

The compleat distiller: or, The whole art of distillation practically stated, and adorned with all the new modes of working now in use. In which is contained the way of making spirits ... To which is added, Pharmacopaeia Spagyrica nova: or an Helmontian course ... Illustrated with copper sculptures / By W. I-Worth.

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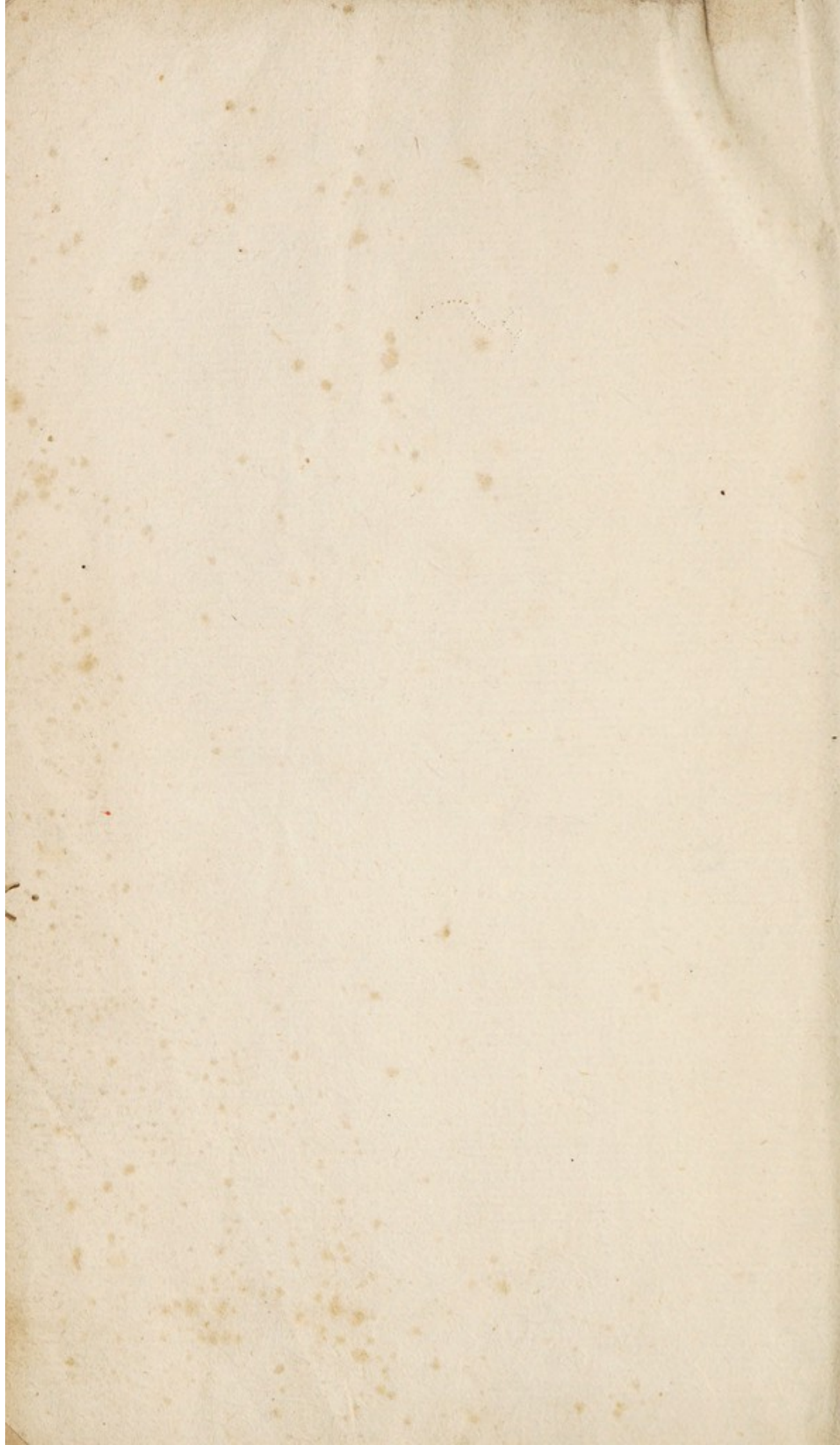
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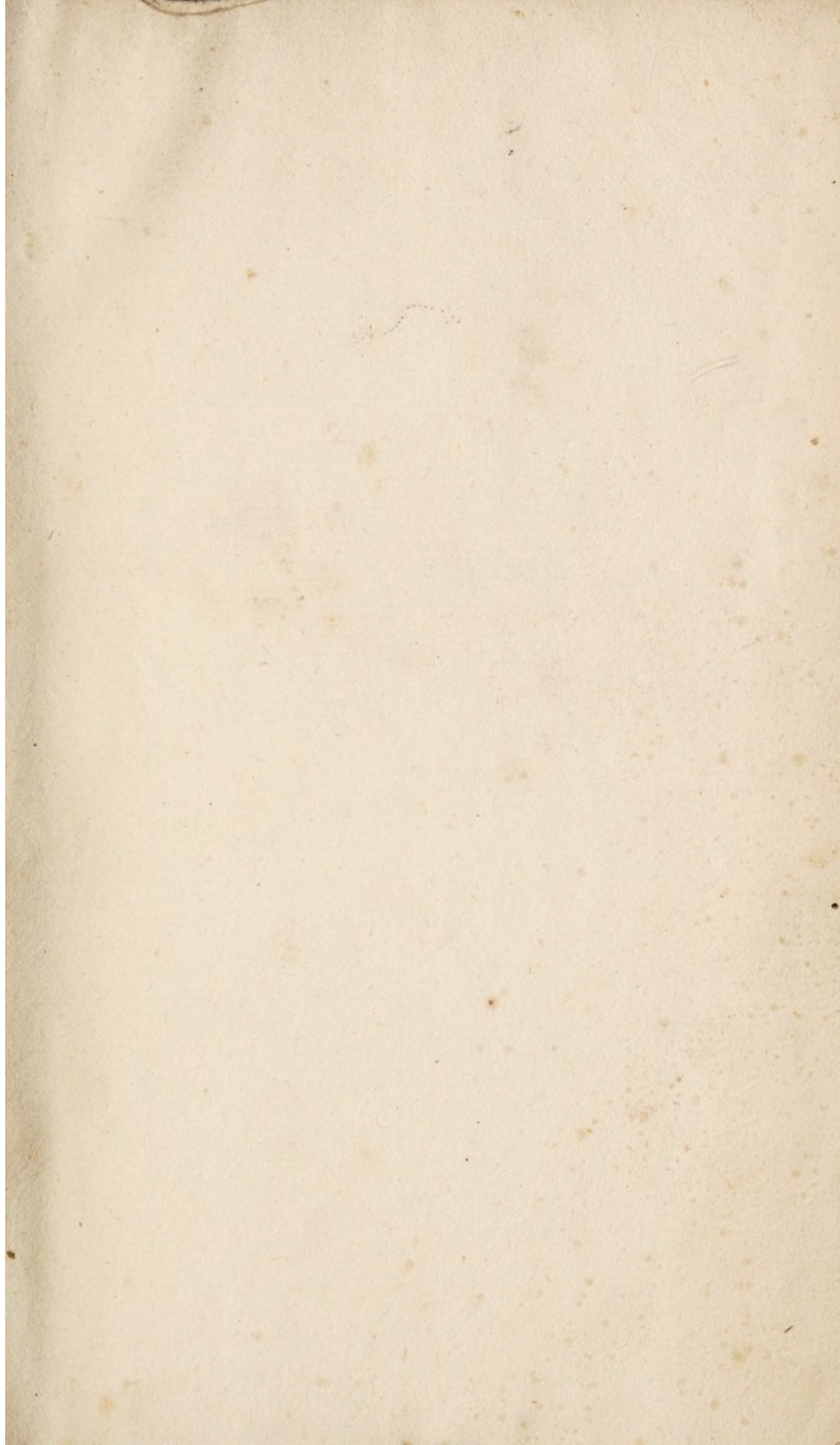
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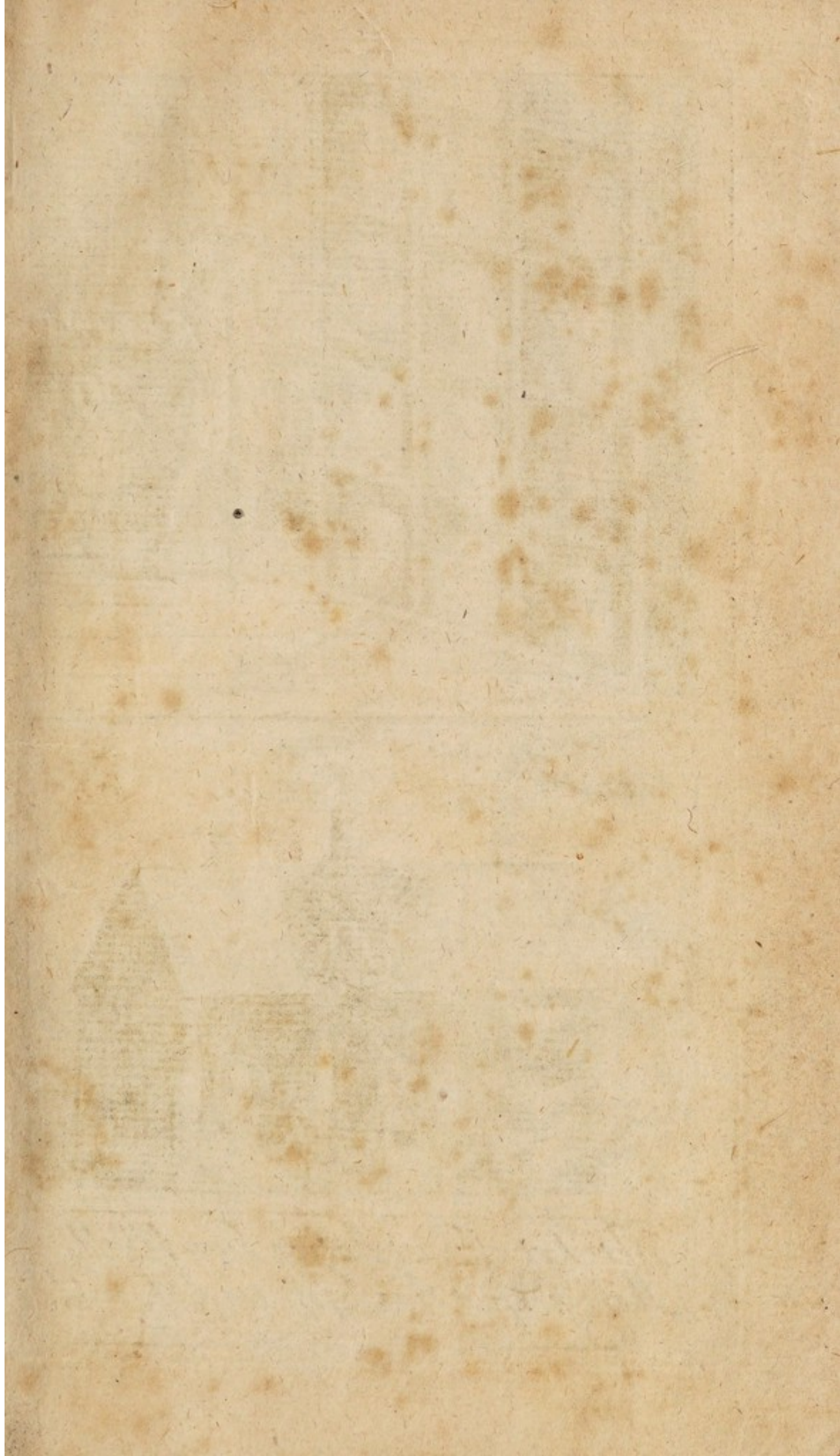






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M. Vander Gucht seul:



*The Art of Distillation here behold
More perfect than before taught by tenfold*

Rich^d Thomas

THE
Compleat Distiller:
OR THE
Whole ART
OF
DISTILLATION
Practically Stated,

And Adorned with all the New Modes
of WORKING now in Use.

In which is Contained,

The Way of making Spirits, Aquavitæ, Artificial
Brandy, and their Application to Simple and Com-
pound Waters in the exact *Pondus* of the Greater and
Lesser Composition; as also many Curious and Pro-
fitable Truths for the exalting of Liquors, being the
Epitomy and Marrow of the whole Art; supplying
all that is omitted in the *London Distiller, French
Baker, &c.* Experience being the true Polisher
hereof.

To which is Added,

Pharmacopœia Spagyrica nova: Or an Hëlsmontian Course; be-
ing a Description of the Philosophical *Sal-Armoniack, Vola-
tile Salt of Tartar, and Circulatum Minus, &c.* To-
gether with their Use and Office in Preparing *Powers, Ar-
canums, Magisteries, and Quintessences*, the Dose and Vertues
being Annexed.

The *Second Edition*, with Alterations and Additions.

Illustrated with Copper Sculptures.

By *W. T. Worth*, Medicinæ Professor in Doctrinis Spa-
gyricis & per Ignem Philosophus.

London, Printed for *J. Taylor*, at the Ship
in St. *PAUL's* Church-Yard. MDCCV.

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A



T H E

Epistle to the READER.

Courteous Reader,

TH E End and Intention of our Writing and Compiling these Sheets, is to bring the Art of Distillation into one compleat and entire Volume, containing all the necessaries thereunto belonging: For hitherto this hath been but short and defectively performed, for it hath had the mishap, as many other excellent Arts have had, *sc.* To be Treated of by such, as have not practically known the same; or else by those, who have on purpose concealed that, which in reality ought to have been discovered; so that the Authors hitherto extant are either filled with needless Prescriptions, confused Workings, long and tedious Prolixity of Words and Circumlocutions, as we may say, going about the Wood, or else have concealed the Ariadnean thread, which should lead directly to the Practick, and so are only useful to those, who have served seven Years Apprentiship to the imploy, then

A 2

knowing

knowing what to choose and what to refuse, and being able to pick the Rose from among Thorns without pricking themselves; for what a chargable and confused piece of work should we have, were we to provide our selves with all those Vessels and Instruments described by Baker, for the making Waters, Aqua vitæ, and Burning Spirits, and to separate them from the Flegm; which, when done, would neither answer the end nor countervail the charge; for 'tis well known to all ingenious Men, how difficult a thing it was to prepare a Spirit, which would fire Gun-powder, or be so purely Ætherial as to vanish in the Sun, 'till the use of Salt was known, by whose help we are able to perform it in large quantities, even in our common Stills with their Refrigeratory; And the most exact way that we ever saw is to work with Salts in a large Copper Body with its Alembick and Refrigeratory in Baln. For with a lent heat you will have your Spirit perfectly deflegm'd, which for curiosity sake, you may repeat a second time, and then will it far excel any of those made by the difficult Inventions before mentioned; and therefore why should we go to so much charge and trouble, when it may be performed with so much facility and ease: And a-
gain,

gain, he is filled with abundance of Chymical Preparations, which have not the least adberence to the making of Spirits; and so the mind of the Reader is diverted from that, which only should be of Service to him; nay, this is so apt to fill their heads with fancies, that they rest unsatisfied till brought to Tryals, which either considerably exhaust their Substance, or else take them from their Business, nay, sometimes wholly incapacitates them for the same; therefore shall we pass by him; and come to consider that of French.

Dr. French indeed was a Man of Ingenuity, as his Work plainly shows, seeing many curious things are therein contained, yet can we not wholly clear him from some of these Defects.

And as for the London Distiller, tho' his Prescriptions, there laid down are proper, yet is he defective, both in the exact Modus of working, the ordering of the Wash and Backs for a quick Fermentation, and upon a defect in their working to bring them kindly forward again; as also in the great Business of Rectification, concerning which there is so great a noise about the
Town;

Town; and indeed not without good reason, seeing too too many are deficient in so advantageous a Secret as this is; yet is both he and French so scarce, that one of them is hardly to be gotten; and then again on the other hand, what we have formerly written, in order to have supplied these Defects, was in such general Terms and so short, as that of it self it was not sufficient to make any one prompt-perficient in the Art.

Therefore we being desired by several Ingenious Persons to communicate our Experience to the World, and so to supply the defects before mentioned, as much as in us lay, have upon a mature Consideration thereunto condescended, with this Resolution, that we would do it so as to capacitate any one, tho' of a mean Genius, and never brought up to the Art, in a little time by Study and Practice to be a compleat Master in the same, without having recourse to any other Author; for which end we have comprised it into a Pocket-Volume, that so it might be the more portable, and by consequence ready for their Perusal.

Now that you may the better conceive what is therein contained, we shall in brief
pro-

proceed, as follows; In the first place, we have described the manner of Working in general with all the necessary Utensils thereunto belonging, and then in a more particular way have shewed various and profitable ways of making Low-wines from any of the six Materials; some by Decoction, and others without, giving you our Opinion which we best approve of, we have indeed here laid down such Rules in the ways of Brewing and Ordering the Wash, as also in the bringing it into Low-wines, as that there is no Material in Nature that will yield a Vinous Spirit, but what may be wrought by some or other of them; and being thus far brought, the time of their lying for their bettering is signified, together with the way of bringing them into Proof-goods; And then,

In the Second we have shown the exact way of Rectification, by and through such Mediums, as that they are brought into most excellent Stuff, and if the use of Tartar and Sulphur whether common or that of Mars and Venus, joyned with the sweet Salt were known, certainly sweet and pleasant Spirits might be brought forth; but more especially by the help of our Sal Panaristos

ristos might English goods be so ordered as that in Taste and Smell they might be little inferior to those of Gallia, and equal in Vertue to the English Constitutions; because of their Climatory Affinity, concerning which, we have not only given you our own Experience, but also the Authority of the famous Radolphus Glauber; which being so prepared we have likewise shown their various uses in making Cordial-Waters and Spirits.

In the Third, we have shown all the Necessary and Useful Compositions in the Art, according to the greater and lesser Pondus; to which we have added many rare ones of our own, togethet with an Usque-baugh-Royal, never Published before, and also the way of Dulcifying and Perfuming these Wares or Liquors, so that they may be the most Commodious for Sale.

In the Second Part we have laid down the true and Genuine way of making Powers by three noble Menstruums, sc. a Purified Circulatum Minus, the Volatile Salt of Tartar, and Sal Panaristos, together with their Vertues, Use and Dose, for the Benefit of such, as languish under the burthen

then of Refractory Diseases, and can find no Relief from the common Prescriptions; for we have through much Expence and Labour by the Providence of God thereunto attained, and by more than Ten Years Experience, know their admirable Vertues to be such, as to relieve, when past the hopes of other means; therefore we thought we could not better befriend the World, especially the ingenious Lovers of Art, than freely to communicate their Composition, that so they might the better judge of their Nature and Property; and altho' we have not attributed so many Vertues thereunto, as others have done to more Inferiour Powers, yet this hath been on purpose omitted for two Reasons: The first, because we hate fruitless Repetitions, or to speak more of the Vertues and Use of Things, than we know they will really perform; for we would rather that a Medicine should Cure Ten Diseases, when we speak but of five, than to speak of Forty, when 'twill very rarely Cure One; and especially in these, seeing their Administration is general and safe without the least difficulty: The other is, because we have looked upon it as a grand Error too often committed by our New Compiler, to

attribute that to one sleight or common Preparation, which can but in due right be ascribed to the highest Specifick or Arcanum, nay, even to the Universal it self; therefore, tho' we know that ours are far superior, yet were we resolved therein to be very cautious, lest others should suppose us guilty of the like default.

Now, what we have further to say, is, that we have great reason to bless the Lord our God, who of his infinite Mercy hath given us Wisdom and Knowledge of the things of Nature, not only in their Original Form and Texture, but also in their true Preparation and Vertue, whereby we are enabled to demonstrate that, which we doubt not will uphold our Writings in a greater splendor than now set forth; to the dishonour of such, as are ambitious of that which really does belong to others; but seeing ours is no Foster-child, but a true birth brought forth by difficult Travel, we are bound to defend it from the Karpes of such Momes, and the more especially seeing we have daily Confirmations, from most parts of the Kingdom, of its kind acceptance, by, and among, the Ingenious, Laborious and Honest-hearted, which
lays

*lays a further Obligation on us to be yet as
serviceable to such as in us lies, in the reso-
lution of which we subscribe our selves their
sincere Friend in all things agreeable to the
entire Law of Innocency.*

From my House, the *Blew
Ball and Star* at the cor-
ner of *King-street* in up-
per *Morefields*, *London*,

*W. Y-Worth, Geboor-
tigh tot Shipham, &
Burger van Rotter-
dam.*

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The Author's Answer to the Request of a Worthy Friend, in which is contained the Names of his Books that are, or (by Divine Permission) shall be Printed.

ADVERTISEMENT.

MY Father has communicated to me these well known and deservedly Famous Medicines, for their approved Vertues, and general Benefit in Curing Diseases, viz. *Spiritus Mundus, Essentia Munda, Spiritus Sedativus,* or *Elixir Proprietatis Helmontii, Essentia Stomacica, Species Mineralis, Arcanum Minerale, Species Antipileptic,* and *Species Lithontriptic,* &c. In their highest Exaltation of Vertue they can be brought to, being prepared by an Universal *Medium,* and advanced by a Mineral Pacative Sulphur, yet their Fragrancy dignified; Medicines eminently known and approved of, for many Years, by thousands, for the Cure of Agues, Fevers, Pleurisies, Measles, Small-pox, Swine-pox, Surfeits, &c. And for all Pestilential Diseases are superlative Specificks, also in the Gripes, Cholick, Quinsy, and other acute Diseases: And for Cronick and Refractory ones you have my *Pillula Herculeana,* which cures all those Taints that are received in the Schools of *Venus,* even when spoiled by others, without Salivation or hindrance of Business, with a very few Doses, and at little Charge: 'Tis also excellent against Itch, Scab, and Leprosie, and all grand Corruptions of the Blood, Ulcers, Festula's, and *Noli me Tangere's.* As to Lunatick Persons, or such as are afflicted with Melancholly Madnes, or those Raving, in consideration of
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the chargable, tedious and prolix Methods that are now used by so many Upstarts, and yet so little advantage to the Patients, that they are kept year after year, we think convenient to inform the Friends of such, that we have a more certain and established Method for the Cure of all that are Curable, which is exhibited after a Christian way, without Tyranny or cruel Scourging, being radical Specificks for that Disease, which restore to Sense and pristine Vigour.

All which Medicines are faithfully prepared by **Theophrastus W. Worth**, and may be had at reasonable Rates, either by Wholesale or Retail, at the *Blew-ball and Star*, the corner House of *King-street* in upper *Morefields*, *London*.

At which place may be also had his Famous *Spiritus Odontungiasus*, which whitens black and yellow Teeth, in few Minutes, and cures the Scurvy in the Mouth, and Defects of the Gums, &c.

Now, whereas, my Father appearing in Print, has occasion'd great Recourse of Letters, these are to Advertise, that for the future they direct them to me at the place abovesaid, which (the Postage being paid) shall be faithfully Communicated to my Father; otherwise not received: And if an Answer is expected, they are desired to subscribe their Names and Place of Habitation, because he has been so often Imposed on by several who have desired to be satisfied in many curious Inquiries, &c. Who yet have refused the Candour of Communicating,

municating their Name, &c. Or shewing the Reason why they should be Answer'd.

ERRATA

PAge 43. Line 6. for knew, *Read* new, p. 70. l. 14. for Ugar, *r.* Sugar. p. 90. l. 6. for Balm, *r.* Bawm. p. 110. l. 2. for aucrified, *r.* aurified. p. 124. for Trepoile, *r.* Trefoil. p. 176. l. 10. for Chilbane, *r.* Bane. p. 180. l. 10. for Pledge, *r.* Pledget. p. 198. l. 27. for as, *r.* us. p. 225. for ture, *r.* true. p. 227. l. 19. for Essentificated, *r.* Essentificated. p. 235. l. 29. for Dunstan, *r.* Dunstan. p. 236. l. 2. for it, *r.* in. l. 17. adding. *r.* according. p. 238. l. 13. for Party, *r.* Purity. p. 253. l. ult. for Poable, *r.* Potable. p. 267. l. 5. Alagistrale, *r.* Magistrale.

THE

T H E
Compleat Distiller.

C H A P. I.

*In which we Treat of the Art of Distillation
in general, together with the Utensils
thereunto belonging.*

FIRST, We think it convenient to define the word *Distillation*, and then to shew the use thereof; the word *Distillation* imports no more than a *dropping down by little and little*; but the use and end thereof, is in the first place to Extract the Spirituality from bodies, when macerated or open'd by Fermentation; so that we may truly say this Art is for changing of gross and thick bodies into a thin and Spiritual Nature, by which Action the pure *Effluvia* are separated from the more terrene, Fætid, and impure *Fæces*; and that only by the help of heat; they being thereby resolved into a Vapour, are elevated to the Helm, where they are in part condensed by the cold, which is fully accomplished, as they run out of the Beck into the Worm, through the Refrigerating Tub, and so become clear and lucid: This is the end

of Distillation in general, but in particular, 'tis to be considered in a threefold respect, *sc.* *Distillation, Rectification, and Extraction;* **Distillation** is a converting of Bodies (as before defined) into *Water, Oyl and Spirit;* **Rectification** is a reiterated Elevation, by which the before mentioned are separated from their more hidden and internal Impurities; and the *Spiritual, Essential humidity, from the more Phlegmatick and Aqueous:* And **Extraction** is by the help of some pure Spirit to draw forth that virtue out of bodies, which otherwise would not so easily admit of *Maceration, or of being so overcome, as to be brought into Spirituallity:* Now in bodies very compact, this is best performed by *Cohobation,* which is a returning the Liquor upon the Body whence Extracted, and Distilling it off again; which must so often be repeated as till you've obtained the desired Virtues; these being sufficient to accomplish all that is to be expected from a *Distiller,* and indeed to make the Art compleat, and the Discourse thereof full, seeing we intend not to speak of any thing but what is pertinent thereunto, we shall refer those who desire to know the Nature of other Operations, to our *Chymicus Rationalis,* where they are fully and amply handled, and so passing by the use and Definition of this Art, we shall now come to the Practick.

In which we find that it requires a great many Conveniences, as a fit Work-house, proper Stills, Coppers, Backs, Instruments and Materials, all which, to be rightly managed, require several hands, if any considerable draught

draught of Goods is intended to be made, so from hence we may conclude that this Art is not rightly to be carried on without a considerable large Fund, but when so managed 'twill repay the Owner, or Master with considerable Interest; which is the reason that many of them get such plentiful Estates, at which none ought to grudge, seeing 'tis got with such just gain, and that the Golden Cap is obtained by hard Labour: And besides, there's a Proverb in *England*, *win Gold and wear it*; and why therefore may not these enjoy the same, seeing nothing is more laborious than this Art, when rightly followed; and what they thereby obtain, we may, as it were, say, is got out of the Fire: But before we proceed particularly to give every one the Knowledge of these Profits, we shall speak of the necessaries whereby we are enabled to go to work, otherwise without them we may be sure there'll be none at all.

First, As to the Work-house, we best esteem it when something spacious, at least 16, 18, or 20 Foot in breadth; and 24, 26, 28, or 30, in length; especially, where you design to work considerable quantities. The manner of Erecting the Carcase, with the proportionable height, and way of covering it, we shall leave to the Ingenuity of the Work-man, to whom it belongs, and give you our Opinion of the Accomplishment of what is required in it: Thus, at the utmost end we advise that a Copper be set up, after the manner of the *Brewers*; except you design

to prepare your Liquor in your large Still, which will be somewhat troublesome, and indeed a great hinderance to business, if you intend to work it off twice a day, as usually is done: Now by your Copper you must have your Mashing Tub, to mash in; and under that large Receivers, and over upon the Rafterers you may have a Cooler; and again under the Coolers large Backs, one for the stronger Wort, the other for the smaller; and so order'd, as that it may run into either; now from these large Backs, you must convey Leaden Pipes unto receiving Backs for Stores, and from your store ones to the Wash-backs, which ought always to be placed opposite to your great Stills, for the more ready filling of them; now this conveyance is very convenient, from Back to Back; for by this means you may always be supplied with Wash; and especially if you command it by the turning of a Cock, otherwise you must make use of a strong Cork with a String above it, that so you may pluck it out when you please. Now these Backs, as they are set into the Earth, must be well daubed about with temper'd Clay, or put in a thin Bed thereof; for this is said to preserve them tight and warm: These must have Covers above with a Leaf to fold up upon occasion; and upon a defect of Backs, you may make use of large Oyl Fats, so order'd; you must have a Brass or Wooden Pump to put into the Backs, and so with a Spout fastned with a Broom therein, to keep the Wash from running over, and the other
end

end on the Still you would fill, you may at any time easily perform it; your Spout being moveable from Still to Still.

In hanging your Stills you must observe, to place them on the same side that your Copper is on, that so your Backs may be the better ranged together without Confusion; let them be as near the end as they'll possibly stand; and let two stand together, that so one Flew may serve for the conveyance of both their Smoaks; and in the first place you must observe to place them so, as that the lower end of the Worm may be 14 Inches from the Ground, that so a Can may freely be placed under, and taken away when full: 'tis better an Inch too high than a quarter of one too low; and for proportioning your Still to any height, you must let in your Ash-hole into the ground; which in length and breadth must be proportionable to that of the Still; for one of six Barrels ten or twelve Inches in breadth is sufficient; and for one of eight or ten Barrels, it must be twelve or fourteen at the least; the which are two very good Sizes; the length must be proportioned according to the Grate and Door, somewhat sloping for the more easie commanding the Ashes. And having proceeded thus far, you must observe not to make the fire place too broad; your Grate must be made of thick heavy Bars, exactly cut, of an even length, the ends somewhat flatted upon flat Bars, and broad, flat Bars must lie even with their upper edges, that so the Shovel, Slice or Rake may not jam in them,

although they lie loose, to be taken in or out upon occasion as any of them melt off: The broad flat Bars must be continued tight one to another, even to the mouth of the Door; and the Door must be of Iron, as the Brewers Coppers are; let your mouth and fire place be built all of broad Tiles, for these better bear the fury of the Fire than Bricks: And when your Fire place is of its proper height, and at one end a convenient sloping hole left for the Fire to play up in, let your Still be placed upon the Brick-work, in such a way as that it may have a Current for the Liquor to run out of the Cock; and upon tryal let it be closely work'd up to the bottom, that so the Fire may only play at the Flew; and observe to place your Cocks through the Wall, that so the Liquor or Wash may run out into the proper receiving Backs, without annoying the Still-house. Let there be a Wheel-vent made to receive the Smoak and Flame, at least five, six, seven, or eight Inches, as your Still is in bigness, which taking the Fire throws it round the Still, and brings it into the great Flew or Chimney; 'tis generally ordered, that the Wheel-vent should go with the Sun; but if you hang two Stills together, which is the right way, then let the one Vent go to the right and the other to the left, that so both may the easier meet in the great Flew; or you may continue their division to what height you please by a Brick on the edge between them. The Wall of your Stills must go with an exact round, and be carried up only the
thick.

thickness of a Brick. Between the Angle of the two rounds, let flat Bars be fastned two or three like a Ladder, that so you may go up to see, when the Still is full; as also to cleanse it upon occasion. When your Work is carried up as high as the upper Nails in the Still, then cover your Vent, by carrying on your Work sloping 'till you come to the narrow place of the Still; let the edge of your Work be round, that so, if any Liquor fall on the Slope, it may the easier drop away; your work above being well secured all round with plain Tiles and a good bed of Mortar, then you must cover your Still all round with a course Canvass, or Hop-Sack, in order to keep the Walls from cracking, and the Fire tighter or more closely in; which must also be exactly Plaistered and White-limed over: Your Still being thus hung and finished, we shall now come to consider the placing of the Worm-Tub.

Now in this you must observe to set it on a Wall made of Brick with some Timber in it, which must be covered with a round board like the Curb of a Well, the better to keep it from sinking, the Board must be the exact Compass of the Bottom of the Tub, but the Wall something less, that so a Can may the better stand before it: And here you must observe these Rules, *First*, That the upper end of your Worm stand so that the Beck or Nose of the Head may easily go into the same without the least Obstruction, and shut in so close, as easily to be luted: *Secondly*, That your Worm-tub must stand

upright, leaning neither one way nor another; otherwise the Liquor will hang in the Worm: **Thirdly,** To try whether the Worm be upright, that you may put a Pint or a Quart of Water in the same, and if it comes all out of the lower end, then may you assure your self 'tis true; which being regarded you can't mis of setting your Tub a-right.

Moreover, we approve best of those Helms, which have a large Pewter Crane Neck, proceeding from the upper Center of the Head into the Worm, for two Reasons; the one is because the Spirits come sweeter through this sort than that of the Copper; the other is, that if the Wash should rise into the Head, yet will it not so readily come over to foul the Worm. Lastly, you must have two or three Loops or Ears in the upper part of your Head to tye a Rope, that so by the help of a Pully you may the easier lift off the same: This Still head, and Worm-tub are exactly described in Fig.

Thus having shown you the manner of hanging the Still, setting the Worm-tub, &c. and also given demonstration thereof to your Eye, in the Figure; we shall now come to shew the way of preparing things fit to be therein Distilled; as also the manner of working the same.

Now the Basis or Grounds for Distillation may be comprehended under these six Heads: **First,** Ale, and Liquors brewed and prepared from Malt, by any way of extraction or drawing forth whatsoever: **Secondly,** All things, that

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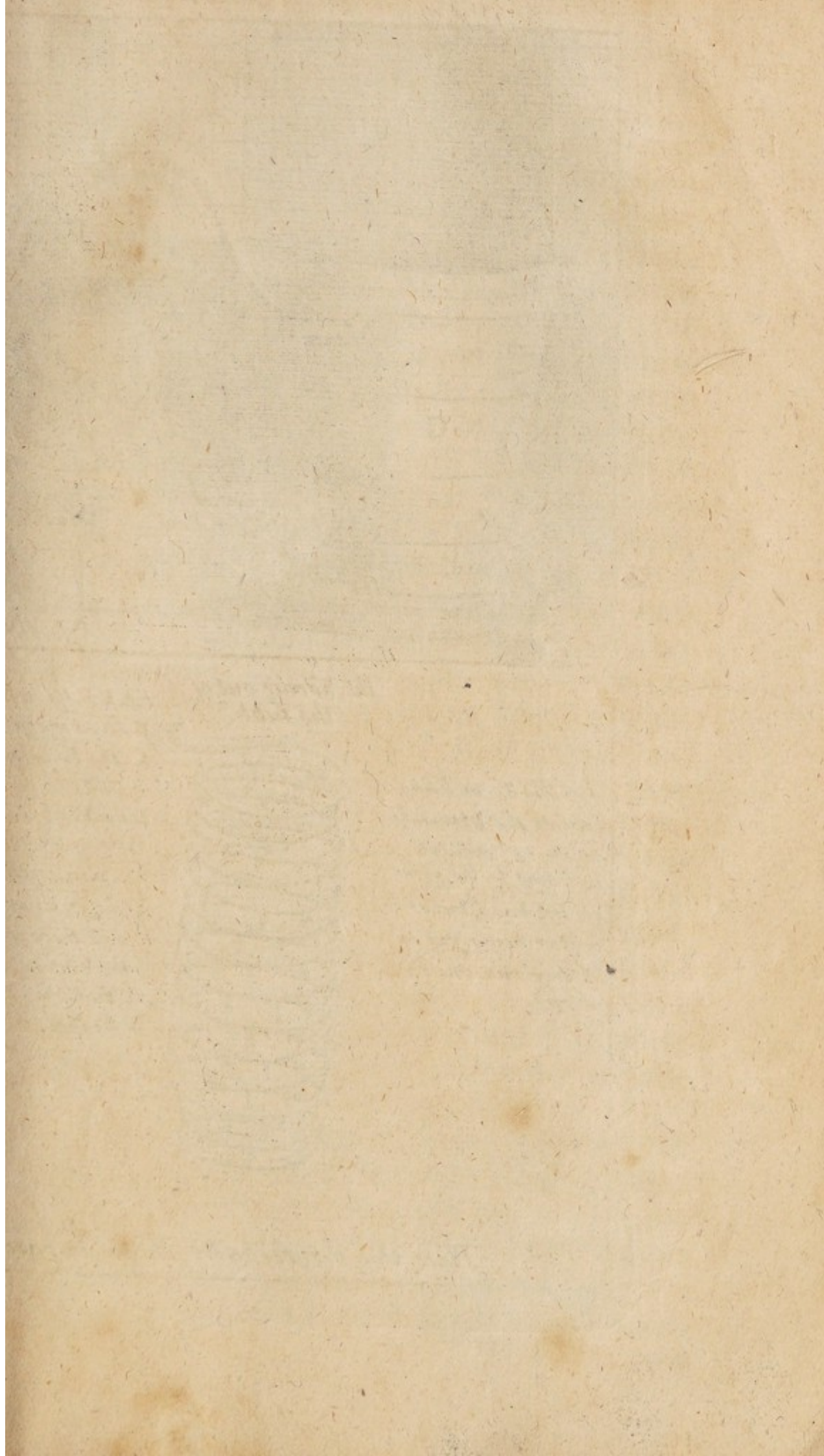
are to be Brewed and Distilled from Molasses Sugar and Honey, either with or without Tilts: **Thirdly**, All those, which are or may be made from Fruits, Berries and Flowers of the English growth, as, Cyder, Perry, and Artificial Wines: **Fourthly**, Those of Foreign Fruits, as, Raisings, Figs, Prunes, Tamarinds, or others, that either may by Art be Brewed, or will give a Spirit by Fermentation: **Fifthly**, All kind of Foreign Wines, and their Lees: **Sixthly**, All kind of Herbs whatsoever, either with or without Addition.

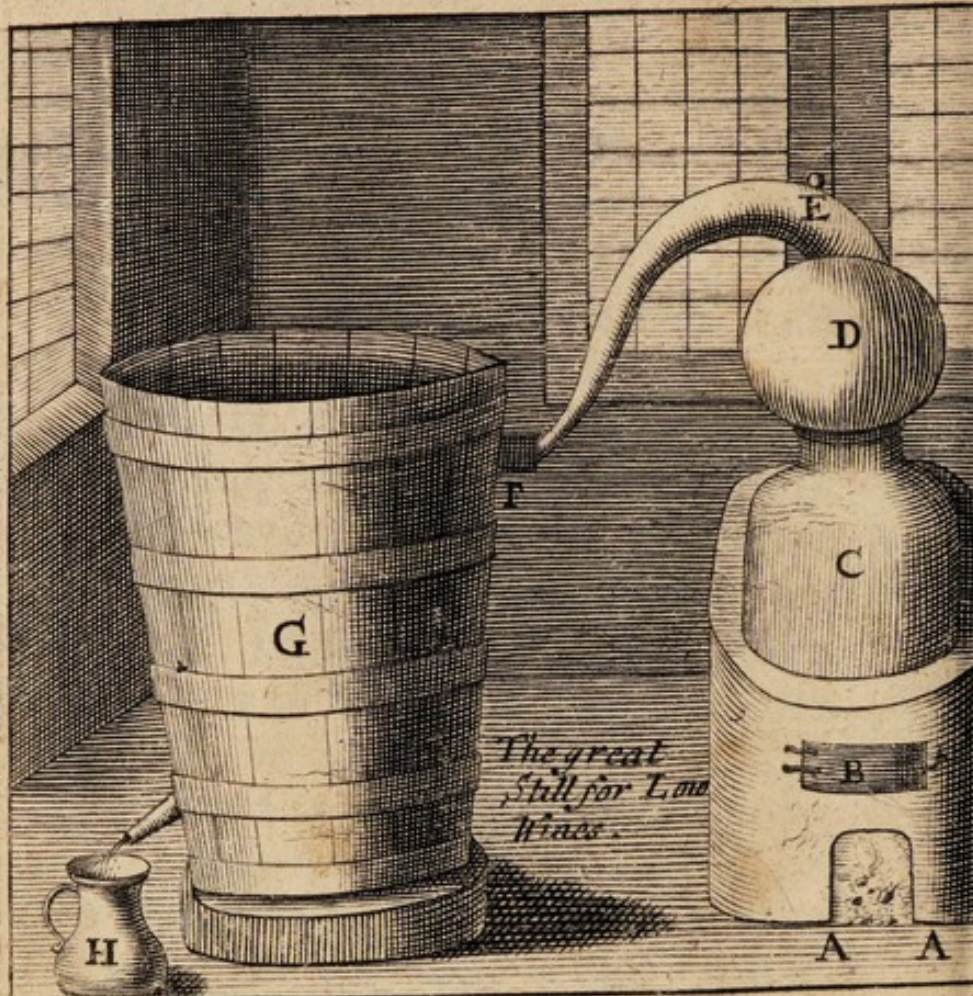
These being sufficient to demonstrate all that can be said in the Art, are laid down, to the end, that you may the better conceive of, and comprehend, what is to be spoken thereof, in the particular ways of Working: We shall now begin with the first Head, that of Malt.

In which there are various ways of working, one Brewing it into sound Ale and Beer, which is the best, and letting it come to Age and Strength before Distilled; others Brewing it without any Boyling or Hops, bringing the three Liquors together into their Wash-backs, and so Ferment and Distil; others Ferment Malted Wheat and Malt, and so Distil; and others are for Protuberating and bursting Corn by boyling of it, and then Fermenting and Distilling it; all which shall be treated of apart: And first of Brewing sound Beer, because from thence the best and truest *Aqua Vita's* are made.

As to Brewing we have given you our opinion in our *Cerevisiarii Comes*, which in short is, that by Decoction the destructive *Gasses* must be taken out of the Water, and then to be cool'd in, which is, that some of it must be cold, and as much put on the Malt as will serve for mixtion and commixtion; and then pouring on as much warm Liquor as you intend to make use of in that Mashing; then rowing up well, and letting it stand its due time, to draw it into the Receivers, and so to proceed, as directed in the before-cited Book; only you are to observe, that if it should not be fully rich of the Malt, to Distil it as soon as 'tis well wrought, for fear it should flat, and so great part of the Spirit should be lost; but if it be very Strong and well Brewed, you may keep it to what Age you please, before you Distil it. The way to Distil it will be shown hereafter.

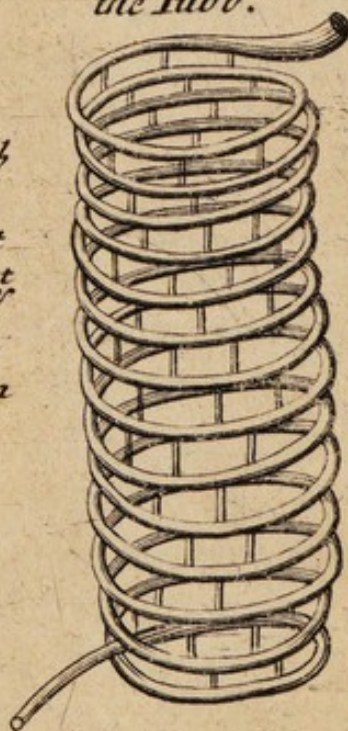
The second is the general way made use of by all the *Distillers*; the way whereof though laid down in the precited Book, shall be here again repeated, because this may come into the hands of those, which that may not, and because we design in this to make the Art compleat and entire. First, you are to heat your Water a little above Blood warm, *i. e.* between Blood-warm and scalding hot, but observe, that you take it before it breaks, which they call Pinch O' my Nail; for, they say, *that if you boyl your Liquor you make it hard, and so'twill not take out the Virtue of your Malt,* but we know to the contrary, for if the Li-
quor





The Worme out of the Tubb.

Let this Worme being set into the Wormtubb be so vpright not inclining to the right or left hand, but so y^t water being put in it may run out to a drop.



- AA the Ash hole;
- B The Fire place;
- C The body of the Still;
- D the Head;
- E the entry of the Crane neck;
- F the joyning of nose thereof to the Worme;
- G the Worme tubb;
- H the Can;

Place this Figure before Chap: I in page.

quor is so boyled, as that only the *Gass* may evaporate; little or no Consumption being made, it is by that means made more mellow, and will extract more virtue out of the Malt, if in a good temper put thereto, and then the Malt being in a Mash-tub, add so much Liquor to it as is just sufficient to wet it, and this is called *Mashing*; then row or stir it up very well with two or three pair of Hands, stiffly for half an hour together, till 'tis all mixed in every part; then add in what quantity of Liquor you think fit; but the stiffer you Mash, the better it is; then strow it all over with a little fresh Malt, and let it stand an hour and a quarter, or thereabouts; then let it off into its Receivers, and Mash again with fresh Liquor, and let it stand about an hour, rowing it up, as before said; so a third time: And some will Mash a fourth time, which then must not stand above half an hour: But we say that three times are sufficient; the fourth being so poor and very small indeed, that 'tis fitter for Small-beer for very poor People, than for a Distillation; unless 'tis used instead of Liquor for other Mashings on fresh Malt. Now some very Ingenious Persons Boyl their Liquor and Cool in, the which we well approve of.

Now every Wort that comes is pump'd up out of the under Back into the Cooler, there to Cool; and then from the Cooler into the Wash-backs, there to remain 'till all the three Worts come together. By the way observe, that you neither Hop nor Boyl, as for Beer;
now

now when they are down in the Backs, and in a proper coolness and fit to be set; then add good Yeast enough to work it very well, as for Ale; and as the Yeast rises up beat it down again, and keep the same all in; and let it work three, four, or five days, according to the Season of the Year, Temperament of your Back, when set, and Judgment of the Distiller.

If a Back be set either too cold or too hot, 'tis thus holpen, by adding either hot or cold Liquors, to bring it unto a good Temperature; in the Winter time, in extream cold weather when it flats and goes backward, and will come to no good Head; you may again promote it's Fermentation by adding some of those things prescribed in that of *Molasses*: Now if you can exactly know the time of the Wash's being come, then you may take off your thick Yeast, to set other Backs with: But if not, then must you take with you these signs, *sc.* the working it self down flat, and then the thick Yeast sinking to the bottom, that so what lies on the top will be but a kind of an Hoary or Yeasty Head: You must observe that your Wash be neither sowre nor sweet, but in a *Medium* between both; for't will then be most profitable for Distillation; but some say, that being taken in its highest Curle, before it begin to flat, and the Yeast and all Stilled, it gives the most Spirit; the way whereof will be also hereafter shown.

The third we call the *Dutch way*, because mostly used in *Holland* and *Germany*, which

is, the Fermenting of the Corn; which to do, you must proceed thus: Take fresh ground Malt, made of Wheat, Barley, or Buck Wheat, &c. and put it into the Oyl Tubbs before described, pouring thereon as much cold Water as will serve for mixtion and commixtion, and then also pouring as much warm Water, as will suffice for making the mixture moist and thin, also warm; for it must be neither hot nor cold, but in the *Medium* between both; which being done, and well rowed up, mix therewith some new Barm, and cover it with its Cover and Cloth very warm; which being exposed to the Heat will in a short space begin to Ferment; therefore you are not to fill your Vessels above three quarters full; this you must leave until Fermented, and the mixture descends, which for the most part will be on the third or fourth day; and then is it ready for Distillation; but 'tis generally experienced by those which are not used to this way, that the Malt, being put into the Still Cakes and burns to the bottom, to the destruction both of the same, and *Low-wines*, which come off with a burnt taste; which to prevent, there are two ways; the one is to press forth the Liquor from the Grains, and to Distil the same; the other is by our new Invention, which will be shown hereafter; for we saw that all our Experiments made in a boyling Bath did not in the least burn; but that all the *Low-wines* came off very sweet and luscious in taste, and pleasant in smell.

The Fourth and Last, is the *Glauberian* way, which is thus: First, you must after this manner prepare your Corn, whether Barley, Rie, Oats, or Wheat; *sc.* steep it in sweet Water for some days, then place it, that it may sprout after the same manner as Corn is Malted for the making of Beer; turn it well for a certain time, lest it be corrupted by too much heat; then when it is well sprouted, spread it abroad, that it may presently cool, and 'twill never sowre.

But if you would use it presently, then take as much of it as your Distillation will require, and in a Kettle full of Water, boyl it so long, till the Grains are broken, then pour it into a Wooden Vessel, and when it is luke-warm, add to it the fresh Dregs or Grounds of Beer, and let it Ferment; when it has fermented enough, which is usually at the end of two or three days, then *Brandy-wine* is made in a common Still, by Distillation from that Corn; what remains in the Still will serve to feed Oxen, Cows, Hogs, or other Cattle.

But the *Brandy-wine* which proceeds from thence must be rectified, as the way is; and by this means 'tis render'd more sweet and grateful to the Relish, than any other *Brandy* made of Corn: the Reason is this, That all Bread-Corn, of which *Brandy-wine* ought to be prepared, if it be put to Ferment presently after softning, is necessarily in the Still, by boiling, reduced into a Pap, and so being corrupted by adustion produces a stinking *Brandy-wine*.

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But this protuberated and burst Corn cannot be burnt, and therefore makes good *Brandy*.

Now 'tis observable that that *Brandy* made from Wheat-Corn, is the most near of any other from any Grain whatsoever, to that of *Gallia*, and gives good quantity of Spirits: So doth Rie and Buck-wheat, being Protuberated, and yields very large quantities of Spirits, if distilled according to the new way of our Patentees in Tubs, and as *Glauber* has described; and you may see the manner of it at Mr. *Hollands*, below *Limos-bridge*; which way I very much approve of for the Distilling of whole and protuberated Grain.

Let thus much at present suffice concerning Corn, because the distinct rules of bringing it into *Low-wines*, *Proof Spirits*, and *Rectified Goods*, will be laid down in their proper Places; we shall therefore now proceed to the second Head; *sc. Molasses, Sugar and Honey*.

As to *Molasses*, you need to do no more, than down with it into the Backs (seeing for promise sake we must open so many Truths) and add thereto three or four times its weight of Liquor, prepared as in the second Head; *i. e.* to every Hundred of *Molasses* thirty six, forty, or forty six Gallons of Liquor; according as you will have it small or rich of the *Molasses*; for you must observe, that the stronger it is, the longer 'twill be before it comes to Fermentation; and this, if it be not well Fermented, will yield but poorly, *i. e.* very little quantity of Spirits; therefore is it
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abundantly nicer to be wrought than that of Malt; and especially in these cold Climates; for you must observe to set your Back at once in a good temper; being not so well to be holpen by hot or cold Liquors, as that of Corn; and you must have good store of Yeast, or Ferment to Head it well at once, or else it will not come on; but if you use Wash instead of Water and Tilts, the Grounds of very strong Beer, will help its Fermentation or so, that abundantly less Yeast will serve; and you must observe, that it stands, especially in the Winter time, in a very warm Place; and if in the second day it should not begin to come well on, the which it will not, if set either too hot or too cold; then you must have ready by you a Pot of very strong Mustard, with a Horse-raddish and good Onion, and the value of an Egg, or two of these must be cast in; you may dip the Onion and Horse-Raddish in the Mustard; and this will highly promote its Fermentation; especially if you add a Ball of Whiting; Tartar or Argal is not to be despised in the Doctrine of Fermentation; for 'twill give a secret and sure internal one, yet when a Back is in too high a Foam, 'twill kindly flat it: In all this you must observe, that Experience must be your chief guide; for tho' we discover true things, yet several accidents may occur, wherein this Mistress may and will be your best help: For you must know that when it is truly Fermented, you must take it in the right Nick, neither too high nor too flat, neither too sweet

nor

nor too fowre ; for by any extream, you may lose of your quantity of Spirit, as well as by the want of due Fermentation ; therefore if a Back of *Molasses* have not yielded you Spirit enough, let it cool, fit to set again, and then add in a few Gallons of fresh Treacle, stir them well together, and Ferment with Ale Yeast and a Ball of Whiting, as before, and so draw a second time Ingenious Reader ! make not strange of this working over of *Molasses* a second time, seeing it hath been often done ; and we are credibly informed by a Person of Ingenuity, that in *Barbados* and those Islands where the Sugar Canes are in large quantity, they take the *Molasses*, fowl Sugar, and their Canes, and Ferment them together with remains of the former Distillation ; and upon a defect of Fermentation they cast in some Wood-Ashes newly made, together with some live Coals. He farther said, that when it is almost brought to its height in Fermentation, they add five Gallons more of *Molasses*, and then stir and Ferment, as before, and then again five Gallons, always keeping it in Fermentation, and with other reiterate additions proceed until it is very rich of the *Molasses* : But if so, then are they in this Case beholding to their Climate for the Heat, which helps on their Fermentation ; for here that would not be performed under a long and tedious time, therefore we shall omit it ; but as for the using their remains we much credit, because it carries with it so strong an Hogo ; the way of bringing it into *Low-wines*, *Proof Goods*, and *Rectified Spirits* will be shown in its proper place.

Honey must be mixed with four, five, six, seven, or eight parts of warm Water, and dissolved; and then to the Solution you must add Ferment, as was spoken concerning Malt, which afterwards must be left covered in some heat for to be Fermented; being fit for Distillation when it comes to wax hot. Now know that too great a quantity of Honey makes a very slow Fermentation, *viz.* of some Weeks or Months; wherefore for acceleration sake we advise, that a greater quantity of Water be added; although otherwise it yields plenty of Spirits, but ungrateful; which therefore we would have no body to Distil, as being unprofitable, unless any one know how to take away the ungratefulness thereof; which will be more largely shown in the Chapter of Rectification: *Low-wines, Proof Goods* and *Rectified Spirits*, may be made from those *Meads* described in our *Britannean Magazine of Wine*; and most excellent and flavorful Spirits they are indeed: Moreover as to what concerns Sugar, it may be performed by what is laid down of *Molasses* and *Honey*; and therefore being needless to repeat it, we shall pass on to another Head.

Now as to Cyder, Perry, and Artificial Wines, together with such Liquors as may be made from *English* growths, according to the general way commonly known, as also that already prescribed in our *Britannean Magazine*, they being well Fermented, and by Age come to be ripe and fine, there is no difficulty to obtain there from a generous Spirit. Note, that

that Cyders yield but little quantity of Spirit, let them be made never so fine by age; therefore 'tis requisite that you again open them, and bring them to a fresh Ferment, and then they will yield plentifully; also when they are declining, prick'd, ropy or flat, it is requisite that they be again helped into a Fermentative State, by such additions as will measurably revive them; sometimes Whites of Eggs and Flour will do it; or some *Alkalisated Calx*; and if not, then must you proceed to your common way, and Ferment, by which and warmth new Cyder may be so brought as in five, six, or seven days it will be fit to be Distilled; and so of the rest. Now among many *fine Goods*, excellent *Stuff* may be made from sound Fruits, especially Cyder, that so with small additions good *Brandies* may be made; therefore why should we contemn the perfect Knowledge of *Molasses* and *Cider-Spirits*, seeing by a little Industry great things may thereby be performed: But what is here said being sufficient for all kind of Fruits, seeing the Doctrine of Fermentation is elsewhere more largely laid down; passing this by, we shall come to the fourth Head.

Raisings; Figs and other Foreign Fruits, may either be stamped in a great Stone Mortar, or put down whole into your Backs, adding warm Liquor to them, as in the second Head of Corn, and as the Back is fit to be set, add thereunto your common Ferment, and with a due heat they will kindly come forward, and as the Fruit arises at the Top, you may beat

them down again; but if they work not kindly in the second or third day, then you may add in a Ball of Whiting, or a small Portion of *Calx Viva* or *Argal*, not forgetting the helps before mentioned. We also have seen excellent effects from *Chrystals* of *Tartar*: For thus we have made most excellent Wines, according as is touched at in our *Britannean Magazine*. Now as soon as they are fully Fermented, which will sometimes be a Day sooner than at other times, you may Distil them, their Juice being either prest out, or the Fruit put into the Still, as we in our Tryals have sometimes done; but then we have observed often to take off the Head, and stir them, till ready to boyl, for fear they should Cake: But if you make use of our new Invention mentioned in the Distilling of Corn, you save all this trouble: The manner of bringing these into *Low Wines*, *Proof Goods*, and *Rectified Spirits*, will be described in its proper Place.

Now as to Foreign Wines and their Lees, 'tis by us observable, that the former being well Fermented and become fine and generous, will give so noble a Spirit in Distillation, that we highly doubt whether a Pint thereof may be got amongst all the *Brandy Merchants* in *England*; and because their *Basis* may be sold in Foreign parts at a greater price, than when Distilled; their usual way therefore is to Distil such Wines, as will not keep the Year about without roping or turning sowre, or such as are small and defective,
in

in comparifon to what they are at other Vintages, wherefore we conceive that moft Brandyes are made fuch Years, as are wet and cold, fo that the Fruit of the Vine, or Grapes are not for want of the bounteous or friendly Raies of the Sun brought to their true Maturity; from whence only proceed the richnefs and fragrancy to the Wine; for thereby only is the Specificated Sulphur brought forth apparently in its Genuine Nature: Now what Nature doth not perform, they endeavour to fupply by Art, *ſc.* by ftumming of them, bringing them by an Artificial heat into a ftrong Fermentation; and to give Savours, they often ufe the Tincture or Effence of appropriated Herbs; and being fine or fined by Glaſs, they rack them off for Sale; concerning which Brewing of Wines, there is no Nation that ufeth it more than the *Dutch*; for altho' in *France* they generally buy the fmalleft prifed Wines, new and rough, yet by their ſweets, and perfumes, do they bring and advance them to a considerable Price: And thefe alfo thus managed give a very good and pleafant Spirit or Brandy; being at all times fit for Diffillation; but that Spirit drawn from the Lees will not by far be fo pleafant, as this from the Wines, altho' both out of one and the fame Cask, as will be ſhown hereafter; therefore paſſing this by here, we ſhall come to ſhow the way of ordering *Low Wines* and *Lees*, which is thus:

You must add to your *Lees* as much warm Liquor as will dissolve them, and then with *Stum* and warmth, or the common Ferment, bring them into Fermentation, and if thick, you may press out the Moisture, and Distil it: But in the Viniferious Countries they mix small, new, and other decayed Wines therewith, and so bring them into Fermentation with some other small addition of Liquor, and then Distil them. So that it is from these mixtures that the Violet, Raspberry, and other pleasant tastes proceed: For as the Ingenious *Glauber* saith, the *Juice of Grapes is nothing else but a sweet Salt, which by Fermentation becomes more Tart; nay, indeed more soure, as its Invisible, Vital and Internal Spirituality hath its more volatile particles exhausted; but seeing we have more largely treated of Savours in the Chapter of Rectification, we shall omit it here, and proceed to the last Head.*

The Fermentation of Herbs is to be considered in a twofold respect, *sc.* either as they are worked *per se* by a common Ferment; or by Sugar and Honey; *per se* is when the Herb, Flower or Berry, is bruised in a large Wooden, or Alabaster Mortar, with a Wooden Pestle, and then warm Liquor, or Water poured thereon, and the Ferment or Yeast added sufficient to stir it up or quicken it so, as to bring it into a true and perfect Fermentation: *By Sugar or Honey is,* as you Distil from the Herb its Juice in a cold Still to which, being put in a convenient Vessel, you add Herbs, Fruits or Flowers, well bruised,
and

and to every Gallon of Liquor a Pound, two, three, or four of Sugar or Honey, as you will have it in strength; then being stirred well together, let them be covered close and warm; and let them stand till they Ferment, work, froth and flower, and smell very fragrant, and become fit to Distil; and if occasion requires this Fermentation may be promoted by some of the precited Fermentatives. Observe that if you work roots either of these ways you must slice them thin before you put them in.

Thus have we run through these six Heads, in which is comprehended all that is needful to be treated of concerning Fermentation, only we think it requisite to add these following Rules, *First, That in all things, that are to be wrought by Fermentation, the whole mixture must be well united; Secondly, That the Back must be temperately set; Thirdly, That you must add a convenient quantity of Yeast or Ferment, and keep them warm:* All these must be diligently weighed, and accurately observed, if ever you intend to exalt your materials to the desired end; concerning which you shall hear what the famous *Radolphus Glauber* saith, Where he speaks of the defects in Fermentation; *the which he says sometimes proceeds from too much cold, or hot Water put in, or the Vessels not being well covered, by which means the cold Air is let in, whence the Fermentation is hindred, and consequently the Distillation of the Spirit; for by the help of Fermentation the burning Spirit of the Vegetables is set at liberty, without which it can-*

not be done: Also the Distillation is hindred by too much haste, as well as by too much delay; for if you begin to Distil before the time, viz. Fermentation not being yet perfected, you shall have but few Spirits; wherefore also the better part is, by many that are unskilful, cast to the Swine, but without any great loss, if the matter were Malt; because that Swine are fed therewith: but not so if other Vegetables were the matter of the Distillation: Also too much slowness where the Matter begins to be sowre before it be Distilled, yields very few Spirits, that which often happens whilest Herbs and Flowers, &c. are out of Ignorance left in Fermentation three, four, five, or more Weeks, before they be Distilled; for the greatest part of the Spirit is then turned to Vinegar, which would not be so very ill done, if so be these Men knew how to Clarifie the Remainders, and turn it into Vinegar, that nothing thereof might be lost; for the Vinegars of Herbs, Flowers, Seeds and Roots are not to be contemned. And so oftentimes (a thing to be lamented) the better parts, if they be Spices and Precious things, are lost.

The Matter of the Distillation, and other choice things, as Seeds and Herbs are cast away with loss; wherefore for Admonition sake, I was willing to add such things, that the Operators may have an opportunity to consider the Matter a little more profoundly with themselves, or at least of learning the Art of Distilling from Country Men, who do not suffer their Malt to Putresce, grow Sowre or Mouldy, before they fall upon their Distillations; but presently Fermentation being made (the third or fourth day) begin their Distillation.

stillation. Which we shall now come to treat of, and first of bringing them into *Low Wines.*

For the making of which you must observe two things; the first is, that in all things, which are Liquid, as Beer, Cyder, &c. you must put your before described Pump into the Back in which it is, directing your Spout to that Still which you design to charge; and let one Hand Pump, and another pair of Hands Row up, that so the Bottom may come into the Still, and when filled so high as the upper Nails, let down your Head on the Still; but put not the Beck or Nose as yet into the Worm; for Reasons hereafter expressed; then, the Still being charg'd, proceed to the making of your Fire, which is best of Coals or dry Cleft-Wood, and very strong, until it begins to boyl, as a Pot going over; then must you set the Pipe of the Head into the Worm, and as it begins to drop and run a small stream into the Can, then immediately must you throw damping under the Still, which is, the Ashes that fall under your Grate and kept wet for that end, for if you should not do so, it would boyl over into the Worm, and so stop and foul the same; and having proceeded thus far, your Still being in a good Temper, you must begin to lute all fast with a Paste made of Whiting and Rie-flower: you must exactly lute round the Neck of your Still, and by so doing you will keep in that Breath, in which is the Spirit; and as you have pasted the Neck, so must you also paste the Pipe and Worm, wherein it goes; that is to say, ex-
actly

actly to close the Joint: You must also observe so to govern your Fire, that you bring your Still to work so, as that the Stream may run the bigness of a large Goose or Turkey Quill; and being thus brought to work, it must be continued till all the strength is off, and what runs is a stinking Flegm; thus are you to proceed in your first Extraction, the second shall be shown hereafter.

As to the other thing, which is to be observed, it is in the Distilling of those things, which are not pressed forth from their Corporiety; but thick and thin must all go into the Still together; and this generally will Cake, although you take all the care you can to stir it before it works; by which means we have known the Bottom of a New Still burnt out; which to prevent, as we have done in our tryals, you must observe, that in making your Still two Inches above the turning, and just even with the closure of the Brick-work, you must have your Still turned with a very large Verge, and exactly hammer'd for the upper part to shut in, which must be proportioned round up, as in other Stills, with a Neck exactly fit for the Head, on which you must place two Rings, just opposite one to another, that so at any time upon occasion it may be easily lifted off, to which Verge you must fit a very strong Iron Hoop, the upper part of which must have three strong Rings in it, that so upon occasion a Rope may be fastned to it; to the under part you must lace or brace on your container, which must come
within

within two or three Inches of the Bottom, as also within two Inches of every side; then place your Hoop on the Verge, and charge your Still, the Corporiety will be therein received, and the Liquor will pass to fill up the Vacancy; then shut down the Shoulders of your still, and lute fast with a Paste made of *Calx Vive* and Whites of Eggs, or fine Flower and Sand, or thick well boiled Starch and Sand: Let down your Head, but you must not yet put the Nose into the Worm, but make a good Fire, as you were before directed, and so cause your Liquor to boyl, and before it works great part of the *Wild Gass* or unruly Spirit will go off invisibly, as much indeed as can be expected, except your Liquor had been decocted and cooled in: Now as the Beck, Nose, or end of the Pipe begins to drop, you must put it into the Worm and Lute fast, as before directed, as also the Neck of the Stills, and your Still being brought to work, you must in all things proceed in the Extracting your *Low Wines*, as before laid down in the first Observation: And this also is to be Noted, that some Malt, Grain, and Fruits will in the beginning run off a Can, two, or three of Proof Spirit, and then it generally runs long: Others sometimes runs not at the beginning so fully Proof, and yet will yield indifferently well. Thus your *Low Wines* being Distilled, you let them lye ten or fourteen Days, to enrich themselves; for in that time they get by lying, and some think that if they lie longer they lose, as also *Proof*
Spirits,

Spirits, except they lie very warm: But however they may, as we have found by experience, be so order'd, as that they may be the more mellowed, and better themselves thereby. These Rules being sufficient for the Extracting all kind of *Low Wines*, and the more especially, if you make use of our curious Invention, before described, for that by it these benefits will accrew; First, you are not troubled with the moving, stirring or rowing your matter in the Still; Secondly, you need not fear your Still's being burnt, or your Wines getting any adustion or evil Tang, for they will come over sweet, pleasant and fragrant; Thirdly and Lastly, you have this advantage, that you may remove the Shoulders of your Still, and fasten a Rope in the Iron Hoop, and by means of a Pully lift your matter at once out, which may be received into a Cowel and born away; and the Wash let out the common way; and if your matter be either Wheat or Barley, the Grains, though they have been in the Still, will be very good Food for Cattle or Swine. Note, that after this method, only using a Tin-pan made fit for the Verge, and an Inch or two of vacancy between, whereby to put in the Water, may you have an Artificial *Balneum* for rectifying your Spirits. We shall now proceed to the second Extraction, which is thus;

Take two or three Cans of Water, put them into your Still, and a small handful of Salt; and charge your Still with *Low Wines* to a convenient height; let down your Head,
and

and give Fire; then put your Beck into the Worm, and gradually proceed till all is over; the which you may know by the weakness of that which comes.

Observe. You may also use a small Portion of some Herb, which hath a proper Signature with the Vine: And it is a general Custom among the *Distillers*, in order to make their Spirits hot, strong, and fiery in the Mouth, to use *Spanish Grains*, which are sold by the *Druggists*, which do accomplish their end; but with little other advantage to the Spirit: Therefore do we reject it, tho' a thing so much practised, seeing more agreeable and pleasant ways are easily to be found. Now we shall reveal one thing more, which will be helpful to the *Distiller*, which is, in taking away part of the gross Sulphur, from whence much of the Evil Tang proceedeth; and 'tis thus: Take a pound of Wool, wash it exceeding clean, and dry it, and with a Loop hang it in the Head of the Still, in which the Oleous parts ascending, will be inforced; and when the Operation is over, wash clean, dry, and keep it for the like service: Having thus finished the second Extraction, we think it not amiss to show what quantity of *Low Wines*, *Proof Goods* and *Fine Spirits* may be Extracted from a Quarter of Malt.

You must know, that in the first place, 'twill make about fifty Gallons, or something more than three Barrels of Wash, which in the first Extraction will make thirty two, thirty four, or thirty six Gallons of *Low Wines*; and

and these, if you let them lie, will in the second Extraction yield eleven or twelve Gallons of *Proof Spirit*; nay sometimes (thro' the goodness and richness of the Malt) thirteen; especially if in the second Extraction you add some Water into the Still; which in the third Extraction we count, if truly Proof, lose not many Gallons in a Tun.

Note also, the *English* receive their *Low Wines, Proof* and *Fine Goods* in Cans; but the *Dutch* object against this way, saying that it is disadvantageous; because the Spirit is exhausted through the Magnetick or Attractive Property of the Air; therefore they place large receiving Vessels, their full height or more in the Ground, so as to place thick Boards over them, in which they have two Holes; the one for a Funnel to receive the *Low Wines* or *Proof Goods*; the other to put in an Hand-Pump, to Pump them out when they please; which indeed is very commodious, not only for the Reasons mentioned, but also because the Still may be set lower (a Funnel requiring not so large a space or height as a Can) whereby it may be the better and easier commanded.

Thus having run through what was promised in this Chapter, we shall here conclude the same, and pass on to Rectification.



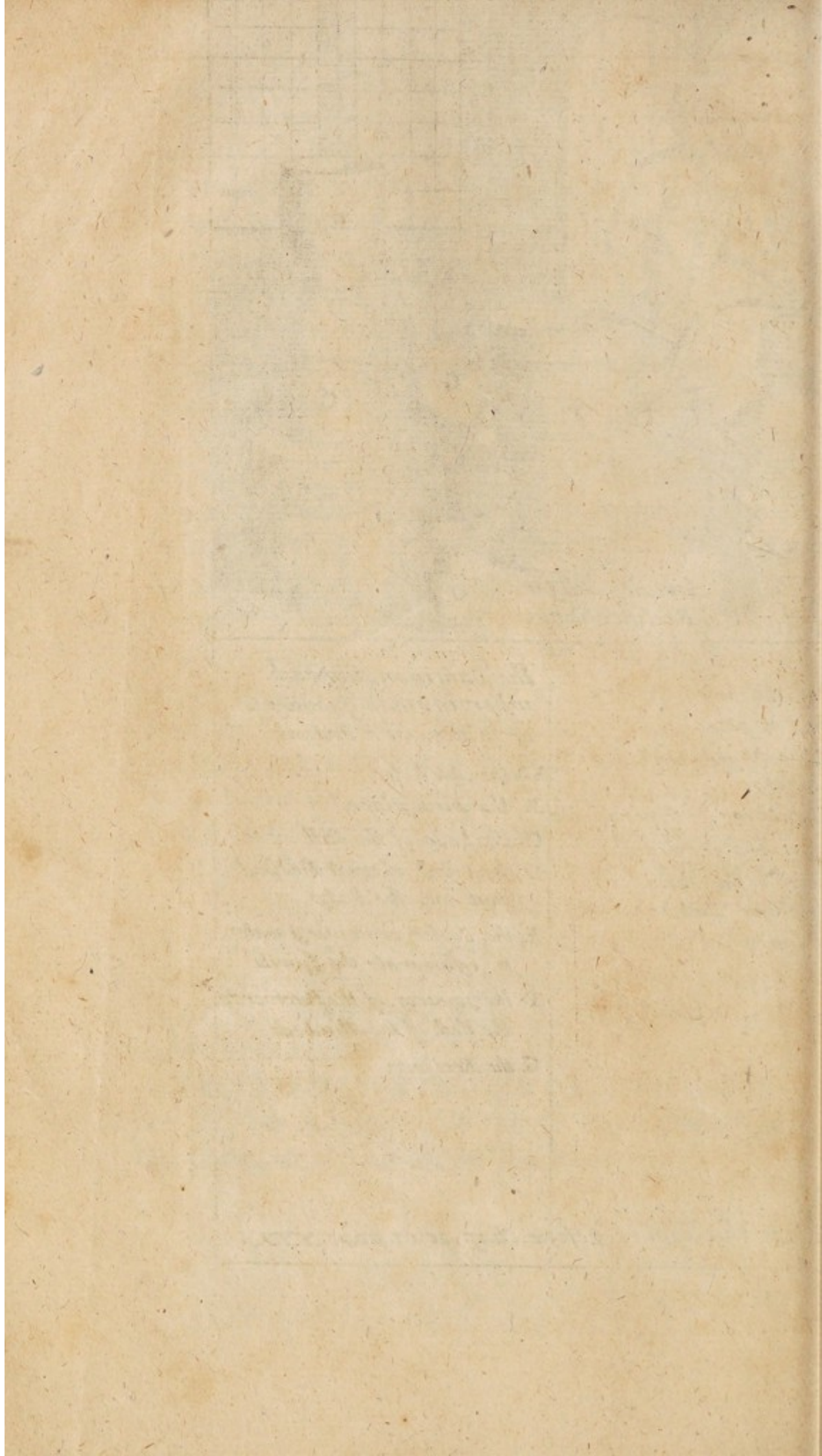
A smaller Still for Rectification

the Ash hole
 the Fire place
 the body of the Still
 the Head
 the entering of the Cranes
 the joyning of the nose
 thereof to the Worme
 the Worme Tubb.
 the Can

*The Common Alimbeck
wherein small quantities
of Waters are drawn*

A A the Ash hole
 B the Fire place
 C the body of the Still
 D the joynt whereat the Head
 shuts into the Body
 E the Cooler containing water
 to refrigerate the Spirits
 F the joyning of the Receiver to
 the beck of the Alimbeck
 G the Receiver.

Place this Figure before chap II in page .XXX .



C H A P. II.

Wherein we shall Treat of Rectification in General, and also of those Mediums by which 'tis best performed, so as to make Excellent Stuff and Artificial Brandies.

IN the former Chapter we have Treated of all things necessary, as an Introduction to the Art; so in this we shall now come to speak concerning the Perfection, Corallary and Top-Stone of the same, to wit, that of *Rectification* and making of *Good Stuff* and *Artificial Brandies*, concerning which there is so great a noise about Town, and yet we are all too deficient in this point, altho' in our former Impression, I gave some general Rules for the advancing of this Doctrine, and I hope it had its good Effect among the Industrious, in that we see *Artificial Brandies* brought to a far greater Perfection within these ten Years than in Ages before, yet we are still wanting in the Exaltation of Malt Spirits to that degree, which is desired, *viz.* to give it the true Flavour of Natural Brandy.

'Tis true, *Radolphus Glauber* testifies in *Part. I. pag. 57.* that it is to be perform'd, where he says, "The difference of Malt, by reason
" whereof it yields better or worse Beer and
" Spirit, consists for the most part in the
" Pre-

“ Preparation thereof: For being made after
 “ the Vulgar way it retains its Taste, where-
 “ fore it can't yield good Stuff nor good Beer,
 “ which is observed by very few; wherefore
 “ they could not draw good Spirit out of
 “ Corn, but such as Savours of the Taste and
 “ Smell of the Malt, which is not the fault of
 “ the Corn, but of the Artificer, not opera-
 “ ting aright in the Preparation of his Malt in
 “ Distillation and Rectification; for if it
 “ were prepared aright in all things, Corn
 “ yields a very good Spirit, not unlike to
 “ that, which is made out of the Lees of
 “ Wine, in Taste, Odour and other Vertues;
 “ which Art, although it be not known to
 “ all, yet it does not follow that it is im-
 “ possible.

Now seeing we have so clear a Testimony
 from so good an Author, concerning the Ve-
 rity of this, we ought not in honour to que-
 stion its Authority, but rather impute our
 deficiency in this Point to the want of that
 Knowledge enjoyed by him, and therefore
 let us seriously inquire wherein our defect
 lies: For certain, it must chiefly consist, ei-
 ther in the manner of ordering the Grain,
 whether it is to be brewed into Wash or Mash,
 or to be distilled from protuberated Corn, as
 the *Dutch* and *Glauberian* way is, or else in
 some defect in Fermentation, by which the
 sweet Balsamick part of the Corn is not bro-
 ken, so as to send forth its Spirits, which is
 very difficult, seeing that consists in a Gum-
 mosity; or otherwise in the want of a due

Medium

Medium to Rectifie from; for that we see whatsoever Art we use, Malt Spirits are very defective of the true Flavour and Tange of Brandy, and if these are by an Art given it in the Rectification, yet lying a while by, they are lost again, and the Spirit returns to its old Hogo; so that a compleat and ample Knowledge of this secret is much to be desired; and therefore I shall give you some Hints from Experience, wherein this defect lies, and in which of the three Heads it chiefly depends, as a Particular, or as a General, in the whole.

I say it is a Defect in the Whole, for in the first Place, if the Grain is not so wetted, as to give forth the greatest part of its Tincture, you cannot expect a pleasant Spirit; neither if that Tincture be not well fermented and broken, so as to imbody the Spirit with its richest Sulphur, it will not hold; nor indeed can it obtain a Vinous Flavour, but from Vinous Roots.

As to the First: I do, above all others, commend the Distilling of Spirits from protuberated Corn, if the *English* would but be perswaded to follow the *Dutch* Example in this Case: The Fermentation is a principal Defect, for that we see the Wash left after Distillation will, being evaporated and brought to a Slimy Consistence, and then precipitated with the *Alcaly of Tartar*, give a Gummy Rob sweet and pleasant, like the strong Elixeration of Malt in Worts; so that 'tis plain, that the sweet *Sulphur* of the Malt is not brought up, and therefore as *Glauber* says, *The best part of it is given to the Swine.*

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In Rectification also it is impossible to give it a Vinous Flavour, but by that which has the Nature of a Vinous Sulphur in it; and I make no doubt, but that *Glauber* living in a Viniferous Country, had a *Medium* proper and agreeable at a reasonable Rate to Rectifie from, which we cannot so readily come by here: But we to supply this Defect, use a Rectifying Bag, and some are so abusive to the Health of Mankind as to use *Copperas* therein; others the *Colcothar* of *Aqua Fort* and *Vitriol*; others more wary, use *Nitre*, *Common Salt* and *Chrystals* of *Tartar*, to imbibe the Evil Sulphurs; then to give it a Vinous Taste, they use Herbs and Roots, as *Bay-leaves*, *Mugwort*, *Clary*, *Orrice*, *Pellitory of Spain*, *Tamarinds*, *Nettle* and *Thistle Roots*, and many others: But not to the desired Effect; for either they are defective in the right *Pondus*, in that they may be readily over dosed, or else in the due Composition; so that 'tis no difficult matter to know a Pipe or Hogshhead of Malt Spirits by its own Name, wherever it lies, altho' there be added in a quantity of *Spiritus Nitri Dulcis*, to give it a Flavour: 'Tis true, the Product of the Goosberry and Syder, and Molasses Goods are brought to an excellent degree of Perfection by mean Artificers or ordinary Operators, so is the Product of Wheat Grain; therefore the whole business of Art is to better the Product of Barley, Buck Wheat, and to mend some defects in the Products of *Rice*, which is called *Rack*, and those of the common *West-India Rum*; and in this I shall contribute what
in

in me lies, for the Benefit of the Industrious, and peradventure may give them some hints, which may yield a Glimmering to the very Truth it self.

I must confess I have sometime doted on the Herb *Scarlea* and *Clary*, but I have not now so great a dependence on Herbs, as on the Product of the Vine; for *Glauber* has at once given a Hint to the Mystery in *Part. 1. pag. 159.* where he says, " If any Man will give this
" Brandy a Rellish, like that made of the
" Lees of Wine, then he must rectifie it upon
" the Lees of Wine: For this way by the Oil
" of Wine, which is plentiful among the
" Lees, he acquires his Ends, and in all things
" he may use this instead of that.

But some may make two Objections against this. The first is, " That we have not
" Wine Lees enough in this Land, to supply
" our want, such great draughts of Malt Spi-
" rits being vended. The Second is, That
" those rectified from the Lees cannot possibly
" be so sweet, as those which are drawn
" from pure Wines, because those Lees are
" cloathed with Adustion, and so will readi-
" ly burn in the Still, or at least give a
" stronger Smack, than what is simply drawn
" from pure Wines: In answer to these, I
say, That they are not comparable to those
drawn from rich and generous Wines; but
may have some resemblance to those drawn
from Vinous Roots of a more inferiour Nature,
and especially from the Lees, although Fer-
mented with Molasses, for these being expo-
D 2 fed

fed to the Fire, more than clear Liquors are, will for certain carry some Tangué of their Aduſtion with them; whereas on the other hand, Malt Spirits being already brought to ſome Maturity, and then rectified from Lees, theſe Lees may be ſo order'd by the Artiſt, as that they may give the Spirit no ill Tangué; for 'tis obſervable, in the Rectification, the Spirit will only ſuck out the Volatile, Sulphureous and Pleaſant Parts, as is evident in this: If thoſe Lees, from whence you have drawn your Spirits, be afterward Fermented, and then again Diſtill'd, they will yield but little quantity of Spirit, and that deficient in its Flavour; ſo that 'tis evident, there is a difference between Magnetical Attraction and violent Diſtillation, the one bringing up only the Homogenous Parts, and the other ſending off the more Groſs with the Volatile ones; and yet more, if the Spirits you uſe are ſweet and pleaſant, and the *Argel* by Art ſeperated from its Impurities and Terrene *Fæces*: Therefore to ſupply both defects, I ſhall lay before you the *Percipiolum* of *Tartar*, publiſhed by *Glauber*, *Part. 2. pag. 139.* by which you may make excellent Wines and artificial Brandies: The Receipt is as follows:

“ R, White or red Tartar (for both
 “ of them being well mundified, are as good
 “ one as the other) diſſolve it in Water, and
 “ ſeparate all its groſs Sulphur, by a certain
 “ precipitating Matter: This impurity abid-
 “ ing in the Water is to be ſeparated from
 “ the precipitated Tartar, by pouring out
 the

“ the Water, the which (Tartar) remains in
 “ the Bottom like a Snowy Sand, and is to be
 “ well purged by reiterated Washings with
 “ Water, so long until (all the Impurities
 “ being well separated) the Powder it self be-
 “ comes like to the white Snow. He further
 “ adds, that this may be so highly exalted, as
 “ to be associable to Gold: But the Knowledge
 “ of a Matter precipitating Tartar is not easie
 “ to be attained to, without which it will ne-
 “ ver suffer it self to be precipitated and
 “ Purged: 'tis an hard thing to find; but
 “ he that knows it. it renders him all his La-
 “ bour facile and easie: Any impure Tartar,
 “ whether it be white or red, may be so wash-
 “ ed in one or two Hours space, and so purg-
 “ ed, that (losing nothing save its *Faces*) it
 “ will become most white, and much more
 “ apt for many Operations. These make
 “ such fine Spirits of Wine, without any vio-
 “ lent Distillation, that those Spirits, added
 “ to Water, will make good Wines, if you
 “ again add in the depurated Tartar: You
 “ may also see what he further says in *Part. 2.*
pag. 59. and Part. 1. pag. 292.

Now if you cannot obtain this *Tartar*, then
 learn the right Use of the *Salt of Tartar*, and
 its *Chrystals* in a right *Pondus*, and be sure you
 do not over-dose it: This is a most excellent
Medium, which does not only make Spirits
 sweet and pleasant, but also gives them a Vi-
 nous Flavour, and is a Great Secret; for if you
 know rightly how to work, you may thereof
 (with the Addition of a small quantity of the

Chrystals) make a perpetual *Mineral*: It's no wonder that Taste and Flavour should proceed from Salts, seeing they have a Sympathy with the Signature of every specified Sulphur, from whence the Spirits are prepared, which generous Nature will preserve what in her lies, to the utmost Iliad in its fragrancy; but strong Savours either come from the Violence of the Fire or Aduſtion, ſo that the Fault is not to be aſcribed to Nature, but to the Ignorance of the Operator, ſeeing the ſame thing may happen to ſuch, even on the choiceſt Products of the Vine; as we ſee *Rum* gets its ſtrong Tangu by the ſluſſenlineſs of the Operators, often uſing the Remains of their Diſtillations or Waſh on the Relicks of New Cane and Sugar for new beginnings inſtead of Liquor, with the Addition of crude wood-aſhes for Ferments; by which means it is brought to have the ſtrongeſt Smell and Taſte of all Vinous Spirits: Which domineering Qualities come from the groſſer Sulphur, united with the groſſer Salt, or from Aduſtion; ſo that conſequently a ſweet Spirit will proceed from a pure Sulphur, or ſuch as are made ſo by pure Salts, and united to them in the Act: And ſo here is no fear of Aduſtion, for the pure and incombustible part preserves it; therefore it is the great Buſineſs of Art, to bereave all ſorts of ill favour'd Spirits, of their evil Tangu, and bring them as free from Taſte as Water, retaining only their fiery and ſpiritual Power, and then to introduce what Flavour is moſt agreeable; and I know none
more

more near to that of the Vine, than what may be done by a certain Preparation of Wheat Corn, especially if in the Rectification, a body of pure Salts be put in the Still, with a convenient quantity of Water, that they may have room to cleanse themselves, and to be washed from their foulness, as a Leper from his Leprosie; for those Salts receive and give in the Rectification; they may be said to receive, in that they magnetically attract the Aquosites and Impurities, and also at the same time give forth into the Spirit a pleasant Flavour from the Internal Sulphur.

But by the way you are to observe, there is a great difference in the Use of Salt; for it is twofold; one is rectifying the Spirits through their Bodies in the Still, and the other is their Use in the Cold, by which they perform the same Work, seperating all Impurities without external Fire; which latter, being wrought by a simple Intention, in Nature, excels the former; for all Impurities are gone before they come in the Still, but in this they agree, in both Operations, whereas they rob the Spirits of something, they add something again of their own Nature, by which the Spirits are exalted: I'll give you an Example of this in the following Receipt.

℞, Pure *Indian Peter* and *White Tartar*, of each a Pound: The best *Yellow Sulphur*, half a Pound, and being finely powder'd and mixed together, you may with a red hot Iron fire them, and when they will burn no more, melt them well in the Fire,

' and when cold, pour them out into a Mortar,
 ' and pulverize them very fine immediately,
 ' or else they will magnetically attract the
 ' Air, and so not easily admit of being powder'd:
 These forthwith put into a Glass, and pour
 thereon two quarts of high Proof Spirits,
 such as you would bereave of their smell, and
 put them into a cold Place for four or five
 Days, remembering to shake them twice or
 thrice a Day, then filter them through a Cap-
 paper or Filter, and draw off two third parts
 by Distillation in *Baln. Mariae*; and so have
 you your own Spirit again, but of a wonder-
 ful pleasant Taste and Smell, far above the
 former, altho' no Herbs are as yet added;
 and tho' this at first appearance may not seem
 to you a thing of Profit; yet it carries with
 it in its Demonstration such great Truths, as
 will confirm not only the nature and diffe-
 rence of those, being so wrought, but also the
 possibility of meliorating or bettering such
 things as are not drawn from the Products of
 the Vine; its Profits may also hereafter be
 considerably discerned; but in all this here is
 our Mishap, that we are forced to be behold-
 ing to foreign Lands for their Product, as
 Wine, Lees, Tartar, Chrystals, Salt, Nitre,
&c.

Let us now therefore leave them, and see
 whether this great business of Art cannot be
 supplied from the Products of our own Land;
 I mention this to stir up the Minds of the In-
 genious to a diligent search of that, which
 being obtained will abundantly recompence
 them

them for their time and labour spent about it ; because Nature has blessed this Island with the plentiful Production of one Matter, which is the desire of all true Artists, for a compleat Knowledg of this, supplies all these defects.

The Antient Philosophers testifie , that there is one matter of a Mineral Birth, containing the first *Ens* and Seed of all Metals, which when truly prepared and ripen'd by long Decoction and Conjunction of due Agents and Patients, all Heterogeneties being separated, and the Homogeneous parts concreted and specificated to a *Metallick Ens*, will then transmute all imperfect Metals into vendible *Sol* and *Lune* : Why then may not the true *Spagyrist* by the help of this Universal Fountain take off the drowsie Nature of *Saturn*, or Spirit of Barley, or the Airy Nature of *Jupiter*, or the Spirit of Fruits, and bring them into that friendly one of *Venus* and the Sun, to which the Vine belongs ; seeing the Possibility of Transmutation is by the most pregnant Wits of this Age believed ; there is hardly any one, that pretends to any thing in Art, but will argue for the same, and there have been given such undeniable Demonstrations of its Verity, that we think it an impossibility that any reasonable Man should at this time of day doubt thereof ; neither indeed have they the least cause to scruple this of Meliorating Spirits.

The easiness of its Performance, I set forth in my former Edition by that Similitude, where I say, 'tis no difficult matter to take the Garments off a poor Man's Back, and to cloath him with richer, as also by the Exam-
ple

ple of casting Elder Flowers into well decocted Mead, whereby it is made like Wine made from the Apian or Muskadine Grape; also how that vulgar *Venus* and *Antimony* will cloath pale Faced *Sol* with a deeper and more beautiful Garment: All which shew, that there is a possibility of bettering Spirits by Rectification; and I know experimentally, that there be some Salts proceeding from the foresaid Universal Matter, which will prepare the *Colcothar* of *Venus* and *Common Sulphur* into a most excellent *Medium* for Rectification; nay, the Matter in it self being exalted and brought into a sweet Salt, will then perform Wonders; for this is that Salt I formerly call'd in my other Edition, the *Chaos* of *Mars* and *Venus*, and in the Preface to *Chymicus Rationalis*, the *Vitriol* of *Mars* and *Venus Philosophical*, as being that Chrystalline Lake, a Concentration of all the pure *Effluvioms* of the Universal Spirit, brought to a corporal or bodily Form, yet nevertheless acts like a Spirit, and hath power to alter things for the better, which in this Case cannot properly be call'd a Transmutation of Form, for that is a changing of one kind into another; but this is a Melioration or Alteration from an indifferent to a better State; that is, it will separate Impurities, gross Sulphurs and stinking Flegms, from whence the nauseous Smells and Tastes do proceed, and more especially if they are made Fætid by being burnt in the Still; and render them fragrant and pleasant; it does not perform these good Offices only on Spirit

Spirit of Wine, but also on Wines themselves, even in all things the Artist can desire to a superlative Degree; for if Wines are kill'd or dead by their Spirit being separated by Distillation, the said Spirit being return'd to its Salt and Flegm, and brought to a new Fermentation by the *Medium* of this Salt, they will then assume their own generous Nature and Goodness again; for this Reason I have call'd this Great *Medium Sal Panaristos*, of whose Original and Parts I have given some hints in the second Part.

Now for the obtaining of these things, you must search with indefatigable diligence, for as **Solomon** says, *the diligent hand makes rich*, which may be understood of Knowledg as well as Substance; seeing that he himself prefers Wisdom and Understanding, before all the Riches and Glory of this World; saying, *Kings and Princes must come and throw down their Crowns and Scepters before it*; how can any Man be said to excel another, if he have not some Gifts above him, and a Practical Knowledg in that, of which the other understands nothing; but into this Part must every Man enter by his own self labour, and uncessant seeking and knocking until divine Providence, through his Perseverance, shall open it unto him; for we can neither lay, nor yet think of any Limitations in this case, but conclude, that what we have written is sufficient for any rational *Genius* to receive Information, and make Improvement by: therefore I shall pass by the *Theory*, and come to shew the *Practic Part* in Rectification.

Now

Now in Rectification you are to take any Proof Spirits, and charge your Rectifying Still to the Nails, or two thirds, let it be greater or lesser, whether Barrel or Hogshead, according as your work is; if you use Herbs or gross things to Rectifie from, then tye them up in a bag, which they call a Rectifying-bag, and hang it in a string about three Inches from the bottom to preserve it from burning; but if you use Salts cast them loose into your Still with a little *Clary* or *Orrice*, or what you think fit; clap on your Head and Lute fast with a Paste made of Whiting and Rie meal, and gently draw off your fine Goods.

You must be very cautious of Fire and Candles, especially where there is any breaking out of fume, least it should take fire, and so do much mischief; for this reason is Rectification abundantly more dangerous than drawing *Low Wines*; therefore be not too hasty, but proceed warily and moderately, and govern it so, that the stream may not run above the bigness of a large Crow quill, or at most of a small Goose one; and if your Still be large, so that your Worm Fat heat, then you must be mindful to cool it; and observe that you let it not run too long; for the latter part of your Spirit will be apt to carry some ill Savour with it, to the great detriment of the former; therefore let that be saved apart; the first for Brandy, the latter to be again Rectified so as to fire Gunpowder, and then it may be used for Varnishes, or else it may serve for some Compound Waters.

Now

Now to know when all the Spirituality is over, you may proceed thus: Take a Taster of that which runs in the left hand, and a lighted Candle in the right, throw it upon the Neck or Head of the Still at work, immediately putting the Candle thereunto; and if it takes fire and burns, you may proceed; otherwise your Operation is at an end; this is the common Proof, but I usually judge of it by the Taste, because Experience has shewn me, that when it would not fire, it would nevertheless yield some Gallons better than some *Low Wines*.

If in this Tryal of Rectification, all things do not succeed to your Expectation, proceed to a second, or third; sometimes with one sort, sometimes another sort of Herbs and Salts, until you obtain the Vinous Taste, and have a clean Spirit and then be content; for that there is a diversity in Brandies made from different sorts of Wine, as that of *Spanish* and *French*; for the first proceeds from a Wine, wherein there is all the Sweetness imaginable, being endued with many pleasant and grateful *Effluviiums*, yet it makes not so good Brandies, as the *Rhenish* and *German* Wines do, neither do either of these make so good as those of *France*; tho these are not endued with that Natural Sweetness, as those are, but are more tart, and yet give the most flavorful and palatable Brandies; for tho all sweet Wines naturally give a sweet Spirit, yet it follows not, that they are as grateful, as those which are more sharp; so that you are to consider the difference

ference between tart and sweet, together with the predominancy of the speciflicated Sulphurs; for from hence comes the different Flavours in Vinous Spirits; for if the sweet has Predominance with the Flavours of the *Rhinal* soyl, then the Violet Taste is evidently discernable; but from the red Mold of *France*, the tart gives the Raspberry Taste; and these again being mixed give neutral and pleasant Flavours, whose difference is easily discernable by curious Pallats, altho it cannot be so exactly compared to what it is most like in flavour, so many curious ones being intermixed.

You are also to observe, that clear Wines yield much more grateful Spirits than the Lees, as being freed from *faces* or Sediments and gross, *fæculent* Sulphurs, which corrupt their Sweetness; so there is a difference between those made from ripe and generous Wines, and such as are from sowre and unripe ones: Also those that are made *per se*, do much vary from those made from several sorts of Wine thrown in together, the like may be understood of their Lees: Many things of this nature might be said, seing Nature, the Mistress of things, is so bounteous and large in her gifts: but we must be forced to omit many things, least this Treatise should swell too big, wherein we design to be as concise and compact as may be, and so we shall now desist from Rectification, and come to give you the way of allaying and colouring.

The common allay is by adding Water till you bring it down to *Proof*; but some make a strong *Lixivium* of *Calx vive*, and then distil the clear Water with an Addition of a few *Chrystals* of *Tartar*; this they say mixes without the least Bubble or white Speck, or seeming Precipitation.

To colour it, they generally take a Tincture of *Logwood* and yellow *Saunders*, with some of the Spirit, and then add in, what is sufficient to colour the whole; some add broad *Mace*, *Nutmeg* and *Cinnamon* more or less, according to the quantity; others a few drops of *Oyl* of *Cinnamon*, *Cloves* and *Mace*, drop'd into fine Sugar, and then put in with half their quantity of *Ambergrease*; but observe that all these are to be added in so small a quantity as not to be discern'd, and then let your Brandies lye by to mellow. Let this suffice concerning Brandies: We shall now come to what remains, as pertinent to be treated of in this Chapter, *viz.* the true way of preparing simple Waters and Spirits; such I mean as have no more than the Spirit and one single Herb or *Species*; because in many Cases, 'tis convenient to have their Vertues *per se*.

Of Waters.

Aqua Anisi Simplex, or, Simple Aniseed Water.

Composition the least.

TAKE of Artificial Brandy, one Gallon, Aniseeds bruised twelve Ounces, put them into the like Alimbeck described in Fig. 3. and in *Balneo* Distil off the fine Spirit, *S. A.* then take two quarts of the Water cleansed by *Calx vive*, Aniseeds bruised four Ounces, and in a cold Still, Distill off something more than a Quart, in which Water gently dissolve on the Embers, twelve Ounces of fine white Sugar, and when cold, therewith allay and dulcifie the Spirits already refined, and so is the Water prepared.

‘ This Water is an excellent Carminative,
‘ expelling Wind in the Bowels, and all parts
‘ of the Body; in brief, it Answers all that
‘ can be attributed to the Spirit, Tincture,
‘ Infusion or Decoction of the Seeds. The
‘ Dose from one Spoonful to three.

*Aqua Cardamomi Simplex, or, Simple
Cardamom Water.*

Composition the least.

Take of Brandified Spirits one Gallon,
Cardamom Seeds one Pound, Operate in all
things as in the former ; likewise prepare a
Syrup, as there directed, with which dulcifie
and allay.

‘ This Water is very prevalent in warming
‘ and strengthning the Stomack, comforting
‘ the Vital Spirits, and expelling Wind, car-
‘ rying with it all the Virtues, that may be at-
‘ tributed to any other preparation of the Seed.
‘ The Dose is the same as the former.

After this way may be prepared the Water
from most Seeds, as Caraways, Daucus, sweet
Fœnil Seeds, &c. the which we shall not re-
peat, seeing their preparation is one with this,
and their Virtues to be understood after the
same manner: Therefore I shall proceed no
further therein, but come to Herbs.

*Aqua Cardami simplex, or, simple Gar-
den Cress-water.*

Composition the least.

Take of Brandified Spirit one Gallon, Gar-
den-Cresses fresh gathered, half a Peck, ma-
cerate them in your Alimbeck three days, and
E then

then Distill into fine Goods, *S. A.* Also from the Herb *per se* in the cold Still Distill the cold Water, to every three Pound of which, you must add one Pound of fine Sugar, the which dissolve therein, and then therewith allay and dulcifie the Spirit; let it refine, and so is it prepared.

‘ This Water helps to expectorate and
 ‘ raise tough Flegm, destroys Worms, and
 ‘ is good against the Yellow Jaundice, and any
 ‘ Poison whatsoever, but it is more appropri-
 ‘ ated to Men than Women, because ’tis hurt-
 ‘ ful to the *Fetus*. Now *Nasturtium*, or the
 Herb Cresse common may be worked in all
 things like this, whose Virtues, as ’tis said,
 were among the *Persians* esteemed so great,
 that when from home they eat no other meat,
 to revive their Spirits.

Aqua Menthæ simplex, or, simple Mint-
 Water.

Composition the lesser.

Take of Brandified Spirit, three Gallons,
 Mints gathered in their right signature, and
 gently dried, eight handful, macerate them
 three days, and then Distill in *Balneo, S. A.* and
 with the Distilled Water of the Green Herb
 made in a cold Still, with the same prepara-
 tion, as before directed, dulcifie and allay.

This

This Water heats the Stomach, and prevents Vomiting, two or three Spoonfuls being taken as occasion requires. Observe, that by this Rule you may make many other Waters; as Bawm, Angelica, Wormwood, &c. being gathered in their prime, and gently dried; and you may proportion them to your Brandified Spirit, more or less in quantity, according as you will have your Waters weaker or stronger of the Herb: And you must also observe the Nature of the Herbs, for one is abundantly stronger than the other, for an handful of Wormwood will go farther than two or three of some other Herbs: Now in making your Wormwood-water, we advise you not to take the Water made from a cold Still, but that which comes from the Distillation of the Oyl, and to every quart thereof add two ounces of Ginger and one of Orrice, and Distill again in a cold Still, and then with what quantity of fine Sugar you please, gently dissolved upon the Embers, you may allay and dulcifie. As to their Virtues, they shall be here omitted, seeing 'tis plainly to be conceived, that they contain the Virtues of the simple Herb, and all other that can be attributed to any other preparation of this kind: And as to their more exalted Preparations and Virtues, they are treated of more at large in the Chapter of *Powers*.

Aqua Violæ Tricoloris Simplex, or, simple Hearts-Ease Water.

Composition the least.

Take of Artificial Brandy one Gallon, Hearts-Ease, in the prime, *sc.* when seeded being gently dried, one pound and a half, put them into your Still, and let them macerate three days, then Distill in *Baln.* into fine Goods, *S. A.* You may allay and dulcifie as before directed, either with their own Syrup, or Syrup of Violets.

Its Virtues. 'Tis an excellent Cordial, far above any other, for such as are faint and weak in the *French-Pox*, also for Fevers, Measles, or Small-Pox; and for Agues, Convulsions and Falling-sickness; the *Egyptians* highly esteemed of this for Epilepsies; but we know that this Water is good for those that have weak and inflamed Lungs, Consumptions, &c.

Aqua Raphani Simplex, or, Radish Water Simple.

Composition the lesser.

Take of Brandified Spirits, three Gallons, of Garden Radish fresh gathered, clean washed and sliced, six pound; macerate three days with Mustard and an Onion, and then Distill
in

in *Balneo. S. A.* You may allay with the cold Distill'd water of Arsmart, and dulcifie with Syrup of Marsh-Mallows, and then let it become fine, and so is it prepared.

Its Vertues. 'Tis an excellent Lithontrip- tick bringing off Gravel, and provoking Urine, it dissolves Clotted Blood and expels it; 'tis good in old Coughs, attenuating gross humours in the Chest; it kills Worms, and expels them, it provokes the Terms, and gives ease in the Cholick, 'tis good for Women after delivery, to help to expel the Secundine, and also to prevent from Feverish Symptoms; in brief its Virtue is such, as that it may be safely Administred in Melancholick, Splenetick and Scorbutick Diseases: Its Dose is one, two, three or four Spoonfuls according to the Age and Strength of the Patient.

Aqua Sabinæ Corticis Simplex, or, S. I. wine Water simple.

Composition the least.

Take of Brandified Spirit, one Gallon; of the Bark of Savine six ounces, macerate three days and Distill, *S. A.* You need not dulcifie it, nor allay it: ' For 'tis mostly designed for washing of Ulcers, either Scrophulous or Cancerous, for abating Inflammations and dissipating Nodes and Tumours; 'tis seldom or never given inwardly, without it be to

‘ provoke the Menfes, or to expel the dead
 ‘ Fætus ; then the Dose is half a Spoonful,
 ‘ or Spoonful in White or Rhenish Wine,
 ‘ sweetned with Sugar.

Having laid down these Examples, we shall not insist upon any more of this kind, seeing they are sufficient to show you the Preparation, not only of Seeds, Herbs, Flowers, Roots and Barks ; but also of Berries and Spices, and others of the Vegetable Kingdom : We shall in the next Place show you the way of Perfuming them, and then proceed to those of an higher Order, *sc.* Spirits.

The way to Perfume them.

Take of the Sulphurated Spirit of Wine mentioned in the Chapter of Rectification three Pound, Jessamine Flowers half a Pound, Honey Suckle Flowers four ounces, Orange Flowers, or the fresh Pill two ounces, mace-
 rate twenty four Hours, and Distill in *Balneo,*
S. A. And to the Spirit that comes over add Ambergreese four scruples, Musk two scruples, which being cut small, put them into a Bolthead, Seal them Hermetically, and digest with a very gentle heat till dissolved ; the which put in Bottles, with stone stoppers for use.

The manner how, is to add such a quantity to the Waters, as you will have them in strength of the Perfume.

Of Spirits.

Spiritus Salvixæ, or, Spirit of Sage.

TAKE of Artificial Brandy three Gallons, Sage in its Blossom, Prime, and chief Signature, twelve Pound, macerate them for three days, and then Distill as long as goodness comes; then take six or eight pound of fresh Sage, and Distill as before: And with fresh Sage six pound repeat a third time, carefully preserving the first Gallon that comes; and what comes more you may reserve for another Operation, to use instead of Brandy.

Its Virtues. 'Tis one of the greatest Friends that the Female Sex have, amongst all the single Concretes in the Vegetable Kingdom; for 'tis prevalent in opening of all Obstructions, it cleanses the Blood, provokes the Menses, closes the Matrix, and makes them Fruitful; and very excellent, when with Child, to keep them from miscarriage: Its general Virtues are for quickning the Senses and Memory, strengthening the Sinews and Nerves: And therefore good in Apoplexies, Palsies, and Convulsions; nay, should we be particular in every point of its Virtues, we might fill a whole Sheet therewith: This Spirit makes excellent Sage Beer or Wine, an ounce thereof being put
E 4 into

‘ into a quart of either. But when you take
‘ the Spirit alone in drops, the Dose is from
‘ twenty to sixty, according to the Age and
‘ Strength of the Patient, in a Glass of ei-
‘ ther.

*Spiritus Cochleariæ, or, the Spirit of
Scurvey-Grass.*

Take of Scurvey-Grass, in *June* or *July*,
Herbs, Flowers, and all; bruise it well in a
large Marble Mortar, and put to every Peck
one Pound of Honey, and a little Bay Salt,
and let them Ferment two or three days in a
cold Cellar; for in a warm place much of their
Crafs will be lost; which consists in a Vola-
tile Salt, then cram these into your Still as
close as ever you can, and pour upon them of
the best Æthereal Spirit of Wine, enough on-
ly to moisten them; clap on the Head, and
Distill all with a very slow fire; it can't be too
gentle, therefore in this be very careful; and
what comes over first will be the true Spirit of
Scurvey-Grass, you may proceed by a second
Repetition, and then to every Gallon of this
spirit add a Pound of its own Seeds or Flow-
ers, and Distill again: And be sure in these
Operations you observe to take no more than
the high spirit. Now for the remaining spi-
rit in the Still, you must put to it a quantity
of decapitated Bay-salt, and Distill as long
as it comes Proof; with which you may begin
your next Distillation with fresh Scurvey-
Grass.

Grafs, proceeding as before. This is the true and best way, to prepare the right spirit of Scurvey-Grafs. To make it Golden and Purging, we refer you to our *Chymicus Rationalis*.

Its Virtues. 'Tis proper in the Scurvey, Dropsie or Jaundice, &c. which we shall not here repeat, seeing we have spoken thereof in its proper and genuine Preparation, *sc.* that of Powers. The Dose is from thirty to fifty Drops according to the Age and strength of the Patient.

Spiritus Lavandulæ, or, Spirit of Lavander.

Take of Brandified Spirit three Gallons, of Lavander Flowers twelve Pound, Oyl of Salt *per deliquium* two Pound, macerate in a gentle warmth ten or twelve Days, then Distill in *Bal.* as long as goodness comes, in which macerate one Pound of the Oyl of Salt *per se.* and eight Pound of fresh Flowers, and Distill, as before : Lastly, Rectifie from six Pound of Flowers *per se,* and so it is prepared.

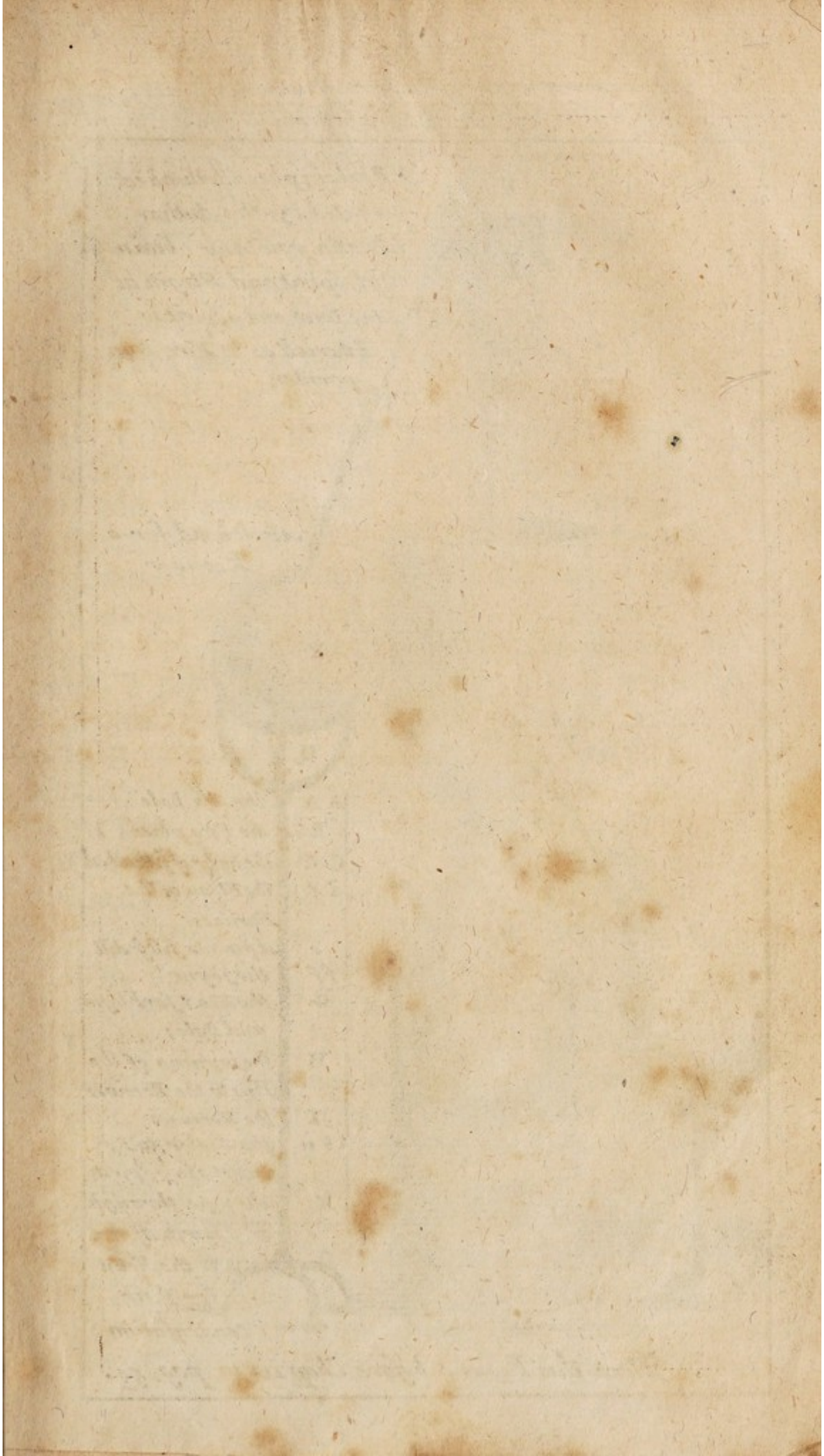
Its Virtues. 'Tis excellent for all Diseases of the Head, as, Megrims, Epilepsies, Convulsions and Calentures, as also for violent and inveterate Head-Achs, here it is a Specifick ; it is prevalent in fortifying the Animal Spirits, and good in the Cholick, Strangury and Disentery, the over much flowing of Womens Terms, and all other Fluxes of Blood. The Dose and manner of Administration is as the former. Ob

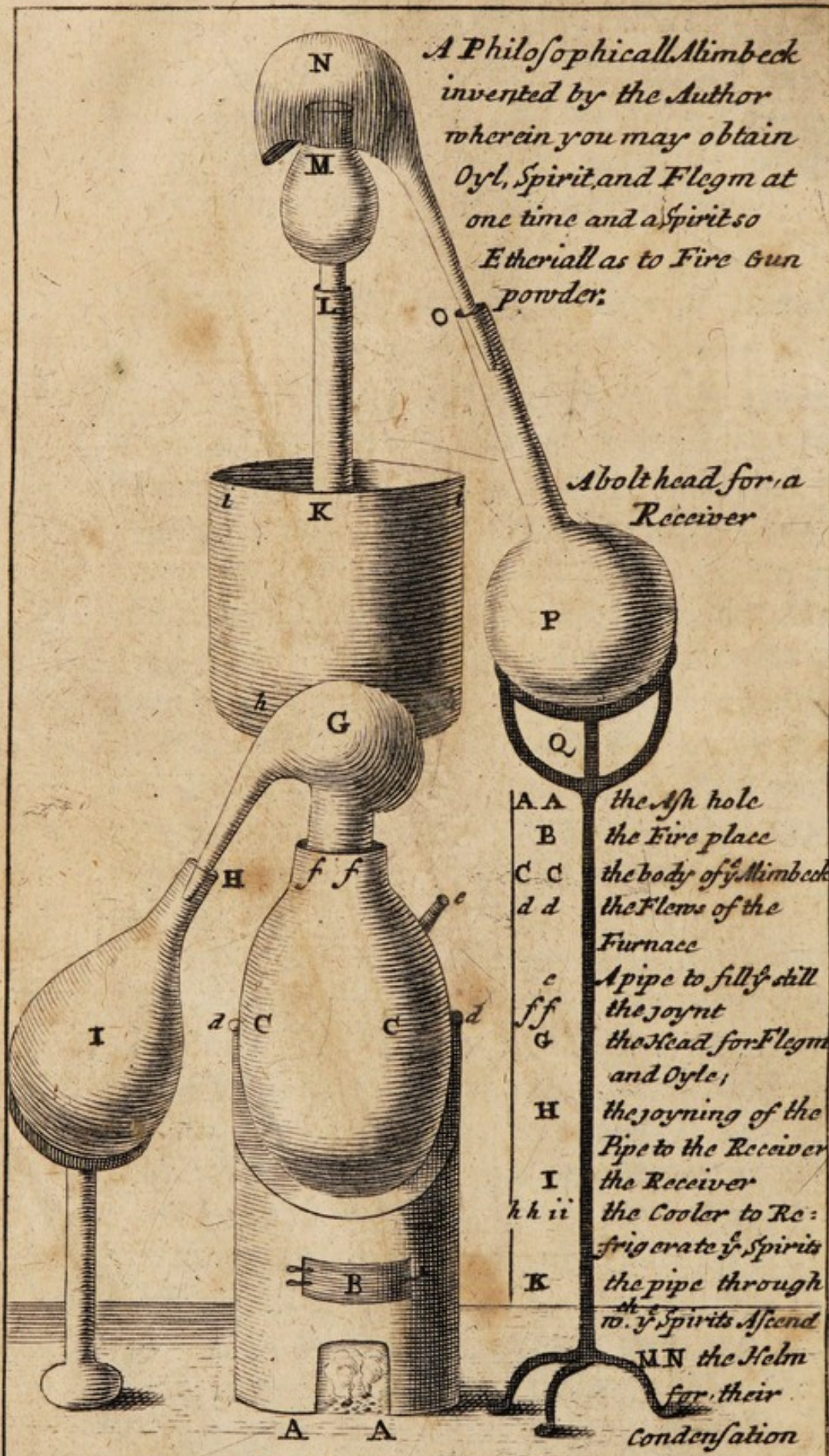
Observe, after this way is prepared the Spirit of Rosemary, but seeing we have at large showed its right and genuine Preparation in Chapter the fourth, together with its Virtues and Use, we shall omit it here.

Spiritus Angelicæ, or, Spirit of Angelica.

Take of Angelica in its right Signature, as much as you please, pound it in a large Stone Mortar with a Wooden Pestil, and putting it into your Still, cover it over a Fingers breadth with pure Brandified Spirit, and with a piece of Leaven, let it macerate three or four Days; then Distill as long as goodness will come; repeat this a second time with fresh Herbs; then to every Gallon of Spirit add of *Spanish Angelica* Roots sliced thin two Pound, and rectifie therefrom; the fine Spirit you must reserve for use, and the other may serve for a new Beginning.

Its Virtues. 'Tis very prevalent against
 all Poison, and Infectious corrupted Airs,
 the Pestilential Fever or Plague, it carries off
 the Venom by Sweat and Urine, and insensible
 Transpiration; it comforts the Heart
 and Vital Spirits, and therefore excellent
 to be used by such as are bitten with any
 Venomous or Mad Beast whatsoever: 'Tis
 powerful in opening the Obstructions of the
 Liver or Spleen, bringing down the Terms,
 and expelling the Secundine. The Dose is
 from one Scruple to three, in a Glass of
Spanish or *Rhenish* Wine. Spirit





*A Philosophicall Mimbeck
invented by the Author
wherein you may obtain
Oyl, Spirit, and Flegm at
one time and a Spirit so
Etheriall as to Fire Gun
powder.*

*A bolt head for a
Receiver*

- A A the Ash hole
- B the Fire place
- C C the body of y^e Mimbeck
- d d the Flens of the Furnace
- e A pipe to fill y^e still
- ff the joynt
- G the Head for Flegm and Oyle,
- H the joyning of the Pipe to the Receiver
- I the Receiver
- h h ii the Cooler to Refrigerate y^e Spirits
- K the pipe through w^{ch} y^e Spirits Ascend
- M N the Helm for their Condensation

Place this Figure before Chap III in pag. 59.

Spiritus Croci, or, Spirit of Saffron.

Take of the best *English* Saffron one Pound, of Malaga Sack a Quart, Honey half a Pound, Chrystals of Tartar four Ounces, let the Chrystals of Tartar be beat very well with the Saffron in a Mortar; then put it into a Glafs, and add in your Honey and Wine; lute all fast, and in a gentle heat let them Ferment and macerate ten, twelve, or fourteen days, the longer the better; then take off the blind Head, and add in three Quarts of the Sulphurated Spirit of Wine, put on its Helm, with a proper recipient, being truly adapted, lute all fast, and Distill in *Balneo*; the two first Quarts will be the true Spirit: Observe from what remains with fresh Spirit of Wine, you may draw the Extract, which though small in quantity, yet Virtuous.

The Spirits Virtues. ‘ ’Tis an excellent Cordial, fortifying the Vital, Natural, and Animal Spirits; ’tis a great Preservative in time of Plague; ’tis beyond all the cooling Cordials in *England* for Measles and Small-Pox, for it strengthens the Heart, it opens Obstructions and heals the Phthisick, it brings Breath when almost gone, and ’tis said to prolong Life; if you wash the Face with it, mixt with Rose Water, in the time of Small-Pox, and Measles, it preserves the Face and Eyes from being hurt thereby: The Dose is from ten to twenty, and from
‘ twenty

‘ twenty to sixty Drops in some Cordial
 ‘ Julep, or Wine, as the Patient best
 ‘ likes.

Spiritus Dauci, or, Spirit of Daucus.

Take of Wild Carrotseed twelve Pound,
 beat them small, put them into your Still, and
 add thereunto of the Sulphurated Spirit of
 Wine three Gallons, of *Mevis* Sugar three
 Pound, macerate them for ten or twelve days;
 and then Distill off one half, the which pre-
 serve for Spirit; the other half may be run
 off for fresh Beginnings. You may if you
 please put it all together on fresh Seeds, and
 make another Reiteration.

Its Virtues. ‘ It is a Carminative, break-
 ‘ ing and consuming Wind, good in the
 ‘ Gripes and Cholick, Fits of the Mother,
 ‘ provoking the Terms: In fine, ’tis good
 ‘ in the Strangury, Disury, Gravel and Stone,
 ‘ and provokes Urine. The Dose is from
 ‘ thirty to sixty Drops, proper at all times
 ‘ for such as are subject to the forementioned
 ‘ Diseases, but principally when mostly there-
 ‘ with assaulted.

Thus (Reader) have we laid you down ex-
 amples sufficient for the making of simple
 Waters and Spirits, so that if you have but
 an ordinary *Genius*, you may arrive to what
 you desire therein; and if you can’t attain to
 the Art of Distillation by these plain Rules
 and Precepts contained in this Book, then do

we highly doubt, whether you'll ever be able to attain it, but by Ocular Demonstration; therefore our advice is that you should apply your self to some honest *Distiller*, for you may learn more of him in six Weeks time, than in years by your own Study and chargeable Operations, and therefore count it a considerable Favour, if such an one will be thy Friend; yet have we done here to our utmost to serve you, and according to our twenty Years experience have left nothing deficient, not so much as a Tittle: If you proceed therein *secundum Artem Distillationis*, which is impossible to be delivered in writing, Experience must be the chief Mistress herein, and as you proceed so, we doubt not of prizing our Labours, which are committed to the World for the Benefit of such as are groaping, as we may say at Noon day for satisfaction therein; but here if you clear your sight, you will discern a small Lamp burning, by the which you may open the Chest to the choicest Mysteries thereof.

I have described all the necessary Stills and Furnaces in their several Figures, so that we shall now proceed to the next Chapter, in which will be laid down all the necessary Waters, that will fully supply the *Distiller* with what may be desired of him for publick Sale.

C H A P. III.

In which we shall give you the Composition and way of preparing of Aqua Vitæ, and other rich Cordial Waters, in their greater and lesser Pondus, stated from the greatest Authority of Art.

THE Receipts here prescribed derive their Foundation from the best Masters in *Europe*, sc. *German, Dutch and English*, &c. that have Master-like treated hereof; so that we have been at no small pains, to compare and then compute their differences, thence taking such a *Medium*, as that the subsequent prescriptions may well serve for either; nay, indeed much better than some others extant; for in the first place the exact quantity of the Spirit is mentioned, and in the second the just *Pondus* and quantity of all the Ingredients, even to a Grain: Now as to the first 'tis very convenient and helpful to the young Practitioners in this Art, seeing they may be mistaken in that general term, *Take Proof Spirit what sufficeth*; and so take either too much or too little, and thereby destroy the harmonious flavours of their Waters: so is also the second, for many Grains in a Composition, where various things are named, will amount to Scruples and Drachms, and so make a considerable alteration, especially in such as are prescribed for Physical uses;

ir

in the which we ought to be very cautious, that so their virtues may answer the Prescriber's end. Now having given you to understand the reason, why we have stuck so close to this Method, *sc.* for it's exactness, from whence Superiority proceeds; what remains, as convenient to be treated of in this place, is only to mention the Measures, and then go on to the Receipts themselves: As to the Measures, the *Dutch* use Cans, Stopes, Small Cans, Pints, Half-pints and Muddikeys: The *English* Cans, Gallons, Quarts, Pints, Half-pints, and Quarter-pints; the *Dutch* Can is six Stopes, and three Stopes are exactly two *English* Gallons, so that their Quarts, Pints, Half-pints, and Quarters are abundantly bigger than the *English*; but finding the *English* Can generally to be four Gallons, which exactly make six Stopes, which is the same with the *English* Can, we shall divide our measure thus, into Cans, Half-Cans, and Quarter Cans; which is to be understood four Gallons, two Gallons and one Gallon; this the *English* may compute by their Gallons, and the *Dutch* by their Cans; so that neither need to be in any Labyrinth. Now by the way you are to observe, that in the following common Waters, a Tun of Proof Spirits will make near a Tun and a half thereof. That is, by help of the sweets and allays.

Aqua

Aqua Vitæ.*Composition the greater.*

Distiller. Take of Strong Proof Spirit four Cans or sixteen Gallons, Anniseeds bruised one pound eight ounces, three drachms, twelve Grains, and adding a Can of Water as advised in Rectification, Distill into fine Goods, or as long as it comes pleasant; If it should be above Proof you may allay it, the way how will be shewn hereafter.

Composition the lesser.

Take of strong Proof Spirit three Gallons, or $\frac{4}{3}$ of a Can, Anniseeds bruised four ounces, four drachms; and distill into fine goods, as before directed, *S.A.*

Aqua Vitæ.*A second Prescription, and Composition the greater.*

Distiller. Take of strong Proof Spirit sixteen Gallons, Anniseeds two pound, Caraway Seeds, Coriander-seeds, *ana.* four ounces; distill into fine goods, *S.A.*

Composition the lesser.

Take of high Proof Spirit three Gallons, Anniseeds nine ounces, six drachms, Caraway Seeds, Coriander Seeds, *ana.* one ounce, one drachm; distill them into fine goods, *S.A.*

Worth. 'Tis the manner of the *Dutch* to colour these *Aqua Vitæ's* with Alkanet Root, or Turnsole, which is Linen Rags died Red; their manner is thus: They take a quart of *Aqua Vitæ*, and of either of these four ounces, Musk and Ambergreese, *ana.* grains fourteen or sixteen, or more or less, as they will have it in strength; they stop it close in a Bottle, setting it in a gentle warmth, and then draw off the Tincture, the which, when cold, they add in such quantity to their *Aqua Vitæ's*, as they would have them in height of colour. But the *London Distiller* uses Gilly-Flowers, Roses, Poppy, Sanders, or any of them severally, what sufficeth, and infuses them in *Aqua Vitæ*, or Proof Spirit, till the Tincture be drawn out; then decants the Spirit, and reserve it (close stopt) for use; which is to tinge or colour your *Aqua Vitæ's* upon occasion, the proportion may be about eight Ounces to one Gallon, or what more or less you think sufficient to answer your expectation: If you add in a little fine Sugar, 'twill not be amiss.

Its Virtues. 'Tis an excellent Carmi-
 native, for two or three spoonfuls being
 drank will expel Wind in the Bowels or
 any other parts of the Body; a spoonful
 thereof

‘ thereof being taken in any Paroxifm with
 ‘ as much Water, relieves or helps the Pati-
 ‘ ent; being also very proper for fuch as are
 ‘ weak and faint, through Obstructions, to be
 ‘ taken Mornings.

Aqua Vitæ aurea fecundum Glauber :

or,

Glauber’s Golden Aqua Vitæ:

Composition the leaft.

Take of high Proof Spirit, drawn from the aurified Salt, fpoken of in the Chapter of Rectification, one Gallon, to which add Flowers of the Lilly of the Valley twelve Ounces, red Rofes, Cinnamon, Mace, Cardamums, Burrage, Rosemary, Sage, Lavender, *ana.* half a pound; Ambergreefe and Musk, *ana.* two, three or four fcruples, let all thefe Flowers be fresh gathered, and being in the Veffel with the dried Spices, let them macerate for ten or twelve days, then Distill: If you cannot get fresh Flowers, you must even content your felf with dried ones; but the fresh gather’d would be better, if they can be had.

U-worth. ‘ This is an incomparable *Aqua*
 ‘ *Vitæ*, and may fafely be used in all ficknefs
 ‘ of the Body whatfoever, and moft profita-
 ‘ ble where the Vital Spirits, Heart and Brain
 ‘ want to be ftrengthen’d. The Dofe is from
 ‘ half

‘ half a spoonful or two spoonfuls at most, as
‘ occasion requires. And this being taken in
‘ case of necessity, or as some illness presents,
‘ you may easily discern how far its Virtues
‘ surpass other *Aqua Vitæ*’s.

Aqua Anisi, or, Aniseed Water.

Composition the greater.

Distiller. Take of good Proof Spirit sixteen Gallons, Aniseeds bruised seven pound, eight ounces, seven drachms, eight grains. Distill into strong Proof Spirit, and then dulcifie with white Sugar seven pound, eight ounces, seven drachms, eight grains, *S. A.* [Addition] of Aniseeds and white Sugar, *ana.* seven pound, eight ounces, seven drachms, eight grains, or what is sufficient to answer your end, as you’ll have it stronger or weaker of the Seeds and Sugar.

Composition the lesser.

Take of strong Proof Spirit three Gallons, Aniseeds bruised one pound, and a half, then distill into strong Proof Spirit, and dulcifie it with white Sugar one pound, and a half [Addition] Aniseeds, white Sugar, *ana.* one pound and a half.

U-*worth.* ‘ This is an excellent Water
‘ to strengthen the Stomach, Breaking, Cut-
‘ ting and Expecterating tough Phlegm, help-
‘ ing the digestive Faculty, giving ease and

‘ strengthening in the Phthisick or shortness of
 ‘ Breath; it abates wind in the Stomack,
 ‘ Bowels and other parts of the Body; and
 ‘ therefore proper for such as give suck, to be
 ‘ taken to the quantity of half an ounce, to
 ‘ prevent Wind, which sucking Children are
 ‘ so subject to.

Aqua Angelicæ, or, Angelica Water.

Composition the greater.

Distiller. Take of high Proof Spirit sixteen Gallons, Angelica Roots two pound six ounces, and a Qr. or Angelica Herb green, eleven pound and a half, Aniseeds one pound, nine ounces, six drachms, slice the Roots thin, or bruise them and the Seeds; then distill into fine Goods, and dulcifie with white Sugar eight pound. [**Addition**] Carraway seeds, Coriander seeds, *ana.* four ounces, six drachms and a half, *Calamus Aromaticus, Zedoary, ana.* six ounces and a half, Aniseeds, Cassia Lignea, *ana.* half a pound, four ounces and a half, Angelica Root, twelve ounces and a half, or Herb Angelica three pound three ounces, one drachm and a half, white Sugar four pound.

Composition the lesser.

Take of high Proof Spirit three Gallons,
 Angelica Roots six ounces, six drachms, or
 Ange-

Angelica Herb Green two pound, four ounces, Aniseeds four ounces, seven drachms, slice the Roots thin, or bruise them and the Seeds; then Distill into fine Goods, and dulcifie with white Sugar a pound and a half. **[Addition]** Caraway seeds, Coriander Seeds, *ana.* seven drachms and a half, *Calamus Aromaticus*, *Zedoary*, *ana.* eleven drachms, fifteen Grains, Aniseeds, Cassia Lignea, *ana.* two ounces, three drachms, thirty Grains, Angelica Roots two ounces, three drachms, grains thirty, or Herb Angelica nine ounces, four drachms, grains thirty, white Sugar twelve ounces.

W-woth. ‘ This is an excellent Cardiack,
‘ wonderfully strengthning the Heart, Sto-
‘ mach, and inward parts; ’tis a great Coun-
‘ ter-poison and Preservative against the
‘ Plague, Measles, Small-pox, and other
‘ Pestilential and Infectious Diseases. The
‘ Dose is from half an ounce, to an ounce.

Aqua Absinthii, or, Wormwood-Water.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Aniseeds bruised one pound, eight ounces, three drachms, grains twelve, Wormwood common, leaves and seeds stript and dry, three pound, six drachms, grains twenty four; Distill them into fine Goods, *S. A.* and dulcifie with white Sugar eight pound.

pound [**Addition**] Cinnamon, Cubebs, *ana.* six ounces, two scruples, grains eight; sweet Fœnil-seeds, Aniseeds, *ana.* twelve ounces, three drachms, grains six; Cloves, Caraway seeds, Nutmegs, *ana.* four ounces and a half, two drachms, grains six; Wormwood dry one pound, white Sugar, three pounds, twelve ounces.

Composition the lesser.

Take of strong Proof Spirit three gallons, Aniseeds bruised four ounces, seven drachms, Wormwood common, leaves and seeds, stript and dry, ten ounces and a half; Distill them into fine Goods, and dulcifie with white Sugar one pound and a half. [**Addition**] Cinnamon, Cubebs. *ana.* one ounce, one drachm, grains forty five, sweet Fœnil seeds, Aniseeds, *ana.* two ounces, three drachms, grains thirty, Cloves, Caraway seeds, Nutmegs, *ana.* seven drachms, grains thirty, Wormwood dry three ounces, white Sugar twelve ounces.

U-*worth.* ‘ This Water stops Vomiting,
 ‘ and provokes a good Appetite; it consumes
 ‘ and expels Wind, and strengthens the Sto-
 ‘ mach; wonderfully fortifying such as are of
 ‘ a cold and moist Nature, and Constitution;
 ‘ it diverts Melancholy, and prevents many
 ‘ of those Vapours, which otherwise would
 ‘ ascend to the Head for its disturbance; it
 ‘ easeth Gripes, and destroys Worms. The
 Dose is the same with Aniseed-Water.

*Aqua Melissæ, or, Bawm-Water.**Composition the greater.*

Distiller. Take of strong Proof Spirits sixteen Gallons, Bawm dry four pound, twelve ounces, four drachms; Aniseeds one pound, nine ounces, five drachms; Distill into fine Goods, and dulcifie with white Sugar eight pound. [**Addition**] Garden Thyme, Penny-royal, *ana.* five handfuls, Cardamums three ounces, grains thirty; sweet Fœnil seeds, Aniseeds, *ana.* twelve ounces, six drachms, grains thirty; Bawm dry one pound, nine ounces, four drachms; Nutmeg, Ginger, Calamus Aromaticus, Galingal, Cinamon, *ana.* six ounces, three drachms, grains fifteen.

Composition the lesser.

Take of strong Proof Spirit three gallons, Bawm dry thirteen ounces and a half, Aniseeds four ounces, seven drachms; Distill into fine goods, and dulcifie with white Sugar a pound and a half. [**Addition**] Garden Thyme, Penny-royal, *ana.* a small Pugil, Cardamums four ounces and a half; sweet Fœnilseeds, Aniseeds, *ana.* two ounces, three drachms and a half; Bawm dry four ounces and a half; Nutmeg, Ginger, Calamus Aromaticus, Galingal, Cinamon, *ana.* one ounce, one drachm and a half, grains fifteen.

Y-worth. ‘ This is highly esteemed for
 ‘ Womens Diseases, especially in Hysterick
 ‘ Passions, Vapours and Fits of the Mother ;
 ‘ it shows its prevalency in comforting Wo-
 ‘ men in the Difficulty of Travail, not only
 ‘ strengthening the Heart, whereby they are
 ‘ enabled the better to bear their pain ; but
 ‘ also promoting a more quick and safe deli-
 ‘ very in which Case the Dose may be one
 ‘ ounce or two.

Aqua Menthæ, or, Mint-Water.

Composition the greater.

Distiller. Take of high Proof Spirit six-
 teen gallons, Spearmint dry four pound,
 twelve ounces, two drachms, grains five,
 Aniseeds best one pound, nine ounces, five
 drachms ; and Distill into strong Proof Spirits,
 and then dulcifie with white Sugar eight
 pound. [Addition] Spearmint dry, Ani-
 seeds, *ana.* one pound, twelve ounces, seven
 drachms, Calamus Aromaticus six ounces,
 three drachms, grains fifteen, white Sugar
 four Pound, four ounces.

Composition the lesser.

Take of strong Proof Spirit three gallons,
 Spearmint dry, four ounces, two drachms,
 grains five, Aniseeds four ounces, seven
 drachms ; distill into fine goods, and dulcifie
 with white Sugar one pound and a half.

[AD.]

[Addition] Spearmint dry, Aniseeds, *ana.* four ounces, seven drachms; Calamus Aromaticus, one ounce, two drachms, one scruple, five grains, white Sugar twelve ounces.

U-*W*orth. This Water is an excellent Cardiack, Splenetick and Stomachick, helping Concoction, and taking the Water off the Stomach; it prevents fowre belchings, and hath a Specifick Virtue against Vomitings. The Dose is from three drachms to seven or eight.

Aqua Rosmarini, or, Rosemary Water.

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons, Rosemary stript and dry, three pound, Aniseeds, one pound, nine ounces, five drachms; Distill into fine goods, and then dulcifie with white Sugar, five pound. [Addition] Sweet Fœnil seeds, Cinnamon, *ana.* twelve ounces, six drachms and a half; Aniseeds, Rosemary dry, *ana.* one pound, nine ounces, five drachms; Carawayseeds, three ounces, one drachm and a half, Spearmint dry, three handfuls, white Sugar four pound.

Composition the lesser.

Take of high Proof Spirit, three gallons, Rosemary stript and dry, nine ounces, Aniseeds four ounces, seven drachms; Distill into fine goods, and then dulcifie with white Sugar, half a pound. [Addition] Sweet Fœnil seeds, Cinnamon, *ana.* two ounces, three drachms and a half; Aniseeds, Rosemary dry, *ana.* four ounces, seven drachms; Carawayseeds, four drachms and a half; Spearmint dry, a competent quantity, white Sugar twelve ounces.

U-~~s~~eth. ‘ Rosemary water is an excellent Cephalick and Stomachick; for it comforts the Brain, revives the Senses, easing violent pains of the Head; it strengthens the Stomach, and is good against the Diarrhœa, Dysentery or *Irish Flux*, as also the Strangury, or difficulty of making Water: It may be safely Administr’d these three ways, *sc.* one ounce and a half to be drunk, given in a Clyster, or injected into the Yard.

Aqua Limoniarum aut Aurantiorum,
Limon, or, Orange Water.

Composition the greater.

Distiller. Take of good Proof Spirits sixteen gallons, Limon or Orange Pills dry, three

three pound, Aniseeds the best one pound, nine ounces, five drachms, bruise the Pills and Seeds, and then distill into fine Spirit, and dulcifie with white Sugar eight pound. [Addition] Caraway feeds six ounces, four drachms, Aniseeds, Limon Pills dry, *ana.* one pound and a half, five drachms, grains six, white Sugar four pound: In the like manner and quantity you may make your Composition with Orange Pills dry.

Composition the lesser.

Take of good Proof Spirit three gallons, Limon or Orange pills dry, nine ounces, Aniseeds the best four ounces, eight drachms; bruise the pills and feeds, and then distill into fine Spirit, *Secundum Artem*, dulcifie with white Sugar one pound and a half. [Addition] Carawaysees one ounce, three drachms, grains fifteen; Aniseeds, Limon pills dry, *ana.* four ounces, seven drachms, white Sugar twelve ounces: In the like manner, and quantity you may make your Composition with Orange pills dry.

U-*worth.* ‘ This is a great strengthener
 ‘ of the spirits, Natural, Vital and Animal,
 ‘ and by its fragranc^y is very refreshing to
 ‘ the Stomack, breaking away wind; ’tis also
 ‘ a good Cordial restorative, opening Ob-
 ‘ structions, and being indued with a Balsa-
 ‘ mick Virtue, heals inward defects. The
 ‘ Dose is from three drachms to six.

*Aqua Majoranæ, or, Marjoram Water.**Composition the greater.*

Distiller. Take of strong Proof Spirit sixteen gallons; sweet Marjoram dry, four pound, thirteen ounces; Aniseeds, one pound, nine ounces, five drachms; Carawayseeds, six ounces, three drachms, grains fifteen; *Calamus Aromaticus* nine ounces, five drachms; bruise them, and distill into fine goods then dulcifie with white Sugar what is sufficient *Secundum Artem*. [Addition] Cinnamon eight ounces, Cloves three ounces, one drachm and a half; Limon pills dry four ounces, six drachms and a half; Sugar four pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, sweet Marjoram dry, fifteen ounces; Aniseeds, four ounces, seven drachms; Carawayseeds, one ounce, three drachms, grains five; *Calamus Aromaticus*, one ounce, seven drachms; bruise them and distill into fine goods, *S. A.* and then dulcifie with white Sugar, one pound and a half. [Addition] Cinnamon one ounce and a half; Cloves, four drachms and a half; Limon pills dry, seven drachms and a half, Sugar, twelve ounces.

Y-worth. 'Tis good against the Infirmities of the Liver and Spleen, and shortness of Breath; 'tis a great Corroborator and strengthner of the inward parts. The Dose is from three drachms to six.

Aqua Meliphylli, or, Balsamint-Water:

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons, Balsamint dry, three pound, three ounces, one drachm and a half, Aniseeds best one pound and a half, one ounce, five drachms, Carawayseeds six ounces, three drachms; Limon pills dry, twelve ounces, six drachms and a half; bruise them that are to be bruised, and then distill into strong Proof Spirit, and dulcifie with white Sugar eight pound, *S. A.* [Addition] sweet Fœnil, Cinnamon, *ana.* eight ounces, Nutmegs, four ounces, six drachms and a half, Sugar four pound.

Composition the lesser.

Take of good Proof Spirit three gallons, Balsamint dry, nine ounces, four drachms and a half; Aniseeds best four ounces, seven drachms, Carawayseeds one ounce, one drachm, Limon Pills dry, two ounces, three drachms and a half; bruise them that are to be bruised, and then distill into strong Proof pirts,

Spirits, and dulcifie with white Sugar, one pound and a half, *S. A.* [**Addition**] sweet Fœnil, Cinnamon, *ana.* one ounce and a half, Nutmegs seven drachms and a half, Sugar twelve ounces.

U-*worth.* ‘ This is a good Stomachick
‘ and Carminative. The Dose six or eight
‘ drachms.

Aqua Caryophyllorum, or, Clove Water:

Composition the greater.

Distiller. Take of high Proof Spirit sixteen gallons, Cloves one pound, Aniseeds one pound, nine ounces, five drachms, distill into fine goods, and then dulcifie with white Sugar, eight pound.

Composition the lesser.

Take of high Proof Spirit three gallons, Cloves three ounces, Aniseeds four ounces, seven drachms; distill into fine goods, and then dulcifie with white Sugar one pound and a half.

U-*worth.* ‘ This Water is esteemed very
‘ good for helping Digestion, breaking Wind,
‘ opening the Urinary passage and provoking
‘ Urine; for fortifying the Vital Spirits, and
‘ the Heart, the fountain thereof. The Dose
‘ is from two to four drachms.

Aqua

Aqua Cinnamomi Communis, or, Cinnamon Water Common.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Cinnamon the best, eight pound, Aniseeds, one pound; distill into fine goods, and then dulcifie with white Sugar twelve pound, *S. A.*

Composition the lesser.

Take of strong Proof Spirit three gallons; Cinnamon the best one pound and a half, Aniseeds three ounces; distill into fine goods, and then dulcifie with white Sugar, two pound, four ounces.

Aqua Cinnamomi Propria, or, Cinnamon Water Proper.

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons, Cinnamon the best, and large, sixteen pound; distill into fine goods: Then take white Sugar twenty pound, Rosewater six pound, six ounces, three drachms, make them into a Syrup, and dulcifie therewith, *S. A.* [Addition] Musk and Ambergreese,
ana.

ana. two scruples, grains eight, white Sugar Candy instead of common white Sugar *qu. sat.*
e. S. A.

Composition the lesser.

Take of good Proof Spirit three gallons, Cinnamon the best and large, three pound; distill into fine goods: Then take white Sugar, three pound, thirteen ounces, Rosewater one pound, three ounces, one drachm, make them into a Syrup, and dulcifie therewith, *S. A.* [Addition] Musk and Ambergreefe, *ana.* grains nine, white Sugar Candy instead of common white Sugar, *qu. sat. S. A.*

Observe, In respect that Musk for some causes may give offence to the Receiver; 'tis requisite to omit the use thereof in some of your Water of this kind, to serve for such particular uses.

Aqua Cinnamomi Nostra, or; our Cinnamon Water:

Worth. Take of our *Spiritus Vini Sulphurat*: one gallon (for when you make such rich Cordial Waters, 'tis best to make use of such Brandified Spirits as the Spirit of Malt, or any other bereaved of their ill Tang and Hogo, and then impregnated with an Azural Salt and Sulphur of a Vinous Nature) of the best Cinnamon in small powder, one pound, four ounces, Sugar half a pound, Chrystals of Tartar;

Tartar, four ounces; let them infuse therein ten days, or the longer the better, and then distill into high Proof Spirits; and thus have you the true Spirit of Cinnamon, most proper for any Physical use whatever: But to allay it into a Cordial Water, you must proceed thus.

Take of fresh Cinnamon half a pound, spring Water three quarts, put them into your Alembick with its Refrigeratory, and distill over; and what Oyl comes will sink to the bottom, the which you may separate; and then to every quart of this Water add of Loaf Sugar one pound, and over a gentle warmth dissolve it; and so with this you may allay your Spirit to Proof, or what height you please.

‘ Its Virtues are excellent against Vomit-
‘ tings, weakness of the Stomach, and stink-
‘ ing Breath; ’tis a good Cardiack, Pectoral,
‘ Lienick and Splenetick; comforting the
‘ Vital and Animal Spirits, giving strength
‘ even to the Brain and Sinews. The Dose
‘ is according as dilated, the weaker, one
‘ ounce, the stronger two or four drachms at
‘ the most.

G / Aquá

Aqua Seminum Fœniculi dulc. or, *sweet Fœnil Seed Water.*

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, sweet Fœnil seeds, eight pound, Carawayseeds six ounces, three drachms, Aniseeds one pound, nine ounces, five drachms; distil into fine goods, and then dulcifie with white Sugar eight pound. [Addition] Sweet Fœnil seeds eight pound, Caraway seeds six ounces, three drachms, grains fifteen, Aniseeds one pound, nine ounces, five drachms, Cinnamon twelve ounces, six drachms and a half, Cloves three ounces, one drachm and a half, Sugar four pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, sweet Fœnil seeds one pound and a half, Carawayseeds one ounce, one drachm, Aniseeds four ounces, seven drachms; distil into fine goods, and then dulcifie with white Sugar one pound and a half. [Addition] Sweet Fœnil seeds one pound and a half, Carawayseeds one ounce, three drachms, grains five, Aniseeds four ounces, seven drachms, Cinnamon two ounces, three drachms and a half, Cloves four drachms and a half, Sugar twelve ounces.

U-worth. This Water takes off Stomachick Loathings, and creates an Appetite, strengthening the Tones, imbibing sharp humours, and expelling Wind. The Dose is from half an ounce to an ounce and half.

Aqua Calendularum, or, Marigold Water.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Marigold Flowers new gather'd, pick'd clean, three pecks and a quarter; bruise them, sweet Fœnil seeds, Aniseeds, *ana.* one pound; distil into fine goods, and dulcifie with white Sugar eight pound. [**Addition**] Cinnamon, sweet Fœnil, *ana.* half a pound, Caraway, Cloves, *ana.* three ounces, one drachm and a half, Marigolds three pecks, $\frac{1}{4}$, Sugar four pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, Marigold Flowers, new gather'd, and pick'd clean, $\frac{3}{4}$ peck, or what more sufficeth; bruise them; sweet Fœnil seeds, Aniseeds, *ana.* three ounces; distil into fine goods, and dulcifie with white Sugar, one pound and a half. [**Addition**] Cinnamon, sweet Fœnil, *ana.* one ounce, four drachms, Caraway, Cloves, *ana.* four drachms and a half; Marigolds *qu. s. e.* Sugar twelve ounces.

Y-worth. 'Tis a wonderful strengthner, and as great a Preserver against any Infection whatsoever. The Dose is an ounce or two in the morning, especially when contagious Diseases do reign.

Aqua Seminum Caruorum, or, Caraway Water.

Composition the greater.

Distiller. Take of high Proof Spirit sixteen gallons, Carawayseeds three pound, Aniseeds one pound, Rosemary dry six ounces, three drachms, Limon pills dry, Cloves, *ana.* four ounces, six drachms and a half, distil into fine goods, *S. A.* and dulcifie with white Sugar eight pound.

Composition the lesser.

Take of high Proof Spirit three gallons, Caraway seeds nine ounces, Aniseeds three ounces, Rosemary dry one ounce, one drachm; Limon pills dry, Cloves, *ana.* seven drachms and a half; distil into fine goods, *S. A.* and then dulcifie with white Sugar one pound and a half.

Y-worth. This Water hath been found very good for such as have been oppressed with cold and moist Stomachs, as also for such as have been subject to Wind in the Bowels; for it warms, comforts, and strengthens. The Dose is from three to six drachms.

**Aqua Nucum Moschatarum, or, Nutmeg
Water.**

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Nutmegs two pound, Aniseeds one pound, bruise them, and distil into fine goods, *S. A.* and then dulcifie with white Sugar, eight pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, Nutmegs six ounces, Aniseeds three ounces, bruise them, and distil into fine goods, *S. A.* and then dulcifie with white Sugar one pound and a half.

U-Worth. *This Water chears the Spirits, Natural, Vital, and Animal; it sweetens the Breath, and is a good Carminative and Diuretick. The Dose is the same with Caraway Water.*

*Aqua Lavendulæ, or, Lavender Water:**Composition the greater.*

Distiller. Take of high Proof Spirit sixteen gallons; Lavender Leaves dry, four pound, twelve ounces, six drachms and a half; Lavender Flowers dry, three pound, three ounces, one drachm and a half; Mace, twelve ounces, six drachms and a half; Nutmegs one pound, nine ounces, five drachms; Lavender Cotton dry, three pound, three ounces, one drachm and a half; Stæchados, twelve ounces, six drachms and a half; bruise them that are to be bruised, and distil into Proof Spirit, *S. A.* dulcifie with white Sugar sixteen pound, or what less sufficeth.

Composition the lesser.

Take of high Proof Spirit three gallons; Lavender Leaves dry, fourteen ounces, three drachms and a half; Lavender Flowers dry, nine ounces, four drachms and a half; Mace, two ounces, three drachms and a half; Nutmegs, four ounces, seven drachms; Lavender Cotton dry, nine ounces, four drachms and a half; Stæchados, two ounces, three drachms and a half; bruise them that are to be bruised, and distil into proof spirit, *S. A.* dulcifie with white Sugar three pound.

Aqua Lavendulæ Composita, or, Lavender Water Compound.

Distiller. Take Flowers of Lavender, Lilly of the Valley, *ana.* twenty four handfuls; piony, Tilia, Flowers of Rosemary, *ana.* half an handful; Sage, Cinnamon, Ginger, Cloves, Cubebs, Galingal, Calamus Aromaticus, Mace, Misseltoe of the Oak, *ana.* one drachm and a half; piony roots, one ounce and a half; of the best Wine what sufficeth; infuse them in the Wine two days, and then distil in *Bal. Maria.*

U-worth. 'Tis good for such, as have *Disseasy Ideas* abounding, and are troubled with *dulness of Spirit*, as also against *Falling-sickness, Convulsion Fits, and Infirmities of the Brain.* *The Dose is from one to three drachms.*

Observe, Here is no quantity of Spirits given, because the *Distillers* have a usual way in this thing to go by their own Experience, that is, they'll make them no richer of the Herbs, Seeds, and Spices, than as they'll answer their cost in the Sale; therefore they sometimes put two or three Cans more, than we prescribe; nay, and omit one half of the Ingredients; only observing, that according as the Water is called, to let that Herb, Seed, or Fruit, have the predominance of the Flavours; so that they go more by Custom than by Book; but for our part we don't in all things approve of this, for we love true prescriptions, tho'

the Waters be something the dearer, and so to unite sound Theory and Practice together.

Aqua Salvixæ, or, Sage Water.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons; great Sage dry, four pound, twelve ounces, six drachms and a half; Red Sage dry, three pound, three ounces, one drachm and a half; Lavender Flowers, Sage Flowers, *ana.* one pound, nine ounces, five drachms; Lavender Cotton dry, Southernwood dry, *ana.* twelve ounces, six drachms and a half; Nutmegs one pound; bruise or beat them, as is most proper, and then distil into fine goods, *S. A.* and dulcifie with white Sugar sixteen pound, or what sufficeth.

Composition the lesser.

Take of strong Proof Spirit three gallons; great Sage dry, fourteen ounces, three drachms and a half; Red Sage dry, nine ounces, four drachms and a half; Lavender Flowers, Sage Flowers, *ana.* four ounces, five drachms; Lavender Cotton dry, Southernwood dry, *ana.* two ounces, three drachms and a half; Nutmegs one ounce; bruise or beat them, as is most proper, and then Distil into fine goods, *S. A.* and dulcifie with white Sugar three pound. Aqua

Aqua Salviæ Composita, or, Sage Water Compound.

Distiller. Take Sage, Marjoram, Thyme, Lavender, Epithymum, Bettony, *ana.* one ounce; Cinnamon, half an ounce: Ireos, Roots of Cyprus, Calamus Aromaticus, *ana.* one ounce; Storax, Benjamin, *ana.* one drachm and a half; infuse them four days, in four pound of Spirit of Wine, and then distil in *Balneo.*

U-orth. 'Tis good for such as are cold and Phlegmatick, to revive the Spirits, and fortifie the digestive faculty, as also against oppressive Vapours, that disturb the Microcosm. The Dose is from two drachms to an ounce.

Aqua Caryophyllatorum, or, Avens Water.

Composition the greater.

Distiller. Take of good Proof Spirit, sixteen gallons; Avens Roots, six pound, six ounces, three drachms, grains five; Orrice Roots, Nutmegs, Yellow Sanders, Mace *ana.* three ounces, one drachm and a half; Lignum Rhodium, Saffron, Storax, Benjamin, *ana.* one ounce and a half, grains fifteen; Angelica Roots four ounces, six drachms and a half, Limon Pills Green, twelve ounces, six drachms

drachms and a half; sweet Fœnil feeds, Ani-feed, *ana.* one pound, nine ounces, five drachms; Cloves, two ounces; Roman Wormwood, Mint dry, *ana.* four handfuls and a half; Red Roses, Stæchas Flowers, *ana.* six handfuls and a half; sweet Marjoram, Balm, Burnet, Thyme, all dry, *ana.* nine handfuls and a half; Alkermes Berries, three ounces, one drachm and a half; bruise them all that are to be bruised; and distil into Proof Spirit; *S. A.* and then dulcifie with Syrups thus made: Take Rosewater, six pound, six ounces, three drachms, grains fifteen; white Sugar sixteen pound; boyl it to a Syrup height, then strain it, and put it on the Fire again, adding thereto Confection of Alkermes, six ounces, three drachms and a half; Syrup of Gilly-Flowers, one pound, nine ounces, five drachms; Ambergreese (dissolved in Rosewater) four scruples, grains sixteen, let these boyl a little, till they be incorporated with the Syrup, and so keep it for use.

Composition the lesser.

Take of good Proof Spirit three gallons, Avens Roots, one pound, three ounces, one drachm, two scruples, grains five; Orrice Roots, Nutmeg, Yellow Sanders, Mace, *ana.* four drachms and a half; Lignum Rhodium, Saffron, Storax, Benjamin, *ana.* two drachms, grains fifteen; Angelica Roots, seven drachms and a half; Limon pills green, two ounces, three drachms and a half; sweet Fœnil-

Fœnilseeds, Aniseeds, *ana.* four ounces, six drachms; Cloves, three drachms; Roman Wormwood, Mint dry, *ana. q. s.* Red Roses, Stæchas Flowers, *ana. q. s. e.* sweet Majoram, Bawm, Burnet, Thyme, all dry, *ana. q. s. e.* Alkermes Berries, four drachms and a half; bruise them all that are to be bruised, and Distil into Proof Spirit, *S. A.* and then dulcifie with Syrups thus made: Take Rose water one pound, three ounces, one drachm, two scruples, grains fifteen; white Sugar, three pound; boyl it to a Syrup height, then strain it, and put it on the Fire again, adding thereunto Confection of Alkermes, one ounce, two drachms, one scruple, grains ten; Syrup of Gilliflowers, four ounces, seven drachms; Ambergreese (dissolved in Rosewater) grains eighteen, let these boil a little, till they be incorporated with the Syrup, and so keep it for use.

U. worth. *This Water is a very great Cordial, Exhilarating the Spirits, strengthening and comforting all the inward parts; it not only preserves against the Consumption, but also strengthens and revives those that are in it. The Dose is from one to six scruples, according to the age and strength of the Patient.*

Rosa Solis.*Composition the greater.*

Distiller. Take of strong Proof Spirit sixteen gallons; Cinnamon the best, twelve ounces, six drachms and a half; Cloves, three ounces, one drachm and a half; Nutmegs, Ginger, Carawayseeds, *ana.* six ounces, three drachms; Marigold Flowers, Aniseeds, *ana.* one pound, nine ounces, five drachms; bruise them, and Distil into strong Proof Spirit, *S. A.* Then add to the Distilled Water, Liquorice Spanish, one pound, nine ounces, five drachms; Raisins of the Sun, brown Sugar, *ana.* eight pound; Red Sanders, six ounces, three drachms; bruise the Liquorice, and Raisins, stir them well together, and let them stand twelve days, then being clear it may be drawn for use.

Composition the lesser.

Take of strong Proof Spirit three gallons, Cinnamon the best, two ounces, three drachms and a half; Cloves, four drachms and a half; Nutmegs, Ginger, Carawayseeds, *ana.* one ounce, one drachm; Marigolds, Aniseeds, *ana.* four ounces, seven drachms; bruise them, and Distil into strong Proof Spirit, *S. A.* Then add to the Distilled Water, Liquorice Spanish, four ounces, seven drachms;
Raisins

Raisins of the Sun, brown Sugar, *ana.* one pound and a half; Red Sanders, one ounce, one drachm; bruise the Liquorice and Raisins, stir them well together, and let them stand twelve days, then being clear it may be drawn for use. [Addition] Add to the Spirit half as much as the rule of every particular Ingredients therein expressed: And instead of Sanders, give it the Tincture of Roses, Gilliflowers, or Poppies, *S. A.*

Y-worth. 'Tis esteemed an excellent Water for strengthening the Stomach, expelling Wind, and fortifying the Sanguifying Faculty. The Dose is half an ounce.

Ros Solis Proprius.

Composition the greater.

Distiller. Take of high Proof Spirit, sixteen gallons; Ros Solis gathered in due season, and clean picked, six pound, six ounces, three drachms, two scruples, grains five; Juniper Berries, four pound, twelve ounces, six drachms and a half; Sassafras rooted with the Bark; Carawayseeds, *ana.* six ounces, three drachms, two scruples, grains five; Marigold Flowers, one pound, nine ounces, five drachms; Aniseeds, two pound, six ounces, three drachms and a half; bruise them that are to be bruised, and Distil into fine Goods, *S. A.* Then take hereof ten pound, three ounces; add thereto of Aqua Pretiosa, dulci-

dulcified, one pound, nine ounces, five drachms; Liquorice bruised, one pound, nine ounces, five drachms; and then dulcifie with white Sugar, sixteen pound: If you add none of the aforesaid Water, then instead thereof, take Musk, one drachm and a half, grains six; Ambergreese, four drachms and a half, grains eight; colour it with the Tincture of Gilliflowers and Roses, what is sufficient, *S. A.*

Composition the lesser.

Take of high Proof Spirit three gallons, Ros Solis, gathered in due season, and clean pick'd, one pound, three ounces, one drachm, two scruples, grains five; Juniper Berries, fourteen ounces, three drachms and a half: Sassafras with the Bark; Carawayseeds, *ana.* nine drachms, two scruples, grains five; Marigold Flowers, four ounces, seven drachms; Aniseeds, seven ounces, two drachms and a half; bruise them that are to be bruised, and Distil into fine Goods, *S. A.* Then take hereof, one pound, twelve ounces, four drachms and a half; add thereunto of Aqua Pretiosa, four ounces, three drachms, dulcified; Liquorice bruised, four ounces, three drachms; dulcifie with white Sugar, what sufficeth: If you add none of the aforesaid Water, then take instead thereof Musk, grains eighteen; Ambergreese, grains twenty four; colour it with the Tincture of Roses, or Gilliflowers, what sufficeth, *S. A.*

Y-worth. This carries with it all the Virtues of the former; being also powerful in opening Obstructions, relieving decayed Natures, and giving help in the Falling sickness. The Dose is from two to six drachms.

**Aqua Stomachica minor, or, Stomach
Water the lesser.**

Composition the greater.

Distiller. Take of good Proof Spirit sixteen gallons; Spearmints dry, Lovage Roots dry, Aniseeds, *ana.* one pound, nine ounces, six drachms; Calamus Aromaticus, Ginger, sweet Fœnil seeds, Imperatoria Roots, Wormwood dry and stript, *ana.* twelve ounces, seven drachms, two scruples; Caraway and Coriander seeds, *ana.* nine ounces, five drachms; Cummin seeds, Cloves, *ana.* four ounces, six drachms and a half; bruise them that are to be bruised; and then Distil into strong Proof Spirit, *S. A.* and dulcifie with white Sugar, eight pound.

Composition the lesser.

Take of good Proof Spirit three gallons, Spearmint dry, Lovage Roots dry, Aniseeds *ana.* four ounces, seven drachms; Calamus Aromaticus, Ginger, sweet Fœnil seeds, Imperatoria Roots, Wormwood dry and stript, *ana.* two ounces, five drachms; Caraway
and

ease, *ana* eight Ounces, Sage, Mint, red Roses, the Flowers of the Lilly of the Valley, *ana* ten Ounces, Thyme, Pellitory, Camomil, Lavender, Avens, *ana* four large Handfuls, Spanish Angelica Roots, Zedoary, Snake-root, *ana* five Ounces, Musk and Ambergreese, *ana* five Scruples, put on the Head, and lute all close, and let them remain with a gentle warmth twenty four Hours more, and then distil into high proof Spirit, *S. A.* To every Gallon of this add ten Ounces of our *Potestates Rosmarini*, and a Pound and a half of the Syrup of Rasberies, or Black Cherries, and let it refine, *S. A.*

Its Virtues. " 'Tis a great Preservative
 ' against all pestilential and infectious Disea-
 ' ses, powerfully corroborating and strength-
 ' ning the Stomach, being indued with such
 ' salutiferous Virtues, as that it will really
 ' perform as much as any other Stomachick
 ' whatever. The Dose is from two to four
 ' Drachms.

Usquebaugh.

Composition the greater.

Distiller. Take of strong proof Spirit sixteen Gallons, Aniseeds one Pound, nine Ounces, five Drachms, Cloves three Ounces, one Drachm and a half, Nutmegs, Ginger, Caraway-seeds, *ana* six Ounces three Drachms, distil into strong proof Spirit, *S. A.* then add
 to

to the distilled Water Liquorice Spanish, Raisins of the Sun, *ana* three Pound three Ounces, one Drachm and a half, bruise the Liquorice and Raisins, and then dulcifie with brown Sugar eight Pound, stir them well together, and so let it stand ten days, and then (being fine) draw off, and keep it for use.

Composition the lesser.

Take of strong proof Spirit three Gallons, Aniseeds four Ounces seven Drachms, Cloves four Drachms and a half, Nutmegs, Ginger, Caraway-seeds, *ana* one Ounce one Drachm, distil into strong proof Spirit, *S. A.* then add to the distilled Water Liquorice Spanish, Raisins of the Sun, *ana* nine Ounces four Drams and a half, bruise the Liquorice and Raisins, and then dulcifie with brown Sugar one pound and a half, stir them well together, and so let it stand ten days, and (then being fine) draw it off and keep it for use.

Irish Usquebaugh.

U-swaugh. Take of strong Canary Wine a Quart, the best Tent one Pint, *Aqua Vita* one Gallon, put them into a Glass Vessel, adding thereunto Raisins of the Sun choice and stoned two Pound, Dates stoned, and the white Skin thereof pulled out, two Ounces, Cinnamon grossly powdered two Ounces, four good Nutmegs bruised, of the best English Liquorice sliced and bruised one Ounce, stop the Vessel

very close, and let them infuse in a cold place six or eight days, then let the Liquor run through a Bag (called *Manica Hypocratis*) made of white Cotton.

Usquebaugh Royal.

Worth. Take of *Aqua Vite Glauberis* three Gallons, Muskadine one Gallon, Raisins of the Sun stoned seven Pound, Figs one Pound and a half, Dates stoned, and the white skins pulled off, seven Ounces, Cinnamon eight Ounces, Nutmegs three Ounces, Cloves, broad Mace, *ana* one Ounce, English Liquorice twelve Ounces, let them infuse in a cold place for twenty days in a Vessel close stop't, and then let them run through an *Hypocrates Sleeve*, bottle it up carefully, adding thereunto of the Syrup of Quinces and Syrup of Limons *ana* four Ounces, of the well tinged Powers of Saffron two Ounces, let it refine it self, and keep it close stop't. [Addition] Powers of Musk and Ambergreese, Tincture of Pearl, *ana* drops twenty, so doth it become excellent and vitally fragrant.

' This is a most famous and excellent Liquor,
' fit indeed for such as its Name and Superio-
' rity belongs unto; it is a most estimable Jew-
' el for such as are inclined to Melancholy, to
' drink now and then a quarter of a Spoonful
' thereof; 'tis so great a Stomachick, that it
' helps the digestive Faculties, prevalent in
' Surfeits, and the defects of the Lungs, as
' Phthisick, Consumption, causing Expectora-
' tion;

tion; in brief, 'tis equal to any Cordial Spirit whatever for fortifying the Natural, Vital and Animal Spirits. The Dose is from two to six Spoonfuls at the most.

Aqua Bezoartica, or, Bezoar Water.

Prescription the first, Composition the greater.

Distiller. Take of the Leaves and Roots of Celandine twenty one Handfuls, Rue six Handfuls, Scordium twelve Handfuls, Dittany of Creet, Carduus Benedictus, *ana* nine Handfuls, the Roots of Zedoary, Angelica, *ana* two Ounces two Drams, the inward Pill of Citron and Limon, *ana* three Ounces six Drams, Clovegilliflowers eight Ounces four Drams, red Roses, Centaury Flowers the least, *ana* one Ounce four Drams, let those be bruised that are to be bruised, and cut that are to be cut, and put them into the proper Vessel, and pour on them of the best Spirit of Wine and Malaga Wine *ana* ten Quarts one Pint, let them all steep three days, adding Vinegar of Cloves and Juice of Limons *ana* six Pound, and let them be distilled in *Balneo* in a large Glafs Cucurbit with its proper Helm and Recipient. [**Addition**] Cinnamon two Ounces two Drams, Cloves one Ounce seven Drams, Venice Treacle two Ounces two Drams, Camphir four Drams, Troches of Vipers three Ounces, Mace one Ounce and a half, the Wood of Aloes six Drams, Yellow Saunders

one Ounce one Dram, the Seeds of Carduus benedictus six Ounces, the Kernels of Citrons two Ounces two Drams; the *Modus* of its Preparation is either to digest these with the former, and distil them over together at once, or else after the first part is distilled to add to the Liquor this Addition, and distil a second time in *B. M.* with a most gentle Fire, and after you have removed a third of the Aereal Spirit, you may cohobate the rest two or three times to get the Virtue of the Ingredients out; your Liquors you may add together, and let it refine according to Art.

Composition the lesser.

Take of the Leaves of the great Celandine, together with the Roots thereof, three Handfuls and a half, Rue two Handfuls, Scordium four Handfuls, Dittany of Creet, Carduus, *ana* an Handful and half, Roots of Zedoary and Angelica, *ana* three Drams, the outward Rind of Citrons and Limons, *ana* six Drams, the Flower of Wall Gilliflowers one Ounce and a half, red Roses, the lesser Centaury, *ana* two Drams, Cloves, Cinnamon, *ana* three Drams, *Andromachus's* Treacle three Ounces, Mithridate an Ounce and half, Camphir two Scruples, Troches of Vipers two Ounces, Mace two Drams, Lignum Aloes half an Ounce, Yellow Saunders one Dram and a half, the Seeds of Carduus one Ounce, the Seeds of Citron six Drams, cut those things that are to be cut, and let them be macerated
three

three days in *Spiritus Vini Glauberis*, and Muskadine, *ana* three Pints and a half, Vinegar of Wall Gilliflowers, and the Juice of Limons, *ana* a Pint, let them be distilled in the Glass Vessel before described in *B*. Observe, that after something more than one half of the Liquor is distilled off from either of these two Compositions, then the remainder in the Vessel must be strained through a linnen Cloath, and gently evaporated to the thickness of Honey, which is called the *Bezoar Extract*.

Worth. We think it convenient to hang in the Neck of the Alembick Pearl prepared, white Amber, *ana* three Ounces, Oriental Bezoar and Ambergreese *ana* six Scruples, and when the Preparation is over what remains may be added to the Extract, then do both Spirit and Extract obtain a Nature something agreeable to the Name, and doubtless the Virtues are more powerful, *being an excellent Sudorifick, Alexipharmick, and Antifebritick, and prevalent against all pestilential and infectious Diseases; 'tis not in vain said of it, that it resists Melancholly, and cheers the Spirits, comforting such as are in a languishing Nature, or Consumptive.* The Dose is from one Dram to an Ounce in Scordium or Honey-suckle-water, first in Mornings and last at Nights, but for such as are afflicted with Fits let them take it in the time of the Paroxism.

*Aqua Mathiæ, or, Doctor Mathias his
Water.*

Composition the greater.

Distiller. Take of Lavender Flowers three Gallons, pour on them of the best Spirit of Wine ten or twelve Gallons, the Vessel being closely stopped let them macerate in a gentle heat, or in the Sun for the space of seven days, and then distil in an Alembick with its Refrigeratory, and you have a Spirit of Lavender, to which add Sage, Rosemary, Betony, *ana* three Handfuls, Borage, Bugloss, Lillies of the Valley, Cowslips, *ana* six Handfuls, let the Flowers be fresh and seasonably gathered, and macerated in a Gallon of the best Spirit of Wine, or rather *Spiritus Vini Glauberis*, and mix it with the aforesaid Spirit, adding thereunto the Leaves of Bawm, Motherwort, Orange-Tree, newly gathered, the Flowers of Stæchados, Oranges, Bayberries, of each three Ounces, and after they are digested three days let them be distilled again, to which add of the outward Rind of Citron, and the Seeds of Peony, *ana* two Ounces two Drams, Cinnamon, Nutmegs, Mace, Cardamoms, Cubebs, Yellow Sanders, Lignum Aloes, of each one Ounce and a half, the best Jujubes, the Kernels taken out, one Pound and a half, let them digest twenty one days, then strain the Liquor from the Drugs,

to

to which add prepared Pearl six Ounces, prepared Emerald one Dram, Ambergreese, Musk, Saffron, red Roses, Sanders, *ana* three Ounces, Yellow Sanders, Rinds of Citrons dried, *ana* three Drams, let all these Species be tied in a silken Bag and hang'd in the foresaid Spirit.

Composition the lesser.

Take of Lavender Flowers one Gallon, Spirit of Wine three Gallons, prepare it as before directed; then take the Flowers of Sage, Rosemary, Betony, of each a Handful, Borage, Bugloss, Lilly of the Valley, Cowslips, of each two Handfuls, the Flowers, being truly gathered, and macerated in a Gallon of the *Spiritus Vini Glauberis*, must be added to the Spirit of Lavender, as the former, together with the Leaves of Bawm, Motherwort, Orange-Tree, newly gathered, the Flowers of Stæchados, Oranges, Bayberries, of each an Ounce, and so digest and distil as before directed, then add the outward Rinds of Citron six Drams, the Seeds of Peony husked six Drams, Cinnamon, Nutmegs, Mace, Cardamoms, Cubebs, Yellow Saunders, of each half an Ounce, Lignum Aloes one Dram, the best Jujubes, the Kernels taken out, half a Pound, digest and prepare as the former; to which Liquor add of prepared Pearl two Drams, prepared Emerald one Scruple, Ambergreese, Musk, Saffron, red Roses, Sanders, of each an Ounce, Yellow Sanders, Rinds of Citrons

Citrons dried, of each a drachm; let these Spices be tyed in a Silken bag, and hanged in the foresaid Spirit. [Addition.] The Effence of Musk and Ambergreese, *ana.* Drops twenty, the Mel of Black-cherries, and of Rasberries, *ana.* five ounces, the Syrup of Quinces, two ounces, so let it refine *S. A.*

U-worth. This is a most excellent Cordial, wonderfully strengthning the principal faculties, good in Epilepsies, Convulsions, Palsies and all Diseases of the Nerves; 'tis also excellent good to wash the wound bitten by any Venemous Creature, or to bath any grieved part; the Dose inwardly, is from one drachm to three, either per se, or in Wine.

Aqua Scorbutica, or, French's Scorbutick Water.

Composition the greater.

Distiller. Take of the Leaves of Garden and Sea Scurvey-grass, picked and cleansed, of each eighteen pound, let them be bruised and the Juice pressed forth, to which add the Juice of Brook-lime, Water-creesses, of each one pound and a half, of the best White-wine, three gallons, thirty six whole Limons cut, of the fresh Roots of Briony, twelve pound, of the fresh Roots of Horse-Raddish, six pound, of Winter's bark one pound and a half, of Nutmegs, twelve ounces, let them

them be macerated three days and then Distilled.

Composition the lesser.

Take of the Leaves of Garden and Sea Scurvey-grass, picked and cleansed, of each six pounds, let these be bruised and the Juice pressed forth; to which add of the Juice of Brook-lime, Water-crelles, of each half a pound, of the best White-wine eight Pints, twelve Limons cut, of the fresh Roots of Briony four pound, the fresh Roots of Horse-Raddish two pound, of Winter's bark half a pound, Nutmegs four ounces; let them be macerated three days, then Distill; [Addition.] Syrup of Mustard two ounces, Syrup of Elder three ounces, Tincture of Coral and Milk of Pearl, of each Drops forty, mix them S. A.

Y-worth. *This is a most excellent Anti-scurvoutick, not only good in the Scurvy, but also prevalent in the Jaundice and other refractory Diseases. The Dose is from half an ounce to two ounces, first in a Morning and last at Night.*

Aqua Aperitiva, or, a Carminative opening Water.

Composition the greater.

Distiller. Take Roots of Eringo, Vipers-grass, Fern, the greater Centaury, of each one ounce and a half, Roots of Fœnil, Barks of
of

of Capparis, Tamarisk, Ash, of each one ounce, one drachm, Barks of Citrons, seven drachms and a half, seeds of Carduus Benedictus, Cichorie, of each one ounce and a half, seeds of Endive, Cresses, Citrons, Scariol, of each six drachms, Polytricon, Adiantum, Ceterach, Dodder, Scolopendria, Bettony, Endive, of each four handfuls and an half; tops of Thyme, Epithymum, Hops, Flowers of St. John's Wort, Broom, Borage, Bawm, of each three handfuls, small Raisins, three ounces, Cinnamon four drachms and a half; *Spec. Dialacc.* one drachm and a half, Water of Carduus Benedictus, Hops, Scolopendria, Paul's Bettony, of each three pound, Rhenish-wine, seven pound and a half; let them stand two days in a warm place, in a Vessel close stopp'd, afterward Distill them in *Balneo*.

Composition the lesser.

Take Roots of Eringo, Vipers-Grass, Fern, the greater Centaury, of each half an ounce, Roots of Fœnil, Barks of Capparis, Tamarisk, Ash, of each three drachms, Bark of Citrons two drachms and a half, seeds of Carduus Benedictus, Cichory, of each half an ounce; seeds of Endive, Cresses, Citrons, Scariol, of each two drachms, Polytricon, Adiantum, Ceterach, Dodder, Scholopendria, Bettony, Endive, of each a handful and a half; tops of Thyme, Epithymum, Hops, Flowers of St. Johns Wort, Broom, Borrage, Bawm, of each one handful; small Rasins, one ounce,
Cina-

Cinamon, one drachm and a half; *Spec. Di-*
lacc. half a drachm; Water of Carduus Be-
nedictus, of Hops, of Scolopendria, of Paul's
Bettony, *ana.* one pound, Rhenish Wine,
two pound and a half; let them stand two
days in a warm place, in a Vessel close stopp'd,
afterward Distill them in *Balneo.* [Addition]
Aqua Vite Glauberis, two pound; the Juice
of Goose-berries, two pound, or in place
thereof Goose-berry Wine, made as pre-
scribed in our *Brit. Magazine of Liquors*; the
Juice of Black-berries, half a pound, the
Juice of Buckthorn Berries, six ounces, Cin-
namon and Nutmegs, *ana.* two ounces, Sugar
half a pound; let it be prepared *Secundum*
Artem.

W-*worth.* 'Tis a prevalent Water to open
the Obstructions of the whole Body, especially of
the Liver, Spleen and Mesentery: the Dose is
from two drachms, to six or eight, two or three
times a day.

Aqua Vulneraria, or Wound Water.

Composition the greater.

Distiller. Take Plantain, Rib-wort, Bone-
wort, Wild Angelica, Red Mints, Bettony,
Agrimony, Sanicle, Blew-Bottles, White-
Bottles, Scabius, Dandelion, Avens, Honey-
Suckle Leaves, Bramble buds, Haw-thorn
buds and Leaves, Mugwort, Daisie Roots,
Leaves and Flowers, Wormwood, Southern-
wood, of each four handfuls; boyl all these

in

in two gallons of White-wine, and as much Spring Water, till one half be wasted; and when it is thus boyled, strain it from the Herbs, and put to it two pound of Honey, and let it boyl a little after; then divide this into two parts, the one part head with common ferment, and let it ferment for three days, then add into every Quart thereof, a pound of *Aqua Vitæ Glauberis*, and Distill into high Proof Spirits. *S. A.* [Addition] Cinnamon, Lignum Aloes, of each four ounces, Mirrh, Aloes and Saffron, of each one ounce, then perfume and colour, as in other precious Waters, and dulcifie with Syrup of Cinnamon and Syrup of Poppies, of each three ounces; and lastly, add in of *Laudanum Liquidum*, four drachms, Tincture of Coral six drachms; let it refine *S. A.*

U-Worth. 'Tis not only excellent for such as are wounded, but also for those that are subject to internal bleedings; it mortifies the Corrosive, Acid, and Saline juices, so sweetens and thickens the Blood; the Dose in such a case is, from half an ounce, to one ounce and half, according to the Age, Strength and Constitution of the Patient, every three hours; as also every two hours, for three days together, for such as are subject to Vomiting of Blood. The first Water made by decoction is very famous in curing Wounds, Impostumes and Ulcers; such cures have been done by it that few may credit it; it first gives ease in a very short time, and then performs the cure, if not so far declined, as that the highest Specificks, will not prevail: For inward wounds you must
take

take this with the other; but this Morning and Evenings, four or five spoonfuls at a time, and that all times of the day. If the Wound be outward it must be washed therewith, and Linen Cloaths wet in the same be applyed thereto. Note that the Herbs herein contained must be gathered in their true Signature, as also in the Month of May.

Aqua Mariæ, or, the Ladies Water.

Composition the greater.

Distiller. Take Sugar Candy, four pound; Canary Wine, one pound and half; Rose-water, one pound, boyl them well into a Syrup to which add *Aqua Celestis*, eight pound, Ambergreese, Musk, *ana.* one drachm, grains twelve; Saffron one drachm, Tincture of Coral (saith Dr. Boylewharfe) one ounce, Yellow Sanders infused in *Aqua Celestis*, hereafter described, one ounce; Distil or make a clear Water, *S. A.*

Composition the lesser.

Take Sugar Candy one pound, Canary Wine six ounces, Rose-water four ounces, make of these a Syrup, and boyl it well, to which add of *Aqua Imperialis*, two Pints, Ambergreese, Musk, of each eighteen grains, Saffron fifteen grains; Yellow Sanders infused in *Aqua Imperialis*, two drachms; [Addition] *Aqua Preciosa*, hereafter expressed, half an ounce

ounce, the Tincture of Coral, Bezoar, and the aucrified Sulphur of Antimony, *ana.* two drachms, refine and unite, *S. A.*

Y-worth. 'Tis very good against the Plague, and all Pestilential Diseases, and an excellent Counterpoison; it strengthens the Spirits, and is prevalent against fainting and swooning fits; it is good against most cold Diseases of the Head, Brain and Stomach, and principally for Men, but not so good for Women, unless the Musk and Ambergreese be left out. The Dose is a spoonful or two, first in the Morning, and last at Night going to Bed.

*Aqua Anticolica Nostra, or, Our Water
against the Colick.*

Composition the greater.

Y-worth. Take of Daucus, or wild Carrots, twelve ounces, Aniseeds, eight ounces, Cumminseeds, three ounces, two drachms; Cinnamon four ounces and a half; Mace, Cloves, Nutmegs, *ana.* seven drachms, Galingal one ounce and half; Calamus Aromaticus dried, two ounces and a half, the dried Rind of Oranges and Limons, *ana.* six ounces, Galls and Grains, *ana.* one ounce, two drachms; infuse these by way of Fermentation, for twelve days in the fragrant Wine of Camomile Flowers five Gallons; Elder-wine a gallon and half; then pour on five Gallons of Proof Spirit, and draw into high

high Proof, or fine goods; dulcifie with white Sugar four pound: [Addition] Apricocks, Centaury, Agrimony, Adonis, of each half a pound; Palma Christi, Hart-wort, Lavender of each six ounces; Yarrow and Zedoary, of each four ounces, white Sugar four pound, *Tinctura Anodyna*, or *Laudanum Liquidum*, four ounces, refine S. A.

Composition the lesser.

Take of Daucus, or wild Carrots, four ounces, Aniseeds, two ounces, five drachms, one scruple; Cumminseeds one ounce, two scruples; Cinnamon one ounce and a half; Mace, Cloves, Nutmegs, *ana.* two drachms, one scruple; Gallinal half an ounce; Calamus Aromaticus dried, seven drachms the dried Rind of Oranges and Limons, *ana.* two ounces, Galls and Grains, *ana.* three drachms, one scruple; infuse these by way of fermentation for twelve days, in fragrant Wine of Camomile Flowers, one gallon and a half; Elder-Wine half a gallon; then pour on a gallon and half of Proof Spirit; and draw into high Proof or fine goods, dulcifie with white Sugar, one pound, four ounces, [Addition] Apricocks, Centaury, Agrimony, Adonis, of each two ounces, five drachms, Palma Christi, Heart-wort, Lavender, of each two ounces, Yarrow and Zedoary, of each one ounce, two drachms, grains fifteen; white Sugar one pound, six ounces, *Tinctura Anodyna*, or *Laudanum Liquidum*,

quidum, one ounce, two drachms, two scruples, refine, S. A.

Its Virtues. *It is not only good against the Cholick, but also oppression of Wind in the Stomach and Bowels, how offensive soever it be, and the more especially if you dilate it in a litle cold distilled Water of Yarrow, and sweeten it with the Syrup of Poppies, and drink it as a Cordial, in which Case you may take half a Pint at two Draughts, with an Hours intermission; 'tis most excellent also for the Gripes in sucking Children, being taken to the quantity of a Spoonful or Spoonful and half in Breast Milk.*

Aqua nostra in Vermes, or, Our Worm-water.

Composition the greater.

W-orth. Take of Hellebore, Savin, Broom Flowers and Tops, *ana* a Peck, pour thereon the Water of Tansie, Rue and Peach Flowers, *ana* two Gallons, adding thereunto Sugar five Pound, and with the common Ferment let them ferment five or six days, then take of Wormseed bruised one Pound, Wormwood Tops and Seeds six Handfuls, Peach Flowers three Handfuls, the fine Shavings of Hartshorn a Pound, strong proof Spirit ten Gallons, distil into fine Goods, and dulcifie with White Sugar eight Pound. [Addition] Agrimony, Cedar, Elecampane, Garlick, Mustard, Nettles, Hartstongue Leaves, *ana* an Handful,
Aloes

Aloes bruised six Ounces, Chrystals of Tartar half a Pound, fine Sugar six Pound.

Composition the lesser.

Take of Hellebore, Savin, Broom Tops and Flowers, *ana* a quarter of a Peck, pour thereon of the Water of Tanfie, Rue and Peach Flowers, *ana* four Pints, adding thereunto Sugar one Pound four Ounces, and ferment with the common Ferment five or six days, then take of Wormseed bruised four Ounces, Wormwood Tops and Seeds two Handfuls, Peach Flowers a large Pugil, the fine shavings of Hartshorn four Ounces, strong proof Spirit two Gallons and a half, distil into fine Goods, and dulcifie with White Sugar two Pound. [Addition] Agrimony, Cedar, Elecampane, Garlick, Mustard, Nettles, Hartstongue Leaves, *ana* half a Pugil, or a small Pugil, Aloes bruised one Ounce and a half, Chrystals of Tartar four Ounces, fine Sugar one Pound and a half.

Its Virtues. 'Tis prevalent against all kind of Worms both in Young and Old, for being dilated into a Cordial with the Syrup of the three first Herbs it becomes a Medicine not to be surpassed by any thing short of a Specifick. The Dose is from half an Ounce to an Ounce, according to the Age, Nature, and Condition of the diseased: you must observe to take it seven Mornings together fasting.

*Aqua nostra Convulsiva, or, Our Water
against the Convulsion.*

Composition the greater.

Y-worth. Take of Black Cherries bruised with their Kernels two Gallons, of the Flowers of Lavender nine Handfuls, White Mustard Seeds bruised three Ounces, mix them together and put some Ferment to them, and let them ferment for five or six days, then add two Gallons of our sulphurated Spirit of Wine, or rather *Aqua Vitæ Glauberis*, and distil into fine Spirits according to Art.

Then take of *Ros Vitrioli*, (which is the Water that distils from Vitriol in the Calcination thereof) six Quarts, Misseltoe of the Oak and Peony, *ana* two Ounces two Drams, of Rue three Handfuls, Juniper Berries three Ounces, Bay-berries an Ounce and a half, Camphir an Ounce, Rhubarb sliced two Ounces and a half, Cats Blood two Pound, Spirit of Turpentine three Ounces, digest ten days, and then distil in *Balneo Maria*; you may mix this with the former in equal parts. [Addition] Bawm, Deanwort, Capers, Coffee, Hearts-ease, Mastich, Brightwort, St. John's Wort, Spikenard, Rosemary and Valerian, *ana* six Handfuls, fine Sugar eight Pound.

Composition the lesser.

Take of Black Cherries bruised with their Kernels four Pints, of the Flowers of Lavender

der two Handfuls and a half, White Mustard-seed bruised six Drams, mix them together, and put some Ferment to them, and let them ferment for five or six days, then add of our sulphurated Spirit of Wine, or rather *Aqua Vitæ Glauberis*, four Pints, and distil into fine Spirits, *S. A.*

Then take of *Ros Vitrioli* three Pints, Mistletoe of the Oak, Peony, *ana* four Drams one Scruple, Grains ten, Rue one Handful and a half, Juniper-berries half an Ounce two Drams, Bay-berries three Drams, Camphir two Drams, Rhubarb sliced five Drams, Cats Blood half a Pound, Spirit of Turpentine six Drams, digest ten days, and then distil in *Balneo Mariæ*; you may mix this with the former in equal parts. [Addition] Bawm, Deanwort, Capers, Coffee, Hearts-ease, Mastich, Brightwort, St. John's Wort, Spikenard, Rosemary, Valerian, *ana* one Handful and a half, fine Sugar two Pound.

Its Virtues. 'Tis excellent for the weakness of the Head, not only good against Convulsions, but also for Vertigo's, and most Diseases of the superior Region; it strengthens the Sinews, and expels Wind out of the Head and Stomach, giving powerful relief in Hypochondriack and Hysterick Passions; 'tis a prevalent help for Children that have Convulsive Fits, and especially if given in a few drops of our **Essentia Crani-humani**, spoken of in our **Chymic. Rational**. The Dose is from a Dram to two, and from thence to an Ounce, or an Ounce and half, according to the Age and Strength of the Patient.

Thus (Reader) I have given the *Basis* and Foundation of such Waters as hitherto have not been so plainly published, that so they may be of some Advantage to such as languish under the Burthen of Diseases for want of their precious Virtue, for whose Benefit we shall yet proceed as follows, first of

Aqua pretiosa, or, Precious Water:

Composition the greater.

Distiller. Take of strong proof Spirit sixteen Gallons, of the Roots of *Enula Campana*, *Avens*, *Angelica*, *Cyprus*, *Calamus Aromaticus*, *Sassafras*, *ana* eight Ounces, *Zedoary*, *Galingal*, *ana* six Ounces three Drams, *Cassia Ligna*, *Lignum Rhodium*, *Yellow Sanders*, *ana* four Ounces six drams and a half, the dry Peels of Citrons and Oranges, *ana* nine ounces four drams, *Cinnamon white*, *Nutmegs*, *Mace*, *Ginger*, *ana* eight ounces, the choicest *Cinnamon* two Pound, *Cloves*, *Cardamoms*, *Cubeb*, *ana* three Ounces six Drams, *sweet Chervil Seeds*, *Basil Seeds*, *ana* five Ounces three Drams, *Coriander Seeds*, *sweet Fœnil-seeds*, *ana* one Pound, *Aniseeds* two Pound, bruise them and distil into proof Spirits, and then dulcifie with white Sugar twenty four Pound, *S. A.* and let it stand till it be fine, then draw it off, and add *Musk* one Dram two Scruples, *Ambergreese* six Drams two Scruples, then let it clear, and draw it off for use.

Composition the lesser.

Take of strong proof Spirit three Gallons, Roots of *Enula Campana*, Avens, Angelica, Cypress, *Calamus Aromaticus*, Sassafras, of each one Ounce and a half, Zedoary, Galin-gal, *ana* one Ounce, one Dram, Cassia Lignea, Lignum Rhodium, yellow Sanders, *ana* six Drams and a half, the dry peels of Citron and Orange, *ana* one ounce six drams grains fifteen, Cinnamon white, Nutmegs, Mace, Ginger, *ana* one ounce and a half, Cinnamon best six ounces, Cloves, Cardamoms, Cubebs, *ana* six drams, sweet Chervil Seeds, Basil Seeds, *ana* one ounce one dram, Coriander Seeds, sweet Fœnil Seeds, *ana* three ounces, Aniseeds six drams, bruise them and distil into strong proof Spirit, and then dulcifie with fine white Sugar four Pound and a half, *S. A.* let it stand till it be fine, then draw it off, and add Musk grains eighteen, Ambergreefe one dram grains twelve, then let it clear and draw it for use.

The Syrup for dulcifying the Water is thus to be made.

Take Apricocks, Quinces, Cherries, *Eng-lish* Currans, of each what sufficeth, all full ripe, and of equal weight, when they are thus prepared as followeth.

Prepare the Quinces and Apricocks, take out the Stones and Kernels and slice them ve-

ry thin; stone the Cherries, and bruise them and the Currants; then lay them in a flat bason or pan thus: A lane of Fruit of a fingers thickness, and then a lane of white powder Sugar of like thickness, and so proceed in order, lane upon lane, till all be laid into the bason; then pour on good *Aqua Vita*, gently, till all be covered therewith, and so let it stand two hours, then bruise, or posh them all together, and press out the Juice as dry as possibly you can through a thick linnen bag; then take the Juice, and let it stand till it be settled clear, which Juice, by a gentle Exhalation in a hot bath, boyl up to a Syrup height, according to Art, and keep it for use; To every eight pound of the Spirit, put a pound of this Syrup, and when it is clear draw it off for use.

Worth. *'Tis a rare and excellent Water for such as are inclined to Melancholy; for it strengthens the Heart, revives the Spirits, preserving and comforting the Sences, and will demonstrate its vertue, in the time of Contagious Diseases, as Plagues and malignant Feavers. The Dose is from two Drachms to an Ounce.*

Aqua Carminativa, or Wind-water.

Composition the Greater.

Distiller. Take of strong proof Spirit 16 Gallons, Enula Campana roots dry, Aniseeds, of each one pound nine ounces and five drams, Cyprus roots, bark of the roots of Bay-

Bay-tree, or as much leaves, Sassafras with the bark, Cinnamon white, of each nine ounces, four drams, two scruples, and five grains, Calamus-aromaticus, Orange pills dry, of each six ounces and three drams, Clary, red Mint, Calamint, Elder-flowers, Camomile-flowers, of each eight ounces, sweet Fennel-seeds, Carraway-seeds, Angelica-seeds, of each six ounces and three drams, Coriander-seeds, Cardamums, Cubebs, Grains of Paradise, Cloves, and Ginger, of each four ounces, Pepper long and white of each two ounces, bruise them all grosely, and distil into fine Goods *S. A.* and then dulcifie with white Sugar sixteen pound, and draw it off for use when it is perfectly clear.

Composition the Lesser.

Take of strong Proof Spirit three gallons, Ennula-campana-roots dry, Aniseeds, of each four ounces and seven drams, Cyprus-roots, bark of the roots of Bay-tree, or as much leaves, Sassafras with the bark, Cinnamon white, of each one ounce, six drams, and fifteen grains, Calamus-aromaticus, Orange-pills dry, one ounce and a dram, Clary, red Mints, Calamint, Elder-flowers, Camomile-flowers, of each an ounce and an half, Sweet-Fennel-seeds, Caraway-seeds, Angelica-seeds, of each one ounce and a dram, Coriander-seeds, Cardamums, Cubebs, Grains of Paradise, Cloves, and Ginger, of each
six

six drams, Pepper long and white, of each three ounces, bruise them all grosely, and distil into fine goods *S. A.* then dulcifie with white Sugar three pound, and draw it for use when it is perfectly clear.

*Aqua Sudorifica, or Water to procure
Sweat.*

Composition the greater.

Distiller. Take of strong Proof Spirit 16 gallons, Butter-bur-roots dry, three pound, three ounces, one dram and an half, Valerian (common) roots, Aniseeds, of each one pound and an half, one ounce, and five drams, Vincetoxicum-roots, Sassafras-roots with the bark, of each twelve ounces, six drams and an half, Angelica herb dry, Carduus Benedictus, Great-Valerian herb and roots, all dry, Scordium, of each, one pound, three ounces, one dram and an half, Cowslip-flowers, Marigold-flowers, of each, one pound, Juniper-berries, two pound, bruise them all, and distill into fine goods *S. A.* and then dulcifie with white Sugar sixteen pound.

Composition the lesser.

Take of Strong Proof Spirit three gallons, Butter-bur-roots dry, nine ounces, four drams and an half, Valerian (common) roots, Aniseeds, of each four ounces seven drams,
Vin-

Vincetoxicum-roots, Sassafras-roots with the bark, of each, two ounces, four drams, and an half, Angelica herb dry, Carduus Benedictus, Great-Valerian herb and roots all dry, Scordium, of each, three ounces, four drams and an half, Cowslip-flowers, and Marigold-flowers, of each three ounces, Juniper-berries, six ounces, bruise them all, and distil into fine goods, *S. A.* and then dulcifie with White Sugar three pound.

P-worth. *This Water is very excellent in provoking Sweat, the Patient drinking an Ounce thereof, and then to be covered close in bed; by which means many Disseasy Idea's will be dissipated and carried off, and the Spirits and Body strengthened.*

Aqua contra Crapulam, or Surfeit Water.

Composition the greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Juniper-berries, three pound, three ounces, one dram and an half, Enula Campana roots dry, one pound, nine ounces, and five drams, Calamus aromaticus, Galin-gale, of each six ounces, and three drams, Wormwood, Spearmint, and Red-Mint all dry, of each four ounces, Caraway-seeds, Angelica-seeds of each three ounces, one dram and an half, Sassafras-roots with the bark, and White Cinamon, of each four ounces, six drams and an half, Nutmegs, Mace, Cloves, and Ginger, of each, one ounce

ounce and an half, two scruples, and five grains; Red-Poppy-flowers, six pound, six ounces and an half, Aniseeds four pound, bruise them all, and distill into fine goods *S. A.* and then dulcifie with white Sugar sixteen pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, Juniper-berries nine ounces, four drams and an half, Ennula Campana roots dry four ounces and six drams, Calamus-aromaticus, and Galingale, of each an ounce and a dram, Wormwood, Spearmint, and Red-Mint all dry, of each six drams, Carraway-seeds and Angelica-seeds, of each four ounces and a half, Sassafras-roots with the bark, white Cinnamon, of each seven drams and an half, Nutmegs, Mace, Ginger, and Cloves of each two drams and fifteen grains, Red-Poppy-flowers one pound three ounces and an half, Aniseeds, twelve ounces, bruise them all, and distil into fine goods, *S. A.* and dulcifie with white Sugar three pound.

U-worth. This Water is not only good for Surfeits, but also for Feavers, Agues, and Obstructions, and all others, wherein a sharp and Acid ferment too much affects the Blood. The Dose is from half an ounce to an ounce. If in this Dose you mix two or three drams of our Spiritus Mundus, and drink it two or three times a day, it will cure most Plurisies without Venesection.

*Aqua contra Scorbutum, or Scorbutical
Water.*

Composition the Greater.

Distiller. Take of strong Proof Spirit, sixteen gallons, Horse-radish-roots dry three pound three ounces one dram and an half, Enula-Campana-roots dry, Aniseeds, of each one pound nine ounces and five drams, Water-creffes, Winter-creffes and Garden-creffes, Taragon, Balsamint, Scurvy-grafs (garden) Wormwood, Brook-lime, Trefoile (water) Sweet-Chervile, of each nine ounces and an half two scruples and five grains Arsmart twelve ounces six drams and an half, Mustard, Bank-creffs, Rocket, Radish, of the seeds of each, four ounces six drams and an half, Citron-pils, Orange-pils dry, Cinamon white, and Mace, of each six ounces three drams and fifteen grains, bruise them all, and then distil into fine goods *S. A.* and dulcifie with white Sugar sixteen pound or what sufficeth. For use take seven parts of this Spirit, and one part of the Juice of Limmons (or more) mingle them together, and dulcifie with white Sugar what sufficeth.

Composition the lesser.

Take of strong Proof Spirits three gallons
Horse-reddish-roots dry nine ounces four
drams

drams and an half, Enula-Campana-roots dry, and Aniseeds of each four ounces and six drams, Water-creffes, Winter-creffes, Garden-creffes, Taragon, Balsamint, Scurvy-grass (garden) Wormwood, Brook-lime, Trepoile (water) and Sweet-Chervile of each one ounce six drams and five grains, Arsmart two ounces three drams and an half, Mustard, Bank-crefs, Rocket, Radish, of the seeds of each seven ounces and an half, Citron-pils, Orange-pils dry, Cinamon white, and Mace, of each one ounce one dram two scruples and five grains, bruise them all and then distil into fine goods *S. A.* and dulcifie with white Sugar three pound: For use take seven parts of this Spirit, and one part of Juice of Limmons (or more) mingle them together and dulcifie with white Sugar, what sufficeth.

Worth. *This Water is excellent for purifying the Blood and for carrying off the Scorbu-tick Acidity, by way of mortification; for it sweetens the same all one, as Spirit of Wine doth the Spirit of Salt; The Dose for such is from two to six drams, twice or thrice a day.*

Aqua contra Pestilentiam, or Plague-Water.

Composition the Greater.

Distiller. Take of strong Proof Spirit sixteen gallons, Butter-bur-roots dry one pound nine ounces and five drams, garden
and

and common Valerian-roots both dry, Angelica-roots, Imperatoria, Gentian, Enula-Campana, Snake-grafs-roots of each nine ounces and an half two scruples and five grains, Contrayerva, Zedoary, and Galingale, of each six ounces three drams and fifteen grains, Rue-leaves dry, white Horehound, Scordium, Carduus-Benedictus of each eight ounces, Elder-flowers, Lavender, and Mace of each four ounces, six drams and an half, Citron-pils dry, Juniper-berries of each twelve ounces six drams and an half, Green Walnuts with the husks one pound nine ounces and five drams, Venice Treacle, and Mithridate, of each three ounces one dram and an half, Aniseeds (best) two pound six ounces three drams and an half, Camphire an ounce and an half two scruples and five grains; Distil into fine goods *S. A.* and dulcific with white Sugar sixteen pound.

Composition the lesser.

Take of strong Proof Spirit three gallons, Butter-bur-roots dry four ounces and seven drams, Garden and Common Valerian-roots, both dry, Angelica-roots, Imperatoria, Gentian, Enula-Campana, Snake-grafs roots, of each one ounce and an half two drams and five grains, Contrayerva, Zedoary, and Galingale, of each one ounce one dram two scruples and five grains, Rue-leaves dry, White-Horehound, Scordium, Carduus Benedictus, of each one ounce and an half, Elder-

der-flowers, Lavender and Mace, of each seven drams and an half, Citron-pils dry, Juniper-berries of each two ounces three drams and an half, Green Walnuts with the husks, four ounces and seven drams, Venice Treacle, and Mithridate, of each four drams and an half, Aniseeds best seven ounces two drams and an half, Camphire two drams and fifteen grains; distil into fine Spirit *S. A.* and dulcifie with white Sugar three pound.

For Use, let the party infected take of this Water one Ounce mingled with warm Posset-drink (or any other Water proper in that case) and be kept warm, and sweat well thereon.

Aqua nostra contra Pestilentiam, or our Plague-Water.

Worth. Take of Spanish Angelica Roots half a pound, English Angelica-leaves, Rue, and Sage, of each three handfuls, Long-Pepper, Nutmegs, and Ginger of each one ounce and an half, Venice Treacle and Mithridate of each four ounces, Malaga Wine two quarts, *Aqua Vita Glauberis* one gallon, digest twenty days, and then distil into fine Spirit *S. A.* [Addition] Contrayerva, Virginia Snake root, and Zedoary of each three ounces, the Powers of Vipers four ounces, Camphire one ounce, Syrup of Wine Vinegar one pound, with which refine down after distilled.

This

This Water is an incomparable preservative in, and against, the Plague, Small-Pox, Measles, and all Pestilential and Contagious Diseases; Two Spoonfuls being taken three or four times a day as a Cordial: 'Tis good also for all cold Stomacks, want of Digestion and the like.

Aqua Florum, or Water of Flowers.

Composition the greater.

Distiller: Take of strong Proof Spirit sixteen gallons, and put it into a wide-mouth'd-pot (or other Vessel) stop'd very close; take these several Flowers following, in their Seasons, and being clean pickt, put them to the Spirit in the Pot, *viz.* Cowslips, Woodbine, Stock-Gilli-flower of all the three sorts, Damask-Roses, Musk-Roses, Sweet-Briar-flowers, Lillium Convallium, Jesemin, Citron-flowers, Orange-flowers or their pils dry, Tillia-flowers, Garden-Limmon and wild Thyme-flowers, Lavender, Marigold, Chamomile, Mellilot, and Elder-flowers, of each twelve ounces six drams and an half; being furnished with all your Flowers, as above, when you would distil them, add thereunto Aniseeds three pound three ounces one dram and an half, Coriander-seeds one pound nine ounces and five drams, bruise the seeds, 'twere also best to bruise all the Flowers, as you put them up into the Spirit, for the more orderly working; Distil into

K fine

fine Spirit *S. A.* then add to the distill'd Water Roses, Gilliflowers and Elder Flowers, of each one pound nine ounces and five drams; after twelve days Infusion it may be drawn off, then dulcifie it with white Sugar sixteen pound, and being fine it may be drawn for use.

Composition the lesser.

Take of strong proof Spirit three gallons, put it into a wide mouth'd Pot (or other Vessel) stopt very close, take these several Flowers following in their seasons, and being clean pickt put them to the Spirit in the Pot, *viz.* Cowslips, Woodbine, Stock-gilliflower of the three sorts, Damask-Roses, Musk-Roses, Sweet-brier Flowers, Clovegilliflowers, Lillium Convallium, Jesemin, Citron and Orange Flowers, or their pills dry, Tilia-flowers, Garden-Limmon and Wild Thyme-flowers, Lavender, Marigold, Chamomile, Mellilot, Elder Flowers, of each two ounces three drams and an half; being furnished with all your Flowers as above, when you would distil them add thereunto Aniseeds nine ounces four drams and an half, Coriander Seeds four ounces and seven drams, bruise the Seeds, and 'twere also best to bruise all the Flowers as you put them up into the Spirit, for their more orderly working; distil into fine Spirit *S. A.* then add to the distilled Water Roses, Gilliflowers, Elder Flowers, of each four ounces and seven drams; after twelve days Infusion
it

it may be drawn off, then dulcifie it with white Sugar three pound, and being fine it may be drawn for use.

W-orth. This is a great Cordial for strengthening and refreshing the Spirits, and therefore proper for those who are troubled with Hypochondriack Melancholy. The Dose is from one Dram to five, according to the Age, Strength and Condition of the Patient.

Aqua Frugum, or Water of Fruits.

Composition the greater.

Distiller. Take of strong proof Spirit sixteen gallons, Juniper-berries six pound six ounces three drams and fifteen grains, Quince and Pippin parings both dry of each three pound three ounces one dram and an half, Limmon-pills, Orange-pills dry, of each one pound nine ounces and five drams, Nutmegs six ounces three drams and fifteen grains, Aniseeds three pound three ounces one dram and an half, Cloves three ounces one dram and an half, distil into fine Spirit *S. A.* to the Spirit add Strawberries, Rasberries bruised, of each eight pound, stir them well together, and after ten days, it being clear, may be drawn off, then dulcifie with Syrup made as is taught in *Aven's Water*, and so let it stand till clear, and then draw it off for use.

Composition the lesser.

Take of strong Proof Spirit three gallons, Juniper-berries one pound three ounces one dram two scruples and five grains, Quince and Pippin parings both dry of each nine ounces four drams and a half, Limmon-pills, Orange-pills dry, of each four ounces and seven drams, Nutmegs one ounce one dram two scruples and five grains, Aniseeds nine ounces four drams and an half, distil into fine Spirit *S. A.* to the Spirit add Strawberries, Rasberries bruised, of each one pound and an half, stir them well together, and after ten days, it being clear, may be drawn off, then dulcifie with Syrup made as is taught in *Aven's* Water, and so let it stand till it be clear, and then draw it off for use.

B-worth. *This is a great Carminative, expelling Wind, good in Surfeits and Fevers, it abates Thirst. The Dose is from one Dram to five in some proper Vehicle, or dilated to a Fulep.*

We having thus run through the Prescriptions of such which are varied into a greater and lesser Composition, we shall add some Observations, and then proceed to lay down some particular Waters that are purely for the use of such as would supply the Defect of an Apothecary when not near, &c.

You are first to observe, that in the distilling of these Waters you must not make use of the Wooll in the Head, for that will be apt to suck and drink in too much of the oleous part,

part, and so considerably destroy the Virtues of the Waters and altho' there will often come over a white thick shadowary Oil towards the latter end, by which the pure fine Spirits are troubled and made thick, yet we say that this may be thus prevented: Take a fine *Holland* Cloth and rub one side of it very well with Black Lead, and bind the side so rubb'd inwardly towards the end of the Worm, and this will keep the thickness back, as Experience demonstrates.

But as to rich and costly Waters, you need not draw so long, and yet no Loss, for what remains being fermented will give a very good Spirit for other beginnings; and altho' in every Receipt the way to colour, perfume and dulcifie the same is shewed, yet the *Distiller* as seldom regards it as he doth the quantity of Spirits to the *Pondus* of Herbs and Spices, for they are led by that Rule which will return most Profit into their Pockets; their general way is thus, they make a Syrup with ordinary Sugar, and too too often Treacle, having first decocted Brasil, Sanders, or the like, to colour the same, and then strain the whole thro' a Canopy, and so add it to the Water to allay and dulcifie; one of their Prescriptions is thus,

For Red Water.

Take of Spring-water one Gallon, or rather of the purified Liquor for Allays, of red Sanders one pound, Brasil half a pound, de-

coct these in the Water closely stopt on the Embers so long until you obtain all the Tincture from the Wood, then the Wood is strained out, to which quantity of Water you add six or eight pound of Treacle, or course Sugar, and let it gently simmer, then clarify with the Whites of ten or twelve Eggs, and strain it through a fustian Canopy; this you add to twenty or thirty Gallons of common *Aqua Vita*, more or less, according as it is in strength, and you would have it in sweetness; then to fine it 'tis usual to take Flour and the Whites of two or three Eggs, and with a spoonful or two of Yeast you beat them well together, adding thereunto a scruple of Musk, and ten grains of Ambergreese, and put them in a small Bag, the which you let hang by the Bung-hole into your Liquor, and in fourteen days it will be fit for Sale. Now these following Simples are generally made use of for colouring your Liquors withal, *viz. Reds*, with *Rose Leaves*, *Poppy Leaves*, *Clovegilliflowers*, *Turnsole*, *Root Alkanet*, *Cochenele*, *Juices*, *Cherries*, *Rasberries*, *Mulberries* and *Blackberries*. For *Yellows*, *Saffron*, *Turmeric* and *Yellow Sanders*. But seeing we must colour this way, we think it convenient to add our Opinion concerning the same, which is; if you use Woods, whether *Brasil*, *Sanders*, &c. that you decoct them in the cold distill'd Water of the Herb, appropriated to the Water, or else in cold distill'd *Rose-water*, twenty four Hours on gentle Embers, and then strain forth, and add of fine clean Sugar, boil up
and

and clarify with a sufficient quantity of Whites of Eggs, and so let it pass through the Canopy or Fustian Sleeve, and then add it to the Waters you intend to dulcify; and as for the Perfumes you add in, it is best that they be ground very well in a Mortar with some of the Spirits, and then added, or else let them be dissolved in it (close luted) in a gentle heat, and then added to the quantity, otherwise your Waters will want that smell to perfume them which only radical Dissolution obtains. Now for tender Leaves, as Poppies, Roses, &c. you had best also to take out their Tinctures, by some of the Spirit in a Vessel (close luted) in *Balneo*, which you must repeat so often till they remain pale, the which you must add to your quantity with your Sweets, and that you fine it with; let your Fruits and Berries be separated from their Stones, and strained so as that they may not be broken therein, for then it will make the pleasant Juice bitter; to these so prepared you may add your Sugar, and proceed as hath been directed *S. A.* by such Variations as Experience must prompt you in; thus have we laid down what is sufficient for any reasonable and industrious Person to build his Practice on, so that what remains is only to give you the Prescriptions of those rich and costly Waters promised.

Aqua mirabilis.

Take Cloves, Cubebs, Galingal Mace, Nutmegs, Cardamums, and Ginger, of each

K 4

two

two Drams, the Juice of Salendine one Pint, Spirit of Wine two Pints, White Wine six Pints, infuse all these twenty four Hours, and then distill off four Pints by an Alembick.

U-worth. *This is of admirable force and virtue to preserve the Body from the Apoplexy, and all Diseases of the Nerves, it is very good against the Palsie, Convulsion and Cramp, as also for cold Stomachs. The Dose is from two Drams to half an Ounce.*

Aqua mirabilis nostra.

U-worth. Take Cloves, Galingal, Cubebs, Mace, Cardamums, Nutmegs and Ginger, of each three Drams, Bawm, Sage, Betony, Bugloss and Cowslip Flowers, all gathered in their prime, of each one Handful, the Juice of Salendine one Pint and an half, *Aqua Vite Glauberis* three Pints, the Wine of black Currans two Gallons, digest twenty four Hours, and distil off one Gallon in *Balneo Mariae*.

This hath all the Virtues of the former in Superiority, more Cordial, thence wonderfully strengthening the Heart, Stomach, and principal Vessels, and therefore by us often called Aqua Coroborans. The Dose is the same with the former.

Dr. Stephens's Water.

Take of Gascoign Wine two Gallons, Ginger, Galingal, Cinnamon, Nutmegs, Grains, Aniseeds, Fennel-seeds, and Caraway-seeds,
of

of each two Drams, Sage, red Mints, red Roses, Thyme, Pellitory, Rosemary, Wild Thyme, Camomile, and Lavender, of each two Handfuls, beat the Spices small and bruise the Herbs, letting them macerate twelve Hours, stirring them now and then, distil by an Alembick or Copper Still with its Refrigeratory, keep the first Quart by it self, and the second by it self. *N. B.* that the first Quart will be the hotter, but the second the stronger of the Ingredients.

Y-worth. *It is very excellent in strengthening the Heart, fortifying the Spirits, relieving languishing Nature. The Dose is from one Dram to two.*

Aqua Imperialis.

Take of the Rind of Citrons and Oranges dried, Nutmegs, Cloves, and Cinnamon, of each four Ounces, the Roots of Flower-de-luce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, and Ginger, of each one Pound, of the tops of Lavender and Rosemary, of each four Handfuls, the Leaves of the Bay Tree, Marjoram, Bawm, Mints, Sage, Thyme, the Flowers of White and Damask Roses, of each one Handful, Rose-Water eight Pints, the best White Wine two Gallons, bruise what must be bruised, then infuse them all twenty four Hours, after which distil.

Y-worth. *This Water strengthens and corroborates the Heart, and is therefore Good for such as are subject unto faintings, swoonings, and Pal-pitations*

pitations of the Heart, and is a preservative against Apoplexies, the Dose is from one dram to three.

Aqua Cælestis.

Take of Cinamon, Cloves, Nutmegs, Ginger, Zedoary, Galingale, Long Pepper, Citron pill, Spicknark, Lignum Aloes, Cubebs, Cardamums, Calamus Aromaticus, Mace, Ground-pine, Germander, Hermodactyls, Tormentil, White Frankincense, the pith of Dwarf Elder, Juniper-berries, Bay berries, the Seeds and Flowers of Motherwort, the Seeds of Smallage, Fennel and Anise, the Leaves of Sorrel, Sage, Felwort, Rosemary, Marjoram, Mints, Penny-Royal, Stechados, the Flowers of Elder, Red and White Roses, of the Leaves of Scabious, Rue, the lesser Moonwort, Egrimony, Centaury, Fumitary, Pimpernal, Sowthistle, Eyebright, Maiden-hair, Endive, Red Saunders, Aloes, of each four ounces, pure Amber, the best Rhubarb, of each four drams, dried Figs, Raisins of the Sun, Dates stoned, sweet Almonds, Grains of the Pine, of each two ounces, of the best *Aqua Vitæ* to the quantity of them all, of the best hard Sugar two pound, of white Honey one pound; then add the Root of Gentian, Flowers of Rosemary, Peppermint, the Root of Bryony, Sowbread, Wormwood, of each an ounce. Now before these are distill'd, quench Gold being made Red hot oftentimes in the aforesaid Water; put therein

therein Oriental Pearls, beaten small two pound, and then distil it after twenty four hours Infusion.

U:worth. This is a very good Cordial Water, prevailing against Malignant and Pestilential Feavers, and a great restorative to such as are in Consumption, it comforts the Heart, and revives drooping Spirits; 'tis very hot in Operation; you must not exceed half a dram for the largest Dose without the Advice of a Physician; in Feavors mix it with cooling Juleps.

Aqua Nostra Multifera Virtutum, or our Water of Many Virtues.

U:worth. Take Bawme, Sage, Bettony, Buglosse, Cowslips, all gather'd in their prime, of each a handful, Motherwort, Bay-Leaves, of each a handful and half, Marygold-flowers two handfuls, flowers of Rosemary, Lavender, Lillies of the Valley, Rosa-solis, of each four handfuls, the Juice of Sallengine two pound, Saffron two ounces, Lignum Aloes an ounce and half, Turmerick four ounces, Spirit of Wine six Quarts, digest all six days, and then distil in B. S. A.

This Water is excellent in the Diseases of the Head, Breast and Heart, Liver and principal parts, fortifying the Faculties, and strengthening Nature, as far as can be expected from simple Cordial Spirits. without being enriched with some Mineral Sulphurs, the which will be shown in our Spagyrick Philosophy Asserted, and
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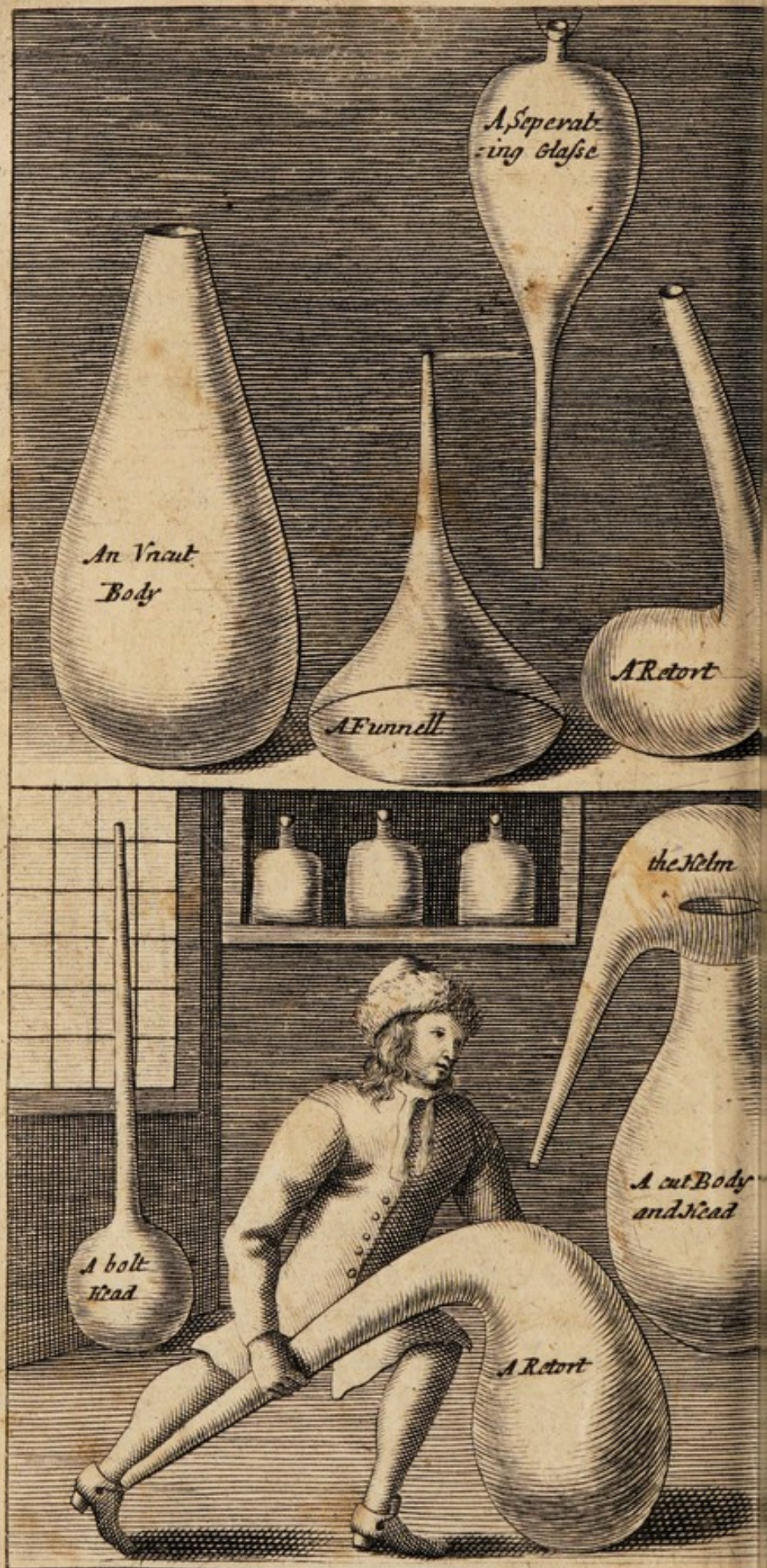
Spagyrick Philosophy's Triumph.
 Now by the way observe, that most of these Waters or Spirits, are too strong to be taken alone, Nature not loving to ride in fiery Chariots, 'tis best therefore that they be dilated and reduced into Cordials, the way by which tis performed, will be shown in our **Medicina rationalis.**

Crollii Aqua Theriacalis Camphorat. Or
Crollius his Treacle Water Camphorated.

Take of Andromachus his Treacle ten ounces, the best Myrrh five ounces, the best Saffron one ounce, Camphire four drams, mix them together, then pour upon them of the best Spirit of Wine twenty ounces, and let them stand twenty four hours in a warm place, then distil them in Balneo with a gradual Fire; Cohobate the Spirit three times.

U-*worth.* *This Water is of Excellent Virtue against the Pestilence, and other Feavers; 'tis a very good Counter-Poyson and good for those that have been bit by any Venemous Creature, or such as have the French Pox; for it drives forth all virulent Humours from the Heart, and is a great Cordial. The Dose is from half an ounce to an ounce.*





Place this Figure before Chap III in pag. 139.

*Aqua Composita contra Scorbutum, or a
Scorbutical Water.*

Take of the Leaves of both sorts of Scurvey Grass, being made very clean, of each twelve pound; let these be bruised, and the Juice pressed forth; to which add the Juice of Brooklime, Juice of Water Cresses, of each a pound, of the best white Wine sixteen Pints, twelve Lemmons cut, of the fresh Roots of Bryony eight pound, of the fresh Roots of Horse-Radish four pound, of the Bark of Winteran one pound, of Nutmegs eight ounces; let them macerate three days, and then distil *S. A.*

U-Worth. This Water is Excellent for the Scurvy, with all the Symptoms that attend the same, 'twill radically cure those that are not too Rebellious in a Month or six Weeks time, if you take two Spoonfuls thereof in a Morning and Evening.

I could indeed inlarge my self with various other Prescriptions, but I think it needless, seeing you have here what is sufficient to accomplish any *Distiller*; nay peradventure more than ever you may have occasion to make; so that others of a more Superior and Higher Order will be superfluous; as to such as have a desire to know more, thinking them necessary in their Medicinal practice, let them resort to our *Medicina Rationalis*, where

where they shall find them under the head of such Diseases as they are appropriated to: And for those that would be curious and have variety of chargeable Prescriptions, let them apply themselves to the *London Dispensatory*, and other Authors wherein they are prescribed: But as to such as desire the healing Virtues of one single Cordial which hath been found for many years to supply the place of many others, such we advise to our *Spiritus Prophylacticus Imperialis*, treated of in our *Spagyrick Philosophy asserted*; for this indeed is various ways to be ordered, and that to such an advantage, as that it answers all that can be desired from any thing of this Nature; and therefore for the good of such as languish under deplorable Diseases we thought it requisite to give its Virtue and Use: First of the Spirit, and then of the way of dilating it into a Cordial.

Spiritus Prophylacticus Imperialis, or the Antipeleptick Powers, Sovereign for all the Diseases of the Head, Womb-Fits, sudden surprisals, and infectious Diseases, being a general Cordial for all Diseases incident to the Body.

As to its Preparation, 'tis given in our Spagyrick Philosophy Asserted.

Its Virtues in General:

This is a great Cordial, truly helping Nature, inwardly or outwardly applyed, and is of admirable benefit to poor fainty drooping Spirits and weak Nature, and a great Reliever and Comforter of Old Aged people, Strengthening and Comforting the Heart and Stomach, prevalent against Wind, Chollick, Gripes, Yellow-Jaundice, Cough and Colds, and such like Distempers: And also Bruises, and Contusions, wither'd and benumbed Members and Cramp; 'tis efficacious against Cold, moist Diseases of the Head, Stomach and Heart; as Apoplexies, Falling Sickness, Palsies, Trembling, Head-ach, Megrims, Vertigo, Carus, Lethargy, Sleepiness and Dimness of Sight, cold Rheums, Catarrhs, Rhumatisms, Old Aches of the Back and Loyns, stinking breath; as also good against Convulsions.

Its

Its Use and Dose.

For any Bruise, Squatt, Aches; or weak and decayed parts, you must dip a Cloth therein, and lay it four or five times double on the part, and at last having repeated this three or four times bind it fast thereon: For the Diseases of the Face and Head, you must annoint your Face and Temples, and take the savours up your Nostrils; For Rickets in Children, it must be applyed as well outwardly as inwardly, chafing the grieved part with the clear Spirit before the Fire; Dipping a Scarlet cloath in it, and laying it on the part affected, repeating it as often as occasion requires, and swathing from the Arm-pits to the Groins with a Linnen Swath: For weak and pained Limbs the same Method is to be observed as before.

'Tis also an Excellent preserver for dead Bodies; for if you wash the dead over with it two or three times, and then strike over all the Body with our double **Spiritus Odontugialis**, it preserves the same a considerable while, without being embowell'd; and more especially if you afterward apply to the Mouth, Stomach, Navel, and bottom of the Belly some of our **Cliric Proprietatis Helmontii** with a Sponge, by which method the Dead shall be not only preserved, but also kept from giving the least Annoyance or Evil Smell to any that shall come a near it; or the least infection, although they died of an infectious Disease; for if you repeat the use of these three or four times, the
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poysonous Venom will be totally mortified. Now of what moment might this be in preserving people in the Family, for the Chambers are kept sweet, and the Person, if never so gross, from purging, as experience manifests. Thus having given you its External uses, we shall now proceed to the Internal ones, *Viz.* as it is dilated into a Cordial.

Cordialis Nostra Generalis; or our General Cordial.

Take *Spiritus Prophelæsticus Imperialis*, well tinged with *Pilula Nepenthe nostr.* one pound, the fragrant Wine of Camomile Flowers, Yarrow and Daucus two pound, *Mel Vegetabile qu. sa. e.* to Dulcifie it into a Cordial; to which add of the Radical Tincture of Gold, Bezoar, and the Milk of Crabs Eyes, of each Gutt. 20. shake them well together, then let it stand and settle, and decant the clear, so is it prepared.

This Cordial is in many Cases as profitable unto the Sick, as their Food, especially for weakness, Faintness, and violent Illness, that seize on people, for this will (if design'd for Life) measurably fortifie and strengthen the Vital, Natural and Animal Spirits; it cherisheth the principal Organs, and makes them better to perform their Office in the preparing of good Juices; for it agrees with the Callidum Innatum, or Sulphur, as well as with the Humidum Radicale, or Mercury; it stirs up the digestive Faculties.

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and so not only prevents from being surfeited, but also relieves from Surfeits, when Contracted; and therefore may it properly be esteemed as a rich Treasure in Families; it comforts both Young and Old; 'tis good in oppressions of Wind and Cholick, expelling the same from the Stomach and Bowels, and is also good for the Strangury and Gravel, &c.

There is not yet known or Practised by a more Excellent Medicine, both for safeness, pleasantness and speed, to expel the painful Gripes in Children, whether with or without a Looseness, which are so incident to these poor Babes, that thousands die thereof, as we may see by the weekly Bill of Mortality; therefore let such as have Children subject to Wind, or as are so themselves, make use thereof; and in few Minutes they shall find the comfortable Relief thereof; and indeed so will such as are subject to fainting and painful Diseases: 'Tis very prevalent not only to prevent Fits in Children, but also to relieve such as have them; In fine, its almost imparalld Virtues are such, as that we could fill pages therewith, but however shall here omit them, seeing we have been more large in the precited Book, which God willing shall ere long see the Light; seeing it may be of such publick Service in the distinguishing of the Nature of truly prepared Medicines from the common stops.

The Dose of this Cordial is from a pay Spoonful to three or four Ordinary Spoonfuls, according to the Age, Strength and Condition of the Patient; and that as often received as is requisite, which
must

must at least be three, and sometimes five or six times a day, when the Patient takes little Food or Rest.

Thus (Courteous Reader) have we with painful Labours passed through the Garden of Distillation, in which the various Flowers are to be gathered, which may be found profitable to you; the which indeed was the end of our undertaking it; that you may see the Nature and difference of Waters, even of the first, second and third Order; and that you may not be deficient in any thing, which may be said to appertain to this Art we shall stretch forth our Hand in our second part, and show you the True and Genuine way of preparing of *Vegetable Powers, &c.*

1771
The first of the year
was a very dry one
and the crops were
very poor.

The second of the year
was a very wet one
and the crops were
very good. The
third of the year
was a very dry one
and the crops were
very poor. The
fourth of the year
was a very wet one
and the crops were
very good. The
fifth of the year
was a very dry one
and the crops were
very poor. The
sixth of the year
was a very wet one
and the crops were
very good. The
seventh of the year
was a very dry one
and the crops were
very poor. The
eighth of the year
was a very wet one
and the crops were
very good. The
ninth of the year
was a very dry one
and the crops were
very poor. The
tenth of the year
was a very wet one
and the crops were
very good.

Printed

Pharmacopœa Spagyrica nova:

O R,

An *Helmontian Course*, wherein is laid down the true Preparation of the most noble and secret Medicines of the Ancients.

B E I N G

A Candid Description of the *Triune Key*, viz. The Philosophical *Sal Armoniack*, Volatile Salt of Tartar, and Spirit of our *Sal Panaristos*, or *Great Hilech*.

T O G E T H E R

With their Use and Office in preparing Powers, Arcanums, Magisteries, Essences and Quintessences, the Dose and Virtues being annexed.

The Second Part:

By *W. T-WORTH*, *Medicina Professor in Doctrinis Spagyricis & per Ignem Philosophus.*

L O N D O N,

Printed for *J. Taylor*, at the Ship in St. Paul's Church-Yard. M D C C V.

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

MEMORANDUM
TO THE FACULTY

DATE

RE: [Illegible Title]

THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

MEMORANDUM

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RE: [Illegible Title]

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PHILOSOPHY DEPARTMENT

MEMORANDUM
TO THE FACULTY

DATE

RE: [Illegible Title]

Pharmacopœa Spagyrica nova:

O R,

An Explication of Spagyrick and
Specifick Medicines.

C H A P. I.

THIS *Pharmacopœa* is a choice *Archidox* of our own Experience, or an *Helmontian Course*, containing the Foundation of Specifick Medicines, prepared in a way succedaneous to the grand *Arcanums*, and only by the Knowledge of the Spagyrickal Key and true *Modus* of Working, therefore did I first lay this down as a true Introduction to that.

This being founded and built on many Years Experience, through exceeding hard Labour, because with difficulty I was forced to collect them out of the Writings of the ancient Philosophers, and that understandingly; and in order to this I first began with **Starkey's Nature's Explication**, diligently tracing **Belmont**, and his great Master **Paracelsus**, **Basilius**, **Lully**, and others of the most profound Philosophers, till I came to conclude with **Hermes's Confirmation**; therefore we

say that these Medicines are from thence composed and faithfully prepared on such a Foundation as is agreeable both to Reason and the Law of Nature, therefore designed as secret *Nostrums* in Practice, and not fit to be discovered to any but the true laborious Sons of Art.

And the principal engaging Reason for the Printing of these was, to take off that Calumny wherewith the Worthy **Helmont** is aspersed, *viz. that he has pull'd down, but not built up,* that is, he has cast out of Doors the common *Pharmacopœan* Medicines, but has not shewn the Preparation of those Noble Specificks which he in his Writings so highly magnifies; tho' indeed the Field is so very large, that I may say they even abound, and he has written them so as that they may be understood by such as will make Fire, Coles and Glasses their Interpreters.

But I shall not make long Circumlocutions in the describing of many Medicines, but such as are fundamental and grounded on the very Foundation of Art it self, in which the secret *Diploma* being understood, they will not only serve as Rudiments to the Art, but also as the very Principles, which being known render the Professor a compleat Master, and enable him to make Prescriptions of his own.

These here are so composed as that they will not fail to raise some Honour to this Noble Art of Healing, by letting the Sick feel the Benefit of their Virtue, for their immediate relief in acute Diseases, and comforting those

those that are grievously afflicted with stubborn and refractory ones, displaying their Prevalency in rebellious Maladies; and where Life is maintain'd, tho' by never so faint a Power in Nature, yet will they endeavour to the utmost to strengthen the same; and Life being designed, if they are warily administered, will always be found more ready to fortify Nature than any other, for these act by an Homogeneous Affinity to that Light, and are as Fuel to her Lamp, strengthening her against those Assaults which are made by the darksome disease *Ideas*, which always endeavour to dart forth their Venom and center their Points in the *Anatomia Effata*, or Mother of Diseases, thence producing such disease Off-springs as will endeavour to oppose Nature's Harmony, which Breach and Disorder cannot be reduced into a *Tono unisono*, or perfect Concordancy, but by that which has power to restore the Spirits to their pristine and vigorous Activity, by dissolving and casting off the morbifick Matter, so as that the *Microcosm* may come to feel and witness the perfect Effects of Sanity.

Such is the Nature and Virtue of many of these Noble Specificks, that we almost tremble to put them forth in this ungrateful Age, lest their prestant Splendor should, as other Noble Medicines have been, come to be eclipsed by Sophistication; this being considered I had never set them forth had it not been for the gratifying of the truly Ingenious.

I shall therefore proceed regularly, by the way explaining and illustrating some Medicines in our **Chymicus Rationalis**, stating these things so as that there may be some Affinity between these and our other Labours, which (when Divine Pleasure is) may come to Light.

Observe, many Medicines are here nominated, but where you see any notified or marked thus * you may depend that their Virtues will answer all that can be desired of an Artist, they being the Marrow or Epitomy of the rest; but for Ornament sake we shall proceed as follows.

De Spiritibus vinariis. Of vinous Spirits.

The Definition of Spirits in general.

‘ Spirits are the sulphureous parts of Bodies broken by Fermentation, in which Action the volatile Atoms are united with the Aqnosity, and some Portion of the Volatile Salt and Mercurial Power, by Nature ripened, and by Art separated into a Spiritual *Ens*, containing the most essential Qualities of that Body whence extracted, whether Malted Barley, Wheat, or other Grain, Wine, Herbs, &c. according to the Definition given in our **First Part**, as also in Chap. 2. of our **Chymicus Rationalis**, having there handled all those general Heads which are needful to make the Art compleat, and

and therefore what I shall here add is some higher degrees of Improvement, and Physicall Receipts there omitted.

Now by the way observe, The principal Ground of the true Improvement and Exaltation of Spirits, is a right understanding of the Doctrine of Fermentation, that so you may obtain the full Virtue of Herbs and Flowers by proper *Mediums*, as *Molasses*, *Sugar* and *Honey*, the common Ferment being heighten'd by Art, which is easily done, if you understand the Preparation and Office of our **Sal Panacistos**, which will be prescribed in its proper place, for that answers all the Artist can desire in the Doctrine of Fermentation, therefore omitting to speak any further of it here shall proceed to the *Doctrine of Powers*, by Examples to make these things clear, and first of those of the inferior Order, *viz.*

Of Vegitable Powers:

Powers are by such a preparation only obtained as will indue them with the Strength, Force and Quality of that Concrete, whence they are prepared, that is to say, the virtuous one; for the three Principles must be united and brought to a Volatile Spirit, and here we observe, that the Abstersive Nature proceeds from the fixed Salt, the Specifick from the Sulphur and the spirituality from the Mercury; for these being in union you have the true Essentiality of the Concrete, which according to the various Preparations

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is more or less exalted, for if 'tis done by the help of Urinous Spirits, it may as well be called an *Oleosum* as *Powers*, and especially if the Alkalie, contained in the Concrete, be not radically Volatized; for here is the difference between an *Oleosum* and *Powers*, as they are generally prepared, the **First** is that, wherein Urinous Spirits are most predominant, and is made fragrant by the Vinor together with Aromatick Oyls added in the Preparations; but in the **Latter** the Vinor fragrancy is essentially predominant, and what Volatile or Alkali- zated Spirits are therein, they are so invisible as not to be discerned; but in the Preparation of both we observe one grand defect, which is, that although they are both spiritual, and if Distill'd, contain many Volatile Particles of the Oyls and Spirits, inforb'd by the hidden fermentative Action of the three, yet the more solid and substantial part of the Body and Oyl is not Elevated into the Spirit; as is plainly evident in this, that there is a great quantity of Oyl and fixed Salts remaining in a ponderous Form at the bottom of the Cucurbit after the Operation is over, and the more especially if you put quantity sufficient to make *Powers* of, that is to say, a fourth, third, or half part of the *Pondus* of the whole, and yet more, if united by their fixed Salt, which cannot be truly volatilized till it hath received in three or four times its weight of Essential Oyls as will be hereafter more largely shown; but now in the defect of this you must learn to prepare Oyls, as we have men-
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tioned in our *Answer to the 10th. Query of the Learned Dr. Boylewharfe in our Spagyrick Phil. Asserted* ; that is to say, they must be bereaved of their internal Water and floating Earth ; so that they will readily dissolve in and unite with Water or Spirit of Wine, this is repeated, because that Book may not come into the hands of those that this doth ; and further, we say, that Oyls may be thus very easily prepared by Art, so as to cast forth their combust Earth, and as it were, an insipid *Feces*, when as without the same twenty Rectifications shall not so readily perform it ; and in this 'tis yet more dubious, seeing the Oyls by the heat of the Fire will be converted into a Combust Earth, remaining in the bottom of the Vessels ; and although Oyl of Vitriol, Aqua-Fort, and such like Corrosives may revive part thereof, yet we look upon the Oyl to be considerably exhausted, not only in *Pondus*, but also in Vertue ; when as that which hinders their Union by a genuine Preparation is not above a tenth part ; and 'tis observable that these Oyls will then unite with a fourth, third, or half *Pondus* of any truly rectified Spirit : But to perform this, is not for the *Head-wise Chymists*, but for such indeed whom Experience hath made Heart-wise, seeing Nature must first graduate them with her hidden *Diploma*, which indeed is our Uniter and Reconciler of Extreams ; and that we may hint how it is performed, Observe, Let the highly purified fixed Alkalie of any Concreate be herein dissolved, and then pour in what quantity you please

please of its own Essential Oyl, digest and supply it with Oyl until the Alkalie is partly reversed from its Saline into a Sulphurous Nature, and elevated into one Body, with the Oyl, then pour on this the fixed Salt of *Sab Anat. Lyb.* and that will immediately precipitate all the grōss parts, digest three, four, or five days, or until the Oyl will dissolve in Water or Spirit of Wine, as aforesaid, the which you may every day try; this is one good step toward the Preparation of noble Powers and Oleosums, and without it 'twill be impossible ever radically to unite the whole Body of the Oyl with the Spirits, whatever some may vainly and falsely pretend, or ever to have the Vertue of the fixed Salt elevated into the Spirit, much more one Ounce of the Body brought up into some Gallons of the same; so that the pretence that is in the World, of saying, that the Spirit is united with the fixed Salt, is a grand abuse imposed on the Age by *Pseudo-Spagyrist*s: For the fixed Salt, Oyl and Spirit cannot by any way be united or reconciled, but by this *Medium*; neither can these be obtained in their full and Essential Vertues, without the benefit of its exaltative Power: Therefore let the Ingenious observe our words, and receive them for their Profits, as given forth; not regarding the Quacking-noise of those who put forth so many Tables fill'd with the Vertue of their Powers and Essential Spirits, from thence drawing their Superiority to others, therein saying, *that they are impregnated with their fixed Salt*;

Salts; when alas! 'tis impossible, that the Spirit should be either therewith united, or thereby exalted until truly prepared and Volatilized, as hath been said; the which we are very well satisfied these Men cannot perform; for altho' their Pretences are never so great abroad, of doing general Service, yet when we truly consider the thing, we know that their Ambition would be such as to expose the *Volatile Salt of Tartar*, or any other fixed Alkalie to Sale, seeing the greatest Philosophers have laid thereon so great an Applause, that any rational Man will believe it to be a Medicine fit and able to serve the Publick; but this is not to be obtained from them, neither abroad nor at home, altho' one would give ten times its weight in Gold for an Ounce thereof; we could never yet obtain one Drachm of it, altho' we have made their intimate Acquaintance our Friend in this Case, and therefore we shall but esteem of their noise, as Rattles to deceive or please Fools and Children; but however, leaving this, we shall come to show under how many Heads *Powers* and *Oleosums* may be properly stated, which we shall only name, and so orderly proceed to treat thereof; under the first we comprehend,

Potestates per Hermaphroditicum Salem Ammoniacum, or Powers by the help of a prepared Sal-Armoniack: And under the second, *Potestates nobilissima succedanea Specifica per Salem Tartari Volatilem*; or, Noble Succedaneous and Specifick Powers: And under
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the third, *Potestates verae & arcanae per salem nostrum Panaristos*, or the true essential and genuine Powers. Now these are the three Heads, under which may be comprehended all that can be said of *Powers*, we shall begin with the first, they being easiest to be prepared.

Now seeing that every one cannot obtain the Volatile Salt of Tartar, neither will some indeed spend their Time or Money after it, but would rather accept of easie things; for the sake of such we shall first describe those which are made by the help of the said *Sal-Armoniack*, and how the said *Sal-Armoniack* is also to be prepared.

Those, which are made by the help of the said *Sal-Armoniack*, are of a noble and cleansing Nature, the which they borrow from the Hermaphroditical Salt, that is radically united with the Oyl and Spirit, and this in part supplies the want of the Volatile Salt of Tartar, and enriches the Powers far above those that have no Salt in them; for this Preparation, to perform it well, is no small part of the Chymical Art; and there be many of those who pretend to succedaneous Keys, that cannot do it; for the Urinous Spirit must first be bereaved of its fætor or stink, and secondly, radically united with its own purified Salt, and dried by the gentle Course of Nature, and sublimed from the Male and Female Earths, as will be shewn in the Process of *Sal-Panaristos*.

Then

Then take Oyſter-ſhels, waſh them very clean, dry them, and Calcine them to an exceeding white *Calx*, the which Powder very finely, and ſift through a fine Sieve; then take of this, and the highly purified *Sal-Armoniack*, of each a like quantity, mix them well together, and put them into a Retort, and pour thereon twice their weight of the Alkalized Spirit of that Concrete, whence you intend to make your *Powers*, and by degrees of Fire Diſtil to drineſs, the Spirit that comes over you may rectifie from a proportionable quantity of dried Herbs, Species, or Seeds, from whence you make your *Powers* or *Oleoſum*; and then unite three pound thereof with half a pound of Eſſential Oyl by two or three Cohobations; or if your Oyl is prepared, as before directed, you may only ſhake them together and they ſhall be united; or in defect of this, you may do it by digeſtion, by adding in three or four Ounces of our *Common Reconciler*, or *Vegetable-preſerving-Salt*; and ſo have you an *Oleoſum* or *Powers* ſuperiour to any as yet by others expoſed to ſale, being not only indued with the middle Nature of the Concrete, but alſo an Abſterſive Vertue, as will be ſeen more at large hereafter; for what is here ſaid in general is ſufficient to ſignifie unto you the Preparation and Nature of thoſe *Powers* and *Oleoſums* prepared by the *Hermaphroditical Sal-Armoniack*; we ſhall therefore proceed to the Particulars, and firſt of,

*Potestates Cinamomi, or the Powers of
Cinamon.*

Take of the aforefaid prepared *Sal-Armoniack* one Pound $\frac{1}{2}$ of the highly Alkalized Spirit of Wine four pound, Distil and Unite, as before directed, then Rectifie from Cinamon, one pound moistned with a little Oyl of common Salt run *per del.* in a strong B. M. and Cohobate two or three times upon the Cinamon, by which means its Virtue will be obtained, put this upon a pound of fresh Cinamon, and Cohobate as before, repeat this a third time, and your Spirit will become very rich of the Cinamon; now on the Cinamon that remains pour good Spirit of Wine, and extract the Tincture as long as any will come, add these Tinctures together, and put them into a Retort, and call off $\frac{3}{4}$, gently dry the Extract; the Cinamon that remains after Distillation must be gently dried and Calcined into Ashes, the which, while so warm as to be handled, must be put into a Cucurbit, pouring thereon the before mentioned Spirit, call'd over by making the Extract, put on a blind Head and digest three days, decant the clear, and if after that you think any Spirit remains in the Ashes you may call it off by Distillation, and then with Distil'd Rain-water extract the Salt from the Ashes in the Cucurbit, the which exactly filtrate, evaporate and Christalize; Now add your two Spirits together,

together, and then take the Salt and extract, and grind them together with six Ounces of the Oyl of Cinamon, put them into a large Retort and pour your Spirits on them, Distil off and Cohobate three or four times, and lastly, return your Spirit back, adding in of our *Common Reconciler* four Ounces, digest four days, decant the clear, and so are the *Powers* prepared.

Their Vertues.

They are prevalent in *Vertigoes*, *Palsies* *Apo-plexies*, *Deprivation of Sense*, *Frenfies*, *Madness*, *inveterate Pains of the Head*, *Megrims*, *sudden Coughs*, *Colds*, and *difficulty of Breathing*, they not only comfort the *Head and Brain*, and refresh the *Senses*, but also cheer the *Heart*, resist *Poison*, and revive the *Spirits*, being a powerful *Medicine* in *Palpitations*, *Faintings*, *Swoonings*, and *Sickness at the Heart and Stomack*, good against a *stinking Breath*, *Indigestion* and want of *Appetite*, and other the like *Defects*: They are good for *vomiting and spitting of Blood*, and excellent for *weak and consumptive People*.

They are also prevalent in the *Cholick*, *Griping of the Guts*, *Wind*, *Pain of the Stomack and Spleen*, *Iliack Passion*, *sharp and corroding Humours in the Bowels*, and all other *Pains whatsoever*; they cure a *Diarrhea*, *Dysentery* and *Lientery*, the *Flux of the Liver*, *over-flowing of the Terms*, and *Whites in Women*.

Their use and manner of being taken:

For Fits or any Diseases that suddenly approach; take thirty or forty drops in a Glass of Spring-water sweetned with a little Sugar, anointing the Fore-head and Temples therewith, and forcing the Savours up the Nostrils, but for Weakness and Fluxes, let forty drops be drank in a Glass of Tent two or three times a day, observe by the same Rules are made the Powers of Sassafras, and all such Woods as will yield an Essential Oyl by Distillation, all of which are more noble in vertue, than any of their common Prescriptions hitherto dispenced. The Price ten Shillings an Ounce.

Potestates Menthæ, or the Powers of Mint.

Take of Mint, gathered in the right Signature in a clear day, what quantity you please, let them be chop'd very small, or rather pounded in a great stone Mortar, and put them into a large Tun or Oyl-fat, as is ordered for Distillation, and pour thereon new Wort, or rather Mead sufficient to cover them at least an hands breadth; either of which must be blood-warm, head them well with Yeast, and let them work as we have ordered in our first part of Distillation, and after five days distil with a large Refrigeratory into Low-wines; the which pour again upon a fresh quantity of Mint gently dryed [the Herbs are best to be hang'd in a bag, as described

scribed, figure the second, for so they will get no ill tanguē] and distil into *proof goods*; then add fresh Herbs as before, and distil a third time, which is called *Rectification*; but in this we advise you to put in a Can or two of Water to keep the body of your Still from burning, as is usual in *Rectification*, then rectifie from Christallized Salt of Tartar, and unite it with purified *Sal-Armoniack*, and again rectifie from the Herbs in a large Cucurbit with its glass Helm, and so the Spirit becomes rich, pure, vital, strong, and fragrant of the Herb; take of this three pound, of the oyl of Mint six ounces, and unite as directed in the generals. Observe that if essential oyls are rectified from mortified Bay-Salt, they may be brought to unite in equal *pondus* with the Spirit.

V I R T U E S.

These Powers are superior to any of this nature hitherto extant, and wonderfully fortify the Spirits, exhilarate the Mind, strengthen the Stomack, and provoke Appetite, stays the Hiccough and Vomiting, and stops the fury of cholerick Passions; their like prevalency is also seen in stopping the Flowers and Whites; externally the Temples being bathed with them eases the Head-ach, and cures Watry-eyes, strengthening weak Sinnews, and being internally taken and externally applyed, are a Counter-poyson against the venom of Serpents: The Dose is from twenty to forty

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Drops

*Drops in Mead, Wine, or rather some cordial
Julep made from its distil'd Water or Syrup: The
Price is Twelve Pence an Ounce.*

*Potestates Melissæ, or the Powers of
Bawm.*

Let your Bawm be gathered in its right signature, and ordered in all things as was said of Mints, only 'tis best to add in the Fermentation a little fixed Niter, because the oleous part is not so easily manifested, as in some other Herbs, and you may make use of Sugar instead of Honey, in your fermenting, as we have directed in that of the fermentation of Flowers, Herbs, and Seeds by Sugar; but you must observe that after 'tis brought into *Proof-goods*, you must rectify at least four or five times before you Alkalizate it, or unite it with the purified *Sal-Armoniack*, and then you may proceed in all things, as in that of Mint; for the making of *Vegetable Powers*, is rather a common place than bare receipt.

V I R T U E S.

*These are a great Comforter of the Heart, good against cold and moist Stomacks, and thence help Concoction, they imbibe evil Fume, and so not on'y open the Brain, but also strengthen and refresh the same, they ease the Tooth-ach, powerfully purifying the Blood in the Kings's-evil, Scurvey, Drop'y, Gout, Jaundice and Worms, they
expel*

expel Poyson and the Plague, and cure the biting of Mad-dogs; they so wonderfully fortify the vital and natural Spirits, that a certain Author says, they are endued with renovating virtue, even to restore old Age to a youthful strength; but whether so or not, we can't say, but this we know, by Experience, that they revive the most melancholy Person into a wonderful cheerfulness, and are also excellent, being externally used, for hard Swellings and the Gout, and to bath grieved parts: The Dose is from fifteen to thirty drops, sometimes forty, according to age and strength, in a Glass of Ale, Mead, or any fragrant Wine, you may give them thrice a day; the price is fourteen pence an ounce.

Potestates Sambuci Succinatæ, or the Powerful united Spirit of Elder Essentificated with Amber.

Take the Berries when ripe, and pick out the stalks and green ones, and with a large Press, as for Apples, press out their Juice, cask it up with a little Bay-salt and sweets or stumme, and in a warm place cause them well to ferment; you may let them have some Age, and then refine down with Izing-glass and rack off, so you will have a Noble Wine, as you were show'd in the first part; then on the Cheese or Berries that remain you may pour Rain or Spring-Water, and press a second time, and boil the Liquor half an Hour, and then putting it into the Receivers let it

stand till about Blood warm, and to every Gallon add a Pound of Sugar, stir them well together, and with Ale Yest set it as you do a Back, and after five days distil with a Refrigeratory into *Low-Wines, Proof-Goods,* and *Rectified Spirits,* by the third Extraction, then take fresh Berries and fill an Earthen Pan therewith, and after the Bread is drawn set them in the Oven, and then press forth their Juice, to every Pound of which add a Pound of Six-penny Sugar, and boiling it into a Syrup clarify it with Whites of Eggs, then to every Gallon of the said Wines add a Pound of the said Spirit, and two Pounds of the Syrup or Sweets, and let them ferment, but observe to row them well together as you put them in, and so will you have a *Noble Wine Royal of Sambucus,* endued with noble Virtues, as we have said in our first Part; now this must be again distill'd into *Low-Wines* and *Proof-Spirits,* and then rectified from the Flowers seasonably gathered until it is a Sulphur wholly inflamable; it will be yet the purer if you rectify it from its own Salt drawn from the Ashes of the Wood burnt; now that Salt volatilized, and an Oil drawn from the dry Wood, and these three united was formerly our *Powers,* but to succinate it proceed thus: Take of the best Amber three Pound, and distil in a glass Retort by the degrees of Fire, separate the Spirit from the Oil, and rectify the Oil from Spirit of Salt, or *A. R.* as we have shown in the Chapter of Oyls in our *Chym. Rational.* And then from the dried
Wood

Wood of Elder macerated with Bay-salt in a large Refrigeratory, and so you have a noble transparent Oyl, the which reserve 'till hereafter ; now the Spirit and Salt of Amber you must mix with equal parts of purified *Sal-Armoniack*, and by means of the aforesaid Oyster-shells force them into a Spirit, which being rectified is in it self *a most noble Medicine*, and being united with common Tartarized Spirit of Wine, *will perform more than that which is made from Flowers of Sal-Armoniack sublimed from common Salt, both in its Philosophical use in drawing Tinctures, as also its Medicinal Virtues :* Now take of the aforesaid Spirit of Elder seven pound, of the succinated Spirit of purified *Armoniack*, even now taught one pound, and of the aforesaid Oyl of Amber twelve ounces, and of our *Common Reconciler* six ounces, shake them well together and they shall be united, and digesting four days, decant the clear, and thus are the *Noble Succinated Powers of Elder Prepared*.

Observe, I thought it convenient to give this at large for two Reasons, the first is, that if the shell of the Berry is fermented, instead of relieving the Animal Faculties, it will intoxicate the Brain like Man-drake or Hen bane ; the second is, the Oyl being hard to prepare without our *Sal Panaristos*, therefore have we added the Oyl of Amber, which Magnetically attracts it out of the wood ; we have seen the Effect of the former by such who have made the Spirits by fermentation, without expressing the Juice ; therefore have we given this caution.

V I R T U E S.

This is a most excellent and praise-worthy Medicine, far beyond that set forth in our **Britanean Magazine of Liquors**, both for internal and external uses, 'tis prevalent for most Diseases incident to the Body, especially for Agues and Feavers, Surfeits, Pains in the Head or Back, Vomiting, Gripes and Looseness; 'tis a safe and powerful Medicine in the Jaundice, Scurvy, and Dropsie, Gout and Stone, and several other Diseases, as will be seen by its Use and Dose.

In all Acute Diseases you may take from forty to fifty drops every three hours in a glass of Sack mull'd with Cinamon, and sweating plentifully in Bed thereon, wonderful Reliefs will be found, for the offensaing Matter will be carried off by Sweat and Urine.

In Pestilential Diseases, such wherein the Mass of Blood is corrupted, as Small-pox, Swine-pox, Measles, &c. You must take it five or six times a day in a Glass of Sack Posset-drink, wherein Saffron is braid, and so the Venom will be carried from the Heart, and the Vital Spirits be strengthened, and as the Disease begins to abate, purge ano or three times with the Golden Spirit, to carry off the Reliques of the same.

For Gripes and tormenting pains of the Wind, Cholick, Strangury, and want of Rest, make a Brandy Candle, and as it is fit to drink put in at least sixty drops, sweat well in Bed and admirable Reliefs will be found.

For the Phthisick, shortness of Breath, Consumption, Dropsie, Scurvy, and Stone in the Bladder, you must take forty drops every six hours in the Juice of baked Turnips clarified, and as much of its own Syrup as will serve to make it into a Cordial, whose use must be continued until Relief is found; this also does excellent well in the Gout, and for Ricketty, Consumptive Children; as also for Sprains, Bruises and Squatts, only let the spirit without any mixtion be externally used, and chafe the grieved part therewith.

In fine, its Virtues are so excellent, that we advise all Sea-faring-men never to be without some Bottles of it, for 'twill not only preserve them from such Diseases as are incident to them, as Scurvy, Calenture, Loathings, Gripes, &c. but also ease and cure them of the same, being taken in Water sweetned with its own Syrrup, or a little Sugar, in which Cases the ordinary Dose is from thirty to sixty drops, according as the Strength and Age of the Patient is: The Price of our first Powers of Elder, is one Shilling the Ounce-bottle, but of these, one Shilling and Six Pence.

Observe, Mine is only to be had at my House, because there is a nameless Bill put forth by one Andrew Sole, who hath made use of most of my words out of my Receipt given in our Britanean Magazine, and therefore I thought it convenient to signifie that I cannot own his Spirit, much less his proceedings, seeing 'tis great imprudence in him to ascribe to himself that which his Experience can't demonstrate the hundreth part of.

*Potestates Rosmarini, or the Powers of
Rosemary.*

Take the Leaves of Rosemary gathered in the right signature and dried, and put them into a large *Matrix*, and cast thereon four or five handfuls of fine *Calx vive*, and gently stir them together, if your quantity is large it must be more, even a third part of the weight of the Herb, then pour thereon Rain-water distil'd from its *Faces*, after forty days putrifaction, and distil off about two thirds, and you will have a *Low-wine* very pregnant and strong of the Herb, then take the like quantity of Rosemary and put it into the distil'd Rain-water, just enough for the Water to cover, and putting on a blind head decoct it thirty hours in *Balneo*, let this be put blood-warm upon an other quantity of Rosemary leaves, Flowers and all, and the aforesaid *Low-wines* already distil'd off, and adding a pound of Sugar to every gallon, stir them well together, head them well with Yest, and let them ferment five days, distil again a second time into Proof-goods, and adding fresh Rosemary with a little Bay-salt, bring it into rectified Spirits, and a fourth time make it fine by rectifying from fresh Herbs and equal parts of the Oyl of its own fixed Salt run *per del.* Tartar, or any other fixed Alkaly, then unite two pound of this with one pound of the highly purified *Sal-Armoniack* by the help

help of the aforesaid *Calx*, and add this to a gallon of the aforesaid prepared Spirit, put it into a great Cucurbit, and fill as full as you can with Flowers, and let it stand close luted in the Sun for five days, then put on the Alembick with its Receiver and distil, and you will have a volatile, subtil, and fragrant Spirit, which quantity being united with a pound of the Oyl, as was directed in the other *Powers*, you have the true *Powers* of *Rosemary*.

Their Virtues.

This is indeed a Medicine of praise-worthy Virtues, far superiour to the stop Hungarian Water sold, being prevalent against most Diseases of the Head, Stomack, Heart, Womb, or any other Viscera, it may be applyed to any Disease of the Head, especially Apoplexy, Epilepsy, Convulsions and Vertigoes, the weakness of Nerves, Head-ach, hardness of Hearing, and dimness of Sight, it comforts the Head and Brain, refreshing the Animal Spirits, and clearing the Vital ones, therefore good against all Palpitations, Faintings, Swoonings, and Fits of the Heart, neither doth it forget to do its part toward the natural Spirits, for it opens the Obstructions of the Liver, Spleen, Womb, and so cures Agues, Feavers, Scurveys, Jaundice, and several other Disease: as will be seen by its Use and Dose.

For any of the aforesaid Diseases, you must take from twenty or thirty drops, three or four times a day in a Glass of Mead or Wine, that is, an hour before

before each meal; but for the Gripes of the Guts, Cholick, Oppression of Wind, or sharp Acrimonious Humours in the Spirits or Bowels, you must take sixty drops in a Glass of mull'd Sack in the Paroxisms, repeating it every three hours till relief is found: For Agues you must take the largest dose an hour before the fit, and soundly sweat thereon; 'tis also good to be given thus in mull'd Wine both before and after Delivery to facilitate the Birth, and to ease After-pains: It is observeable to us that it is an Health-preserving Medicine, keeping People lively that take it: But for old Aches, the Gout, Rheumatism, Pains and Weakness of Sinews and Nerves, the Palsy and Cramp, violent Head-achs, and dimness of sight, you must externally strike the grieved parts therewith two or three times a day, taking the Savours up the Nostrils; if you wash the Face therewith 'tis an excellent Cosmetick, clearing and beautifying the Skin, The Price is Twelve Pence an Ounce.

Observe, thus may be prepared the Powers of Pennyroyal and others.

Potestates Cochleariæ, or the Powers of Scurvey-grass.

Take Scurvey-grass-wine, the Preparation of which is shown in our *Britanean Magazine* of Liquors, or else in place of that, take Scurvey-grass in *May, June* or *July*, when it is in its Flowers, and stamp it in a stone Mortar, and put it into a large Tun, and pour thereon as much Liquor blood-warm, in which
Molasses

Molasses or Honey is dissolved, as will just cover them, head them well with Yeast, and set them to ferment, and after four days distil into *Low-wines*, and *Proof-Spirits*: Observe that the Fermentation is promoted by an Onion dipt in strong Mustard, and a Ball of Whiting cast in, this will bring a Tun of Molasses-goods forward when defective in working; *Argell* does well to give an internal Ferment, it also moderates and flats a Tun when too violent; now being brought into *Proof-goods*, you must take Scurvy-grass, which hath been compressed with Christals of Tartar or Salt, Hony or Molasses in a close Tub smeered over with Barm, but no Liquor must be put to it; and having stood three days in a cold place, for in a warm one we have observed that much of the *Crafsis* will be lost, which consists in a Volatile Armoniack, put it into your Still as full as you can cram, and then pour thereon the aforesaid Aireal Spirit, for 'tis far superiour to Spirit of Wine, which too too much many use, enough to cover or moisten them just to the top, close the Head of your Still very exactly, and let your Recipient be so, as that no Air may come in; give it for the first day a ferment in the Still, and the second Distil, but as it begins to work, you must damp your Fire very close, for it must come but softly, so let it run as long as any goodness comes; you must repeat this Operation a second and third time with fresh Grass, and if you add in a little *Volatile Salt of Tartar*, or *Sal Anotasier Lybianus*, and have

a Pewter-head you may Distil, and receive a part as long as it runs all Fire; the after running you may save for a fresh beginning: Observe, when you think that you have too much Flegm in the Still you may add a quantity of *decripitated Bay-salt*, and so will it be deflegm'd: The way to make the Spirit purging is shown in our *Chymicus Rationalis*; but for the *Powers* proceed thus; take Scurvy-grafs and smear it over with new Mustard, and lay a lay of that, and another of Scurvy-grafs-seed, so continue *str. sup. str.* and smear up the uppermost also with Mustard, ferment with Water and Salt, and distil into Essential Oyl, the way is shown in our *Chymicus Rat.* then being separated unite one pound of this with six pound of the Spirit, according to the way directed in other *Powers*; and so are they prepared.

Their Virtues.

*These Powers are abundantly surpassing in Virtue any other Preparation of Scurvy-grafs whatsoever, and as I formerly told you, they were originally prepared by me in Holland, and presented to both Universities, which for goodness, strength, and pleasantness of Taste were allowed to stand parallel with, nay, some were of opinion that they clearly out-striped those of the greatest Pretenders in Europe, the **Modus Operandi**, of which I never so plainly before communicated; but I have now done it on purpose to be serviceable to the ingenious, and to destroy the use of that sophisticated*

sticated Spirit sold, which is made in six or eight hours time, with a little Malt Spirit and Scurvy-grass, made burning and sharp in tast with Horse-radish, but this Spirit is not to be valued; for 'tis impossible to take out the Specifick Virtue of the Grass without an higher Exaltation; and the reason why the sick are often disappointed in their Expectation is this, the slight Preparation that many Pretenders make, for the Grass will not so easily give forth its central Virtue, for this, when truly obtained, hath an excellent effect in relieving from many Diseases, and principally the Scurvy, because the Herb hath a signature against the Disease, it helps the Liver, Spleen, and other Viscera in their Defects; it fortifies the vital Spirits, and gives Circulation to the Blood, its internal texture being made up of a Volatile Armoniack, and Vinor Essence united with a vital medicinal Crasis, and as the Learned Physicians allow, as well Modern as Ancient, which that worthy Mrs. Experience daily confirms, there is no Herb in the Vegetable Kingdom of a more Specifick Virtue in curing the Scurvy, than the aforesaid Scurvy-grass, for 'tis a great Absterfive, and so dissolves and dissipates congealed Humours, for by its Alkalisated Nature it opens and mundifies, and by its Vinor are the Venoms embibed and destroyed, so by its carrying off all the Saline crude Humours which are the original Cause of the Scurvy, whether proceeding from living in crude moist and foggy Airs, where the Sea-damps are, or from raw scwr Fruits, or exceeding Salt Fish or Flesh, as is plainly demonstrated by the incident of the Disease upon

Seafaring-persons, especially such as use long Voyages, it sweetens the Blood; this Spirit doth not only cure this Disease in all its Symptoms, but also prevents it from approaching in such as take it for prevention sake, therefore in brief, what we have to say is, that it is indued with virtue to give Sanity to the principal Faculties, and is a certain Specifick both at Sea and Land where this popular Disease Reigns; as also in Camps and Armies against the Chilbane and Rot, which are usually there, by which Men dye as Chore-sheep.

Their Use and Dose.

For the Scurvey, Jaundice, Dropsie, Consumption, Phthisick, or shortness of Breath, these Powers may be used at all times, the oftner the better, the Dose is ten, twenty, thirty or forty drops according to the Age, Strength, and Constitution of the Patient, in a Glass of Wine, Beer, Tea, or Coffee, as best liked, The Price is one Shilling an Ounce.

Now according to these Rules you may take any Vegetable Powers, therefore we shall omit instancing such as depend on common places, and come to give a description of such as are Compound.

Potestates Emundantes, or our General Cleansing Powers.

Take of Venice-Turpentine four pound,
Tartarized Spirit of Wine the like quantity,
and

and put them into a large Retort, distil, and there will ascend a Spirit and fragrant Oyl, as we have shown in making the Essential Oyl of Turpentine in our *Chymicus Rationalis*; the Oyl must be made Aereal by rectifying several times from Bay-salt, as is also there shown; the Spirit you must pour on Frankincense, and Mastick of each two ounces, Aloes Hepatick, Date-stones, Laudanum, Castor, the Roots of Bettony, and Elecampane, of each an ounce and an half, Cardamums, Cloves, Nutmegs, Ginger, Galingal, Cubebs, Calamus Aromaticus, Lignum Aloes, Yellow-Saunders, Zedoary, Pepper, Spiknard, Lawrel-berries, Smallage-seeds, Mug-wort-seeds, Sweet-fennel-seeds, Ani-feed, Sorrel-seeds, of each two ounces and an half, the Flowers of Brasil, red and white Roses of each three ounces, Germander, Tormentil, Juniper-berries, Agrimony, Centaury, Fumitory, Pimpernel, Dandelion, Eye-bright, Feverfew, of each two ounces, Rhubarb three ounces, dried Figs, Raisins, Sweet Almonds, of each four ounces, Virgins Honey six pound, *Mevis* Sugar ten pound; to these add of our Fermentative Salt three ounces, and being close luted digest in the heat of Horse-dung twenty days in the Vessel described, fig. 4. Then take out, and clapping on an head with its Receiver, lute all fast and distil in *B.* 'till all is over that will ascend, which first will come in a white Spirit, secondly more deep, and thirdly a yellowish red with some floating Oyl, which fragrant

Spirit and Oyl preserve and unite with the aforesaid Etherial Oyl of Turpentine; observe, you may remove your Vessel out of the *B.* into a Sand or Reverberatory Furnace, and by degrees of Fire force over all that will come, which will be a stinking Flegm with some fetid Oyl, the which may be rectified from Spirit of Salt, as we have taught in our *Chymicus Rationalis*, and so it will become fragrant and fit to be united with the Medicine; then take of Musk, and Amber-greece three ounces, and Cohabate in *B.* two or three times till united, and lastly, force all over till dry in the bottom; the subtil Spirit carefully preserve out of the *faces* that remains in the bottom, you must extract the Tincture with highly Rectified Spirit of Cinamon, as long as it tinges the Spirit, all which said Tinctures put together and Filtrate; and putting it in *Baln.* adapt a Receiver, lute close and call off two thirds, the which may be put away for other uses; then evaporate the Flegm unto the consistence of an Extract, the which add to your Medicine, and digest with three ounces of fine Sugar till united, and if any thing precipitate, decant the clear, the which carefully preserve for use.

V I R T U E S.

These Powers are a noble Medicine, carrying a superiority of Virtue with them, answering all that is attributed to the Powers of Turpentine, the Stone-powers, and others; but if you esteem
of

of *Cantharides*, *Hog-lice*, and dried *Toades* distilled by violence of *Fire*, and then rectified and united, you may take them for me, and I'll administer these, altho' we confess that if these were dissolved by the volatile and genuine Spirit of *Tarter*, or having respect to *Glauber* in his prescription for the *Stone*, which is prepared by his wonderful *Sal Mirabilis*, much might be expected therefrom; for we know that a *Toad*, altho' so great a poyson, may by these be so prepared, as to deserve the name of an *Arcanum* in the *Plague*, far above any hitherto known in the *World*; but this being treated of in its proper place, shall be omitted here, and so proceed to speak of the excellent virtue of these Powers, which indeed are profitable in many *Diseases*, especially in the *Strangury*, or difficulty of making *Water*, *Stone*, *Gravel*, *Sand*, or *Slime*, and such offensive things which obstruct the *Urinary* passage; they open *Obstructions* and highly provoke *Urine*, being very profitable in all kind of *Fluxes*, excellent in *Fevers*, *Agues*, *Faundice*, *Scurvy*, *Leprosy*, and all foulness and corruption of *Blood*; externally used, they cure new and green *Wounds*, tho' in the *Nerves*, old *Aches*, *Ulcers*, tho' never so rebellious; they are excellent for *Noli-metangere's*, and *Plague-sores*, *Impostumes* and *Fistula's*, they ease the *Gout*, and are helpful in *Rheumatisms*, *Palsie*, and weakness of *Members*; they are good in the *Hemorrhoids* or *Piles*, and many other *Diseases*, for they will perform all that can be expected of a *Medicine* short of *successanous* ones.

Their way of being taken.

You may take from fifteen to twenty drops, mornings only in a glass of Rhenish-wine sweetned with the Syrrup of Marsh-mallows, but strong Constitutions may take thirty or forty: For external uses, where any grief is, you must bath the part till relief is found; for Sore-eyes, or those that have a Pearl, you must drop in a drop once in two days; but for Wounds and Ulcers, you must dip a pledge therein and apply it with some proper Plaster:

The Price is 2 s. 6 d. an Ounce.

*Potestates Nepenthae, or our Annodyne
Pain-easing Powers.*

Take Poppies gathered in their right signature, and in a cold Still, Distil the Water therefrom, then take fresh Poppy-leaves, and putting them into a Matrix strow them over with the *Calx vive*, after the same manner as directed in making *Potestates Rosmarini*. distil off about $\frac{2}{3}$ thereof, ferment with Sugar, distil into Low-wine, and from fresh Flowers rectify into *Proof-goods*, and by reiteration into *sine Spirits*; then take a large quantity of Poppy-seeds, which by Art must be macerated, and so distil into Essential Oyl, then take of the best *Thebian Opium*, and with the afore-said Spirit extract all the Tincture, and make an Extract, as before directed, and to every
three

three pound of the Spirit you call over, add one pound of the aforesaid purified *Sal-Armoniack*, and a pound of the prepared *Calx* of Oyster-shells, and macerate them together with the *Feces* of the Opium that was left of the Extract, put them into a Retort, and by violence of Fire, force over all that will come, the which preserve, and the *Feces* that are in the Retort, set in a cold moist Cellar to run *per deliquium*, the which exactly filtrate and Christallize, and you will have a noble Opiated Salt, take the whole quantity of this Salt, and of Cinamon ten ounces, Nutmegs, Cloves, and broad Mace of each four ounces, macerate them and put them into a Retort, and pour the aforesaid Spirit on them, and distil in *B.* to dryness, then take this Spirit so prepared and aromatized, and equal parts of the first Spirit, put them together, and add in the Extract, and Camphire one ounce, of the Narcotick Sulphur of *Venus* six ounces, and of the aforesaid Essential Oyl eight ounces, digest till united, which will easily be if you proceed by Cohobation, and Digestion, as before directed.

These are wonder-working Powers, and perform more than we are willing to put upon them; being far above any Liquid Laudanum hitherto extant to the World, and more prevalent in any Disease to which that is attributed; for by this method is the Opium well corrected and brought to a safe and pleasant Medicine, prevalent against Spitting of Blood, Catarrhs, Fluxes of any kind, Terms, Whites, and Gonorrhœas, as also in Restlessness,

Watchings, and Fevers, Melancholy, Frensy, Epilepsy, Convulsion, and Fits of the Mother, Plurisy, Vomiting, and Cholick; there is hardly a better Remedy to be found for any violent Pain or Restlessness in the Body, whatever vain Applauses too too many fill Books with, who make as if one Medicine should be Universal against all Diseases; but our Knowledge of Nature hath learned us so much the contrary, that we have a perfect abhorrence against this canting way, however our limitations being given in other Writings, we shall omit it here: The Dose is from three to five, from thence to twenty drops in some Cordial Julep, according to the strength of the Disease, and Age and Constitution of the Patient. The Price is 2 s. 6 d. an Ounce.

Potestates Baccarum Juniperi, or the Powers of Juniper-berries.

Take of Juniper-berries twenty or thirty pound, or what quantity you please, pound them small, and putting them into a Tub pour thereon Rain-water, adding thereunto an handful of Bay-salt, and so let them stand ten or twelve days, and then distil in a Copper-still with a Refrigeratory, so that pure Oyl will ascend with Water in good quantity; and when the Liquor and Berries are taken out of the Still, if you press through an hair-bag, filtrate and evaporate, you shall find good quantity of Extract, and yet the more, if they have had a ferment by some Gummous and Vinor-Nature;

ture ; the Water that comes over must be separated from the Oyl by a separating Glass, and then distil'd over again with fresh Berries and *Calx vive*, as directed in other *Powers*, and so brought to *Low-wines*, *Proof-goods*, and *Rectified Spirits*, by adding in fresh Berries to enrich the same ; now some talk of drawing the Calcin'd Salt out of the Berries, but we, as an Operator, tell you that the quantity will be so insignificant, as not to be worth your Fire and Time spent about it, as upon Tryal you will find ; if it is to cleanse your Spirit, Salt of Wormwood, or Tartar will do the same : But to talk of Volatizing this, or any other fixed Alkaly in a whiff, is stuff ; for 'tis not to be performed under Ten Weeks or Three Months, and that by the hand of a Skilful Philosopher, and then only by essential Oyls, and so it takes on it the tast and smell of that Oyl by which it is Volatized, and hath all the Power Strength, and Force of the Concrete, so that it is no matter what the Alkaly is, and therefore have not *Starkey* and *Helmont* in vain called *Tartar the publick Family of Alkalies* ; but we will not teach you here such difficulties, but advise you to the Hermaphroditical Salt before described, one pound whereof is to be united with two of the Spirit by Distillation, then that with a gallon of the other Spirits, and a pound of the Essential Oyl, as was directed in other *Powers*, so are they prepared, being tinged by their own Extract.

These Powers are of great Service in the Cholick, Gripes, Oppressions of Wind, and Gravel in the Kidneys, Ureters, and Bladder, they not only ease violent pains, but also open the Obstruction of parts, they prevalently provoke Urine, comfort the Stomack, Bowels, and all the Viscera, the vital Spirits receive the Benefit thereof, it is a general Custom in Holland, when the Child is troubled with Oppressions of Wind, for the Mother whilst the Child is sucking, to drink of the Powers or Spirit of Juniper, by which the Child is Relieved; what shall I say more than this, we know that the Powers are indued with the virtue of the Juniper-berry, let it be by what manner soever prepared, so that we leave the rest to the discretion of the Ingenious: The Dose is as of other Powers, from fifteen to forty drops, in a Glass of Beer, Wine or Mead, for complicate Diseases they may be variously mixed with other Powers, and principally for violent Pains, with our Potestates Nепenthe. The Price is an Ounce.

Now by these Rules may be made the Powers of any Berries whatsoever, nay, from what is here said and laid down, you may comprehend whatever belongs to Vegetable Powers: And as to Urinous Powers, their Preparation, Use, and Dose, is described in our *Chymicus Rationalis*, and *Spagyrick Philosophy Asserted*, under the Title of *Oleosums* and *Powers*, so that it would be but fruitless Repe-
titions to insert them here.

Potestates Cosmeticæ, or our Beautifying Powers.

Take of Bean-flowers five handfuls, *Nants* Brandy two quarts, digest them fourteen days in the Sun, and Distil; then add thereunto of the Roots of white Lillies gently dried, Aron-roots, Fenugreek, Contra yerva, *Virginia* Snake-root, of each four ounces, Spurge three ounces, Pimpernel, Rosemary, and Celendine of each two ounces, Camphire one ounce, and distil *S. A.* Then take of this one pound, of the Oyl of Talk described in our *Chym. Rat.* two ounces, digest them till united, and so are the *Powers* prepared.

Their Virtues and Use.

These being Externally used, are powerful in taking off all enormities of the Skin, wonderfully beautifying the same, and by the right use thereof Freckles, Sunburn, Pimples, and Scurf will vanish, they make the Skin so truly Smooth, and Beautiful, that Wrinkles and Old Age are hardly discernable; But observe that you clean the Face well before you use it, you may either rub your Face with it alone, or mixed with White-wine, which you please. The Price is from one to five Shillings an Ounce, according as it is exalted with the Oyl of Talk.

Potestates Mercurii, or our Powers of Mercury.

The Preparation hereof we have faithfully discovered in our *Chym. Rat.* under the Title of the Oyl of Mercury, together with their Virtue; being most prevalent in the Scurvy, Gout. Pox, Leprosie and Itch; but we think it convenient to add, that they are also an excellent Cosmetick, taking off Tetter, Herpes, Scabs and Pocky Eruptions, and for persons that are very Tawny, they are necessary to be used before our **Potestates Cosmeticæ**: Spring-water proceeding from a good Chalk-well, is as good a Vehicle or Dilative as can be, therefore we need not prescribe another. The Price is 7s. 6d. an Ounce.

Now having given the gradual Preparation of several noble Medicines, in our *Chym. Rat.* and largely explained the Specifick in our *Spagyrick Philosophy's Triumph*, we shall thither refer you for your Satisfaction, and we are almost perswaded, that you will not think your Money, Labour and Time in reading them lost: But that you, if you put your hand to the Plow, and come experimentally to know and witness the Misteries therein contained, will then only value them according to their deserved Merit, so leaving the whole to your judicious Consideration, hoping that this at present will suffice concerning

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ing Powers of this order, we shall proceed to touch at those in general, which are of a more superiour one.

C H A P. II.

The Authors Letters to J. M. Practitioner of Surgery and Physick, shewing the true Distinction between true Oleosums, and those so called; and therefore added for the Benefit of the true Desirer, and for the undeceiving of the deceived, as an Introduction to the Doctrine of Oleosums and Powers, being both pertinent and suitable to that Subject.

S I R,

I Had not in the least concerned my self with your Medicine, had you not given it the Name of *the Genuine Medicine of the Antient Philosophers*; and to confirm the same for a Truth to the World, you say, 'tis too evident to be confuted by the Artifice of any. But then consequently it must bear the Essays which the Antients have assign'd theirs, and which we find Recorded in the Writings of **Paracelsus**, **Helmont** and **Starkey**; if not an easie Artifice will confute it, viz. The bring-
in

ing it to the Probe, and if it stands not the Test it confutes it self, and shews that the Author has falsly put an extravagant *Encomium* on it, a common Fault which the *Oleosum*-mongers are frequently guilty of.

One says, that his is the *Oleosum* of the Antients; another, that his is such a Secret, snatch'd out of the Bosom of Nature, and that by a kind of Providence, as but one in an Age is found worthy of: And thus by your Arrogancy, Assuming true Names to false Medicines, you seek to out-vie each other.

Now whether the Curing of Diseases is the true Proof, which you seem to make the Proof of yours, where you say *It so apparently and undeniably distinguishes it self from all others, that Numbers can add Testimonies of its noble Effects in those very Cases, which before had baffled, even that (among others) of the Disputous [or Spiteful] Pretender; further asserting, that as a Medicine in all Cronick Diseases, it so clearly vindicates it self in displaying its Virtues, that those who once take it will never be misled by the Name, since they can be supplied with the thing, &c.* I say, whether this be the true Proof, I shall consider, and Dissecting your Advertisement, shall answer every Particular, as it will bear without the least Strain or Force.

In the first place, as to the Name, if your Medicine is not true, 'tis a gross and ignorant Imposition on the World, and the highest Abuse that can be offer'd to the Antients,
or

or their Writings little less than Sacrilege to rob the Dead of their Honour, putting a Slop in lieu of a true Medicinæ: Indeed, by what follows, you think you make sure, that your Medicine is too evident in its distinguishing Virtues, to be refuted; but your Proof for this, *viz.* That Numbers can testify of its Effects, seems to me very weak; for 'tis too evident, that the ignorant are too much imposed on, not only by the Names of Medicines, but also in the Nature of Diseases; for they themselves can judge equally as well of the Nature of a Disease, as a blind Man can of Colours, and 'tis too much the subtil Artifice of the fallacious Pretenders to make acute Chronick, and Chronick Refractory and Stubborn; nay, sometimes Symptoms they make Branches, and the Branches themselves Roots; and this only to magnifie the Vertue of their Medicines, when all the while they may be as ignorant as the deluded Patient: What the true Nature of the Disease is, whether Acute, Chronick, Refractory or Hereditary; which last, as it comes Originally in the Seed, becomes habitual; so that many of them are not in the least Mortal (tho' often very painful and troublesome) and those that do kill, kill only by length of time; and many of them are so Refractory, as not to be reach'd by any Specifick or Arcanum, short of the grand Medicine, or *Panacea* of the Antients,

So that it may be reasonably concluded, that neither the Patients, nor single Practitioner's

oner's Evidence is sufficient, to prove or lay down the Nature and Difference of Diseases under their true Head; the Learned themselves being so often mistaken in this Point; therefore no Authority can prove a Disease such, but that of a *Quorum* of Physicians, who are Learned and Approved in the Knowledge of Diseases; so that what you assert on this Head, is no Demonstration at all; and we commonly see, that many simple and innocent old Womens Medicines, when rightly adapted, do cure many Refractory Diseases.

Another Consideration is upon the word [All] Chronick Diseases, which at once shews the very Mark of an Impostour, for all true Physicians allow, that every Disease passing the Revolution of the Moons Monthly Motion, or twenty eight Days, making then a new Motion, becomes Chronick, and looses the Name of Acute; so that all Diseases being comprehended under the Names of Acute and Chronick, the Refractory and Hereditary must of consequence come under the latter; some of which, as I said before are Incurable, and not to be reach'd by any thing, short of the *Elixir Vita*: So that the word [All] plainly shews the Author's Ignorance, in the Nature of many stubborn Diseases, as also in the Art of Medicine; for every true and Succedaneous Medicine bears the Name of Specifick, and they are (as being appropriated by the God of Nature) for the Cure of such and such Diseases only, which they
will

will effect, when even Refractory, and yet will not in the least touch the Root of a contrary Disease. So that Medicines of this Rank borrow the Name, *Specifick*, from their Nature and Vertue, being only appropriable to some certain and particular Diseases.

Of this Number is *the Genuine Oleosum of the Antients*, or *Volatile Salt of Tartar*, for that it is only, which deservedly bears the Name, and is the very thing without deceit of Names, carrying with it for its true Proof a Mechanick Demonstration, as well as Medicinal Vertue: The Mechanical is not only manifest in its Preparation, but also in its Office and Effect, when prepared. In its Preparation it is the *fixed Salt of Tartar*, truly Volatized by *Essential Oyls*, and *Vinous* and *Urinous Spirits*; in such away, as that the Salt shall drink in at least three or four, nay, if the Artist pleases, six times its weight of Oyl, and thirty two times its weight of Spirit of Wine, in and through which Actions all shall be Salified, giving forth only a small quantity of Resinous Gum, insipid Flegm, and a foul Earth; the whole then being Distillable in a Fire of the third Degree, as *Spirit of Nitre*, or *Spirit of Salt*; and in this you have the true Vertue of the whole Body of Salt and Oyl, fragrant, yet very different from those Volatile and slight *Oleosums*, now a days made; for these have only the Light and Volatile Parts of the Saline, Oleous and Urinous Spirits ascend, the Essential and Seminal Parts remaining below, fixed and united; in
O which

which only consists the Specifick Vertue for the Cure of Chronick and Refractory Diseases; for bodily Spirits only have Power to reach fixed Diseases; yet not all, but such only as they are appropriated to.

Another Principal, Mechanical and Mathematical Demonstration, the sole, true, and only Proof of the *Oleosum* of the *Antients*, is this, that when prepared, it will by an active Dissolution on other Concretes manifest their Medicinal Vertues; as, namely, on *Harts-horn*, *Unicorn's-horn*, *Crab's-eyes*, *Pearl* and *Coral*; it fixes *Mercury*, and dissolves all the Metals under *Sol* and *Lune*, from whence proceeds that variety of Specifick and Succedaneous Medicines, appropriated to Stubborn, Rebellious and Chronick Diseases, abundantly more than from the *Oleosum* it self, that being, in its Medicinal Vertue, only an Active; Dissolving and Absterfive Medicine, so passing the six Digestions, according to **Belmont**, unconquered, whose Specifick Vertue is to dissolve all the Tartarous Humours of the *Gout*, *Praternatural Obstructions*, and the *Stone* or *Gravel* in the *Reins* or *Kidneys*.

I have an Instance of this kind, as an undeniable Proof, in the Cure of a young Man, twenty Years of Age, in whom all Physitians allowed the Disease Hereditary, he being born with it; yet this same *Spirit of Tartar* would not cure an *Elephantiasis*, or *Pox*, but as it was specificated by *Mercury*, the only Specifick for those Diseases; neither would it hasten Delivery without the Appropriation of the
Liver

Liver of an Eel, Cinnamon or Unicorn's-horn, Specificks in that case; neither would it cure a Patient of mine, who was afflicted with a Fever, and given over as past hope; but as it was Specificated with the Sulphur of *Venus*, which Person is still alive to testify, that he was cured as with a Charm: Further, I tried the same upon another, who had an ill Habit of Body, Consumptive, and so far wasted, that Physitians said he was incurable; but it succeeded not, 'till Specificated with Oyl of Cinnamon, Myrrh, Aloes and Saffron, he was then restored thereby to a Miracle in less than a Month, &c.

From hence may easily be discerned the Ignorance of those, who pretend to cure all Chronick Diseases by one Medicine, and that but a slight and Volatile *Oleosum*, which will not pass beyond the Vessels of the second Digestion, and consequently only reaching acute Diseases: I do allow them to be pretty Medicines, but I would have them called by agreeable Names, the Field of Learning being large enough, without offering any Abuse to the Antients.

For the true Name and thing is only to be distinguished by the aforesaid Marks, which if it answers not, we may readily conclude the Authors as stupid, as the Apostate Jews of old, who said, the Fathers were fallen a sleep, and all things remained as they were, and so regarded not the true *Messiah* when he came. With Divine Reverence to the Fountain, this I doubt is the State of our present

Oleosum-mungers, who think, that (the Antients being dead) there is no true Disciple remaining to essay their Proficiency, and therefore conclude, that their words may pass for current with the Ignorant, who are too easily imposed on.

But depend, that if your *Genuine Oleosum of the Antient Philosophers* (as you call it) will not bear the Probe and that if you refuse to answer me the next Courant, I must count you an Impostor, Publishing to the World false Medicines in true Names, and that you are worthy to be exposed as such, for a Caution to the Ignorant, and an Information to the truly Ingenious, &c.

Observe Reader, tho' I sent to his House for an Answer to these, yet I received none; I suppose that Truth carried such a convincing Testimony with it, that he thought Silence the best way to stop my Mouth, or else, as some may imagine, that Silence is a Contempt, and that he would baffle me that way, which was not the Case here; for it wrought that Effect, that he alter'd his Advertisement in the Courant upon it, as may be easily proved, if the File of Courants is search'd, and therefore near about the same time I sent him this following Letter.

S I R,

A Civil Answer to my Letter, seeing I wrote like a Son of Art, was but what was requisite to have been perform'd on your part, as a pretended Brother; and your omission in this has been the cause of these, and I cannot choose, but be plain to tell you, when I consider your unadvised Boldness in your Advertisements and Book, especially the two first Paragraphs, to so single and slight a Medicine, seeing I am bold to assert, that *Human Urine* is the Subject of it, and that it is produced by an easie Artifice; for he that knows how to Concentrate new Urine, before it has taken any Ferments, and then Ferment by a secret Circulation, unites the two Salts, Volatile and fixed, with the secret Oleous Light, *viz.* That from whence the *Phosphorus* proceeds; such an one (I say, I am bold to tell you) needs not want the Wine of Urine, as good as yours; yours being not Homogeneous, nor a Spirit, as is demonstrable by an easie Artifice, but separable into two distinct Parts, which that which is Homogeneous can never be.

Therefore what you assert concerning its Name, and your Assurance thereon, saying, *'tis too evident to be confuted by the Artifice of any*; as also concerning its Preparation, when you say, *the Antients have left room for its Improvement to no small Advantage of the Medicine*: And then wou'd insinuate, that you

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have brought it to such a Perfection, as not capable of an higher Exaltation; and that therefore it must consequently excel, and that not a little, what was prepared by old **Han Belmont**. All this I look upon such a piece of unparallel'd Cant and Banter, so great an Imposition upon the World, and Abuse to **Helmont**, that Morning Star of Art, that no Son of Wisdom can bear without Reproof; seeing you have vainly Arrogated to your self the Preheminency, and by a fond and foolish Conceit, make your self as much above him, as the Sun excels a Star; therefore it will be requisite to consider these things apart, and first of the Name.

As to the Name, I read not of any Urinous Spirits Entituled *Oleosums*, either in **Basil**, **Valentine**, **Paracelsus**, **Helmont** or **Starkey**, that being, I suppose, a newer Coin'd Word, taking its Rise from **Sylvius**, the *Famous Professor of Leyden*; nor do I read of any Medicines that deserve that Name but such as are included under these three Heads, *viz.* *Volatile Salt of Tartar*, *Liquor Alchabest*, and *Mercury of the Philosophers*, which are known by three distinct Marks, *sc.* the *Salt of Tartar* is a saline Oily Medicine; the *Liquor Alchabest* an Oleous Saline Spirit, and the *Mercury of Philosophers* a Sulphureous Saline Butter: The first is made so by being Volatilized by Essential Oils and Vinous Spirits; the *Liquor Alchabest* is the Mercurial and Sulphureous Power united, by the forcible Dissolution of its own Body, and so brought into a Sa-
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line Oil; and the Mercury of Philosophers is an Union of the Water, Blood and Spirit, the Body being dissolved by a Natural Process, which by a second Rotation becomes Duplicate; each of these bears a particular Mark or Character, by which it is to be known: The Salt of Tartar Oylified bears this Character, *sc.* its dissolving Vertue, as aforesaid, on Perl, Crab's-eyes, and Unicorn's-horn, and all the Metals under *Sol* and *Lune*, and fixes Mercury: The Liquor Alchabest fixes Mercury, and dissolves all Bodies universally, yet it self remains Immortal. The Mercury of Philosophers, his Character is to dissolve Beings by way of Generation; but yours bearing none of these, by Consequence can't be the *Oleosum* of the *Antients*, nor that of **Belmont**, which he advanced to so great Perfection, as no Master breathing could ever exalt higher: His Mastership he has plainly shewn to the Sons of Wisdom by the Mechanick Proofs, *viz.* Its dissolving a Charcole, fixing Mercury, so as to bear Test and Copel, and bringing Gold over the Helm; therefore I think it the highest Arrogance in you, to pretend to amend that, which you know not any thing of: So that as yours deserves not the Name of an *Oleosum*, much less to be stiled the *Oleosum* of the *Antient Philosophers*.

For Secondly, The Nature of yours plainly shews that it deserves not the Name of the *Oleosum* of the *Antients*, nor indeed of an *Oleosum*; for an *Oleosum* is Globical and Fat, and being poured into Water, makes a Milky Fat-

ness there, by which a true *Oleofum* may be known; but yours, not giving these Signs, in the least, may be concluded not half a Medicine; for Urine is but the Recrement of Blood from the Nutriment taken in; the Blood is the Balsom, containing the Life, and Ferments, Lamp and Fewel of it; so that except the Essence of the Blood be therewith united, the Medicine is incompleat; and those prepared from Urine alone are the meanest half, because according to **Helmont** and others, from the Coagulating Urinous Spirits and Salts, the Gravel in the Reins and Kidneys, Joint and Chalky Gout have their Original; and my own Experience confirms the same, having twenty Years ago form'd Stones (like the *Duelech*) and Sand, in quantity, from Urinous Salts.

Thirdly, From what has been said, the Nature and Insufficiency of your Medicine may not only be discerned, but also your Deficiency in making good what you so publickly Assert; for **Helmont** was so compleat a Master, that he left no room for any Improvement, nor to excel in any degree whatever, what he prepared and enjoyed in his Time, and gave as an History of in his Writings; concerning which that Worthy Son of Art, **Philalethes** bears his Testimony in these words, *That his Writings, when the World should enjoy them, would (he supposed) be the highest piece of Philosophy that ever was written.* If I should then ask you by what Authority you presume to give Judgment concern-

ing his Attainments; I reckon you'll be highly baffled to give an answer, seeing your Age cannot demonstrate that you were capable of any Knowledge of him by Acquaintance, yea, the most familiar Acquaintance in the World, so as to be conversant with him in his Operations; without which there could be no true Judgment of his Attainments: every Artist labouring in Chymistry, and enjoying Secrets, must assent to this Assertion; and if you should say, you gather it from the History of his Writings, that absolutely requires Proof; for I can see no such deficiency recorded there: And this Proof must not be Vaunting Cant, but demonstrative, shewing the Nature of **Belmont's** Medicine, with which you parallel yours, and pretend to name it from, and wherein the Difficiency of **Belmont's** consists; also the Nature of yours, and wherein you have excel'd, and when this is done I am well satisfied, the World will have very little Esteem of your Medicine. But if you decline this, you have no room left to justify your Proceedings, in speaking so contemptuously of so great an Artist, and taking the Crown from off his Head, setting it on your own, as if to you belong'd the Mastership, when all the while I am well satisfied, you are not worthy to hold him the Candle: May not we judge you of the number of those, that ignorantly judge of things, they understand not, and shew that your design is but to baffle and banter the World, by putting great Names on Trivia
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Medicines, imposing by false Glosses, to make your Market the greater.

I cannot pass by, without taking notice of another Absurdity, viz. your Assertion, that the last Man on Record, that possessed this noble Medicine was Van **Helmont**; but you are not pleas'd to cite that Record, whereby we might know what Name he call'd it, &c. If you would insinuate, as if it should be the *Alchabest*, you are in this Point also highly mistaken; for since him it has been possessed by the famous **Ludovicus de Comit**; by **Philalethes**, and some say by **Starkey**, as also the *Oleosum* of *Tartar* and *Urine*; but having written particularly concerning the latter, I shall now draw to a Conclusion; assuring you, that a Slight or Contempt shall not answer this; for seeing you have exposed a kind of Publick Challenge to the World in your Advertisements, I do expect that this shall have some Publick Answer, or else you may depend, I shall expose you to the Publick, and Print these Letters, of which, for that end I keep a Coppy, &c.

Thus, Reader, having given the Coppy of the Letters I sent to *Helmont's* *Corrector*, I will leave the experienced, judicious, and unbiass'd to judge of it, and how far I have Truth and Verity on my side, and how far I am enabled by these Animadversions, and by daily Experience to vindicate so great a Master as **Helmont** was, whose Works Glory in their Author's Perfection and high Attainments, and most sound
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Deliveries ; and as the *Volatile Salt of Tartar*, and *Liquor Alchabest* were enjoyed by him in their compleat and highest Perfection, and tho' he hath written of them in Ænigmatical Terms, because he would not have them too common, and hath given the Studious Opportunity to seek with indefatigable Labour, if ever he intend to obtain his desired end, yet it doth not follow that all who seek shall obtain ; for as **Helmont** says, *God sells Art for Labour*, and 'tis infallibly so, in that the Knowledge of these things is the Gift of God, and all that run do not win the Prize ; and the more the pitty we have but few *Pallases* in Art, to decide the Controversie, but the Golden Apple that was to be given to the fairest, was never by half so valuable to me as true Medicine, and such as carry a demonstrative Proof with them ; and I never desire to attain an higher Perfection therein, than **Helmont** did in his days, and yet I might then value my self equal to the best Masters in *Europe* ; so that there is no room to pretend the bettering of what **Helmont** has done, but on the contrary, all that do not understand him are by many thousand parts short of his Attainments, and the Scope that he has given in his Writings by only general Hints of the Preparation of his Medicaments, admits not of their being better'd ; but the difficulty is, that many are thereby kept in *Dædalus's Labyrinth* from obtaining ; for that he is as difficult to be understood, as
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the Story of *Medea* and *Jason*, or the twelve Labours of *Hercules*, or any other of the Poetical and Philosophical *Ænigma's*; when they are obtained, they are known by the Signs and Demonstrations afore-given; so that those who pretend to be Masters of them without these Signs, I may say, they have long sung *Parturiunt Montes*, &c. So that I shall pass them by, and come to speak a few words concerning *Powers* and *Oleosums*, as an Introduction to the following Chapter.

Oleosums and *Powers*, wholly consist in an Union of their fixed Alchalyzed Salts, Vinous Spirits, and Essential Oyls, after the same *Modus* as the Volatization of Salt of *Tartar*; therefore well might **Starkey** say, *the Prescription of these is rather a common place than single Receipt*; for if you learn one you learn all; and I have given you some candid Essays in the following Sheets, in order to the attaining thereof; but by the way I would have you to understand, that it is not so written, that every Hog may come to the Honey-pot: For where I speak of the most Inferior sort, *viz.* Those prepared by *Sal-Armoniack*, you are not to understand the common *Sal-Armoniack*, for that will never effect it, but a Philosophical one, prepared wholly from the *General Spirit*, being Sulphureous, Fat and Bituminous, and has an internal, decocting Fire in it, which performs the Act of Union, superiour to the *Cepavian Balm*, and is the very same, by which the Salt of *Tartar* is
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Volatized; but these *Oleosums* and *Powers* are done in a short time by Cohobation, whereas the latter is done by secret Circulation and Decoction, and by length of time; nay, the Knowledge of this *Sal-Armoniack* is the very Key that opens the door to the obtaining of our *Sal Panaristos*; for without it you can never bring the Universal Elements to Harmony, and therefore has **Philalethes**, and other Adepts, call'd this *Sal Armomack*, *Arsenicum*; for that the Philosophers *Arsenicum* is the flashing of Metals or their Salt, by which the other Principles are brought to Union and Durability, by a Natural Separation of their Impurities.

Reader, Meditate well on these Words, for they are worth thy time spent about them, and peradventure I have dropt that here, which may never more in so much plainness flow from my Pen, whilst I am on this side Eternity; in that I have at once given you the Key of all the Misteries that have been treated on since the Foundation of the World; and that the truly worthy may conceive so, as to enjoy, is the sincere Desires of your Cordial Friend.

C H A P. III.

Potestates Nobilissimæ Succedaneæ & Specificæ per Sal : Tartari Volatil : or Noble Succedaneous Specifick Powers.

TH E Foundation of these *Succedaneous Powers* is fixed *Alkalies*, produced by the Fire of Conflagration and Calcination from dried Herbs, as Mugwort, Wormwood, &c. Or from the *Argal* or Lees of Wine, which produces a noble *Alkalie*, no way inferior to any other whatsoever, and will supply the place of any of them, there being in *Tartar* whatever, may be said to be in any other fixed Salt; and therefore has **Starkey** not undeservedly named them *the Publick Family of Alkalies*, so that you need not be difficult in the choice of *Alkalies*, provided you have but that of *Tartar*; for you may work the same thing with it, as with the Salt of any other Vegetable, when united with their Essential Oils and burning Spirits, and will carry the same Taste, Vertue and Efficacy with it.

So that the great Business of Art, is to render the Salt Volatile, in order to obtain these *Succedaneous* and *Specifick Powers*: And here you are to observe, that what these Salts are deprived of in their being made fixed
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(for that *Alkalies* are not a Product of Nature, but of Art) must be again added in a purified Degree for their Volatilization.

Now we see, that *Argal* parts with a more Volatile Urinous *Alkaly* in their Production, which is assumed by an Union of the more perfect Saline with the fixed and permanent Sulphur, and so becomes Alkalizate, and fixed with a kind of Metallick Fixation, so that we may readily conclude, that the Fury of *Vulcan* in this Act, does not only devour the Volatile Saline and Sulphurous Parts, we have been speaking of, but also their secret Tye of Life is sent away, together with that crude and undigested Air that violently fills the Pores of every Body, from whence comes the Dregs, Corruptions, Fætidness and Stink of all Oyls and Spirits; I speak this knowingly, like a Philosopher; for that this Crude Air or burning, fætid Sulphur being separated, the Principles become Balsamick and fragrant: We have an Example, what this Crude Air or Fæted Oil is, in the Oil of *Sea-coal*, *Soot*, *Hart's-horn*, and that of *Tar-rar*, which obtains not any kind of Sweetness, but by often Rectification, and that from some Mineral Earths, indued with an Acid Fixity to insorb these Corruptions.

Therefore what you deprive *Alkalies* of in their Fixation, must be again added in a purified Degree, for their Volatization; that is the Reason that *Essential Oils* and *Vinous Spirits*, if united by a due *Medium*, do again Volatilize them; but observe, this *Medium* must be
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not only Bituminous and Sulphureous, but also indued with that Tye of Life which they were deprived of in their Fixation, or else it will be impossible to bring the Principles again to Union.

In the first place, therefore it is highly necessary that you know the Purification of Salt of Tartar, both from its Internal and External Foulness; the External is taken off by a Reiterate Dissolution and Congelation in Water; but the Internal only by a Fermentative Decoction, stirring up the Internal Fire, whereby the interwoven Atoms of Corruption and Defilements will be separated from the pure butterified Salt, which being brought to such a degree of Perfection, it is fitly prepared for its Volatilization, and Union with burning *Spirits* and *Essential Oils*; but these unite not, as I have already said, but by a proper *Medium*, which is bituminous and fat, of which there are two sorts, Particular and Universal; the Particular may be known by its Balmy Nature and Healing Qualities, and in Scripture it is described, where the Query is asked, *is there no Balm in Gilead? Is there no Physician there?* The Universal is a certain Volatile *Armoniack Salt*, of a middle Nature between *Mercury* and *Arsenick*, of a very fat and bituminous Nature, and universal Operation, as being the Band and Tye of all the Elements; being also of a middle Nature, between a Body and a Spirit, and therefore called *Dispositio Media*: I shall speak so much

concerning these two *Mediums*, as I think convenient to make this Part compleat.

As to the first, the *Modus* is only to imbibe the *Salt* with this *Bituminous Matter*, first cleansed by Water in a moderate digestive Heat, as that of Hatching of Chickens, by a reiterated Operation, and hourly stirring, until it has made a full Ingress into the Body, and it becomes thereby so much satiated, that it refuses to take in any more; then you may Putrifie it in its own *Volatile Spirit*; and it will unite with it, and become Volatile, Spiritual and Transparent; which being distil'd over by *Cohobation*, will then dissolve all green *Vegetables*, without heat in little time into their *Essences and Powers*, which will separate into two distinct Oils from all their *Dead and Corrupt Parts*: Let this suffice for the Particular.

As to the universal way, it is by uniting this said *General Medium* with the *Salt of Tartar*, in due proportion; and imbibe it with *Essential Oils*, until the Salt hath swallowed up enough to assatiate its Thirst, the which is called *Pondus Naturæ*; and this is performed by Humidations and Exsiccations, or successive Feedings, and as the Worthy *Starkey* says, they must be dried by the Air, and moisten'd by the Fire and Ferment of Nature: So by a gentle Decoction brought to a total Volatility, and that in three Months time, according to *Helmont*, yet done without Water; for our Mercurial-Armoniack, and Universal Medium is first assatiated with his own Spirit or Vinegar, and so made Fat, Sulphureous and

Bituminous, containing an internal Fire of Union to Salts and Oils, and yet a Spiritual and Airy one for their Volatilization: These are the Air and Fire of Nature, and are the same Principles, tho' more crude, with those from whence the *Liquor Alkabeft* does proceed; nay, there may proceed Matters or *Mediums* in your search for that Liquor, to wit, the *Alkabeft*, (if upon a right Subject) which, tho' through your Errors, they are render'd unfit for that Work, yet may very well answer in the Volatilizing of *Tartar*, especially, such as are *Vinous* and of an *Armoniack* and *Bituminous Nature*; therefore, says the Worthy *Helmont*, if you cannot obtain the Secret of our Fire, then learn to make the Salt of *Tartar Volatile*, and therewith perform your Dissolutions.

The aforefaid *Essential Salts* are the true Foundation of the *Volatile* and *Genuine Spirit of the Antients*; and tho' these Salts do dissolve in Water, and mix without any Oiliness swimming on top, which shews their radical Union, they will again boil up without any loss of Vertue: But observe, the Water or Wine you dissolve them in, will, if distill'd, give in the first part a fragrant Spirit of a strong tast of the *Essential Oil and Salt*; yet that is not the true *Spirit of Tartar*; for if you stop your Operation, as the Flegm begins to come, and gently dry your *Salt* in a slow Fire of Nature, and then in the like Fire imbibe it with its own Spirit, till both become

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one; you may then mix that *Salt* with *Potters Earth*, and distil, and Cohobate till all is come over, which will then afford you good cause to *Glory*; in that you have obtain'd the *true* and *Genuine Spirit* of *Tartar*, of which **Paracelsus**, **Helmont** and **Starkey** so much boast; which performs all, both as to the dissolution of *Concretes*, and curing *Diseases* that they have ascribed to it.

But if these *Salts* are not dissolved in *Water* or *Wine*, but in the strong *Spirit* of *Wine*, or the highly *Rectified Spirit* of the *Concrete*, whether *Wormwood*, *Mint*, *Bawme*, *Cinnamon*, or the like, and their *Spirits* drawn off, part will ascend in a strong fragrant *Spirit*, which being saved till the *Flegm* comes, and then the *Salt* gently dried, as before, and imbibed with its own *Spirit*, till both become one, which they'll readily do; because you have that *Medium* that makes the fixed *Salts*, and them readily touch, and upon the bare touch, as *Helmont* says, *one third will be converted into Elementary Water*; which (I say) being gently dried becomes hungry, and must be fed with *Essential Oils* and *Vinous Spirits* so often, till they will sublime in the Form of a *Salt* in a gentle *Fire*, that being really necessary to preserve their *Fragrancy*, and then you have them in the highest degree of *Perfection*, that *Art* and *Nature* can advance them to.

By this Method you may obtain, not only the *Powers* of *Wormwood* and other *Herbs*, at a lower degree of *Perfection*, which I in my first Edition Published in *Mysterious Terms*,

under the Title of *Potestates Absynthii*; but also all sorts of *Essential Salts*, according to the Nature of the Oil you make them with: And 'tis observable in their Elixeration and Volatilization, the Oil will be wholly converted into a Chrystalline Salt, a small part only excepted, which will be turned into a Resinous Gum, distinct from what is Salified; which said Salt contains the *Vita Media* and whole *Crafsis* of the Vegetable: For by this way of Union they contract from each other a wonderful Vertue; from the Salt proceeds the Absterfive, and from the Oil the Balsamick and Vital Nature, very fragrant, refreshing the Vital Spirits, and blotting out the *Diseasy Ideas*, as having pass'd thro' Death and Mortification, and are Regenerated from their fixed State to a new Life and Volatility, being of an Hermaphroditical Nature, retaining the Vertue of both Parents. These are those *Salts* so much commended by **Gan Delmont**, who tells you, *that he who knows how to convert the Oil of Cinnamon, by means of its own Alkaly into a Saline Nature, has a certain Cure for the Apoplexy and Palsie, and in another place, that the Salt of Wormwood, thus made, is a true Specifick for the Cure of all kind of Fevers.*

Here is a large Field for Medicine, for if you learn to make one *Essential Salt*, you learn all; so that you may at pleasure make great variety, as of *Cloves, Mace, Nutmegs, Fennel, Cummin, Coriander, Orange, Juniper, Rosemary, Camomile*, and the like; nay, even
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of things Gummous, as *Turpentine*, *Amber*, 'Tis observable that these Salts in shooting take on the Form of Sugar-candy.

Observe, by the same Rule also is obtained the *Balsam Samech* of **Helmont** and **Paracelsus**, which is only an Union of pure *Salt* of *Tartar* with pure *Spirit of Wine*, digested and brought to a Balsam, which some about Town have been pretending to finish these twenty Years; and I will give 'em Twenty more, especially one of 'em, who I am well satisfied is abundantly ignorant of the *Universal Medium*, by which it is performed, and yet uses the freedom to call others *Fumblers* in *Chymistry*.

This *Samech* may be united with the Corrected Tincture of any Vegetable, especially of *Opium*, and you've a certain Cure for a Troop of Diseases; or you may make it Saline, and then unite it with the Macerated Tincture of any Vegetable; for these Salts have a Communicative Ferment to them; then digest in a Chicken-heat, and 'twill all in about twelve or fifteen Days be converted into a ChrySTALLINE Salt.

Thus, the Tincture of *Wormwood* exalts its own *Salt*, and so the like of other Vegetables: Nay, moreover, you may by this way have a *Salt* of such Herbs, as will not by Distillation yield their *Essential Oils*, as of *Hellebore*, *Jallop*, *Briony*, *Elecampane*, and many others, nay, even from *Saffron*, and many things of a more Gummous Nature. By this means you may, through Cohobation with the *Es-*

essential Oil, bring over the *Sulphur* of any of the inferiour Metals and Minerals, even of *Sulphur Vive*, in the form of a *fetid Oyl*, which being separated from all its *Flegm*, and *Elixerated*, and made fragrant with *Aromatick Spirits*, as *Cardamum*, *Cinnamon*, and the like, then brought to an *Essential Salt* or *Samech*, you have a *Medicine*, on which you may rely in the most difficult *Cases*.

In your *Elixerations* and *Volatizations* you may make a *Compound* of *Essential Oils* and *Tinctures*, according to their *Specifick Vertues*, appropriated to *Diseases*; for Example, I will give you two or three which I approve of.

For the Diseases of the Head, In the first place, I approve of the *Composition* of the *Apoplectick Balsam*, which is as follows, *By Oyl of Nutmegs* by expression *℥iii*, *Oil of Cloves*, gutt. 20, *Oils of Mace*, *Lavender*, *Sweet-majoram*, *Cinnamon*, *Rhody*, ana, gutt. 15. *Balsam of Peru*, enough to incorporate them in a *Marble Mortar* to a *Balsam*; then add *Mastick*, *Civet*, *Ambergreece*, ana, gutt 6.

Let these be *Elixerated* with *Oil of Rosemary*, and brought into a *Samech* with the *Tincture* of *Lavender*, *Rosemary-flowers*, and *Rosa Solis*.

For the Diseases of the Breast and Stomach, you may *Elixerate* with *Oil of Cinnamon*, *Turpentine*, and white *Oil of Amber*, together with the *Oil of Bawm*; and bring into a *Samech* with the *Tincture* of *Coral*, or of *Liquorice*, *Elocampare*, *Gentian*, *Galingal*

Galingal taken out in the strong Spirit of *Scurvy-grass*.

For Wind, Gripes and Chollick, Elixerate your *Salt* of *Tartar* with oil of *Aniseeds*, and Chymical oil of *Camomile-flowers*, and bring it to a *Samech* with the Tincture of *Opium*, *Myrrh*, *Aloes* and *Saffron*, and then you've a Medicine for the Cure of twenty other Diseases.

For the Stone, Elixerate your *Salt* with oil of *Turpentine*, and the white oil of *Gum Animi*, and bring it into a *Samech* with the Tincture of *Arsmart*, *Cinnamon* and *Opium*.

For the Pox, Scurvey and Leprosie, and **Virulent Gonorrhœa's,** Elixerate your *Salt* with oil of *Sassafras*, and the white oil of *Soot*, and bring it to a *Samech* with the Tincture of *Gum Guaiacum*, and *Balsam Capivi* and *Sarsaparilla*.

Now in the Elixeration, if you add the *Sulphur* of *Antimony*, *Venus* or *Spelter*, and then distil into a Volatile Spirit, by Cohobation, as before directed, and Cohobate on *Common Mercury*, 'till it comes to a middle Fixation, you will have a Medicine, in which you may Glory, for the Cure, not only of the foresaid Diseases, but also of all other Refractory ones whatever.

**For Asthmaes, Consumptions, Pal-
lies, Apoplexies, inveterate Vertigoes,**
or **Swimmings in the Head,** Elixerate
your *Salt* with oil of *Cinnamon*, *Cloves*, and
Cedar; and bring it into a *Samech* with the
Tincture of *Cedar* and *Bawm*; digest 'till it

Salifies, and is brought to a Volatility and fragrant Nature; then have you a Medicine that will perform all, what can be expected from a Vegetable Remedy, and does very much contribute to long Life. The Medicines thus prepared, are not undeservedly called *Alkalium Apex*, or the top of Alkalies, and Crown of the Physician: *The Dose* not exceeding 15 or 20 Grains at most.

From what has been said, you may see there is an Affinity between *Essential Oils*, *Vegetable Tinctures* and *Vinous Spirits*, as also in the way of Working, between the Elixeration with Essential Oils, and bringing it to a *Samech* with *Spirit of Wine*: But in the end there is this difference, the one Distils in the Nature of a *Spirit*, and the other Sublimes in Form of a *Salt*.

Now that you may not be to seek of Appropriated *Specificks*, some not being satisfied without a large Field, I'll give you a small Table, Collected above twenty Years ago, as follows.

For the Diseases of the Head, the *Sulphur* of the *Vitriol* of *Venus*, and of *Lune* and *Mercury*, or any precious Stones wrought up with *Oil of Rosemary*, *Lavender* and *Cinnamon*, and the *Tinctures* of *black* and *white Hellebore* and *Opium*, and then Aromatized with the *Spirit* of *Coriander-seeds*, *Cardamums*, and *Cinnamon*; this is also an excellent *Splenetic*. Or thus, *Hellebore*, *Asarum*, *Briony-roots* and *Fallop*, sometimes that and *Opium*: which is then called *Elixir Laudani Cephalicum & Spleneticum*,

or an Easer of Pain, appropriated to the Head and Spleen.

For the Diseases of the Thorax or Breast, I approve of *Opium*, *Pearl*, *White Talk*, and the *Sulphur of Lead*, wrought up with *Oil of Cedar*, *Oleum Regeneratum*, and the fixed *Oil of the Fir-tree*, *Oil of Oranges*, *Fennel* and *Lillies*, with the *Tincture of Saffron*, *Marygold-flowers*, *Radishes*, *Lignum Aloes*, and *Pepper*; and then Aromatized with *Spirit of Caraway-seeds*, *Cummin-seeds*, *Nutmegs*, *Cardamoms* and *Coriander-seeds*.

For the Diseases of the Stomach, the *Sulphur of Juniper*, and of the *Metallus Masculus* is very good, with the *Oil of Bawm*, *Pepper*, *Wormwood* and *Citron-peels*, being brought into a *Samech* with the *Tincture of Gentian*, *Scordium*, *Hellebore*, *Rhubarb*, *Raisins* and *Cassia*, and then Aromatized with *Spirit of Bawm*, *Angelica*, *Saffron*, *Rosemary-flowers*, *Cochenele* and *Cinnamon*.

For the Diseases of the Intestines and Guts, the *Sulphur of Mars*, or *Venus* is very proper; with the *Oil of Bay-berries*, *Juniper-berries*, *Cinnamon* and *Camomile-flowers*, brought into a *Samech* with *Tincture of Opium*, *Pilewort*, *Myrtle*, *Sumach*, *Betony*, *Satyrion* and *Camphore*; Aromatized with *Spirit of Sweet Fennel-seeds*, *Cinnamon*, *Cloves* and *Mace*: But for Fluxes, you may use *Storax*, *Caranna*, *Gum Gutta*, which is also good for Coughs; but for violent Costiveness, temper with *Colloquintida*, *Aloes* and *Balsam of Peru*.

For the Diseases of the Liver, use *Antimony*, made into a *Regulus*, and its *Sulphur* separated, or the *Sulphur* of *Mercury*; Elixerate with *Oil* of *Tar*, *Lignum Rhodium*, and *Guaia-cum*, and bring into a *Samech* with *Tincture* of *Elecampane-roots*, *Rhubarb* and *Horse-radish*, Aromatizing with *Spirit* of *Cinnamon* and *Lign. Cassia*.

For the Diseases of the Spleen, take the *Sulphur* of *Saturn*, and Elixerate with *Oil* of *Amber*, *Turpentine*, and *Juniper*, and bring into a *Samech* with *Tincture* of *Spleenwort*, *Satyriion*, *Black Hellebore*, *Calamint*, *Cortex Jesu-ticum*, *Snake-root*, *Palma Christi*, and then Aromatize with *Spirit* of *Bawm*, *Mint*, *Rosemary-flowers*, and *Coriander-seeds*; this is also excellent for the Cure of *Agues*, &c.

For Diseases of the Lungs, and Mesentery or sweet Bread, take the *Sulphur* of *Juniper*, or *Talk*, resolved, and Elixerate with *Oil* of *Bawm*, *Oleum Regeneratum*, and *Oil* of *Myrtles*, and conform into a *Samech* with *Tincture* of *Opium*, *Angelica*, *Spanish Zedory*; and in the time of the *Plague* add the *Tincture* of *Contrayerva*, *Scorzoneræ*, *Vincitoxicum*, *Snake-root* and *Burdock*; then to Aromatize it, make use of *Aqua Pestilentia*, as prescribed in our *Chymicus Rationalis*.

For the Diseases of the Reins, take *Sulphur* of *Vuriol*, or *Sulphur Universale*, and Elixerate with *Oil* of *Turpentine*, *Aniseeds* and *Juniper*; and for *Tincture* use that of *Saxifrage*, *Galengale*, *Marsh-mallows*, the *Cyprus-tree*, and *Buck-thorn-berries*, the Juice being brought to

a Robe, and then the Tincture taken; and for an Aromatick, the Spirit of *Corianders* and *Alspice*.

Observe, the Artist is no way confin'd to these Prescriptions, but may vary them himself, according as Reason shall best guide him, only remembring that he always take such *Appropriated Specificks*, as are of the most general Tendency; that so a few Medicines may cure a great many Diseases; for I am one of them that esteem not a multitude of Medicines, but rather covet to reduce Practice to six or seven.

When you are Master of the *Essential Salts*, you may obtain very good Medicines, without exalting them to the highest degree of Perfection; for these *Essential Salts* will in highly *Rectified Spirit of Wine*, again admit of the corrected Tincture of the Vegetables to be Extracted; for if you put *Spirit of Wine* on these *Essential Salts*, and then digest in a gentle Heat, the *Spirit*, by refusion or pouring off, as often as it is Tinged, will Extract the whole *Tincture* of the Vegetables, leaving the *Salt* behind robb'd of the same: From whence it may be gather'd that the *Salt* and *Tincture* are Centrally distinct, tho' they have Centrally wrought each on the other: Then this *Spirit of Wine* being distill'd off in a gentle Heat, the *Tincture* will remain, and is the whole *Crafsis* of the Concrete; which is a noble Preparation for such Concretes as are Balsamick and Odoriferous, and where the Tincture is desired free from the mixture of
Salts

Salts, as namely, where the bare Refreshment without Absterſion is deſired and required.

Thus is made the moſt noble *Aropha* of **Belmont** out of *Satyriſon*, and may be uſed, either the *Tincture* alone, ſeparated from the *Salt* by Extraction with *Spirit of Wine*, or mixed with the *Elixerated Salt*; which I rather approve and chooſe, unleſs in caſe, where the Back is to be ſtrengthen'd, as in Women afflicted with Waſting; otherwiſe the Abſterſivenels of the Saline Elixir promotes the Cure of the *Nephritis*, and *Stone* or *Gravel*.

By this way of Working you may command a *Salt* from *Opium*, which is a wonderful *Arcanum* for *Fevers*, *Agues*, and *Tormenting Pains*; the like from *Hellebore* for *Melancholy*, *Madneſs* and *lingring Fevers*. Thus, knowing theſe *Salts*, you have a true Key whereby you may command Nature's choic'eſt Specifick Medicines, which are ſhut up in the moſt virulent and poiſonous Vegetables; as alſo their pure Sulphurs, in which the Form and Light of every Being inhabits; which Light is their Life, and in it ſelf is of a Saline, Transparent and Chryſtalline Nature, and contains the whole Vertue of that Being, whence Extracted; for Light has a general Tendency, of which there be two ſorts, Universal and Particular: The Universal had no other Birth but Manifeſtation; for in the Separation of the *Chaos*, it took its place in the ſuperior Waters to illuminate inferior Beings: The Particular is ſome Portion or

Rays

Rays of the Universal, Concreted and Specified by the Finger of God in every Texture, by which it is upheld, as the Band and Tye of their Form in all Generation: But seeing so small a quantity is sufficient for the life of every Concrete, it inhabits a large *Domicil* of Corruptions; therefore is the Extracting it apart very difficult, but being Extracted it very manifestly displays its Vertues, in chasing or driving away darksome *Ideas*; which are the Original and Procatartick Cause of Diseases; and this it performs by aiding and assisting the Vital Flame in us, which the disease Power and dark *Idea* labours to obnubilate, suppress and vanquish; so that the Central Life, mustering up its Forces, in order to preserve it self from this insulting Enemy, is by every Action or Flash debilitated; insomuch, that without a proper help, to wit, true Medicine, Nature still grows weaker and weaker, the Disease prevails, and the Lamp of Life is at length extinguished.

This being sufficient for general Rules, and as an Introductive Key to open the Treasury of *Specifick Medicines*, I shall now proceed to more particular Applications of *Select Specificks*, that so the Ingenious may not be defective in the true Art of Healing, &c.

C H A P. IV.

*The Preparation of Specifick Powers by
the Medium of the Volatile Salt of
Tartar.*

*Being a further Illustration of the former
Chapter.*

IN this Chapter, I shall now come to shew the Preparation of *Specifick Powers*, which are Succedaneous to nothing but the Grand *Arcanums*, so much Gloried in by the Worthy *Starkey*, and the thrice Renowned *Helmont*, the Chymical Monarch, *Paracelsus*, and the Reverend and Learned *Basilins Valentinus*; and first of,

Potestates Cochleariæ, or, Powers of Scurvy-grass.

Take three or four Bushels of *Scurvy-grass* about the latter end of *May*, or beginning of *June*, stamp it, and add a peck of *Sugar-bakers-lime*, or others, which being distil'd will give you about two Gallons of Spirit; but be sure as soon as ever it comes weak to change the Receiver, for it will be ill tasted: With this Spirit moisten as much stamped *Scurvy-grass* as it will, and then add a Gallon of *Trea-*
cle;

clo, and bring it into the highest Fermentation, and distill into *Low-wines*; and after that by Addition of fresh *Scurvy-grass* into *Proof-goods*, and lastly into *Aetherial Spirits*: Which being thus prepared, are the most Fragrant and Vital of any other; the Grass has its chief Vertue in a Volatile Salt, and so having very little *Essential Oil*, or *fixed Salt*, the Powers are very difficult to be made; but to supply this Defect, I use the following *Oil* and *Salt* of *Tartar*.

Take three or four Bushels of *Scurvy-grass*, bruise it, *Mustard seed* half a Bushel, *Horse-radish* a Peck sliced; ferment forty eight hours with Water and Salt, in a Vessel close cover'd with Cloaths; then distil your *Essential Oil*, separate from the Water, and let the Water serve for new beginnings.

Then take pure *Salt* of *Tartar* half a pound, Elixerate and Unite with the fore-said *Essential Oil* by the aforesaid *Medium*, and so long with the *Oil* and *Spirit* feed it until it comes to a *Chrystalline Salt*; of this *Salt* add four ounces to every quart of your *Aetherial Spirit*, digest nine days in a gentle Heat, and so is your Powers prepared.

These are Succedaneons to nothing in the Scurvy, Faundice, Dropsie, consumption, Shortness of Breath, and the like. Dose, from one drop to ten or fifteen in a Glass of fragrant Wine.

Potestates Sambuci, *The Powers of Elder.*

Let the *Berry*, when fully ripe be gathered in its right Signature, and the Juice pressed forth from the Husk (because as we have said in our *First Part*, in those lies the Violent, Narcotick and Intoxicating Quality) Ferment, and work up with *Molasses*, as in other *Powers*; bring them into *Low-wines*, and then Rectifie from the *Flowers* into *Proof-goods*, and lastly exalt it into *Etherial Spirits*. Then let the white oil of *Amber* be often rectified from *Dwarf-elder*, till it becomes very fine; then take pure *Salt* of *Tartar*, Elixerate and Unite with this *Oil* by the *Medium* aforesaid, and bring it to a *Christalline Salt*; to which add your *Etherial Spirit*, as in the last, digest and unite.

These are very prevalent in Surfeits, Fevers and Small-pox, Dropsie, Scurvy and Hypochondriack Melancholly, Stone and Gravel: The Dose from five to twenty drops in good Rhenish Wine.

Potestates Rosmarini, *The Powers of Rosemary.*

These are made as the former, the Herb being first Fermented and brought into *Low-wines*, then rectified from the *Flower* into *Proofgoods*, and so exalted into *Etherial Spirits*:

Spirits: Then take *Rosemary-tops* and *Flowers*, what quantity you please, stamp them, and put them into a Glass, adding thereto warm Water, or rather Wine, with a little *Day-salt*, stop it very close, and set it in a warm place ten days, then distil in a Sand-heat with a soft Fire, and you'll have an Oil and Water, which separate. *Rosemary* will afford you *Salt* enough for your Work, therefore take what quantity you please, burn it in a Fire of Conflagration, and from the Ashes extract a *Salt*; which Elixerate with its own *Essential Oil*, and bring it into a *Chrystalline Salt*, which being joined with your *Aetherial Spirit*, digest and unite, as aforesaid.

As its Vertues are many, so are they superior, especially for strengthning the Head, Memory and Sight; it comforts the Nervous Juices, and fortifies Nature against many Diseases. The Dose is from five to fifteen drops in fragrant Wine. This for cleansing and imbellishing the Complexion, abundantly surpasses the Hungarian Water, bearing away the Garland from all common Preparations of Rosemary whatever.

Potestates Absynthii, Powers of Worm-wood.

Take of *Wormwood* (gathered in its Prime, to wit, in the latter end of *July*, or the beginning of *August*) Ferment and bring it into *Low-wines*; rectifie from fresh *Wormwood* into *Proof-goods*, and *Aetherial Spirits*: Then

take a large quantity of *Wormwood*, chop it small, and put it into a Tub, cover it with Water two or three Fingers, adding two or three handfuls of *Bay-salt*; so let it Ferment (as in other *Powers*) then distil therefrom the *Essential Oil*; remove and separate by a Separatory, and carefully preserve the *Oil*: The Water will serve to macerate fresh *Wormwood*, to which, being put into the Still, you may add the former *Oil*, and distil again by which means you will not only get the larger quantity of oil, but the same will also be purer and richer of the *Essential Vertues* of the Herb. Now for the *Salt*, take a large quantity of the dried *Wormwood*, burn it to Ashes in a Chimney, which put into a large *Hippocrates's Sleeve*, hanging over a large Funnel, where is placed a double cap Paper, then gently pour upon the Ashes distill'd Rain water about Blood-warm, which, dissolving the Salt, will pass through the Bag, and be received by the Funnel, from thence filtering into the under Receiver, will become very pure: You must observe to cast on fresh Liquor as long as any Saltness comes out of the Ashes, and when they will give no more, place your Receiver in a Sand-furnace, give Fire, and continue the same till the whole is Evaporated to a driness; then remove and put it into a Calcining Pot in a Wind-furnace, and with a small Iron-rod keep stirring until it is thoroughly glowing hot; then take out, and when cold put them on a Marble or Glass, made for that purpose; set in a cold Cellar,

and let run *per deliq.* the which again Filter and Chrystallize, and then you have the true Salt of *Wormwood*, which some so much commend for stopping *Vomitings*. But to obtain the ture *Essential Salt*, wherein the Vertue of the *Wormwood* consists, Spagyrically unite the *fixed Salt* with its *Essential Oil*, by our *Dispositio Media*, which is the *Reconciler* of *Extreams*, and by a slow Fire, like the heat of the Sun in *Aries*, let it be nourished till it Chrystallizes; unite these Chrystals with the *Aetherial Spirit*, so are your *Powers* prepared.

This most noble *Medicine* is not only a true *Specifick* in all kind of *Fevers*, but also cleanseth and strengthens the *Stomach*, removes *Obstructions* of the *Liver*, and cleanses by *Urine*, it stops *Vomiting*, even of *Blood*, cures the *Tympany*, expels *Worms*, resists *Putrifaction*, and infallibly cures a stinking *Breath*; the Salt laid among *Cloaths* preserves from *Moths* and *Gnats*. The *Dose* of these *Powers* is from one to ten drops, in what *Wine* you please.

Potestates Rosarum, *The Powers of Roses.*

Take *Rose-leaves* one Bushel, and Ferment with their own cold distilled Water, by the Addition of *Hony*, and distil into *Low-wines*; then rectifie from fresh Leaves into *Proof-goods* and *Aetherial Spirits*. Then take *Rose-leaves* and moisten with their own cold distill'd Water, adding to every pound of the Leaves *Sugar-candy* and decripitated *Bay-salt*,

of each an ounce, *Cream* half a pint; putrifie in a warm place for the space of three Months, then distil according to Art, and separate the Oil from the Water, which reserve for new beginnings: Then, seeing you can obtain no Salt, but from the *Rose-trees* burnt; therefore to supply the Defect, make use of the *Butterrified Salt* of *Tartar*, the which Elixerate with the *Essential Oil*, and by a digestive Heat, nourish and bring to a *Chrystalline Salt*, which being united with the *Aetherial Spirit*, the *Powers* are compleat.

Which are most powerful in all *Dejections* of the *Mind*, prevalent against *Sounding Fits*, *Vertigoe*, and *Suffocation* in *Women*; it eases all *Pains* of the *Head*, by anointing the *Temples* therewith: It revives all the *Spirits*, *Natural*, *Vital* and *Animal*, and therefore a great preservative against all *Pestilential* and *Contagious Diseases*: In the *Elixeration* you may mix it with *Oil* of *Rhodium*, *Cloves* and *Oranges*, and then you have a *Medicine* little inferior to an *Aurum Potabile*: The *Dose* of these is from five to twenty drops; these are also of great *Service* for bathing of *Inflammations*, *Gangrenes*, &c.

Potestates Paragoricæ, the Bathing Powers.

Take *Rosemary-flowers*, *Lavender-flowers*, *Bawm*, *Mint*, and *Spanish Angelica*, of each a like quantity, Ferment with *Molasses*, and distil into *Low-wines*, and then with *fresh Flowers*, &c. Rectifie into *Proof-goods* and *Aetherial Spirits*:

Spirits: Then Elixerate the *Salt of Tartar* with the *Essential Oils* of the abovesaid, and by the foregoing Proceſs exalt to a *Chryſtalline Salt*, which being united with the *Ætherial Spirit* the *Powers* are at hand.

Then take of theſe one pound, *Powers of Roſes* four ounces, *Capurnian Bittumen* two ounces, diſſolve and unite, and ſo it is prepared.

'Tis moſt excellent for bathing any grieved Part, and for mitigating any Pain in the Head and Teeth; diverting the Rheum from ſore Eyes; 'tis alſo good in Bruiſes, Squats and Inflammations, alſo inwardly 'tis excellent for Fluxes, reſiſting Putrifaction, and therefore good in Peſtilential Times. The Doſe inwardly from four to twelve drops. 'Tis alſo an excellent Fucus to Beautify the Skin.

Poteſtates Hordei, an Enſenſificated Aqua Vite.

Take a Barrel of Stout Brew'd Beer, rich and mellow, and half a Buſhel of freſh Malt, diſtil into *Low-wines*; Rectifie from good Malt into *Proof-goods*, and after that into *high Spirits*; ſave all your Waſh, and drain off all the clear from the *Fæces*; heat the clear, and maſh therewith on freſh Malt, and make a very ſtrong Elixerated Wort, precipitate your Wort immediately with *Salt of Tartar*, and gently bring it to the Conſiſtence of Honey, and take out the Tincture with its own Spirit

Spirit, as long as any is to be taken, with which Elixerate half a pound of the *Salt of Tartar*, working them by the *Universal Medium*, in all things, as you do the *Balsam Sarmech*, and feed to the utmost height which Art can bring them to; and then being diffused in its own *high Spirit* you have the true *Powers*.

These Powers are a perfect Balm in Nature, they resist Putrifaction, quench Thirst, and abate Fevers, and are indued with a Preservative Vertue, both to the Body of Man and Liquors: If they are prepared by a gentle Fire, and their Fragrancy well retained and advanced, an ounce of them being put into a Barrel of Beer will preserve it an Age in its Pristine Vigour and Pallatable Goodness, yet indue it with all their Medicinal Vertues.

Potestates Vini, the Powers of Wine.

Take a Hoghead of good generous Wine, distil into *Low-wines, Proof-goods, and Ætherial Spirits*; dry the *Feces*, and in a *Glaubers Furnace* distil them into *Oil, and Spirit*, which *Oil* Rectifie till it is white and fragrant, Calcine the *Salt*, extract and dry it, then Calcine again and shoot it into *Chrystals* very clear; which then Assatiate with the true *Spirit of Wine Vinegar*, which a considerable quantity will but serve to perform; then distil in a *Glaubers Furnace*, and you'll have an *Oil and Spirit*, which *Oil* also Rectifie till white and fra-

fragrant, and then it is that which I call *Oleum Tartari Regeneratum*, Calcine the *Caput Mort*, and extract the *Salt*, and purifie, as before; Elixerate your *Salt* with these two *Oils*, and in digestive Heat, by a proper *Medium*, Unite and ChrySTALLIZE, which then being again diffused in the *Ætherial Spirit*, your Powers are compleat.

Whose Vertues are General, Powerful in the Cure of Dropsie, Scurvy, Stone and Gout, being a great Secret, and Noble Specifick in the Cure, and preserving of Wines, as those of Malt are for Beer.

Potestates Prophelacticæ Imperiales.

* Take an Hoghead of the best *Canary*, Flowers of *Rosemary* and *Elder*, *Sweet-marjoram*, *Bawm*, *Brooklime*, *Scurvy-grass*, *Water-cresses*, *Mugwort*, *Clary*, *Arsmart*, *Mustard*, *Daucus* and *Horse-radish*, of each four pound; distil into *Low-wines*, which I call *Vinum Assatum*; and to make the *Vinum Fortificatum*, take *Lavender-flowers*, *Rosemary-flowers*, Flowers of the *Lilly of the Valley*, *Rosa Solis*, *Cow-slip-flowers*, *Orange-flowers* (or for want of them the dry Pill) *Sage*, *Betony*, *Bugloss*, *Mint*, *Bawm*, *Angelica*, *Bay-leaves*, of each two pound, and distil into *Proof-goods*; then take *Citron-seeds*, *Peony-seeds*, *Cinnamon*, *Nutmegs*, *Cardamums*, *Sassafrass*, *Cubebs*, *Yellow-saunders*, *Lignum Aloes*, *Fujubes*, new, good and stoned, of each half a pound, all being Pul-

verized and Macerated, distill into *Aireal Spirits*; then take *Salt of Tartar* half a pound, *Oil of Rosemary*, *Sassafras*, *Cinnamon*, *Juniper* and *Oleum Regeneratum*, of each a like quantity; Elixerate and bring into an *Essential Salt*, as in other Prescriptions, and then unite the *Salt* and *Aireal Spirits*, so have you these Powers at command.

This highly exalted Cordial Medicine, or **Family Drops**, which I formerly called the **Travellers Companion**, is a noble *Antipestifential*, *Sudorifick* *Epileptick* and *Antipeleptick*, of *Health promoting Vertues*, being a powerful *Specifick* against most *Diseases* that may too suddenly approach, either by *Repletion* or *Inanition*, preventing the *Spirits* and *animal Life* from being seized by *Poison* or *Poisonous Vapours*: It likewise strengthens the *Languishing Fountain of Life*, and restores drooping *Spirits*, being so highly impregnated with the *Oily Fuel of Light*, as to be endued with such restorative *Vertues*, that 'tis proper for all *Ages*, *Sexes* and *Constitutions*, let the *Disease* proceed from what *Cause* or *Causes* soever: For if you will but observe the *Composition* and *Preparation*, with the *Specifick Vertue*, you'll not think it strange to be called *Imperial*: This *Medicine* is much exalted by the *Balsamick Ens* of *Tartar*, whence it fails not of being a true *Friend* to the *Diseased*, and is prevalent against the *Lethargy*, *Palsie*, *Apoplexy*, *Epilepsie*, *Convulsion*, *Megrin* and *Calenture*; 'tis also powerful against those *Diseases* of the *Thorax*, as *Asthma's*, *Plurisies*, *spitting of Blood*, *Consumption*, *Syncope*,

cope, Palpitations, &c. Taking off the original Cause in Surfeits, whether they come through ill Cookery and unsavory Food, Excess in Eating or Drinking, or are occasion'd by long Fasting, Watching, or immoderate sleeping on the Earth; for the Motion of the Body being still, the evil Vapour is received, which dulls the vital Spirits, and contracts Diseases; nay, in fine, causes an Hydropical Humour, which banes and causes Men to dye like rotten Sheep; as is often experienced in Camps and Armies, as also in the West-Indies.

Now this fortifies Nature against Assaults, and therefore prevalent against sudden Fears and great Surprizals; and when a disease Idea is introduced, this wonderfully appeases the Fury of the enraged Archæus, settling the Spirits in due decorum; 'tis also prevalent against the Diseases of the Intestines, Spleen, Pancreas, &c. As the Cholick, Iliack Passion, Lientery, Diarrhea, &c. Also against Agues, Plague, Measles and Small-pox, with other such Diseases, whether Infectious or Pestilential, as may be found, if but timely used, 'tis a true Specifick, either to imbibe or drive forth the original Cause of Diseases from the Center, for it works principally by Sweat, Urine and insensible Transpiration: 'Tis prevalent also against the Suffocations of the Womb, Obstructions, &c. Fortifying the Female Sex with Strength and vigorous Activity; 'tis also excellent against Weariness and Numbness of the Limbs, Bruises, Squats, Sprains and Cramps; for it disperseth and dissipates the Humour, and dissolves coagulated Blood, whether it comes from
an

an internal Cause, or external Accident; This supplies the Defect of most simple Spirits, and indeed many of the other Powers.

Let Travellers, whether by Sea or Land, and those that are subject to the foresaid Diseases, never be without a bottle of it, and in sudden Swoonings, Faintings, Apoplexies, or Convulsions, let them pour out some of it upon the Palm of their Hand, and rubbing their Hands together, clap them to their Nostrils that the Savours may ascend, also strike their Temples and fore-part of their Head, and Chords of the Neck therewith; let this be often repeated, and if the Paroxysm be strong, then take inwardly fifteen or twenty drops in Water or Wine.

This is a great Preservative against the Plague, and other infectious Fumes, for which take ten or twelve drops in a glass of Water or Wine, or other proper Vehicle, and repeat it three times a day, and dipping the end of an Handkerchief therein, rub your Nostrils therewith: This Method is to be observed in Surfeits, Measles, Small-pox, or Swine-pox, and many other acute Diseases; and where it is too strong for weak Natures to be taken in Wine, let it be drank in Bawm or Rosemary Posset-drink, and promote Sweating thereon.

For the Gripes of the Guts, Strangury and difficulty in making Water, it must be drank in its largest Dose in Rhenish-wine, or rather in the distill'd Water of Asmart. For Rickets in Children, it must be applied as well outwardly as inwardly, chafing the grieved part therewith before

the Fire, and dipping a Scarlet Cloth therein, laying it on the part afflicted: This repeat as often as occasion requires, and swath from the Arms to the Groins with a Linnen Swath; which Method is well to be observed for weak and pained Limbs.

By these Examples you may compose what sort of Powers you please; for if you understand the Mystery of our *Philosophical Medium* and *Spirit of Wine*, these Mysteries cannot be hid from you: Therefore what I have written here, being sufficient for this Head, I shall proceed to those of the third and last Order, to wit, by the Secret Menstruums of the Antients.

C H A P. V.

Of the Secret Menstruums of the Antients, viz. Their Acetum, Spirit of Wine, Liquor Alkahest and Sal Panaristos.

IN this Chapter, I shall for the benefit of those desirous of Learning give an *Essay* to all these, which being understood, will highly contribute to the discovery of all the Mysterious Medicines of the Antients, which hitherto have been folded up in Tropes, and Metaphors, Ænigmatical Speeches, and Parabolical Sayings; yet contained in one thing, or subject Matter, only diversified by different Operations into different Effects, some more easie. some more hard to be obtained: But before I can distinctly particularize these, I think it convenient to describe their Source or Fountain.

For the Foundation of these, as I told you *in my last Edition*, there is a *General Chaos*, which the Philosophers have described, containing a Spermatick Essence of all Created Beings, as also the three first pure Principles of Minerals and Metals; so that this is a Book of wonder, the Looking-glass of Nature, wherein may be discerned so many Mysterries, that I have neither time, nor in this small compass,

compass, room to set them forth; therefore I shall only speak Practically of that Part, which will make what I have promised compleat and perfect; and this in such words, as peradventure has not been written from the Foundation of the World; intending to do that here, which has been omitted by the Philosophers in General.

Take the known Animal, Vegetable and Mineral Matter, called *Bitumen Mundi*, and having distill'd the Superior and Inferior Waters, bring to Calcination by its proper Fire; extract the Salt, as the true Foundation of Art; but this is not that Salt I call *Sal Panaristos*, but that Ground, in which the Seed is to be putrified for the obtaining of it: Therefore having separated the Superior and inferior Waters, and the latter from all Poisonous, Arsenical, Coagulating Salts, is to be united to the foresaid Salt, and dried by the regular Course of Nature, and then conjoined with the white and red, Male and Female Earth, Subliming the *Mercury* from the *Armoniack*; for *Artephius* tells you, 'tis so obtain'd; for this you have a Key that opens the Door of Entrance, both to Medicine and Alchimy: For if you unite the Superior Waters with its proper Earth, of which there be two sorts, white, and red, concerning which *St. Dusan* bids you *sow a white in the white, and a red in the red*; the Water having taken on the Nature of that Sulphur, or Body, then assatiate with the Vinegar and Sublimate; and so by decocting

Being in this tripple Vessel, you obtain both Body and Blood; the Body must remain in its Station, as the Foundation of the Work, and Vessel of Nature; but the Blood is to be united with the Mercurial and Passive Elements of Earth and Water; for both their Concretion, Exaltation and Purification; for they are both Concoagulated, and become one Homogeneous *Menstruum*, which is our *Vinegar* and *Philosophical Spirit of Wine*, the one being aqueous and clear, the other of an oily and creamy Substance: But be sure in the Sublimation that you force not the Fire too long; for when the white fume ascends, change your Receiver, for 'tis the red devouring Dragon that must be separated apart; but the Salt that follows is more precious: Here adding to the Doctrine of the Philosophers, you have Mercury separated from its watry Aquosity and Terrene *Faces*; but be not so stupid to think this the Mercury of Philosophers, but the first Matter or Agent, by which they prepare their Mercury by several Animations; for the Matter goes through various States, as *Philalethes* says, before the Kingly Diadem is cast out of the *Menstruum* of the common Harlot, and so accordingly receives its Name, as *Chaos*, *Arsenick*, *Air*, *Lune*, *Magnet*, *Chalybs* or *Steel*, *Green-lyon*, and many others, too numerous to name: Therefore be sure this white and living *Gur* is the Sperm of Metals which must be nourished in the lap of Nature, even in the Philosophers Heaven; where it
will

will be imbraced, and by its Spiritual Seed this Virgin Nature will conceive and bring forth a Son, which is neither Corporal nor Spiritual, but of a middle Nature, between Heaven and Earth; ponderous in respect of Heaven, as an active form; but light in respect to Earth, as passive, yet carries the Golden Chain which unites Heaven and Earth together; and therefore returning him again upon the Earth, unite him with such things as will make him undergo all mortal Torments of Death and Mortification; that so by Regeneration he may be qualify'd to return to Heaven again: This circular Motion you continue 'till the Heaven has impregnated the Earth with its Validity, so as to bring forth the slimosity of Elements, or that Dust of which *Adam* was formed, which being endued with a Vegetative and living Soul, *Eve* the first Woman, is taken as a Rib from *Adam*; for the Body is divided into two parts, one to wash and cleanse, the other to be washed and cleansed; therefore by this Central Mercurial *Medium*, one half of the Body being distil'd, and its Spirits taken in the Heavenly Region, you shall obtain *Azoth* and *Laton*, or *Adam* and *Eve*, one in the upper part, the other in the lower, as Philosophers say; and tho' *Laton* is an impure Body, yet it is cleansed by *Azoth*, and separated from all its Aquosity and Earthy Combust *Faces*, his Eyes then shining like Lightning, and his Face like a flame of Fire; for the Spirit makes the Body like mol-

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ten Glafs, which no other thing but the Sword of the Spirit can do, as being the Son of Heaven, that preserves the Tree of Life from all that which is not regenerated by the Water and Spirit of *Prima Materia*: But I shall pass by this, leaving the *Sophi* to enjoy their own Gifts, in that I neither intend to set up for a Philosopher, nor to become a profess'd Adept, having already too much intruded upon the Learning of these good Men; for 'tis my business to advance the Medicinal Art, by letting the sincere desirer know that these Principles being united in their party, will Chrystalize into a Salt, which is that wonderful Salt I call **Sal Panaristos**, of whose Medicinal Vertues whole Volums might be written; yet nevertheless I am not ignorant that the Philosophers Intention was to prepare one *Panacea*, by separating their pure Principles into a Salt, Sulphur and Mercury, viz. A white Incombustible Oil, a red Incombustible Oil, and pure Diamond Powder Salt, of which this Medicine is afterward compounded; what is further to be said of this here, and particularly of the *Fires* and *Menstruums*, take as follows.

In Laudem Trium Sophicorum Ignium.

Heat, that produces all things, must prepare
 Their Bodies, and disclose what Forms they
 (wear,

By Fire, the Sovereign Element, we thence
 A Vinegar derive, no Friend to Sence,
 Nor flatt'rer of the Palate, 'tis compos'd
 Of Earth and Water, amicably clos'd;
 Thence it dissolves to Water, and the white
 Sublimate Sal-Armoniack, which unite
 Into Earths White and red, and Mercur,
 To form the Prior Body does comply,
 And Tripple Vessel of Philosophy:
 The Blood, that fiery Dragon qualifies,
 And makes to the Mercurial Vessel rise;
 And thence the Female Dragon does proceed,
 Who to the Male must afterwards recede:
 As Nature in the Orb does circulate
 By sending (order'd by the Laws of Fate)
 The Spermie Doses to the Earth, which sink,
 And thence the Sun does rising moisture drink;
 And leaves the multiplying Sperm, which does
 Proceed on Bodies; 'tis the way that's chose
 By Nature, and her Circulation shows.
 Three Eagles do resemble it, and shew
 The Compound Vinegar's free Medium true
 Is Complicate, and is the Medium there,
 By which the Blood and Body strengthen'd are;
 The one its Central Spirit does allow,
 The other does its vital Life bestow;

And both combine together to produce
 Our Second Fire of Philosophick use ;
 Thence the Third Fire, the Mountain's Floody
 (Sperm

Is freed ; and this we Artfully affirm ;
 Unvail'd, unbound, from Earthly Chains set free,
 This third most sacred Fire the Sophi see ;
 Which AZOTH some, but others do it name
 The Lyon Green, well known in Rolls of Fame ;
 By which they do their Sun and Moon conjoyn,
 And Nature thus with Nature do Combine :
 By this are clip'd the swift Cyllenian Wings ;
 The Body this to Dissolution brings ;
 By this moist Heat the Sun and Moon descend,
 And all their Vertues downward it attend ;
 These downward drawn afford a lovely sight,
 While in the Blood and Body they unite ;
 And under these two Forms when they come near,
 Far stronger than before they then appear ;
 Since in the Triune Fountain we behold
 What e'er in Mystick Fable we are told,
 Of that fierce fiery Colchian Beast,
 Within whose Bowels Treasures hid do rest ;
 Who doth the Magi's Chalybs there conceal,
 Which worthy is of Wisdom to reveal :
 Th' Elixir gives our Second Fire compleat,
 The Volatile is fixed by its Heat ;
 Nor of Addition is here any need,
 Besides it can produce a living Seed ;
 The living Seed of Metals here does lye,
 Not dead, discover'd by the Artists Eye ;
 This is that Gur, that noble Lunar Oyl,
 For which so many vainly rove and toyl ;

This

This Fire it is which made **Pontanus** wise,
 The Fire, which made **Artephius** so to rise.
 In Years, and all the living **Weights** excel;
 For nothing can its mighty force repel:
 From Sulphur is its Birth; but make not hast,
 If you wou'd not your Time and Labour wast;
 Since from the Matter this you must not take,
 For it's a Sulphur of another make:
 But when the Blood and Mercury you have found,
 And it by dextrous hidden Art have bound;
 Then Nature learn sweetly to imitate,
 As she will teach you how to circulate;
 In her Circulations your Pattern see
 Always; and from this Pattern never flee:
 This now to animate and fortifie,
 Eagles, be sure, you must seven more let fly;
 By every flight the Light begets a day,
 While Darknes from the Light makes hast away;
 In every one a Separation's made,
 The vanquish'd Darknes now can't make afraid;
 For see, behold the Splendour that appears;
 See the bright Nymph, that here her Head uprears;
 A living Splendent Fountain now doth run,
 With a Transcendent Brightness, as the Sun,
 Shining and streaming Vertue all a-round,
 By which it penetrates whole Nature's Ground;
 This, as the **AZOTH** true, our living Spring,
 The Body to Perfection soon will bring:
 Here Laton, melted, open'd and calcin'd,
 By this Mercurial Fire is refin'd;
 Laton, our Gold, here many times baptize,
 We do imbibe and wash, till to its size
 And Standard true, it do at last arrive,
 For which it will be worth our while to strive;

Nor is there loss of any other part,
 But all remains, not touch'd, nor chang'd by Art:
 For this Immortal Fiery Liquor's such,
 As nought can ever change, or ever touch;
 This with the Matter cannot alter'd be;
 By it the Matter alter'd we shall see;
 So as thereby to be transparent quite,
 And thus made almost of a radiant white;
 Which to the Nature of a Spirit turns,
 While it in Spirit unconsumed burns:
 The Spirit with the Body thus conjoyn'd,
 We thence a most excelling Creature find;
 In which a Trine of Principles doth lye,
 Pure Salt, pure Sulphur and pure Mercury;
 These Art can separate, and then unite;
 That Art of which the hidden Sophi write,
 But none besides, none but Dame Nature's Art;
 This wondrous Secret ever did impart:
 Within this Mine two Stones of old were found,
 Whence this the Antient, called Holy Ground;
 Who knew their Value, Power and Extent,
 And Nature how with Nature to Ferment
 For these if you Ferment with Nat'ral Gold
 Or Silver, their hid Treasures they unfold,
 According to their Natures then proceed,
 And take care properly each one to feed;
 Imbibe, Multiply, and when you project,
 Then shall be seen the wonderful Effect;
 Which may indeed the ignorant amaze,
 Not so the Wise, who will not vainly gaze;
 But falling prostrate down will God adore
 And joyful offer up to him their Store.

Amen.

Thus,

Thus, Reader, I have in general described our *Menstruums* and *Fires*, which being rightly understood, may serve as a Guide to the *Mouns Helicon* of Art; especially to such as will make Coales, Glasses and hard Labour their Interpreters; yet for the benefit of such, I shall be a little more particular, in giving some general Hints concerning the Matter and Preparation of the great *Hilech*, or the *Circulatum Minus* of *Paracelsus*, called by his great Interpreter *Van Helmont*, *Alkahest*, from the German word *Al-gehest*, which signifies *All Spirit*; because after its Preparation no corporal Matter remains in it; the Preparation of this being abundantly more difficult than any other Chymical *Arcanum*; for as *Philalethes* says, 'tis an hundred times more difficult to prepare than the *Grand Elixir*; and a principal Reason is, because the true Matter and manner of its Preparation is not conceived from the Writings of the Antients; and [so every conceited Ideot, who is fill'd with the airy Notions of a phantistick Brain, grounds his own Opinion for Truth, and flights all others as fallacious; being too full to be taught; of this number are the *Mercury* and *Regulus-mongers*, and the *Doters* on *Vitriol*, *Salts* and imperfect Metals, which I can no better compare than to the *Saxo Chymist* in his new Spagyrical Chymistry, who in one Paragraph affirms and denies, and yet condemns the Authority of the Antient, because he does not understand them; and yet

at the same time would allude, that he himself were Master of some great Mysteries: What I have to say of this Point, is, that such a *Chaos* and *Hodg-podg* is fit for such Operators; and long may they hug and enjoy them, as not being qualified for receiving Truth in its Innocency; therefore I think I should do them much wrong, if I should seek to convince them of their Errors; for I never strove to do it, when I have met with abundance of those *German* Chymists in my Travels; their Heads being like their Clock-work, abundance of Motions, too much incumber'd to perform true Time, and too chargable to be kept; so that they are become as useless in most parts of *Europe*, as their airy Chymists. But to return from this Digression to the Matter in hand; which is to lay down the Fundamental Grounds of the best Authors, who have treated of the *Liquor Alkabeſt*, beginning first with *Paracelsus*; tho' I cannot conceive that he has described the Matter any more than by the Scope of its Tendency; for it must be Universal, seeing he declares the Vertue and Office of his *Liquor* to be so, when prepared; neither indeed has he been any clearer in his Preparation, seeing what he has given concerning it, is only that of Solution and Coagulation, where he bids you dissolve from its Coagulated State, and Coagulate again into a transmuted Form.

Now this of Solution and Coagulation, being a Process alike, and common to most
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Chymical Processes, there is so little Information to be gathered from what he has said, that we shall here pass it by, and come to his great Expositor *Van Helmont*.

Helmont, when he comes to describe this *Liquor*, tells us, 'tis found in a *Latex*, which is an hidden Source or Fountain, and is a Body of Salt, appearing under two *Faces* or Forms, which he says must be reduced to one, to make Symphony or Harmony; which words are obscure enough, and the Process he gives as equally dark, being only that of reiterated Solution and Intervening Coagulation, and so to reduce it into the smallest Atoms possible in Nature; which he describes by the Serpent biting himself, reviving from that Poison, and thenceforth becomes Immortal.

Starkey seems to agree with this Process of *Helmont*, and to Illustrate it; but he, in his *Treatise of the Liquor Alkabeft*, lays down human Urine, as its *Basis*, quoting his Authority from *Helmont*, where he gives this Encomy on this Salt, *viz.* That it excels all other particular Salts there reckon'd up; and when he comes to give the Process of the *Alkabeft*, says, 'tis the subtil penetrating Spirit of Human Urine, united with that which is centrally one with it; which he proves to be a Vinous Spirit and Oil; saying, 'tis done by means of an Acid, not Corrosive, but grateful to Nature; and by often Circulation attains to that height of Purity, as to be call'd *Ens Salinum*, *Summum Salium Principium*: As the Matter here

described is in Terms alien and obscure, so is his Process but little clearer; for in another place he says, 'tis made by long digestion, it being some days before bereaved of its Coagulating Spirit; and in the foresaid Process he says, it obtains the height of its Purity by often Circulation, which if he understood what he said, these Expressions are far more wide and obscure than the other.

But *Philalethes* in his Treatise extant, grounds his Process on Blood and Urine, and bids you take Urine, and putrifie it, not in a Glass, but earthen Vessel, six Weeks, light closed or cover'd; and by the Addition of *Salt Nitre*, draw from it a Spirit somewhat Vinous, which he says is wonderful in the Dissolution of Bodies, but cannot subsist without Blood; asserting that in Urine, and Blood the *Alkahest* lies hid: To compleat his Process, he bids you to take the Salt of new Urine, and gently evaporate to a driness, dissolve in half so much Water; Filtrate, congeal and dissolve, and then Cohobate till all is come over.

This Process, tho' it carries Clearness and Truth in it to a Son of Art, yet it is abstruse and obscure enough to those who understand not his Analogy, because by the Urine and Blood, here expressed, he means that of the great World; the Matter being originally the same with that of the great *Elixir*, as may be easily conceived from his other Writings: For where he speaks of the force of the *Fiery Dragon*, or *Blood*, he says, it overcomes all things; that is to say, when distilled

still'd with the Mercurial Salt; but in the way of Generation the Vegetable *Saturnia* overcomes it; and 'tis clear from his Words in his *Introit. Apert.* p. 25. Where he treats of the Invention of the perfect Magistery, that these two have one Root; for they rejected all Salts (says he) one Salt only excepted, which is the first **Ens** of Salts, the which dissolves all Metals, and by the same Work coagulates common Mercury; but this is done, but in a violent way, and therefore that kind of Agent is again separated entire, both in Weight and Vertue from the things it is put to.

And in his *Exposition on Sir George Ripley's Epistle*, he shews, that Alkalies make a violent Separation between the Sulphur and Mercury; but here you may conceive that he points forth our Universal Alkaly, which is an Agent in preparing the *Immortal Liquor*; which you may in part gather from what is said, does proceed from the same Root as the grand *Elixir*; but for a full Confirmation, hear what *Ludovicus de Comit.* says.

Ludovicus de Comit.: That thrice Noble and unparallel'd Son of Art was the very first that gave me the Satisfaction in this Point; not only so, but a large insight into the Operation it self, where he says, *The Foundation Matter of the Grand Elixer and Liquor Alkakest are all one, but diversified by different Operations to different Effects; one being purely Natural, the other Artificial*; he gives you an Example of this by a Grain of Corn, of its being sown in
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its own Matrix, to wit, the Earth, or fermented and brought into Spirit, in which the Seminal Vertue is totally Annihilated: Now the Sowing of *Sol* in its own Mercurial Matrix is Generative and Natural; but fermenting the Body with ☉, ☿ and * and violently distilling into a Spirit, is forcible; which being effected, the Gold can never be reduced to a Body: Therefore, *Philalethes* says, there is no Congelation by evaporating its moisture, the Liquor being Spiritual and Uniform, being neither Acid nor Alcaly, but an unctious oily Salt, that gives its flegm out first, but to bring it to this state is exceeding difficult; for as *Philalethes* himself confesses, its Preparation is an hundred times more difficult than that of the great *Elixir*, yet is not so candid to tell us what these difficulties are; but my Friend *Ludovicus* has clearly hinted them under these three Heads: The first, is, as the Preparation of this Liquor is purely Artificial, so is it variously to be conceived of, seeing the true Process is but one; to wit, Solution and intervening Coagulation: The second, is, as its Preparation is forcible and violent (for the Principles are distill'd into Spirits, and so being separated from the strict tye they had in the Elements, they become weaker a second time, and rather pass away into fume, than come again to Coagulation (as I know experimentally) if you know not how to coagulate and keep it in by a friendly help) so to effect this point is the most difficult.

difficult thing in the World. The third difficulty, is, the Separation of things adjoyned, which are a Sulphureous Combust Oil, Terrene *Faces* and an Aqueous Flegm; for as in the violent dissolution it is reduc'd to the smallest parts, so is it endowed with an active dissolving Quality, reducing things to their first matter, which is Aqueous; so in the Preparation great quantities of Flegm separate from it, which the Liquor will rather pass over with, than come again to a true Coagulation; nay, some of the Flegms are so inherent, if Salts are added to break the Body, that they will bear the same degree of Fire as the *Alkabeft*, and come over with it, which you must carefully separate in every Operation; for these Flegms are its Compeer, or water, by which it is destroy'd; for being joynd with it, you shall never see its fiery dissolving Vertue; therefore, Art and Patience must be made use of, to bring it to a State of Retrogradation, or a going back to Coagulation; which, as *Ludovicus* says, is impossible to be done without the concurring help of an Assistant.

From what has been said, it may be easily conceived, that the Universal Matter, whence *Paracelsus* prepared his *Alkabeft*, was the Philosophers' *Chaos*, which is one with *Helmont's Latex*, and the two Faces which this Liquor in the first manifestation appears under, is the Body and Blood; which some for the likeness in Operation, call Urine and Spirit of Wine;

Wine; *Philalethes*, Urine and Blood; but we with *Ludovicus* call them the Central Waters and Blood, or Spirit of the Blood; one being brought to a Vinous and Mineral Spirit, the other to a Urinous; which being united, do not only bring about Immortality, but also enable the Artist reasonably to reconcile all those different Allegorical Expressions which Authors have delivered concerning it.

This at present may suffice concerning the Theory, having written a particular Treatise of this Immortal Liquor, wherein these things are more amply shewn; but the Bookseller having contrary to his Agreement kept it from the light, I think it not amiss to give a short Recapitulation of the Practice, and so conclude.

In the first place, you may observe, that the Matter is one with the Universal Medicine; but by different Operations brought to different effects: *Secondly*, the Preparation of the *Mercury of Philosophers*, is purely Natural; but of this *Immortal Dissolvent*, wholly Artificial, and therefore exceeding difficult, and the more in that you have to do with a Subject, which *Proteus-like*, takes on all forms, and so rather passes over, than comes again to Coagulation: *Thirdly*, it is prepared by the *Dragon* devouring his own Tail, and then renewing into that State, over which Death has no Power, his Transmutation being then as impossible as washing the Blackamore white; because

cause the Body of Salts of two Faces is brought to Purity and Consenting Harmony, which for the future is liable to no Corruption nor Dissipation of Parts: *Lastly*, to sum up all, I say 'tis impossible to obtain this *Liquor*, but by diligent search and hard Labour, because the Process of its Preparation was never given by the Antients; therefore you must trace the way step by step, with convenient Glasses and Furnaces, and be armed with Patience for all Disappointments; otherwise 'tis never to be obtained by the most piercing Wit in the World; for as *Helmont* says, *God sells Art for Labour*, and cries out, *God knows the reason, why he has given the Goat so short a Tail*; and further, *O! that I had removed my Receiver*; by which I find he came to loss, as I my self have sometimes done.

Thus I have been more large in the Description of this *Immortal Liquor*, its Utility being so great, when prepared; for by it the chief Medicinal Mysteries are obtained, the true knowledge of which, from the Minority of my Study I ever more desired, than that of transmuting the imperfect into perfect Metals; and therefore have I taken all these pains for the Caution and Instruction of the Industrious; having compiled, *Tyro-like*, that in a small compass, which the Crafty Masters have strewed in their large Volums: Therefore my sincere desire is, that the industrious Reader may receive the Benefit designed by the Author, so concluding these, shall come in the next to shew its use.

C H A P. VI.

Officium Generale Circulati Minoris in
Preparatione Magisteriorum, Essentia-
rum & Quintessentiarum.

*The Office of the Circulatum Minus, in
Preparing Magisteries, Essences and
Quintessences in General.*

NOW as we have before denied any of these to be prepared without the help of the *Universal Medium*, which being in it self exalted, so as to become an active *Menstruum*, we shall now come to show the Practical Office thereof in the Preparing of the afore-named. and first of the Magisteries.

A **Magistry** signifies a principal Master-piece in Art and is the *Calx* of any Metal so dissolved by the Fire of Nature, as that it becomes fusible like Wax, and will admit of its Sulphur and Mercury to be separated, in order that they may be brought to their primitive Juice and pure State; or the Universal Principles so reduced: *Example*, Take the *Calx* of any of the imperfect Metals, whether *Saturn*, *Jupiter*, &c. Or of the Minerals, as *Antimony*, *Spelter*. or the *Metallum Masculum Paracelsi*, or of the more perfect Metals,

Metals, as *Mars, Venus, Lune,* or *Sol,* and put the *Circulatum Minus* on it in treble weight; and this Fire being distill'd from any Metal, soft and imperfect, doth at the first or second time leave it in a fusible Substance, like Wax: But for the harder Metals, you must repeat it three, four, or five times; then have you the Metal or Mineral left like a sweet Salt, of a fragrant Scent, potable in any Liquor, and will yield its Tincture, if dissolved in pure Spirit of Wine; whence you may easily obtain the Magistery: But if you will proceed further, the Tincture being taken, the residue must be kept three days in a vaporous Heat, and a quick and running Mercury may be separated; and the Saline Power being truly obtained, may be united with the aforesaid Tincture: These Magisteries are indued with Vertues, according to their Specifick Power: *That of Saturn is an Anodyne, cooling Inflammations, resolving Tumors, and stopping Gonorrhœas, the Dose from three to eight, and sometimes sixteen or twenty drops: That of Jupiter is excellent in Suffocations of the Womb, old Sores, Cancers and Fistulaes; the Dose is the same with the former: That of the Metallum Masculum, or Spelter cures the most Herculean Diseases that contemn to stoop to other Medicines; the Dose is from six to twelve, sometimes eighteen drops. The Magistery of Lune and Sol is prepared the same way, its Vertue may be conceived from that of Poable Sol and Lune.*

An **Essence** is the Substance of any Body dissolved by this Liquor, and often cohobated till the whole is exalted to a Spiritual State, that is the purer Sulphur, separated and brought into a Spiritual Essence, the which you may do not only by any of the aforesaid Metals, but even by the Universal it self.

A **Quintessence** is the Metallick *Calx*, so long Cohobated until it is brought over, as you may see in the *Aurum Potabile*; as also the Elements or Principles destroyed of their Qualities, and a fifth Power Extracted, which is wholly Glorious, Vital and Spiritual; so is Heaven the Quintessence of all the Elements, yea, even of the whole Creation, thence so far excels in Beauty.

Elixir (as aforesaid) signifies such an Universal Medium, as will by its Cælestial Purity and Tinging Sulphur change and transmute imperfect Beings in the smallest parts into a State of Perfection.

Panacœa signifies a Medicine which hath Power in it self to cure all Diseases; therefore what this said Menstruum cannot upon Specified Bodies perform, must be done by and through an higher Exaltation of the most Universal Principles, which indeed is the *Magistry* of *Hermes*; and therefore is *Magistry* a proper Name also for the *Grand Essence*, as well as for such Metallick Bodies as are dissolved by the *Circulatum Minus*, so that all these proceed from this *Medium's* help, or from a true Exaltation of the first Principles
in

in themselves; for this Reason we esteem it a Foppery in those that call those things Magisteries that have not the least adherence thereunto, as the *Magistry* of *Pearl*, *Oyster-shells*, &c. When alas they are all the while ignorant of the *Menstruum*, by which the whole Body of the *Calx* is dissolved, so as to be brought into a sweet Salt, giving up its Vertue in any Liquor (as aforesaid) and are like to remain so until they learn a better Lesson of Dame Nature, who must acquaint them with the aforesaid *Menstruum*, which will be instrumental to unlock many *Arcanums* for the true Spagyrist, not such as the Pseudo-Chymists of this Age esteem for such, but those which have their Preparation through, or Foundation from the Universal Powers of Nature, and such as have neither of these cannot be esteemed so, whatever the great Impostours may be pleased to stile their Slop-Preparations, in order to deceive the half blinded World; nay, without this *Menstruum* the Essential and Genuine Powers of Bodies are not to be prepared; for 'tis thro' radical Dissolution that things are brought to a pure State, for being Spiritualized, what they are virtuously impowered withal will be manifestly shown in the Act, and some in a way superior to others: And there are Medicines in Nature of such universal Tendency, as that they cure Diseases without having regard to Age, Sex or Constitution; nay, further than this, make Renovation even to youthful Strength

Strength and Vigour; of which Nature is the Grand *Aurum Potabile* of the Adepts: But this being touch'd at elsewhere, we shall here omit it, and come to the more particular use of this Menstruum.

Lilium Antimonii Nostrum, or, our Lily of Antimony.

℞. Antimonial Flowers sublimed through *Sal-Armoniack*, the Salt beingedulcorated, or wash'd therefrom; or the Alcool of Antimony brought to a *Calx* or *Scory*, and the Salts by which 'tis performed, being again washed therefrom, and then on a Marble Ground to an impalpable Powder; of either of these take ℥ii, of the *Circulatum Minus* ℥iv, digest 6 or 8 hours, and then distil off the Dissolvent, and you shall have a true *Precipiolum*, the whichedulcorate, and so is it prepared.

Its Vertues.

'Tis a prevalent *Arceanum* in Dropsies, and Purges the Blood of all Watry Humours: The Dose is from 6 to 12 Grains, with the fine Powder, or rather the Rosin of Fallop.

Magi-

**Magisterium Saturni, or, the Magistery
of Saturn.**

℞. Of the *Calx* of *Saturn* one part, of the *Circulatum Minus* two parts, digest twenty four hours, and then draw off your Dissolvent, and extract the Tincture (which will be blood-red and sweet) with Spirit of Wine, which is the Magistery.

Its Vertues.

'Tis (as we said before) an *Anodyne*, *Cooling Inflammations*, *Resolving Tumors*, *Curing Gangrenes*, and stopping *Gonorrhœas*: The Dose is from 3 to 8, sometimes 16 or 20 drops in a Glass of Wine.

Thus may be made the Magistery of *Jupiter* and *Mars*, &c.

**Magisterium Solare & Aurum Potabile,
or, the Magistery of Gold, Potable in a-
ny Liquor.**

We have given you one in *Page 133*, of our *Chymicus Rationalis*, which is the Gold Calcin'd by our *Sal Panaristos*, and the Vertue extracted by the Volatile and Genuine Spirit of Tartar, and lastly in Spirit of Wine, which

is a Noble Preparation; but however we shall add others that are wholly prepared by the *Circulatum Minus*.

℞. Fine Gold and Calcine it into small Atoms, or laminate it into thin Leaves, then put it into a small Retort, and pour upon it three times its weight of the aforesaid *Mensstruum*, and in a boiling heat, being exactly stopt, let it remain fourteen or fifteen days, and it will be dissolved in the Liquor without any sediment; then the Liquor being distil'd off, 'twill be left in form of a fusible Salt, as we said in other Magisteries, which is a Medicine most eminent against the Palsie, and all Malignant Feavers, the Plague and Pestilence: But if you'll proceed to its highest Exaltation, it must be brought over the Helm, which is performed by often, at least ten or fifteen Cohobations with the same Liquor, until the whole Body of the Gold is made Volatile, and comes over in two Colours, White and Red; and the Red is the *Hematine Tincture*, and the White may be reduced into a White Mercurial Body, after the dissolving Liquor is separated from the same: This is the highest Preparation of Gold that can be made by this Liquor, it being its Essence, and hath Power to Cure the most Refractory and Deplorable Diseases incident to Human-kind: Its Dose is from one drop to five or six at the most in a Glass of Wine.

Or

Or thus, ℞. Of the *Calx* of Gold ℥i, and of the *Circulatum Minus* ℥iii, put them into a long neck'd Viol, and digest for the space of three days, or until it will give no more Tincture, which being done, pour out the Solution into a Retort, and with a gentle Fire Distil off the Dissolving Liquor, and from the Golden Solution remaining in the Retort, Extract an aurified Tincture with Spirit of Wine, and so have you a true *Aurum Potabile*: The same Process may be observed in *Venus*, *Silver*, or others. Observe, that *Lune* thus made Potable is a *Specifick* in the *Falling-sickness*, strengthening the *Head* and *Animal Spirits*: The *Dose* is from 5 to 12 drops.

Magisterium Mercury & Arcanum Corallinum, or, the Magistery of Mercury and Coralline Secret.

℞. Of the true Precipitate of Mercury, welledulcorated, made after what manner you will, ℥i, and of the *Circulatum Minus* ℥iii, digest twenty four hours, then distil off the Dissolvent, and you will have a fixed Precipitate, upon which the *Menstruum* being Cohobated two or three times, 'twill be made more fusible, and the easier admit of its pure Principles to be taken in Spirit of Wine, which is the true Magistery: Or if this fix'd Precipitate is wash'd with Water of the Whites of Eggs 'twill become red, or thus,

Diaceltateffon Nostrum, or, our Diaceltateffon.

℞. Of Mercury vulgar one part, of the aforefaid *Menstruum* two parts; distil of your *Menstruum*, and repeat this a second time, and so will you find the Body left coagulated and fixed so as to indure the Test of *Saturn*; 'tis left Spongious like to a Pumice-stone, but heavy like *Turbith Mineral*, brittle, and therefore without difficulty Pulverizable, which then being cohobated with Water distill'd from whites of Eggs, causeth that distill'd Water to stink, but becomes of the colour of the best Coral; that which *Helmont* prepared by his *Alkabeft*, was called by him *Arcanum Corallinum*, so indeed may either of these; however here we with *Paracelsus* and *Starkey*, *Diaceltateffon*.

Its Vertues.

Either of these is a certain, sure and safe Arcanum to relieve in Plagues, Feavers, Dropsie, Scurvey, Gout and Stone, The Dose is from three to five, sometimes seven or nine Grains.

Thus having run through the Metals, we shall now come to the Minerals, and first of Vitriol.

Oleum Anodynum Veneris, or, the Anodyne Oyle of Venus.

℞. Of the Vitriol of *Venus*, or the best Roman Vitriol, Calcine it till it be thoroughly wasted what will wast, then dulcifie the Colcothar with pure Water, and dry it; to this being dried, put double the quantity of our *Circulatum Minus*, and 'twill easily and speedily be dissolved, distil off your *Menstruum*, and return it back again, and Cohobate it at the least twelve or fourteen times, so will all the Body of the Colcothar be brought over the Helm in form of a green Liquor; digest this in a gentle Heat of *Balneum* for about a Month, and then distil it in a slow Fire; so will the whole Metalline Substance of the *Venus* come over, leaving the *Menstruum* below in the bottom of the Retort in its intire *Pondus* and Vertue: To this Liquor or Spirit come over, put an equal quantity of *Sal-Armoniack*, dissolved in as much Water as will dissolve it, so shall you separate the green Liquor from a white Sediment, which white Sediment will give a white Metal, as fix'd as Silver, and which will abide the Test of *Saturn*; but yet formally distinct from Silver, which thou (if a Philosopher) shall easily perceive, however as good to a Metallurgist as the best Silver; the green Liquor dry up in a Viol Glafs, by evaporating all the moisture, for it is the

Sulphur of the *Venus*, mixed with the *Sal-Armoniack*, by which, (note that) it is fixed, so that it will abide all Fire; this Sulphur extract with the pure Spirit of Wine which will dissolve it, leaving the *Sal-Armoniack*; then distil away from it (thus dissolved) your Spirit of Wine, and you'll have left a very fragrant green Oil of *Venus*, which is the Sulphur of *Venus* Essentificated by these Operations, as sweet to tast as the best Honey, than which Nature hath not a more Sovereign Remedy for most, (not to say all) Diseases: This is the **Depen-**
the Aerum of the Philosophers before-mentioned, which causeth certain rest, and asswages all Pain, but ever after Sleep leaves the Party, either sensibly amended (in more violent and Diuturnal Diseases) or quite well in the less rigid Maladies.

The like doth the *Anodyne Oil of Mercury*, which is this *Menstruum* so long cohobated upon the fixed Precipitate until the whole Body is brought over, and the Sulphur is separated from the Central Mercury, and being truly exalted, is in all violent Corruptions of the Blood, a more Sovereign Specifick and Arcanum than the former: The Dose of either of these is from 5 to twenty drops in a Glass of fragrant Wine.

**Aurum Horizontale Nostrum, or, our
Horizontal Gold.**

The Preparation of an *Horizontal Gold* hath been touch'd at by *Van Helmont* and *Starkey*; the first intimates it to be the Sulphur of *Venus*, carried up by *Sal-Amoniack Spagyricus*, and the *Sal-Armoniack* separated therefrom, and the Sulphur Dulcified, and then Cohobated upon Precipitate *Vigo*, until the Sulphur is fixed thereon; and this he calls *Aurum Horizontale*, or Gold in the Horizon; because it is fixed as Gold in the Fire: But the latter expresses this to be a Sulphur of *Venus*, prepared by the *Liquor Alkalest*, and separated from the white Metal, then Cohobated upon the aforesaid Precipitate 'till fixed: But we prepare it from the Sulphur of *Venus*, made by our aforesaid *Circulatum Minus*: But, now whether our said *Menstruum* is in all things the same with *Helmont's Alkalest*. I shall not here assert, neither so much as dispute it; so that every one may remain in their Opinion, as we desire to do in the Preparation and Use of this *Menstruum*, which will in the Medicinal part perform all that we desire therefrom; now to the exact *Modus* in preparing the *Horizontal Gold*.

℞. Of the *Precipitate Vigo*, or any of the afore-named Percipitates one part; of this Sulphur of *Venus* two parts, put it into a
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Retort and draw off the Sulphur what will come over, Cohobate it back again, and repeat this Operation so long as 'twill imbrace any Sulphur ; and at last give it a strong degree of Fire, by which means it becomes as fixed as Gold and pleasant, from which (if you please) you may burn Spirit of Wine two or three times, so it is prepared.

Its Vertues.

This being taken inwardly, doth with few Doses cure the most desperate Diseases, either inward or outward, to which mans Nature is subject ; as the Leprosie, Gout, Palsie, Epilepsie, Cancers, Fistulaes, Wolves, Scurvy, King's-evil, Venereal Disease &c. And with one Dose cures all Feavers and Agues, the Hectick only excepted, which it cures in a Month ; as also any sort of Consumption ; and (in a word) is a perfect Remedy for any Malady prevailing over all, but Death, which (yet by curing all the Miseries of Life which reach the Health) it makes less truculent and dreadful.

This Liquor also brings all Stones, Calxes and Shells, so as that they are potable in any Liquor, whence you may easily obtain their Magisteries ; as for Example.

Magisterium Lithontripticum Maximum,
*or, the whole Body of the Ludus brought
into an Oil per deliq.*

℞. The Stone Ludus (what it is, and where to be found, *Helmont* exactly describes) or in defect of that, take a Sand colour'd Flint, pulverize it exceeding fine, and pour thereon double its weight of our *Circulatum Minus*, draw it off, and the Stone will be dissolved into a fusible Substance, which being put into a moist place, let run *per deliquium*, and so it is prepared.

Its Vertues.

Of its Vertues none that have read Helmont can be ignorant it radically cures the Gravel and Stone in the Kidneys and Bladder, and takes away all future Inclinations thereunto ; The Dose is twenty drops.

**Magisterium Margaritæ, or, the Magi-
sterial Milk, or Element of Pearl.**

℞. Pearl prepared ℥iii, of our *Circulatum Minus* ℥ix (or if scarce, ℥vi) digest and it
will

will be dissolved and brought into a Mucilage, resolvable in Spirit of Wine: You may bring it into a Milk *per se*, which is its first *Ens*, or the Element of Pearl; after the same Way and Method may be made the *Magistry* of *Crab's-eyes*, but sooner: Observe, *Starkey* says that these are not *Crab's-eyes*, but vulgarly so called, as being Stones found in the Head of the Crab.

Its Vertues.

'Tis excellent in the *Anxieties* of the Spleen and *Scorbutick* Causes, being also superior in *Vertue* to the Milk of *Crab's-eyes*, especially in *Womens* Diseases: The Dose is from eight to sixteen drops.

Magisterium Succini, or, the Magistry of Amber.

℞. Of the finest Amber one part, of our *Circulatum Minus* two parts, digest and draw off the Lignor, and the whole Body of the Amber will be dissolved into a Saline and Fusible Nature, which being taken in Spirit of Wine is the *Magistry*.

Its Vertues.

'Tis of admirable Vertue in Hypochondriack Melancholly and Uterine Diseases, and for Fits of all kinds: The Dose is from ten to thirty drops.

Elixir Proprietatis Paracelsi Alagistrale,
or, the Magisterial Elixir Proprietatis of Paracelsus.

R. Of Myrrh, Aloes and Saffron, ana. $\mathfrak{z}\text{i}$, of our aforesaid *Menstruum* $\mathfrak{z}\text{iii}$, digest in a gentle Heat and the whole will be dissolved, draw off your clear Liquor, and with pure Spirit of Wine extract the Magistery, which will be the whole Body of the *Species* into a Trifle: Now, if you design to make a quicker Dissolution, then let your Heat be stronger, and after the distilling off of your Liquor with the dissolved Body in a due Fire, so will the Oleous Sulphurous Part be turn'd into a Saline Spirit, which in a Distillation by Bath will come over in various colours, the *Crafsis* separating it self from the Flegm (both by Colour, Tast and Smell, as also by its time of coming over the Helm distinguishable) and your Liquor left behind at bottom, as much in quantity, and as effectual in Vertue as before: But if you dissolve them in a Heat like to that of the Sun in the Spring, they being
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distilled over and the Liquor separated, the Principles will separate into an Aqueous Saline Liquor, and a more Sulphurous one, which digest in the like gentle heat, until the Oil and Water be united into an Essential Salt, which indeed is their first *Ens*: This mild way is that by which I advise you to prepare all Vegetables, especially if you design to have their eminent Vertue, without loosing those particular Excellencies which depend on the *Vita ultima* of the Concrete, otherwise a speedier Preparation makes the Medicine no less effectual for curing Diseases, though less powerful as to long Life.

Its Vertues.

'Tis a prevalent Medicine in Consumptions, or any Wasting and Declining of the Body, for Phthisick and shortness of Breath, and the like: 'Tis an excellent Antihectical Medicine, as also against Lypothymy's, Deliquia's, Convulsions, Palsies, &c. 'Tis esteemed most powerful for the prolonging of Life; but the first *Ens* of Cedar (according to Helmont) is superior to it; however this may take the next place, although the *Ens* of Melissa or Bawme, so prepared is not to be contemned: The Dose of this Magisterial *Ens* in a Liquid Form is from 3 drops to nine, but in a Saline Form one Grain to five.

Observe, that after the same way may be made out of *Hellebore*, a Noble Specifick against the Gout, *Hypocondriack Melancholly*, *Calentures and Deliria's in Feavers*: And out of *Coloquintida* an excellent *Febrifuge*; and out of *Cortex Jesuiticus* an excellent Specifick against *Agues of all kind*, *Quotidian*, *Tertian* and *Quarzan*; and the like of other Concrets according to their Specifick Vertue: For you may clearly see that this Liquor dissolves all Metals and Mineral Bodies, Gems, Pearls, Animals, Vegetables and Stones, Gums, Seeds and Roots; so that little more need be said, seeing that by these Examples you may understand the rest; and 'tis observable, in resolving the Vegetables into their first Liquid Matter, that it distinguishes in them all their Heterogenieties by several Colours and distinct Places, one above another; in which Resolution there always seats it self in a distinct place a small Liquor, eminently distinguishable from the rest in Colour, in which the *Crasis* of the whole Herb, Tree or Seed doth reside: For this agrees with what *Starkey* attributes to his *Liquor Alkabeft*; and therefore as he saith, when any Concrete is made Retrograde by way of Dissolution there is no loss of Vertue, but an exalting of the same by many degrees, only whatever Virulency is in the Crude Concrete by this Operation is wholly extinct, with a Preservation, notwithstanding of all Specifick Vertues apparent

parent in the Concrete in its simplicity: Thus having represented unto you the use of this Liquor, as far as is needful, we shall here conclude with a few Examples, which may facilitate what is further desired.

The Flowers of Sulphur being in this Liquor digested for the space of two days, and then twice or thrice filtrated, they will pass into the Form of a red Oil, separate from the Liquor; which being separated may be esteemed as an Element of Fire of Sulphur, and is an excellent *Arcanum* for exalting Wines.

So likewise Cedar Wood being digested in a like proportion of the said Liquor for the space of twenty four Hours, the same will be wholly dissolved, so that you may freely take its Vertue in Spirit of Wine; but if you proceed to exalt it to its first *Ens*, as we have directed in the *Elixir Proprietatis*, then hath it the Vertues of promoting long Life, as aforesaid.

This Work also happily succeeds with Baw. or any other Vegetable, (as aforesaid, which is better to be used dry than fresh) being for some hours gently macerated in the Liquor.

Also

Also Charcoles are by it macerated and dissolved, and (according to *Helmont*) the Work succeeds in all things for the bringing of it into its first Matter; but the Operation is changed and varied after a wonderful manner, according to the degree of the Fire and daily Digestion.

Nay, even Spirit of Wine being exactly Deflegmed and brought to the highest Subtilty, will by being digested in this Liquor be made yet more subtil and active, and more Homogeneous to Man's Body; nay, we suppose that this is that Spirit of Wine, mentioned by *Helmont*, which in two Hours will be converted into Arterial Blood, &c.

Thus having run through the Office of this Liquor in preparing of *Magisteries*, *Essences*, *Quintessences*, and the most secret *Arcanums* of the most able Spagyrist, we shall here conclude, and only add what is convenient for the Exaltation of Liquors and Artificial Brandies, which is principally from *Tartar*, *Sulphur* and *Venus*: For if the *Colcothar* of *Venus* is Volatilized by this our said *Menstruum*, then distill'd and brought over the Helm; the Sulphur being separated from the Mercury, is then called the *Element of Fire of Venus*, and is an excellent *Arcanum* for meliorating Wines and

T

Vinous

Vinous Spirits, being therein diluted ; you must also know the Office of our *Sal Panaristos*, and by it to reduce common yellow Sulphur into a red fiery Stone which then will meliorate Wines, like that of the Sulphur of *Venus*; and if you put a little thereof into a Cask of Wine, the Wine acquires a grateful Tast and Odour, and will be so consolidated, as not easily to admit of changing or perishing, which otherwise so often happens to Wines, especially such as have not had their exalted maturity by the benevolent Raies of *Sol*, this Solar or Lunar Salt doth not only measurably supply this defect, but also enrich and meliorate Spirits; for having prepared your Magnet, we shall give you the use of it in sweetning of Spirits.

Take of any sort of ill smelling Spirit or Brandy made from Corn, one part, of pure spring Water two parts, mix them together, that so the stinking and ingrateful Savours may diffuse themselves into the added Water; having so done, you must again free this Brandy thus tempered with the Water, by putting your Magnet thereinto, and so will you draw therefrom all the stinkingness, and 'tis then just as if you had washed that Wine, and rinsed off all its filth, without any charge or difficulty; for the Magnet or exalted Salt desires not to contract friendship with any Impurity.

rity. *N. B.* It remaining the same as before, being freed from its Flegm; so that this Work is neither chargeable nor difficult; therefore the principal Business is to be Master of such a Salt, the Vertues whereof are known by Experience, because some Years ago we have prepared it, and are now again preparing of it, although at present the quantity that we have by us is very inconsiderable, as having lost above two pound three ounces of it by the misfortunate breaking of a Glass, in a considerable Tryal, for which great loss we often lament our unhappy Mischance; seeing we might have been more wary in making smaller Tryals, but this we shall pass by, hoping that Providence may in due time multiply our Stores; if not, we must learn to be content, submitting our Will to the Divine Pleasure, who distributes of his Riches and Gifts in his own time, and there is no obtaining of it by force, 'tis his own free Gift, so that if it is not again bestowed on us, we may say with *Helmont*, *God Almighty knows for why, he hath given the Goat so short a Tail*; peradventure we use not the Tallent bestowed upon us aright, for we are convinced in our Conscience, that had we applied it the genuin way, it might have been helpful to hundreds that languish, &c.

We having run through what is necessary to be treated of, as to this Part, shall

conclude the same; only we think it convenient to add this following and general Head, containing as it were, a Summary of our Labours, being an Answer to the Request of a Person of Worth, which is as follows.

Worthy Friend,

I N Answer to your earnest Desire I have given you the Heads of my Books Printed, and those ready for the Press; First, you have our *Britannean Magazine*, or Assays to Artificial Wines, which (God willing) we intend suddenly to Correct and Enlarge with Experimental Additions: Secondly, *Cerevisiarum Comes*, or the Art of Brewing, containing the Grounds thereof, proved and demonstrated by sound Philosophy: Thirdly, *Chymicus Rationalis*, or the Chymical Art rationally stated and demonstrated by a short, but effectual Course, containing the Heads of the chief Medicines so highly valu'd: Fourthly, This said Treatise, which is the *Art of Distillation* compleat, to which is added, *Pharmacopœia Spagyrica Nova*, being a Choice Collection of the Specifick Medicines of the Antients. Fifthly, *Spagyrick Philosophy Asserted*, or the true Physical Principles demonstrated
by

by way of Answer to that Learned Dr. *Boylwharf*, in which the Foundation and Preparation of true Specificks are so delivered, as easily distinguishable from those pretended to be such by the *Pseudo-Chymists*, a Work highly necessary, and as much desired, and therefore (God willing) as soon as may be shall see the Light: Sixthly, *Speculum Morborum*, in which you may see various Opinions concerning the Original of Diseases, and also discern the true Nature thereof: Seventhly, *Medicina Rationalis*, or the whole Body of Physick rationally stated upon a new Hypothesis; containing not only the Original and Definition of Diseases, but also their Cure: Eighthly, *Historia nova de Thesauro Britannicæ interno Celato*, or a new History, containing the yet undiscovered Mysteries of *England's* Glory and unspeakable Riches, which may be obtained by the true advancing of its Vegetables and Minerals, by a multiplying and concentrating the Universal Spirit: Ninthly, *The Magicians Magazine*, or the Wise Man's Store-house, containing the chief and profitable Heads of all the Voluminous Writings of the Ancient Philosophers: Tenthly, *Our Ideas of Divine and Natural Things*, being a Philosophical Discourse of the Macro, and Microcosmical World; all which shall be hastned with what possible speed can be; so that I hope in the mean while you will accept of what is done, for that
our

our Resolutions are to improve our Talent according to the Abilities given, and that for the Benefit of such, as prefer Realities, as they are delivered: For we can truly say in what we have done, we have cleared our Conscience toward the Sons of Art, as for my Rewards, I expect it at the Final End, if I persevere in Christian Duties, only to be the Sentence of *Well done thou good and faithful Servant; Henceforth is prepared for thee a Crown of Bliss.* Amen.

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