
 forms Wonders: For, as it is changed, it
 changeth, and as it is tinged, it tingeth;
 That is, as it is impregnated, or anima-
 ted, either with Gold, or Silver, (*viz.*)
 either of the Luminaries, to a Physical
 use; so doth it not only receive, and ra-
 dically unlock, or open their Bodies, but
 is the *Vehiculum* that transfers their Vir-
 tues to us in a Medicinal way; and this
 for the preservation of Health, and re-
 stauration of our infirm and decaying
 Constitutions.

Though I have thus fully, (and bold-
 ly) because warranted by the Authori-
 ties of the most Eminent, and Experi-
 enced of the Philosophers, (and possibly
 by somewhat of Experience) asserted
 the Verity of *vulgar Mercury*, or *Quick-*
silver

silver being the true Subject, out of which their Mineral Philosophick Mercury, or Menstruum, is to be had, and prepared; yet am I not ignorant, but well know, that some of them, and especially R. Lully, doth in most of his Writings point at, and direct us to another more excellent, and noble Physical, or Philosophical Menstruum, which he sometimes calls his *Aqua Cælica*, sometimes his *Menstruum Circulatum*, sometimes his *Menstruum Cælicum*, sometimes his *Menstruum Vegetabile*, sometimes by one name, and sometimes by another, by which, all the Metals may be radically reduced into their first Matter; *Cum conservatione formæ Vegetativæ*; and without which, the common, or vulgar Mercury is not easily to be prepared, and made their Philosophick Mercury, or *Aqua gloriosa*, as R. Lully hath before called it.

Nor doth here end the bounds, or extent of their *Mercuries*, not being confined to one, or two; for, they have had several, (besides the *Universal*) as the
Mine-

Mineral, Vegetable, and Animal Mercury; sometimes both joyned in one, I mean the *Mineral*, and *Vegetable*, which produced that potent dissolvent, or *G. Vegetabile* of *Raymund Lully*, which few yet have well understood, or perceived; of this, hear the profound *Raymund* himself, *Et potest altum ingenium miscere modos Mineralium & Vegetabilium & ita Medicinas breviori via componere*; an ample and acute Genius, may, by the commixtion of the *Mercuries*, much shorten the Works in production of *Medicines*, &c. But of these last *Mercuries*, or *Menstruums*, I intend not at present to enlarge, they being the Gate into the greatest of *Chymical* secrets; Let it suffice the *Ingenious*, that I have here given him a *Manuduction* to the *Fountain* where I now leave him to draw, and refresh himself with the *Healing*, and *Physical* waters, &c.

I once more request the *Ingenious*, not to interpret any thing, either of my own *Conceptions*, or *Instructions*, or the *Authorities* of *Philosophers* produced by
me.

me, to be by me understood, to speak such a thing, as now, even the Thoughts of the Vulgar are much busied about, but little understand, (*viz.*) the great *Elixir*; What I mind, is only Physical, and in relation to a Medicinal use, for infirm and languishing Nature, which I firmly believe, was the intent, and only chief intent, of the Antient Philosophers, and not the Transmutation, (or more properly) as indeed it is, the Maturation of imperfect Metals, and Minerals, into Gold, and Silver.

We now daily see the great benefit that is received from Metals, and crude Minerals, in a Physical way, though indeed very little, if any thing more than externally altered from their Mineral, and Metallick form, and especially from those of a *Solar*, and *Lunar* Nature, as *Gold*, *Silver*, *Mercury*, *Antimony*, &c. Which, even by those crude and rustick (for I cannot well call them Philosophical) preparations, do shew, and exert their wonderful power, and virtue, (and that most safely being rightly and dif-

discreetly administred) in a Medicinal way. What then would they not do , if more Curious Artists did Philosophically , and prudently prepare , open , and exalt them by such preparations (as certainly they may , or can) to a height of Purity , and Virtue , a thousand times beyond what those trivial and weak preparations do give them. And if Crude Mercury may safely be administred , and also to good effect , and somewhat prepared yet , to a better effect ; and if Gold in its firm and solid body , as the *Galenists* tell us , only boiled in broth , be so restaurative and comfortable ; what may not these and the like Metalline , and Mineral subjects be exalted , raised , and advanced to , for Physick , by a true Philosophick knowing Artist ? Certainly they must needs be (and I think I may with confidence affirm , that they will then be) the true *Aurum & Argentum Medicum* of Philosophers , and Physicians , or the true *Potabile* , or universal Medicine sought by many , but found by few.

I have now said all I yet will, and (as I said before) much more than I at first intended. It is very plain, and indeed too plain, if I did not know that a Providence attends the Actions of all, and that it shall be for their good, and light only, that are *Astrales discipuli*, and whome God intends (and hath fitted) for it; to whose allseeing Providence, guidance, and tuition I commend it, and under that seal do leave and bequeath it, to those prepared for it, and a fundamental inspection into the secrets of Nature. Let none imagine I know more than I have here delivered, and so attempt in vain (by subtilty of discourse) a farther discovery from me, I aim not at great matters; to know God, and the Natures of the Creatures, is all I seek, and all I desire in this World. My intention, and highest ambition in the prosecution of a discovery of Natures secrets by Chymical Operations, is only Physical, and more I will never pretend to, nor acknowledge, what ever I may be blessed with. Let none therefore expect that from me that I own not my self Master of; he that

that doth, and fails of his expectations, let him not hereafter blame me, but himself. I wish happiness unto all, but more particular unto the industrious, and ingenious, and while I live, will not be wanting in some measure by my mean abilities, advice, and acquired experience, faithfully to admonish, and further them, in their laborious search and inquiry, into Nature's Medicamentall and Magical secrets, and her ample (and indeed) infinite treasures, and this to render our lives both happy and healthful, till God call for our Souls.

I court not any for their good Opinion of me, or what I have done; If any traduce me as immethodical, I am not displeas'd with his Censure: Such a one throughly knows not either me, or my intent; by this discourse I shall please those I intend it for; for others, as I leave to their humour, so I desire them freely to allow me my Liberty. *Velle Suum cuique est, nec voto Scribitur uno.*

*An Expostulatory Conclusion to my In-
genious Countrymen, in behalf
of Chymistry and Chymi-
cal Medicines.*

WHEN I consider how great an op-
position truth and knowledge do
yet find, and that even from those that pre-
tend themselves the only and greatest ad-
vancers of her Ends, and Interest, I am no
less amazed at their unworthiness than at
the dullness, stupidity, and folly of others,
that suffer themselves, like Children, to be
cheated with Pebbles, instead of Pearls.
I freely and from my heart protest, I have
not any thing of prejudice, or envy towards
the Persons of any; what I now do, or
hereafter (possibly) may do, is only out
of an innate Zeal I have to truth, and real
knowledge: That which we Cordially
fancy, we are all of us apt to defend, and
speak well of; for my own part, I do a-
bove all things under the Sun highly and
truely esteem and value knowledge; nor
have

have I spared either time, pains, or means
 (according to my ability) to improve
 those small Talents bestowed upon me by
 Almighty God. Nor shall I, as long as
 God shall please to continue me amongst
 the living, think any thing in this world
 comparable unto it ; it hath been, is, and
 I hope always shall be (with King *Solomon*)
 the summ of my petition unto my Crea-
 tor, that he would vouchafe me Wisdom,
 and a knowing Heart, and with the wise
Thales in his *Pythagoras*, *Deum cognos-*
cere rerumque causas ; To know God and
 the causes of things. To know God (ex-
 cept by immediate inspiration of his ho-
 ly spirit) I know not, nor have the wise hi-
 therto found, any better way or *Medium*,
 than by a diligent search into Nature, that
 so *per visibilia invisibilia*, by the work,
 the workman might in some measure be
 known unto us : Or the great Creator, by
 the many small Creations set before us.
 If this be true, and Knowledg the only de-
 sirable Jewel for us, to seek and search
 after, I hope none can blame me for my
 good intents, nor think other ways of my

opposits than *Scientia inimicos*; & *Scientia non habet inimicos nisi ignorantes*, &c. *Simile simili facile jungitur*, *Natura Natura laetatur* & *gaudet*, & *contrarium suum contrarium non minus facile oppugnat*.

As for Chymistry, in whose defence (without envy unto any) I purposely intend these few lines, it hath been, and still is most deservedly esteemed by the Wise, the most excellent of Arts, and Queen of Sciences, and hath therefore been still kept secret amongst them, and such Papers, or Manuscripts, as treated of it, or the excellency of it, still delivered from one to another as their chiefest Testimonies of favour and friendship, and accordingly with greatest care preserved amongst their choicest Jewels, and this because it was the only Gate that led us into the greatest of Natures most admirable secrets, and unvaluable Treasures, and that not only in relation to external accommodations, and the large benefits which might many ways be attained unto (as daily experience doth now testifie unto us) but also for that

that it gave us the means to prepare us such most wholesome, safe, and efficacious Medicines as, by their quick, safe, and pleasant curing both external, and internal maladies, and distempers, might render our lives much more happy than otherwise they could possibly be without them. Innumerable, certainly, are the benefits we receive, and still shall receive, by Chymistry, and Chymical preparations; for, taken in its true genuine definition and intention, it is no other than an Art that doth both teach and inable us (for our exceeding good and benefit) to separate Purity from Impurity, exalt, and advance what God and Nature hath given us, to a farther and higher perfection than we receive it indowed with; in which sence, if we shall well and truly consider it, what have we in this curious, and nice Age, either for Back, or Belly, Pleasure, or Necessity, that hath not in some measure been obliged to *Chymistry*, and its beneficial Operations, for that perfection we receive it in? What calling may

be said to have attained to the perfection, and height it now glories in, without her help in some one or other of her (more sublime, or trivial) Operations ? Consider our daily Viands, Consider our Bread, our Beer, our Wine, our sweet Confections ; consider even what you will that can any way render our lives happy or satisfactory ; consider it seriously, and you will find it in one degree or other to have passed under the hand of *Chymistry*, and her various Operations or Preparations. Can we then be thus insensibly led to admit of her daily help and assistance in things of smallest value, and can we be so stupid, dull, ignorant, and blind, as to neglect her assistance in things of greater moment, and the greatest of Concerns ? And not only neglect her advice, but deny her friendly, and most profitable hand in those things which above all other (our reason will tell us) we most need her help in ? Nay, we do not only deny her to make us happy, but we seek by all means possible

to

to disgrace, slander, and make her contemptible, nay, odious to the whole World. Doubtless, in these our Follies, (for I cannot call them otherways) we declare our selves, either very Ignorant, (which we all shun, and hate to be esteemed) or else very Self-ended, and Malitious. Can we, with Alacrity, and the greatest of Content, admit, and allow her favours, (nay, greedily seek after them) to improve, and maintain our Purses, and Pleasures? and cannot we admit, and embrace her help for the preservation of our Health, without which, the other will be of little benefit, and less pleasure? As for my self, I am resolved to follow the Dictates of Reason, that only and sure Ballance, given Us by Almighty God, to weigh what may be most for our present, and future good: *Et Ratio sat luminis habet & ipsa Lumen est, quo res omnes ut se habent percipere possumus.* Faber, cap. 33. Panchim. lib. 2. Nor will I in the least oppose her sacred Admonitions; I own her as my Mistriss,

and will accordingly stand for her, *Amicus Galenus, Amicus Hippocrates, at magis amica Ratio, veritas, et sapientia*; I acknowledg the few favours we received from *Galen*, and the little good we reap by *Hippocrates*, but yet will not deny Verity, or forsake Wisdom in favour of either. I acknowledg, we are obliged to their Labours, for the Knowledge left unto us by them, but think not my Self, or any other, at all ingaged there to set up our Rest, and *Herculean* stops, or a *non ultra*, to all farther inquisition and search after Knowledge. God is still the same, and hath infinity of Knowledge yet to bestow upon Man in his own good time of Providence, and Dispensation, and therefore not to be bounded, or confined in the narrow Pages of a London *Galenical*, or any other, *Pharmacopœa*; and this we daily are, or may be, convinced of: Therefore, whereas I in some measure honour *Galen*, and *Hippocrates*, and have also a due esteem for those that profess themselves their follow-

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followers, and truly more should have,
 were they not so strong Assertors of their
 failing Doctrines; yet cannot I think those
 of them Unblameable, who so Vigo-
 rously, and Obstinate^{ly} oppose Truth,
 and a farther manifestation of VVif-
 dome. Why should we not as readily
 admit, nay, with all our power incou-
 rage an improvement in the Science of
 Physick, or Medicine, as in all other
 Mundane affairs? If to render our
 Lives happy, in the time of Nature's
 greatest Vigour, we must not only admit,
 but studiously endeavour all such ways as
 may continue and promote our Health;
 Why may we not with as great (if
 not greater) care and reason, do the
 same in the time of her impaired For-
 ces, debilitation, and fear of her utter
 loss? If our usual Food be rendred by
 severall Chymical, or preparing means,
 much pleasanter for our Pallats, and fit-
 ter for our Stomach's Digestion, where
 Nature and her *Archeus* are yet power-
 ful; Can we in the least question, but
 Physick may also be rendred much more

safe, delightful, and proper for her, (by the same means) when she most needs out assistance, and utmost help? And if Nature by some decay be weakned, and oppressed, that she cannot accept of her usual and accustomed Food, so as she would, and ought to dispose of it for the supply of her Spirits, and the maintaining of her Habitation; If she cannot, (I say) here in her ordinary course, so play the Chymist, as usual; Doubtless, she is less able to do it, in that which the very Name, as well as the Nature of it, makes her utterly to abhor, and reject; and, if she be not strong enough to seperate the Quintessence of her daily and accustomed Food, how shall she extract any thing from her Physick, that may give that relief her present Condition requires, and calls for? She hath here a double task to perform, first to extract her relief, and then to make use of it. It would doubtless, therefore, in this case, be far better, to save her that labour of separation in this her weakned Condition;

tion; for, of necessity, either the Physician, or Nature, must officiate, or act, as Chymist, before Nature can have, or receive, what she calls for, and requires for her help, and assistance. Who therefore, not Drowned in Ignorance, or Drunk with Malice, and Envy, would so strongly oppose so great a Good, as *Chymistry* is the Author (and sole Author) of? How lothsome is even the very name of Physick unto debilitated Nature! and what is the reason? Doubtless, the hard task she hath put upon her by it, and even when she is least able to perform it, and hath more need of succour, than of a farther trouble. How shall she receive so great a Portion of lothsome Medicines, being weak, when, even in the greatest of her Strength she would loath (not only) to take (but also be troubled at the sight of) it! and this from a secret Sense and Antipathy, her *Archeus* hath against its nauseating and fœculential Quality, as well as the greatness of its Quantity. What remedy is then to be used? Certainly,

tainly, no other or better can any way be found out or propounded, than to fit and prepare those Subjects we intend for her relief, and that, by such means, and ways, as may make them fit for her weakest of Conditions, and they can no way else be so fitted, as by *Chymistry*, and its (Spagirical) Operations, which seperates all Impurity, from the pure and Medicinal part, and so renders it apt and fit for Nature's more easie Reception; and the end she requires it for. Why then should any so Obstinately oppose so clear a truth, as the Excellency of *Chymistry*, in the preparation of Medicines, if compared with the other most rotten, and ineffectual foundation of Physick? Or why do the *Galenists* cry out against us in things they understand not? Or, if they will say, they understand them to be such, as they incessantly rail at them to be, (*viz.*) Dangerous, Poysonous, and no way fit to be administred; Why do they make any use of them? Why do they steal our *Extractum Rudii*, (*alias*,
Extract

Extract Catholicum Paracelsi &) Why
 our *Laudanum*? *Pilula Alephang*? Why
 have they any thing to do with our
Oleum Vitrioli, *Oleum salis communis*,
Oleum Sulphuris per campanam, *Mercurius*
Vitæ, *Infusio Croci Metallorum*, *Mercurius*
sublim. Dulcis, *Mercurius præcip.*
Dulcis? Why our Chymical Distilled
 Oyls, as Oyls of Spices, Oyls of Woods,
 Oyls of Seeds? Why administer they,
 or prescribe they any of our simple, or
 compound Distilled Waters? Shew me
 any of these Oyls in *Galen*, or any of
 those Cordial Spirits in *Hippocrates*.
 Why do they Rail at us, and yet make
 use of our Medicines, as the best and
 most effectual they have? and can they
 thus make use of our worst of prepa-
 rations, and yet enviously slander the
 best? Certainly, it favours of much
 Malice, and more Folly. But to give
 Limits to this my just Zeal, for Truth,
 and a publick Good, I shall give my
 Country-men (yet Ignorant of the be-
 nefit of *Chymistry*, and Chymical Me-
 dicines) some small and brief account
 of

of *Chymistry*, in its Genuine, and true Sence ; and some Reasons for the excellency of Chymical Medicines, above those we usually term *Galenical* , and then leave both the one, and the other, to their better consideration. *Chymistry*, that most noble of Sciences, and beneficial of all Arts, is not (as yet falsely by many supposed) a Tractation, or Operation only about Metals, but it is an Art invented, and adorned, by the continual Meditations and Labours of the most Wise and Prudent of Men, and such a one as teacheth us to improve, and make use of, as well Animals, and Vegetables, as Minerals, and Metals, both to Physical, and all other necessary Uses, though at first indeed intended more properly to Physick, and a Medicinal use. The word is a Greek word, which is Ἀλχίμια, its Derivation or Composition from ἄλς & χέω, *id est*, (*quasi*) *Salem fundere*, to melt Salt, or a fusion of Salt, or which was, and is more properly the true Sence of it, and intent of *Chymistry*
in

in it, as to Physick, to prepare Medi-
 cine so, as to bring it to the nature,
 and form, of a fixed, and fusible Salt,
Quo habito (sive ex Animalibus, Vegeta-
bilibus, aut Mineralibus) Laudandus sit
Deus: and so indeed ought all Medi-
 cine to be, before it can be said to be
 perfect Medicine. Now separation, as
 well as several other Operations, be-
 ing most necessary for the Completion
 of this ultimate intent, and perfection:
 The Art was also by the Wise called
Ars Spagirica, that is, *Ars Separatoria*,
 from *σπῆσαι* *Separo*, because Purification,
 which must of necessity also precede
 the ultimate intent of this Art, could
 not be performed without due, and of-
 ten repeated separation. See now in two
 or three words, the true and full in-
 tent, scope, and design of Chymistry,
 that most excellent (and therefore most
 unworthily despised) Science. I shall
 not therefore be tedious, I shall now
 give only a small Light, as to the ex-
 cellency of Chymical Medicines, (above
 all others) if rightly prepared, and ac-
 cord-

cordingly commend them to my Country, as the most safe, most pleasant, and most effectual, and which is also no small argument for their welcom, (all things considered) the most cheap of Medicines.

Chymical Medicines are, of all others, being rightly prepared, the most noble, and excellent, and this will appear as well by Reason, as daily Experience; the later is now so common, I need not say more of it: As for Reasons, take these few following, Let us consider, what it is that gives eminency, and perfection, to any one thing we esteem as excellent, we shall find that it is the purity of it, and that, either in the Animal, Vegetable, or Mineral Nature; if we consider then, what we are now speaking of, (*viz.*) Medicine, prepared by Chymical preparations, we must also conclude its efficacy, and excellency, to proceed from its purity, or purified Nature. Let us yet farther consider what it is for; it is to help, and restore decayed Nature, and her languishing *Arch-*
cheus.

chews. What is this Nature, and her *Archeus*? It is the most subtile, and pure Spirit of Man, or Woman, and therefore no way to be assisted, but by that which is of purity, and likeness with it, (*viz.*) Medicines of a pure, subtile, and penetrating Nature. The consideration of Nature will tell you, what her Medicines ought to be; and a true consideration of such Medicines, will teach, and tell you, what Nature is, so that the quality of the one, will inform you what the Nature, and Essence of the other ought to be; a serious consideration then of Nature, will tell you the quality of the Medicines you ought to use for her relief, and assistance, which is, that they be of most subtile and thin parts. This made *Hippocrates* tell us, that the excellency of Medicine consisted in its subtilty, and thinness, by which it was the more able to protect, and assist, decayed Nature in her disturbed Condition; and though amongst many things, (or *Species*) some may be said to be of more thin, and subtile parts,
in

in respect of some others; yet the most thin, and subtile, as Nature produceth them, come extremely short of that subtilty, which this Art, by its purging preparations, can raise even the most dull, and gross of Specificks to: Herein then is the excellency of Chymical Medicines, above Galenical, Chymistry being able to exalt the most dull, and inactive of Medicines, to the greatest of subtilty, and far beyond what Nature presents them to us in. Nor doth she thus exalt their purity, and efficacy, as to the Cure of all, both inward, and outward Distempers, but renders them (may I so say) in a manner Immortal, that is, Incorruptible; Which, the best of *Galenical* Medicines, cannot in the least boast of, few, or none of them being able to continue one poor Year, without some notable (if not a total) expiration of their Virtue. How then should these poor, dirty, and drossie Medicines, answer those great Ends we administer them for? How shall they root out inveterate, fixed, and chronick

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Diseases ? How shall they purifie the Impure, or help the Infirm, who are not yet Cured of their own Corruption, and Infirm condition ? If it shall be, as usually it is, unadvisedly, and very inconsiderately Objected, that their Medicines are safe, and that ours, either quickly Cure, or quickly Kill; Let me tell them, they in this very Objection, grant much more than they are aware of, for nothing can quickly Cure, but what is really Efficacious, and fitted for so great a good, which, nothing can be, that is not in some measure pure, and like unto the Nature it shall so assist; Herein then, inconsultly do they affirm, the excellency of our Medicines. If they say then, they as suddenly Kill, I must return them this answer, that it is, when administred by their hands that know them not. *Ex quovis ligno non fit Mercurius*, Galenists are not fit to use *Paracelsian* Medicines, (until they have entred the Chymical Schools, and Laboratories) which, by reason of their excellency, subtile, and

enlivening Faculty, are not to be administered by Quarts, or Pints, but by Drops in proper Vehicles ; not by Pugils, or Ounces, but by Grains, half Drachms, or Drachms, (at most) being to help Nature, not stuff up the Body, (already too much Obstructed) and so hinder, rather than farther her Restoration. However, knowing sufficiently the dulness, and inefficacy of their own Medicines, they must still be nibbling at ours, and yet revile them, when they have answered their desires ; and, if at any time they are too Keen for their Skill, and Knowledge, they are then most Damnable, and presently to be Cursed with *Bell, Book, and Candle*, and not one of them to be left in their *Galenic Antidotaries*. I would, they would turn them quite out, or else acknowledge them, (as indeed they are) the best Flowers in their Garden ; Let them not use ours, and we will faithfully promise them never to make use of theirs. Ours decay not by length of time, theirs putrifie, and corrupt,
 even

even in a Years time ; Ours safely ,
 pleasantly , and quickly Cure , theirs
 do rather hinder , than farther Nature
 in her own Operation , and can only ,
 when Nature hath Cured her self , rob
 her of the praise and glory of a Cure ,
 which she her self hath performed :
 But I hope the time is now coming ,
 when Ingenuity shall flourish , seeing
 many of those that not long since op-
 posed this so noble a Science , do now
 at last begin to appear its real Friends ,
 Defenders , and Propagators ; and when
 declaredly such , I shall wish them their
 utmost due , with a continued remem-
 brance of their Names unto succeeding
 Generations , as the worthy Promoters of
 so publick and great a Good .



A

POSSCRIPT

To the Ingenious and
Physically Studious

R E A D E R.

Intend also (how soon I cannot yet say) to present unto the Ingenious, Industrious, and Knowledge-Seeking-English, whose sullen Fate, slender and mean Education affords them only the benefit of what is published in their own Mother-tongue, a small, but very plain, and

and Methodical Treatise in English, as the (smaller *Radii*, glimmering Beams, or) *Aurora*, to a greater approaching Light, teaching a Spagirical (or Chymical) preparation of Animals, Vegetables, Minerals, and Metals, to a Physical use, (*viz.*) the Separation of their Quintessential, Medicinal, Fix'd, and Volatile parts; the Purification, Reunion, or Conjunction, and Coction of the said parts, into most noble, efficacious, and powerful Medicines, *Arcanaes*, and *Physical Elixirs*, and this in a higher, or lower degree, according to the Subtile Genius, Industry, and Prudence of the Artist; Most useful, and beneficial for the Preservation of the present, and Restauration, or Recovery, of the decayed, or lost Health of Man. The improvement, and farther consideration, may (haply) prove a Gate to other Secrets; Yet, if any One, in the meantime, either diligently Studious of Physick, or otherways curious in the search of the secrets of Nature, and Art, be desirous to be instructed in the Grounds
of

of *Chymistry*, or the *Spagirick Art*, and shall in a reasonable and modest way request my instruction, and assistance in it, I do hereby promise him a faithful Manuduction, and Introduction, and that by plain Demonstration, and Practice, to the true and full grounds, intent, and scope of *Chymistry*, and this either as to Physical preparations, or other Nature-searching, delightful, and pleasant Operations; *Chymistry* being the most noble, and transcendent of Arts, and, by which only, and not otherways, and this in a more sublime, or mean degree, according to the Acute Ingeny, Patience, Prudence, and Neatness of the Operator, whether in Medicinal preparations, or other choice *Arcanaes*, may something of excellency be expected, and produced, and perhaps the wished perfection, utmost aim and end of our desires (at last) be obtained. My earnest desire of advancing, improving, and promoting (more for a general Good, than my own private Benefit) this so noble a Science, and opening a Gate for entrance into the
infinite

infinite Treasures of Nature, both for
Health, and other Happiness, closely shut
up and contained in the Creature, is the
chief inducement to this Additional
proffer, and the publick Notice of

E. Bolnest, Med. Lond.

*From my House in Jewen-street,
near Cripplegate, April 14th.
1665.*

