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ELIAS ASHMOLE.

2. F. 3. THE
Way to Bliss.
a d t

IN THREE BOOKS.

Made Publick, K.S.
By ELIAS ASHMOLE Esq.
Qui est Mercuriophilus Anglicus.

—Deus nobis hæc Otia fecit.



—
LONDON,
Printed by John Grismond for Nath. Brook, at the
Angel in Corn-hill, 1658.

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CHONGMING DISTRICT



TO THE R E A D E R.

DT is now somewhat above five years, since I published the first Part of my THEATRUM CHEMICUM BRITANNICUM ; immediately after which, my Studies of that Nature received most unfortunate Interruptions , from the Commencement of several vexatious Suits against me : But GOD, not onely enabled me to endure those impetuous multiplied Stormes, but some few Moneths since , was pleased to sweeten my long Sufferings with a fair and peaceful Issue .

And because my Studies in HERMETICK PHILOSOPHY, would not bear with the aforesaid troublesome Rubis , (She requiring a serene Minde, quiet Thoughts, unweareid Endeavours, indeed the whole Man,) I was with great unwillingness forced to lay them aside: Yet, (that I might not totally quit Minerua's society, who had nurst me up so indulgently,) I betook my self to such other Studies, whose Nature would better deal with Disturbances, and suffer themselves (when unhappily broken off) to be reassumed with less difficulty ; and where Variety also might beget something of Apperise and Delight.

To the Reader.

All this while I well hoped to meet with *One or Other*, who (inclined to advance the honour of HERMES his Family) would have taken the pains of adding a *Second Volume* to my said THEATRUM, in regard those successive Troubles (hanging so long and heavily upon me) had denied me the *Leisure*: Nor were either my *Invitations* to it wanting, or the free *Contribution* of whatever I had so painfully *Collected*, unoffered: to the end my *Design* (of letting the *World* see, what excellent *Men* we had once of our own *Nation*, famous as well for that kind of *Philosophy*, as any other *Learning*, and *Masters* of so transcendent a *Secret*;) might have been furthered: Notwithstanding this, I hear of nothing (hitherto) done, nothing endeavoured.

But instead thereof, I lately met with a pretended *Copy* of the following *Discourse*, ready fitted for the *Press*, which (upon perusal) I found mutilated with many *Imperfections*, much injured by several incongruous *Additions*, and they confess to be onely made up of some scattered *Shreds* and *Fragments*, collected from the whole *Work*; And besides intended, that the *World* should take it for the *Child* of one *Eugenius Theodidactus*, being (by *Re-baptization*) called the *Wise Man's Crown*, or *Rosie-Crucian Physick*; under which *Titles* notice hath been given of its coming *abroad*, by other *Books* since Published. All which considered, together with the *Zeal* I have for this noble *Science*, and *Regret* to see so able a *Champion* thereof thus boldly, thus nefariously robb'd and dispoiled of his *Honour*; loth I was any longer to keep my *Perfect Copy* by me; and thereupon resolved, rather to venture it abroad, (though unaccompanied,) to prevent the *Injury* would otherwise be done our dead *Author*, and the *World*. (I say unaccompanied, for my past and present *Engagements*, in finishing the *Productions* of some of those *Hours*, I snatch'd from the intervals of my late *Disturbances*, will not afford me time to fit it with such *Associates*, as formerly I intended should complete one of the *later Parts*, of my above mentioned THEATRUM.) However, (considering the *Nature* of this *Piece*,) it will properly enough appear by it self, and very well serve as a large *Preface*, to usher forth the remaining *Volumes*, (or any thing

To the Reader.

thing else,) that shall be published of this Subj^ct.

As for our *Author*, he was without doubt an ENGLISHMAN, but hath hitherto passed with us among the *Anonymi*, and the *Book* (his *Off-spring*) shews it self sufficiently *Legitimate*, though the true *Father* thereof be as yet unknown. I have heard some notable *Stories*, and those backt with perswasive *Circumstances*, to make an easie Faith think the *Providencie* very observable, that not onely furnished a laborious *searcher* into this mysterious *Learning*, with this *Original* it self, but most fortunately directed him to three *Grains* of the *Powder*, closed up between two *Leaves* thereof, with which he made *Projection*; But I affect not to Fly-blow the *Ears* of my *Readers*; Onely this, I can modestly averr, that my *Copy* was a Transcript of that *Original*.

The Work seems to be written about the beginning of the last (or end of the former) *Century*; The main drift of the *Author* being from weighty and serious *Arguments* and *Examples*, to prove the *Possibility* of such a thing as the *PHILOSOPHERS STONE*: whereby is largely manifested, that *Nature* has exhibited greater *Wonders* to the view of the *World*, and as great things have been (and consequently may be) performed by other weaker & lesser *Means*; where a due friendly, and *Philosophical conjunction* of *Art* and *Nature* is fully understood. And yet howbeit (because such are familiar unto, and ordinary among us) we consider them not. Tis a *Discourse* fraught with variety of excellent rational *Matter*, and fitted to the *Learned* as well as meaner *Capacities*; Nay, such, as I boldly perswade my self, will fully satisfie both, beyond any thing yet extant of this *Nature*: and I believe many captious *Arguments*, heretofore used and urged, against the truth of this so infallible a *Science*, will here meet with satisfactory *Solutions*, and henceforth find no further place in any *Discourse* favouring but of *Sobriety*.

I must also acquaint my *Reader*, that this piece was of so high a value with the industrious *Doctor Everard*, as it invited him to bestow his pains in the *Marginal Notes*; wherein (like a skilful *Philosopher*, whose first *operation* is to make *Hidden* things *Manifest*) he drew forth and discovered, that which our *Authors Magisterial Pen* thought fit to conceal; and having obtained

To the Reader.

obtained those Notes (they being added to a Transcript of this Work, and both fairly written with the Doctors hand) from a very intimate Friend (one extraordinary Learned, and a great Ornament of our Nation) I was willing to make them publick also.

And now (I confess) notwithstanding all this, I do not expect, what I here publish, should please every Palate; in regard the Fate of Mens Writings is very much suitable to that of Money, which sometimes passeth currant, and at other times is cryed down, or called in: To this I consider, how we are not born with Fancies and Appetites, that relish every thing alike; and that 'tis as possible to shape a Coat for the Moon, as to Print a Book that can please every Genius: such and so various are the generality of our Inclinations! Besides, I have often observed, that Men, both Wise and Learned, distaste or affect not some parts of Learning, and yet by a secret willingness, or natural force, are carried on in Admiracion and Love of other Branches thereof; And this I suppose partly growes from the neglect of a strict and unbyassed Examination of their choyce, which (if made) would appear to proceed more from Affection than Judgment.

But if any whose Ignorance in, or Disaffection to this Divine and laudable Science, shall think no better of the Work, then of a Spiders Web, [fit onely to be swept away:] I shall nevertheless confidently hope it will fall into some other hands, that may consider the curiositie of the Woofe, and esteem it worthy their Contemplation, to observe how our Author (like that ingenious Creature travelling with her Industry) hath composed a Discourse, whose Excellencies will not discover themselves to the satisfaction of a superficial Eye, but onely the intent and serious Inquisitor; And that such may reap all possible Advantage by their Labour, is the hearty desire of

E. ASHMOLE.

April 16.
1658.

THE



The VVAY to BLISSE.

THE FIRST BOOK.

CHAP. I.

What BLISSE and HAPPINESSE is.



F in all orderly Speeches and matters of Learning, (a) it first of all behoveth to (a) *cic. offic. lib. 1.* agree upon the Thing in hand, what it is, and what is the Reason and Bounds [or definition] of the same: It seemeth very needfull in this Discourse of THE WAY TO BLISSE, to shew first what is BLISSE, because it is a thing much in doubt, and in question among the Learned.

He that useth to behold and view the Reason and Nature of things, may easily perceive by the outward shape, and inward gifts of *Man*, unlike and passing all

other *Wights* (or living Creatures) that he was made for some notable end and purpose above the rest ; and so not for *Pleasure, Honour, Health,* or enough of *needfull outward things*, which they call *Riches*, nor yet for any other matters, which other *Wights* void of *Wit and Reason*, seek and follow. Therefore a *Man* ought not to make any such thing his End and Happiness, unles he think it reason for the Master and better Workman, to learn of the Servant and worser : For what other pattern and end have we in the world to follow ? None at all ; because we are the best *Creatures* in the World.

Then it is without the World, say you, and among the blessed Mindes [or *Spirits*] above and without all : Neither yet have we found it ; for they be our *Fellow-servants* and *Subjects* under one *Almighty King*. Wherefore there remains nothing but *GOD* and his Happiness to be sought and set before us, not with hope to overtake and reach it, (that were madness) but with desire to attain so much thereof, as the proportion between Him and us will suffer. Or if the unmeasureable and boundless [or *infinite*] Blessedness of *GOD* admit no comparison ; It were best (yea, and by the example of the best Men) to make the bounds of our *BLISSE* so much of the Bliss of *GOD*, as our whole Power and Nature will hold and carry.

Now then, if we knew that Divine Pattern and Bliss of *GOD*, all were well : And this, as almost all other truth (especially in case of Life and Manners, for the which it was chiefly written) by the witness and record of *Holy Writ*, were each to be known and proved, if that were not too strange, and far off from this purpose,

purpose, which is appointed (as you see) to run through the midst of *Nature, Reason, and Philosophy*.

Wherefore, sithence both in this and all other Matters, I mean not to lean over-much upon my own device, because a *Man* (especially a *young man*) is apt to swerve, but to call other to counsel with me; and they can be no more but Men, at most endowed with ripe and sound Reason and Judgement, in the course of *Kinde [or Nature]* and *Philosophy*: yet we will look, as near as we can, that they be still squared by the Rule of *Truth and Reason*.

Then, to finde this Happiness of *Heaven* among Men, to whom were it best to travel? Unto *Poets*, think you? No; because they take their aim still at a vain Mark (b), the Peoples liking, as we may see by *Pindar*, one of the best among them, (for I will not draw of the dregs) when he saith, (c) *If a man be Rich, and have his Health with a contended Minde, and Honour, let him not care to be a GOD.—A vain and worldly BLISSE, God wot, far from a Divine Nature.*

Nor yet need we go to the lower and lesser houses of *Philosophy*; where, as they be tainted and unsound in other pieces of Learning, so in matter of Manners, they do not well to place our *BLISSE* in *Honour, Pleasure, Health*, or in such like outward things; no, nor to set it in *good Life* alone, and *Virtue*.

Plato and *Aristotle*, for their matchless understanding in Natural things, and Divine Light, in the good order of Life and Manners, have been these many Ages best accepted with the best, and followed in all things; Therefore, in this high point of Manners which we

(b) *Terent.*
Prolog. in Andr.
& *Plat. Nopu-*
B.
(c) *Pind. Olym.*
Od. 5. & Isthm.
Od. 5.

have in hand, let us see what these Men hold, and how near they come to the right line of *Truth*, whereof we spake before.

To begin with *Plato*, the Spring of this *Philosophy*, his *Bliss*, as he disputes in *Philæbus*, as near as I could gather, out of so large and scattered a speech, is nothing but *Pleasure*.

And yet this divine Man meaneth not, (lest you should marvel) with that Herd of Swine, (though they were not the broachers of that foul Opinion, but watered their Gardens, as (d) *Tully* saith, with other mens Springs) to set open all the gates of the Senses, and to let in all that comes; but onely at a few narrow loops, to receive clean Delight, without all grief entangled; and by name (e) *delight in Colours, Concent, and some Smells, in Health, Wisdome, and Virtue*. And again he saith in *Theatetus*, (f) that *Justice and Holiness, together with Wisdome, makes us like unto GOD*.

To let these two places serve for him, and to come to *Aristotle*: As there are two sorts of Men, one disposed to deal with others, which are called *worldly-men*; and another quite contrarily, bent to live alone, and to seek Knowledge, which are called *Philosophers*: So he in his Book of *Manners*, (g) appoints two like several *Ends and Blisses*; for the first, *Virtue*, (I mean a doing, and no idle Virtue) garnished and fenced with outward helps and gifts of Body and Fortune; for the next, *Knowledge of the best things*: and this he setteth before that other, for many reasons vouched toward the end of that Book, but especially because *GOD, whom we ought to follow, leadeth the same Life*.

These be the best grounds of *BLISSE*, that ever any

(d) *Cicer. de
Nat. Deor. lib. 1.*

(e) *Plat. in
Philæb.*

(f) *Plat. in
Theat.*

(g) *Aristot.
Ethic. lib. 10.
cap. 7. & 8.*

any *Philosopher* hath laid at any time, (for never a one hath quite built it up;) let us see how they be squared.

If the stall-fed *Epicure* may again be justly reproved, and reckoned as an impious person, whom never any heavenly Thoughts touched, for bringing (*b*) in an idle God, neither ruling the World, nor regarding it; How can *Aristotle* seem wrongfully accused of Impiety, and for the same banished out of the *Academy*, if there were no other proof against him, than that he faith in that place, that *God leadeth no other, than this beholding and gazing Life of his?* Is it not an idle, and, as it were, a covetous and envious Life, turned back upon it self, and estranged from all outward Action applied to other? yea, (and that) in his own and all other mens Understanding? Then to encounter him with his worthy Master, *Plato*; If that were the best Life, or the Life of *God*, why did *God* make the World? He lived so before; if that had been the best Life; (*i*) But because He was Good, He would have other enjoy his Goodness; and therefore he was busie in Making, and is yet in Ruling the World: And yet indeed, it is no Business, as we reckon it, that is, no Care and Trouble; but an outward Deed and Action, clean contrary to the inward Deed of a *musing Minde*, onely shooting at his own good Estate, which is *Wisdom* and *Knowledge*.

But if he deny all this, as it is like he will, because, to encrease the heap of sin, he grants no Beginning; then, what can be greater evidence than his own Writings, one quite thwarting another, as croſs as may be? for in his (*k*) seventh Book of *State*, he comes again and

(*b*) *cicer. de
Nat. Deor. lib. 2.*

(*i*) *Plato in
Timæo.*

(*k*) *Arist. Polit.
lib. 7. cap. 1.*

and saith, that Every man hath so much BLISSE, as he hath Wisdome and Virtue, even by the witness of GOD himself, who is therefore happy, and not for outward Goods. What can be more divinely spoken, and more crost to that former foul and godless Opinion? Nay, see the force of Truth; he yields again, according to his hea-

(1) Plato N. I. venly (l) Master, That, (m) to forestall the Place from
 (m) Arist. Pol. the worser sort, good Men ought to take Office upon them,
 lib. 7. cap. 3.
 (n) Arist. Polit. and to manage Affairs of State: Yea and further, (n) If
 lib. 2. cap. 7. they refuse, (which if they be Wise they will, quoth Zeno) that they may be rightly compelled. Then, if his Wiseman hath Virtue in possession, as no doubt he hath, he must (as we see by his own confession) use it: And the same reason is of GOD Himself in this great City of the World. But (o) Plato by name, thinks these two so nearly tied, and of kin together, as he dare openly deny his Happiness to that Common-wealth, where they be dis-linked, and stand asunder.

Then we see, that in the judgement of these two great Philosophers, where they be best advised, and in deed and truth, the Divine Pattern of BLISSE, which we ought to strive unto, is no more, nor no less, than that worthy couple of Wisdome and Virtue, knit together in that band of Fellowship, which may never be parted and set asunder.

But you may say, We have reared our BLISSE aloft, and made it a fair and goodly Work, but more fit for the dwelling of those single and clean Mindes [or Spirits] above, which they call Messengers, [or Angels] than for us Men, so buried here below in these earthly Bodies, as we be scarce able to look up unto it: And therefore Aristotle both in his Book of

(p) Manners

(p) *Manners* and of (q) *State*, with good advice often (p) *Arist. Eth.*
 receiveth in enough of bodily and outward Goods, to lib. 10 c 8.
 help this matter, (though not as any other cause of (q) *Polit. lib.*
 BLISSE, than the *Instrument* is of *Musick*:) and so
 7. cap. I.
Plato we see nameth his *Servants* and *Helpers*.

Indeed, I grant that this full and high pitch of *Happiness*, (I mean that measure above set) is free and easie, to free and lively Spirits; but to us impossible without other outward means and helps, which, nevertheless, shall not be counted as any part of the frame of BLISSE, needful to make up the whole; but, as it were, loose and hang-by steps and stairs leading up unto it.

Then if these be so needful as they be, it were as much need to lay them down, and in just account, which those *Philosophers* do not; lest if there be too few, our *Happiness* should halt; if again too many, the idle parts might in time infect and marre the rest: As we may fear of *Plato* his first three Delights, although they be not hurtful of themselves. Without more words, the just sum is this.

To obtain so much Happiness, as our Nature is able to take and hold, the Body had need be first willing and obedient, and then store of outward needful things to be at hand and ready: These every Man knoweth. But for the Body, that is obedient when it is *long-liv'd, healthful, young, clear and temperate*: when all these helps flock together, we may be happy if we will; if any want, we shall never, do what we can, as we shall hear hereafter.

Then let us marshal, at last, these things in Order, and comparing BLISSE to a *Family*, make that loving Couple,

Couple, *Wisdom* and *Virtue*, as *Man* and *Wife*, and Heads of the *Houshold*; the five Properties of the *Body*, like *Children*; and *Riches*, as *Servants*. These again, if the chief of the *Houshold* will suffer them to Marry, will beget other two Bond-children, to beautifie the same house, *Honour* and *Pleasure*: But the wise and good *Housholder* will in no wise suffer it, lest his *Houshold* be troubled with more than may be ruled. And although true and right *Honour* and *Pleasure* will perforce follow, yet he shall not regard them, but be minded towards them, as those grave Men were towards *Hellen*; and often use their saying, (r) Although they be such kinde ones, yet let them go.

(r) Hom. ill. 2.
v. 142.
Arist. E·bic.lib.
2. cap. ult.

C H A P. II.

Reproof of the common and lighter sort of Arguments cast against the Way to Bliss.

NOW that we know what is BLISSE and HAPPINESSE, we may, when we will, go into the Way, and shew how all Men may be Blessed: wherein I am quite bereaved of all helps from the *Grecians*, as men ever apter to speak and think well, than to do and perform any thing; (though constancy and agreement in their Sayings, would have left BLISSE, as well as other good things, in the power and reach of all Men:) And I must fly for aid into *Egypt*, a People so far passing

passing all other Nations, as it is better and nearer to GOD, to work and do great wondrous things, than to behold and look upon them.

For it is delivered to ancient and true Record, that one HERMES, a King and Law-giver of that Country, a Man of rare and divine gifts in Knowledge, above all that ever were, found out a Medicine able to bring all men to that BLISSE aforesaid, and left it behinde him in writing to his People; and that it was after him a long time by the wiser sort closely wrought and used, until at last it crept abroad, and stole into Arabia, when she flourished in Arms and Learning, and there got the Name which it now commonly keepeth of the PHILOSOPHERS STONE; And that from thence, in the same secret and disguised manner (for it is the wont thereof, as becomes so deep a Secret) it hath travelled and spred it self over all Nations, now and then opening and discovering it self to a few of the better and wiser Company.

Then this is THE WAY TO BLISSE, which I mean to take: And withall to prove it no pleasant Dream, and happy Tale, if it were true, as the common Proverb goeth of it; but, as it is in Nature, an heroical and almost divine deed, scarce to be reached or matched with any words, so I vow it a true and certain Story, a thing often done, and again to be done as often.

I am unfit, I grant, and unable to bear so great a Burthen, but that the great desire I have both to defend the Truth from slander, and to do good to them that love it, makes it light and easie: And again, this hope upholds me, That if I chance to stumble or faint

at any time, they will as gently and willingly lend their hand to stay me, or at the least, bear with the fall and misfortune. Then for the common and viler Sort, which either for lack of good Nature, or want of good Manners, use to wrangle about Words, or twitch at Things, I care not ; And because I know them not, I will pass by them, as unknown men ; for neither was *Hercules able*, (s) as they say, *to match with many-headed Hydra, nor yet with the awk and crooked Crab.*

(s) Plato in
Euthydem.

Then, to turn my Speech, which way were it best to set forward ? Not right and streight to the matter? No ; Because there is such crying out against the Possibility of the good Works which our *Medicine* promiseth ; And that awk fore-judgement of the Matter hath been the chief cause which hath hitherto buried this *Divine Art* from the sight of good and learned Men : I take it the best way of delivery, before I come to the point it self, to fetch about a little, and shew the possibility of these effects, and the way to work them, by other and weaker means, as well as by HERMES his *Medicine*.

(t) Arist. lib.
De incessu ani-
mal.

&
Histor. animal.
lib. I. c. 15.

For although it be (t) not so Natural in marching forward, to move the left and weak part, yet I ween it right Artificial ; and then it shall agree with that good order of Art, first of all to put by a few of the light things laid against this *blessed Science* : Because, albeit they be gathered but by gues, besides all grounds and rules of certainty, yet they have so wholly possessed the common people, yea and some of the better and wiser sort likewise, that, without any further search or hearing of the Matter, they have streightway cast it off for false, and condemned it : for as when sleep hath once taken

taken the Fort of the Body, the Senses yield and can do nothing ; so if wrong belief once get possession of the Soul, Reason is laid to rest, and cannot move again, before that must be loosened, and put to flight and scattered.

First, say they, sith there be seen in all places and times, so many hundreds, with great Pains, Heed and Cunning, to study this *Art*, and to put the Receipts in practise ; sure, if they were true and faultless as others are, some should appear to hit the Mark, and to gather the fruit of their Travel, and not to live as they all do, of all men most miserable : Or at least, because it is so ancient an *Art*, it would have been recorded in some publick or private Writing, besides their own, which, be it bound with never so deep Oaths, (as it is) yet is it unsufficient proof and witness in their own case.

These be the most saleable Reasons, and best approved among the People, wherewith they use to batter this exchanging *Science* ; But mark how light and weak they be, and easie to be wiped away : for how could the Acts and Deeds of these *Philosophers* come into the Writings and Records of Men, (to begin there with them) whose Fame, nay whose Company they have ever shunned ? And when their own Records, if they chanced to like of leaving any, were not sown abroad, and published to the World, as is the use of *Worldlings* ; but left like precious *Heirlooms* unto some *Friend* of secret trust, which was counted as a *Son* adopted, upon Condition to keep it still within the House and Stock of HERMES, from the Eyes and Hands of the World and Strangers, running evermore,

like the wise Stars, a contrary race unto the World; that no marvel though they be both, in like sort, crossed by the World, and mis-called (*ii*) Wanderers [or *Planets*] when in deed and truth they go better.

(v) Ciccv. de
Nat. Deor. lib. 2.
& Plat. de leg.
lib. 7. prope si-
nem.

Now when they deem credit to be denied to the Mens own Report and Witness, it is a sign that either their own Report and Witness is of light and little weight, whereby they judge of others; or else that their Thoughts are vain and phantastical, puffed up, I mean, with that new kind of Self-love, and overweening Wisdom, to set up themselves, and pull down Authorities; of which sort it falls out most commonly in proof, that while they strive to avoid the Lake of *Superstition*, they run headlong unawares down the Rock of *Impiety*: for if such a wilde breach and entry may be suffered to be made into the Credit and Authority of Writers, which are the life of *Antiquity*, and light of *Memory*, great darkness and confusion will soon come in, and overcast the World; yea, and so far forth at length, as nought shall be believed and judged true that is not seen; (*w*) that even they which dwell in the main Land, shall not grant a Sea: A thing not onely fond and childish among all Men, but also (ill be to me, if I speak not as I think) wicked and godless amongst us *Christians*, whose whole *Religion*, as S. *Augustine* saith, stands upon that ground.

(w) Cic. de Nat.
Deor. lib. 1.

Wherefore, if we must needs believe Recorders of *Acts* and *Stories*, yea though they be sometimes lewd men, foolish and unlearned, as if they were as whole and harmless as (*x*) *Xenocrates*, but especially although they had great cause to lie, and to speak more or less than the truth; who can, in any common Reason, refuse

(x) Diog. Laer.
vita Xenocrat.

fuse the solemn Oathes of so many good, wise and learned Men? (y) for he that is Good, for the love of *Virtue* it self, he that is Wise, to avoid the shame of Lying, will speak the Truth. What should I say of the learned Men, whose whole care and practise, drift and study, is nothing else but to finde and set down the Truth? But all is well and clear of all suspicion, if it may be thought these Oathes and Protestations to have sprung from themselves, of meer good will and desire to perswade the lovers of *Wisdom* and *Virtue*, and not wrung out by fear or flattery. Which may be easily judged in such Men, as were all either *Kings* that needed not, or *Diogenists* that cared not, as it is clear in all their Eyes that are conversant in these kinde of *Studies*.

Wherefore, such men as are so bold without sure ground of Reason to deny, and deny still all that comes, are, in my Opinion, greatly to be looked into; for although they, like (z) *Xerxes*, pull not down *Religion* with hands openly, yet they are of another sort as dangerous, that undermine it closely with wrong Opinions. If our Men avowed such plain untruths as might be reproved by common sense and daily experience, as when

(a) *Anaxagoras* said *Snow* was black; and *Xenophanes*, (a) *Cic. Acad.*
the *Moon* inhabited, and full of Hills and Cities; and *Nicetes* of old, with some (b) of late, that the *Earth*, (b) *Copernicus,*
the onely unmoveable thing in the world, onely moved, *Glibertus, Cam-*
and such like ugly and mis-shapen Lies, wherewith *panella, Galli-*
Greece over-swarmied; then you had reason to use them *laeus, Wrightus.*
with ill words and thoughts as you do: But when they maintain, that by a Heavenly *Medicine* they have made many great and wonderful Changes, turn'd all Mettals into

(y) *Plat. de Repub. Dial. 6.*

(z) *cic. de Nat. Deor. lib. 1.*

into Gold, Folly into Wisdome, Vice into Virtue, Weakness into long Life; and all Diseases into sound Health, and Age into Lustiness and Youth again, how can you disprove them? when did you see the contrary? You scarcely know the Nature of the Deeds and Effects, for they require great Knowledge; but the *Doing, Cause, and Workman*, that is, this *Medicine*, you never saw, nor can imagine what it is, much less conceive the Reason, Strength and Nature of it:— Nay you see nothing, but grope and blunder in the dark, like blindfold men at all things: Else, how could these exchanges have escaped, and been hid from you, in a World so full of all kinde of changes? I mean, you see great and admirable things, (albeit you do not so take them, (c) because you see them often) but you do not throughly see them, that is, you perceive not the *Nature, Cause and Reason* of them, and that makes you so childish, to believe nought unseen, and count all things Wonders which are not Common amongst you; Much like that harmless and silly kinde of People, of late discovered, which made Miracles and Wonders of many matters, that in other Countries are common and ordinary; insomuch as (to take one for all) (d) they could not conceive how two Men asunder, could by *Letter* certifie one another, unless a Spirit was wrapt up in the Paper, to make report and tell the News. But if you and they could once by the edge of Wit, cut into the Depth and Nature of the great and marvellous Works of *Kinde and Skill*, which are common and daily among you, then and not before, you would be ready and easie by comparison, to receive almost any thing unseen, and brought by Report unto you.

(c) cicer: de
Divin. lib. 2.

(d) Pet. Martyr
Decad. 3. lib. 8.
in p. 135.
Et Tho: Campan.
de sensu rerum,
lib. 4. cap. 3. in
p. 274.

Let me awake your Wits a little : You see daily, but not throughly, how the *Moon*, by drawing the *Ocean* after her, makes the Ebbe and Flow thereof. It is likewise commonly, I know not how truly, reported, (e) that the *Loadstone* roof of *Mahomet* his Church, draws up his *Iron-Tomb* from the ground, and holds it hanging in the middle way : like as the *Miners* in *Germany*, by chance found their Tools, which they had left in such a Vault, hanging in the Morning ; which was accounted for a Miracle, before such time as the Cause, by the skilful, was seen and declared unto them.

What should I say more of this *Stone*? It is not unknown that there are (f) whole Rocks thereof in *India*, drawing Ships that pass by loaden with Iron unto them : and yet we see that this mighty *Stone*, in presence of the *Diamond*, the *King* of Stones, is put (g) out of Office, and can do nothing.

(g) *Aug. de Civit. D i, lib. 21. cap. 4.* *Plin. Nat. Hist. lib. 37. cap. 4.* *Jul. Solin. Polyb. cap. 65.* *Mar. Paling. in Scorp. Aurel. Aug. Chrys. lib. 2.* *Albert. Mag. de rib. Met. lib. 2. c. 1.* *G. Agric. de Nat. fossil. lib. cap. 9.* *Card. Cusan. Epc. lib. 7.*

To come abroad, it hath been often seen, at Sea, that the (h) little *Stay-fish* cleaving to the fore-ship, hath stopt his full Course.

I should now pass over to that other side of *Skill* and *Craft*, and call to minde many great and wondrous Works there done and performed: The curious work of that (i) *Italian Ring*, which held a Clock, besides a Dial within it. Those three common Feats found out of late, passing all the Inventions of Antiquity, the *Gun*, *Card*, and *Printing*, and many other dainty Devices of Mans Wit and Cunning: if this short and

narrow

(e) *G. Agric. de Nat. fossil. lib. 5. cap. 3.*

(f) *G. Agric. ubi supra. Et Serapio, & Olaus Magnus ap. Guil. Gilbert de Magnet. lib. 1. cap. 1.*

(h) *Plin. lib. 32. cap. 2.*
Arist. Histor. anim. l. 2. c. 14.
Plut. Sympoſia, l. b. 2. q. 7.

(i) *Nich. Caſius Syntag. E-lettor. Symb. & Parabol. Histor. p. 65.*

narrow Speech appointed, would suffer any such out-ridings. Let these few serve to awake you, and call your Wits together: you see these things, I say, and are never moved, but if you had never seen them, but heard the stories onely reported, what would you have thought and said?

And because no man so well judgeth of himself, as of another: (k) Suppose a plain and harmless People, such as those *Indians* were, had from the beginning dwelt in a dark Cave under ground, (let it be the *Centre*, if you will) and at the last one odde man more hardy and wise than the rest, had, by stealth, crept out into the light, and here by long travel and traffick with our People, had seen and learned the Course and Nature of things, which I have rehearsed unto you, and then returning home, had suddenly start up, and begun to recount the Wonders which he had seen and learned; first, that he found the *Earth* hanging round in the middle of the *Air*, and in like sort a bright and goodly Cover, compassing afar off the same; This Cover beset and sprinkled with infinite moving Lights and Candles; and among the rest, One (to be short) of a foot in bigness, to his sight, (l) without all Touching, or other means and instruments to be perceived, to hale and pull huge heaps of Water after her, as she passed up and down continually; would they not shout, and lift up their hands, and begin to suspect the Man of infection with strange and travelling Manners?

(k) *Sen. de Provid. cap. 1. Scalig. Exer. 52.*

But, admit, when the noise were done, and all husht, he went forward, and told them of such a *Church*, and *Vault*, where other things as well and more strangely than the *Earth*, (for that cannot be otherwise, unless heavy

heavy things flew up against Nature) hanged in the Air alone ; And of such *Hills*, that, as the Moon Waters, so drew Ships out of their full courses, without any strength, or means visible. Furthermore, if he laid abroad the wonderful might of a little *Fish*, (m) like half a Foot long, able to stay the main course of a Ship under sail ; do you not think with what sower Countenances, and reviling Words and Reproches they would bait him, and drive him out of their Company ? But if the good and painful Man, burning with desire to reform the estate of his rude and deformed Country, would not be stayed so, but espying a calmer time, durst come in presence, and step forth before them again, and say, that by his Travel he had learned to make such a *Ring* as I spake of ; such warlike *Engines* as shou'd fall as fearful as Thunder, and as hurtful as any Ramme upon the Wall, a mile off planted ; such a kinde of *Writing*, whereby four Men might Record as much in the same time, as four thousand of the Common Clerks ; such a *Card*, wherewith a Countryman, that never saw the Sea, shall sit in the bottome of a Ship, and direct the Course thereof throughout the World, without missing ; Is it not like they would apprehend him for a Cozener, and adjudge him to Punishment ? Then put the case you stood by, and saw the Matter, I appeal to your own Conscience, would you not think the Traveller worthy of Pity and Praise, and the People of Reformation ?

Well then, let us return to our purpose ; There is a Nation of *Wise-men*, dwelling in a Soil as much more blessed [than yours] as yours is than theirs : That is, As they bide under ground, and you upon the face thereof,

(m) Geor. Pisid.
de Mundi opifi.
vers 983.
Et Phile. de A-
nimal. propriet.
cap.32. Exx.
cap.93.

thereof, so these Men inhabit the edge & skirt of Heaven; they daily See and Work many wondrous things, which you never saw nor made; because you never mounted so high to come among them: If any one chance to fly away from you to those heavenly Places, and after like experience to return, and make the like Reports, you give him like Rewards; Compare the rest, I say no more; But if GOD would give you leave and power to ascend unto those high places, I mean, to those heavenly *Thoughts* and *Studies*, you might quickly, by view of deep Causes, and Divine Secrets, and comparison of one to another, not onely believe the *blessed Art*, but also learn and perform the same.

But they will not be rid so, and follow as fast again another way: That whereas so many have been, and are daily seen to wear their lives in *Alchimy*, and to finde nothing that good is, but contrary for the most part, to wit, untimely and uaordinary Death, Sicknes, and Age, for *Long-life*, *Health*, and *Youth*; and alwayes Smoke for *Gold*, and Folly for *Wisdom*; and very near as often, bad and lewd Conditions, for good and honest Natures; (for, by boiling themselves long in such deceitful stuff, as though they were burnt in the Pots bot-tome, they carry most commonly for ever after, an unsavoury smack thereof;) It is a plain sign the Trade is vain, false, and deceitful. This is the third Charge they give unto us, let us see how to bear and withstand it.

The most wise and great *Philosophers*, albeit they knew GOD had made all Mankinde for that *happy Life* abovesaid, and that it was at first enjoyed, or else it had been made in vain; and that by corruption of ill Custom,

Custom, (by his secret appointment) our kinde is grown out of kinde, and therefore may be restored, because it is a mis-leading, and no intent of Nature: (which fore-castings gave them occasion to seek the remedy;) Yet they thought it unlawful, and set straight against the Will of GOD, that all should be restored; for that he seemed of purpose to have sown Good and Bad, and great store of both together, in such sort as we see them; lest if all were alike, and in one state of Happiness, the great variety of busines and stirring, and so the society and Common-wealth among Men, should be clean taken away: Like as if the four first striving Seeds (whereof all things are made and spring) were all alike, and one friend to another, all should be still and quiet, without Succession, Change and Variety in the World, and so there should be no World. For GOD, when he cast his *Minde* upon the building of the World, he meant to make a goodly and beautiful Work, meet for the Power, Wildome and Pleasure of such a *Builder*, and therefore a stirring and changeable Work, because there is no might nor cunning shewn, no delight taken in one ever-like or still thing. But light footing, for speed, is ever best in such a ground; Let us away.

Wherefore, by the example, and, as it were, by the secret blast and motion of GOD, after our Men had found this *Restorative*, and used it for the time, and meant to leave it, as becometh good Men, to Posterity, they took this way of Counsel, to lay it up safe in a strong Castle as it were, in the which all the broad Gates, and common easie Entries, should be fast shut up and barred, leaving onely one little and secret back-door open, fore-fenced with a winding Maze; that the

(n) Severin.

Dan. Idea

Med. Phil. c. 1.

best sort, by *Wit, Pains and Providence*, might come into the appointed *BLISSE*, the rest stand back forsaken: (n) Their Maze and Plot is this; first they hide themselves in low and untrodden Places, to the end they might be free from the power of *Princes*, and the Eyes of the wicked *World*: And then they wrote their Books with such a wary and well-fenced Style, (I mean, so over-cast with dark and sullen shadows, and fly pretence of *Likes* and *Riddles*, drawn out of the midst of deep Knowledge and secret Learning) that it is impossible for any but the wise, and well-given, to approach or come near the Matter.

And therefore it is, when godless and unlearned Men, hovering over Gain and Honour, presume against *Minerva's* will, to handle their Words, when the Things should rather be handled, they wrest and wring them a hundred wayes, (for, (o) *nothing is so soft and gentle as Τέρση κακή καὶ Speech, especially so throughly temper'd*) and yet all besides the secret meaning thrust up in deep Knowledge.

(o) ἀυπλαστός
Τέρση κακή καὶ
Ἄστροι τούτων
λογίσος.
Plat. Polit. 9.

Then, if these Wayes and Fantasies they practice, and set on work as fast (as their Fingers itch) and miss as fast (as they must needs do;) shall they say they followed our Rules and Precepts, and put our Work in practise, and found them false? That were like as if a cunning *Archer* and *Huntsman*, had delivered dark Rules of *Shooting* and *Hunting* unto his Countrymen, and these by chance had fallen into the hands of another wilde and untaught Nation, which simply mis-led by mis-taking his Drift and Meaning, had made them *Ploughs* to shoot in, and goared their *Oxen* to the game, and then missing of their purpose, cried out and blamed the

the Arts of *shooting* and *Hunting*, and sought to blow Envy upon the Man that taught them ; would not a Wise man judge, hold and deem, both these and them, and all other busie-bodies, that so use to myne & dig in other Mens dealings, to be sent unto their own Trade and Business, wherefore they were made and fashioned, and to let the rest alone for the right owners ? And for these of HERMES house, do not think they make claim, sue and recover their own in open Court, as others use, (that were a way in such a wicked World, to lose Land, Life, and all together quickly) but in that secret sort, which falleth not within the compas of your Reproof.

Neither would I have you follow so hard, and be so earnest upon the next Reason, That albeit our Men had cause to hide their Works and Practise, yet they would have shewed the fruit and effect thereof, advancing themselves, as others do, to Honour and Pleasure, and not have lived like the refuse of the World, in such mean plight and wretchednes ; for that is the lightest of all other, though it seem the greatest : If I list to rifle in the Rolls of ancient Records, I could easily finde and shew you, that although the most part, of purpose, lived in this harmless and safe Estate, which I told you ; yet some again were *Kings*, and Men of great Place and Dignity, (and yet I think by Remainder, and not by Purchase so) but I love not this kinde of reasoning ; Let them that thirst go to the Fountain, and us remember, that in the Houlehold of BLISSE, Riches are made but Servants, and not Masters, and Rulers ; because they be for the most part unruly and ambitious, and for that cause they have no liberty granted them,

but

(p) comment.
in Hermet. lib.
de lap. Phys.
secret. cap 2.
Theat. Chym.
vol. 4.

but are enjoyned to serve lowly their Betters, and to look no further; (p) So that, if our Men were Happy, or at least lovers of the same, their Riches ought to be employed in their own service, that is, to purchase and win *Wisdom* and *Virtue*, and not sent out to wait upon, I know not what strangers, Honour and Pleasure; which as they be strangers, yea and dangerous strangers, lying open (as all high things) to the blast of Envy; so, most commonly, they will not be ruled, no more than they which get them; and then rebelling against them, which are their Lords and Rulers, do overthrow an happy Estate.

X Wherefore, what marvel is it though our Men did thus, when they did no more than *Wisdom* requires, nor any more than all wise Men have ever taught and followed? thinking, and calling it an heavenly Life, because it fundereth the heavenly Minde from the earthly Body, not (as (q) Pliny writes of *Hermolinus*) by sending the same out of the Body, to gather and bring home News; but by an high contempt of earthly Matters, and flying up to divine Thoughts, not with the golden feathers of *Euripides*, but with the heavenly wings of (r) *Plato*.

And therefore (s) this same divine Man, makes the *Minde* alone the whole *Man*; the *Body* as a thing that is his, and belonging unto him; but Riches, Honour, and such like outward Goods, none of his own Matters; nor belonging unto him; but unto his, that is, the *Body*, and as I may term them, his *Mans-men*. And this thing also *Bias*, (t) before him, did as well perform; when at the spoil of the City, having leave, he took not his Carriage with him, and answered to the check-

(l) Plin. Nat.
Hist. l. 7. c. 52.

(r) Plato in
Phedro.

(s) Plato in
Alcibiad. I.

¶
Mens cuiusq; is
est quisq; Cic.
in Som. Scip.

(t) Cic. Para-
dox. I.

of his Friends, that he carried all his own things with him, which was nothing but a naked Body.

Aristotle is of the same minde just with Plato, as appears notably in his (u) last Book of Manners, where he hath laid down many sound Reasons, why this Life is best, and so, by wise men is, and ought to be taken: Because it is, saith he, the most quiet Life; and fullest of true Delight, and with all things needful best stored, for indeed it wanteth nothing; for that as a Minde is divine in respect of a Body, so is the Life of it, which is that we speak of, in regard of a civil and worldly Life. And again, if our Mindes are our selves, it were meet to lead our own Life, before a strangers; But last of all, which is worth all, because God our only Pattern, leadeth none other Life but this.

I might be very large, if I list to seek about and traverse this Matter: but here is enough to shew the Purpose and Reason our Men of *Egypt* had, if it was in their choice, to chuse this kinde of Life, which the World so despiseth; But how if I could bring them in bereaved of all choice and free-will, and driven by force of Necessity to do the same? would not that stop the widest Mouthes, trow you, in all this lavish Company? Let us know first that the Minde of Man, being come from that high City of *Heaven*, desireth of her self to live still that heavenly Life, that is, the blessed Life above-described; And if there be any lett, as there is lightly, it is in the weight and grossness of our Bodies, over-weighing our Minde down to the Ground, and to all our own muddy Matters:— Then that our Men, after they have gotten this Golden Stone, so famous in the World, do not, as they think and would do, straight-

straightwayes run to their Coffers, but first and chiefly Gild their Bodies with it ; wherefore after that by that mighty, fine, and temperate Medicine, they have scour'd out all Grossness and Distemperature of the Body, the onely lets to Understanding, and good Manners, as we shall hear hereafter, and thereby left the Minde at large, and almost at her first freedom ; she, and so they together, laying aside, and, as it were, casting down all earthly Matters, must needs return to their own former Life again, so far I mean, as the Condition and State of *Man* will suffer. And so, put case you finde your own dark and dusky Eye-sight so soon taken with every foul and vain worldly Beauty, yet you must not judge these *heavenly Men* thereby, but think the most sharp and clear eye-sight of their Understanding, easily able to see the blemish, and to avoid the bait of common love.

Wherefore, to close up this point at last ; sith this happy Craft and WAY TO BLISSE of HERMES, for ought that they know, may be true and honourable, let the Common and Unlearned sort stay their Judgement, and leave the trial and sifting of any further Matter unto the Wise and Learned.

And therein all (v) Dioclesians, if they have none of themselves, might learn better Advice, before (for the fault of some) they run to any raging Counsel, and bend the edge of Authority against all.

(w) *Suidas in Xnugz.*
 & *cæl. Rhod.*
lib. 7. cap. 2.
 & *Panciroll.*
Tit. de Alch m.
 & *M. Mayer, Symb. aur. mens, lib. 1.* & *P. Diacon. vit. Diocles. cæs.* & *Oros. lib. 17.*
cap. 16.

I grant that, as in all good Arts, so in this, because it is sweetest, there be some Drones, crept in among the Swarm ; what then ? As they are of another kinde, and

and never begotten by HERMES, or any of his *Sons*: So no reason they should slander the Name and House of HERMES, but bear the burthen of their own fault. They may be sorted out and known from the holy, stinged, and profitable Bee, first by their bigness in Words and Brags, and then (as followeth lightly by the Course of kinde) by their stingless, and unarmed weakness, in all defence of Learning; And thirdly by their sloth and idleness. For although they never lye stirring, yet (^(x) as Seneca saith, *Operosè nihil agunt*, they painfully do Nothing, because all they do is to no purpose, all is fruitless and unprofitable.

(x) Sen. lib. de
Brevit. vit. c. 13

But Dioclesian lacked this discerning *Wisdom*, and rashly ran upon all, and burnt the *Books*, much like that part of *Lycurgus*, who for the Drunkennes of the People, cut down the *Vines*. Had it not been better to have brought the Springs of Water nearer, and to have bridled, as *Plato* saith, *that mad God with the sober*? Even so the Emperour might with better advice, have tempered the heat of *Alchimy*, with the cooling Card of *Discretion*, and made it an *Art* lawful for a small Number onely, and with the like charge to be Practised, which had been a *Counsel* worthy a wise *Prince*, neither to let the hope of so great a Treasure go for a small loss; nor yet upon uncertain Hope, be it never so great, to lose a certain great thing, to wit, the Life and Goods of his *Subjects*, well and orderly bestowed.

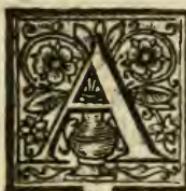
Mary Marston Her Book
Steal not This



THE SECOND BOOK.

CHAP. I.

Of LONG LIFE.



After we have met with the common Arguments, wherewith the Unlearned use to deface this goodly *Science*; we must go forward, and encounter with the Learned; who, because the great Deeds and Effects which are promised, (that is, to make all men *Long-liv'd, Healthful, Young, Rich, Wise and Virtuous*) are above any Skill of theirs, or of their Ancestors the *Gracians*, rate both the *Work* impossible; and the *Workman* vain, false, and guileful; I must, I say, prove, according to my Task appointed, That these great Acts and Deeds, may be done and per-

formed by other weaker Means than HERMES MEDICINE: And this I must do with more pains and diligence, because this Way and Entry once made in their Hearts, the great and marvellous Truth of this famous STONE, may the more easily come in and take possession.

But in such variety of hard and slippery Matter, whence were it best to set out? which Way first to take? Were it not meet the means and helps unto BLISSE should be first rid and cleared, before we come to BLISSE it self: and among them to give *Long Life* the foremost place, if not for his worthiness, yet for his behoof and necessity: being needful in all Common-wealths and private persons, first to seek to live, before to live well, though that, unto this end: Then let us see what is *Long Life*, and how all Men may reach unto it.

But why do we make such great haste: we had need be slow and advised in so great a Matter, and to look, before we venture upon so long a Way, and of so many dayes Journey, that we be well provided and furnished of all things; wherein I hope, if I have not of my own, or if after the thrifty manner, when I am well stored my self, yet I borrow to prevent lending, although I take upon trust so much as shall serve this turn, it shall be no stain to my Credit; but rather deemed a safe and wary way, to cut off occasion of Robbery both at home and abroad: especially if I take it up of such Men, as are most famous and best beloved. These should be my Friends of Egypt and Arabia, (though we have their secret help now and then) the best able indeed, and the nearest unto me, if they were

so well known and beloved in the World: But because they be not, I will fly to the other side of *Greece*, and to the most renowned there, and best liked, *Hippocrates*, *Plato* and *Aristotle*, whom I doubt not to finde very free and willing in this Matter. Let us then awake our old Studies out of sleep, and hye us to them: what need many words? after Greeting; and the Matter broken, they make me this Answer joyntly together.

God; because he was good, (a) did not grieve to have others enjoy his Goodnes, (that is, to be, and to be well) meaning to make a *World* (though Aristotle withdraw his hand herein) full of all kinde of everlasting and changeable things, first made all, and blended them in one whole confused Mass and Lump together, born up by his own weight, bending round upon it self.

Then seeing it lay still, and that nought could beget and work upon it self, he sorted out, and sundred away round about, a fine and lively piece (which they call *Heaven*) for the (c) *Male*, *Mover* and *Workman*; leaving still the rest (as gross and deadly) fit for the *Female*, to receive the Working and Fashioning, which we term the four *Beginnings*, [or *Elements*] *Earth*, *Water*, *Air* and *Fire*; and thereof springs the (d) Love which we see get between them, and the great desire to be joyned again, and coupled together.

Then, that there might be no number and confusion of Workmen, and doing *Causes*, but all to flow from one Head, as he is One, he drew all force of Working, and virtue of Begetting into one narrow round Compass, which we call the (e) *Sun*, from thence he (e) *Ocell.* *Luc.* c.2. & *Plat.* *Pol.* 6. & 7. *stat.* ab initio. & *Fernel.* de abdit. rerum caus*l.* i. c.8. sent

(a) *Pluto in Tim.*

Arist. Metaph.
lib. I. c. 2.

(b) Lib. de Celo
per tot. & lib. 2.

c. 1. Excusatur
a B. Kecker. Syst.

Phyl. l. 7. Verum
condemnatur à
Pbil. lib. de

Mund. Incor-

rupt.
(c) *Ocell. Luca.*
cap. 2.

(d) Cor. Agrip.
de Oc. Phil. lib.
I. c. 38.

&
Jof. Quercet.
Herm. med. dc-

fens. l. 2. tract.
de quintess.

Gerrard. Dorn.
pref. ad Artis-

supernat. T.C.
Vol. I.

sent out, spred and bestowed all about the World, both above and below, which again meeting together, made one general *Light, Heat, Nature, Life and Soul of the World*, Cause of all things. And because it becomed the *Might, Wisdome and Pleasure* of such a Builder, to make and rule the infinite Variety of Changes here below,

(f) ἐκ νοῦχι-
αρ ἄγον, ἀλλὰ
κανέναν
πλημμελῶς καὶ
ἀτάξιως.
Plat. in Tim.
(g) Fernel. ubi
supra (e)
(h) Plato in
Phaed.
Plato in Ennead.
4. l. 7.c.9.
(i) Arist. de
Anim. l.2. c.1.
& Phys. c.5.
τὸ περότως κα-
τὴν ἀκίνητον,
De gen. a.1.
Vid. Simplic.
ad Epit. En. c.1
(k) Tusc. qu.
l.b.1.

and not evermore one self-same thing ; he commanded that (g) *One Light in many*, to run his eternal and stintless Race to and fro, this way and that way, that by their variable presence, absence and meeting, they might fitly work the continual change of flitting Creatures.

This *Soul*, which (h) *Plato* calls the *Ever-moving Mover*, quite contrary to (i) *Aristotles κινητή χειρ*, which he himself construes an *Immoveable Mover*, (that we may marvel (k) how *Tully* could translate it so, as to make it all one with *Plato*, unless (l) *Lucians* gallows mis-led him, which is found in some Copies) that he might be an *Eternal Mover*, is, in *Nature* and *Being*, a most subtle and small Beam, or spark of heavenly Fire ; in property and quality, for his Cleanness, Light and Finess, *Hot* ; and for his Moistness withall *Temperate*, as appears to him that bendeth his Minde upon it.

(l) τὸν λι-
τῆν. Luc.
δικῆν φων.
Excusat. Cic. à
Cael. Rhod. l.2.
c.21. qui tamē
accrīmē oppug-
natur à Bart.
Kck. Syst. phys.
c.9.

If you doubt of his *Moistness*, (m) think nothing made without Mingling, which is, by drawing in, (n) and breaking small together the whole stuff, when a dry heat draws out, and scattereth the fine from the great, and thereby wasteth and narroweth all things, making nothing : As for Example ; (o) *Dung* hatcheth an *Egge*, and quickneth any thing apt to receive *Life*, when

(m) Sever. Dan. Id. med. c.9. (n) Naissance tract. du sal & de l'Esprit du Mond. l.1.c.5.
(o) Arist. Hist. An. l.6. c.2.

Cap.I. The Way to Bliss.

31

warm (*p*) *Ashes* will never do it. What need we more? Imagine an heavenly Flame by a good (*q*) burning *Wa-*
ter, which flaming upon your Hand, or a dry Cloth,
heateth them both gently, without hurt or perishment.
 And yet this *Sunny Beam* is not moist of it self, and be-
 fore it is tempered with the moisture of the (*r*) *Moon*
 his Wife, to make it apt for Generation; Thence
 (*s*)*HERMES* calls the *Sun* and *Moon*, the *Father* and *Mo-*
ther of all things.

& sensib. lib. 1. cap. 18. & Ger. Dorn. Phil. clym. T. C. Vol. 1. (*s*) Tab. Smaragd.

Now the *stuff* and *Female*, to be fit to suffer Work-
 ing, must be first open, that is, Soft and Moist: and
 then not one, nor yet many like things, lest in both
 these cases they should stand still the same, and not
 when they be stirred by the Workman, rise, and strive,
 and bruise and break one another fitly by continual
 change, until they come at last unto a consent, rest,
 and stay; And that upon small occasion the same con-
 sent might jarre again, and come to change, the wished
 end and purpose of the work. And therefore God
 cast in at first, the known (*t*) four fighting enemies;
 yet in the soft and open *Stuff*, there are but two of
 them, (*u*) *Earth* and *Water* in one mixture, seen and
 extant at the beginning, (*w*) before the painful *Soul*
 draws and works out the rest, *Fire* out of *Earth*, and
 out of *Water* that breath-like and windy thing called
Air.

So that, (*x*) if there were much *Earth*, little *Water*,
 and great *Heat* to mingle them, *Fire* will shew it self
 and bear the sway: If but small *Heat* upon the same
 measure of *Earth* and *Water*, *Earth* will rule the rest:

If

(*p*) Card. Subt.
 lib. 2. in p. 77.

(*q*) Card. ibid.

&

B. Kecker. Syst.

Phys. lib. 2. c.

10. & ap. cun-
 dum.

Joh. Pincier.

lib. 4. var. m-

ditat. c. 15.

(*r*) Joach.

Cureus de sens.

(*t*) Ocel. Luc.
 c. 2.

(*u*) ἀνὴρ υἱοῦς
 μὲν πάτερ
 οὐδεὶς δὲ γαῖα
 γένονται.

Hom. Il. 7.

(*w*) Ger. Dorn.
 in Phys. Trism.
 T.C. Vol. 1.

(*x*) Card. Subt.
 lib. 2.

If on that other side, upon small store of *Earth*, and much *Water*, but a small *Heat* of working, the thing will fall out to be raw and waterish: If upon the same quantity a stronger *Heat*, it ariseth an *Ayery*, which is termed a fat and oily Body.

Wherefore, when the *Soul* comes down upon the Stuff, clothed with a fine windy coat of the cleanest *Air*, next unto Heaven, called *Aether*, (without the brokage of which (y) *Mean*, the two Extremes and unacquainted Strangers would never bargain and agree together) by his moist milde heat it moves it, and alters it very diversly, making many suits and kindes of things, differing according to the Strength of the one, and the Obedience of the other.

And so by reason in that separation of the fine and Male part at first, (z) the stuff was throughly tost and mingled, and the Heat of *Heaven* thereby (like a hot Summer after a wet Spring) very fierce and eager, the two causes serving very fitly, all *Wights*, (a) Man and all, were made alike, without any seed sown; otherwise than by the great Seedsman of *Heaven*, upon the common stuff of *Earth* and *Water*. As is still seen in the common Tillage yet used in those lame and unperfect Wights, which some call *Start-ups*, and sprung out from themselves. As we may be easily led to think, if we consider how, not onely all kinde of *Plants*, without all setting or sowing, grow up by themselves in some places, (b) and some kinde of *Fish* in the Sea are onely Female; but also what plenty of *Fish* there (c) abounds in the frozen Countries, for the great heat and fatnes

(y) Cor. Agripp.
de Oc. Phil. l. I.
c. 14. &
Mars. Ficin. de
vit. Cal. comp.
l. 3. c. 3.

Fern. de abdit.
rerum caus. l. I.
c. 10.

(z) Ovid. Met.
l. I. &
Mars. Fic. Arg.
in Plat. critia.
& arg. in Men.

Franc. S. Albane
Nat. Hist. cent.
9. Exper. 100.
(a) Tho: Camp.
de sens. rerum,
l. 4. c. 19. &
Jo: Pic: Miran.
conclus. secund.
Avicen. 5.

(b) Arist. de
gen. anim. l. 2. c.
5. &
Cardan. variet.
lib. 7. c. 37.

(c) Gonzal. Ferd'n. Owied. de Region. Sepientrional.
Cardan. de varietat. l. 7. c. 37. &
Dithmar. Elesken. descript. Island.

of the Waters; and chiefly that upon the slimy and hot Land of *Egypt*, there are yet some bloody and perfect *Land-wights* (as *Hares* (d) and *Goates*, &c.) so made and fashioned.

(d) *card. Subt.*
lib. 2.

But because afterward the well-mingled and fat fine Stuff, and the strong working Heat failed, (as it must needs in time) and yet the great *Lord* would have the continual flitting, change, and succession hold; The same two fit Causes were duly kept, by continual succession (e) within the Bodies of perfect *Wights*, (the Stuff in the She, and the Heat in Both) yea, and as far as need required, in seeded *Plants* also.

(e) *P. Bonus Margar. pretioj.*
c. 25.

Now we must understand as well, that this *heavenly Soul*, (which when it is so clothed with that windy Body, is called *Spirit*) not onely moveth, and worketh with his Heat, but also (f) for Food wasteth the Stuff: for nothing that is made, is able to bear up his state and being, without his proper and like food and sustenance. Then, as our gross *Fire* here below (g) feedeth upon Weather and Wind, called *Air*, as upon his likest meat; And as it, in his due place, is too thin and scattered, spreading the *Fire* so far as it followeth his Food, until at last it vanisheth to nothing, unless it be plentifully heaped and crowded up together, and so kept in a narrow shell of *Water*, which is called *Oil* or *Fatness*: Even so it is between the fine starry *Fire*, and his like Food, the fine *Fat* of *Aether*: for that cause, besides the Divine Purpose above set, it cometh down in post into these Quarters, to finde and dress himself store of meat, as appeareth by his tarrying; for as soon as his Food is spent, he flieth away as fast, and leaves his House at six or sevens uncared for. —— I was about to

(f) *Fortun. Lic-de vita l. 2. c. 11*
¶
Marc. Paling.

in Libra.
(g) *Rob. Fludd in Macrocosm. tract. 1. l. 6. c. 8.*

tell you the Cause of the divers sorts and suits of these lower *Creatures*, but that there was a great puff of Matter came between and swept me away ; which now being passed over, I will go forward.

(h) Joachim.

curaus de sens.

& sensib. l.2 c.

23. &

Leo Hebreus de

Amor. Dial.2.

&

Hermes in Min.

Mundi.

(i) Id quod

quiescit simpli-

cius est vire-

sciente, & vire-

sens vivente,

vivens deniq;

eo quod loqui

potest. Phys.

Heb. in p. 111.

Then if the suffering (h) *Stuff* be Gross, Foul and Tough, and the making *Heat* very Small and Easie, as it is within and under the Ground, things are made which they call *Metalls*, or better by the *Arabick* word, *Minerals*, (i) little broken, altered or changed, but the gross Beginnings, *Earth* and *Water*, (*Earth* especially) rule still ; and the Life and Soul, as it were, in a dark dungeon, fast shut up and chained, is not able to stir and shew it self at all. When the *Stuff* is Finer and Softer, with greater *Heat* upon it, there will arise a rooted and growing thing called a *Plant*, better mingled, and smaller and further broken from the low and foul Beginnings, and the Life of *Heaven* shall have more scope, because *Wind* [or *Air*] and *Water*, (and yet *Water* chiefly) swayeth the Matter.

But if the *Soul* be yet more mighty, and the *Stuff* yet finer, he is able (*Air* and *Fire*, but that above this exalted) to shew himself a quicker Workman, and to make yet a finer piece of Work, moving forward, and by mighty sense perceiving. But by reason these two Causes, passing by those degrees, do so mount and rise

(k) card. Subt.

l.5. in p. 197.

&

Fernel. de abdit.

rerum caus. l.1.

c.3. &

Fort. Licet. de

vita. l.2.c.12.

(l) Card. Subt.

l.11. in p. 449.

at last, there is an excellent and fiery kinde contrived, even *Our kinde*, I mean, most throughly, and fair and finely wrought, even so *Fat* indeed, (k) that he may not easily seem made at all of these All-making Seeds, the four Beginnings : whence it is, that when a *Corps* is consumed with *Fire*, there are found scarce (l) six Ounces of clean *Earth* remaining ; which fineness of Body gives

gives occasion to the greatest freedom and quickness of the *Soul*, and ability to perform (as his duty of Life) Moving and Perceiving ; yea, and shall I put in *Understanding* also ? for albeit *God* hath inbreathed us with another more fine and clean Mover called (*m*) *Minde*,

(m) St. Alb: ns
lib. 4. de Aug.
Scient. c.2.

for a special and Divine purpose, yet that *Minde* as well as the *Soul* above, is all one of it self in all places, and worketh diversly according to those divers places, as we shall see more at large hereafter.

Then you see all the differences of the four great *Heads* or *Kindes*, which contain all things : yea, and of many lesser degrees and steps, lying within every one of these, which I named not before ; as also of sundry sorts (not worth the naming) of Doubtful and Middle things, touching and partaking on each side of the four great ones, (as between the first two, *Stones* budding like *Herbs* (*n*) in the *Scottish Sea* ; between *Plants* and *Beasts*, (*o*) the *Spange* : *Apes*, or rather hairy *Wildmen*, between (*p*) *Beasts* and *Us* ;) to proceed from the divers mixtures of the *Bodies*. If you cannot quickly perceive the Matter, behold at once the outward Shapes and Fashions, as they here go down a short pair of Stairs before you.

(n) Card. varie-
tat.l.5. c.19.
¶

Fr. St. Albans
Nat. Hist. Cent.
7. Ex.9.

(o) Arist. Hist.
Animal.l.1.c.1.
¶

Card. Subt.l.10.

(p) Arist. Hist.
Anim.l.2.c.8.

(q) Arist. de
part. Anim. l.2.
c.7. ¶

*Selva di varie
lezioni, di
Piet: Messia di
sviglio tradot,
¶c. par.1.c.9.*

Do you not see *Man* alone, through his exceeding fine and light *Body* (*q*) carried up and mounted with a mighty heat of *Heaven*, of an upright stature, and carriage of himself, that this Divine *Wit* might be free from the clog of *Flesh* ? when other *Wights*, from the contrary Cause (which the gross and earthly *Leavings* [or *Excrements*] of *Hair*, *Horn*, *Hoof*, and such like, declare) are quite otherwise disposed, as we see, towards the Ground, their like Companion : and so the less hot

and fine they be, that is, the liker the *Earth*, the nearer they bend unto her, being less of stature still, and after that many-footed, to support them, but at length Footless and groveling, until it come to their Heads downward; and there it stayeth not, but passeth quite over, and degenerates from *Wights* to *Plants*; And from thence, if I might tarry about it, I would send them down still, through all the steps of them and *Minerals*, until they came to the main Rest and Stay, from whence they all sprang, clean *Earth* and *Water*.

But I think it be now high time to take my leave of these *Philosophers*, and to set forward as soon as I have packt up my Stuff round together, especially the best and most precious Things.

Then, we gather by that enlarged Speech, one chief and notable Rule in Learning; that the (r) *Shape*, *Nature*, *Being*, *Perfection*, and all the difference in all things here below, springeth from the Mixture and (s) Temper of the Stuff and Beginnings: The *Doing*, *Making*, and *Working-Cause* that Makes, Mingles, Brocheth and sets all a running, to be a piece of the finer part of the whole, parted, and packt up together in the *S u n*: (t) Of which finer part, some remaining still in the Raw and rude Stuff, secretly hid and placed; others more freely, in the half-made Stuff, called *Seed*; and in finer *Seed* yet more lively; and in *Man* most at liberty, excepting where I said it was free indeed from all kinde of *Body*: And yet all these but one and the self-same thing called *Soul*, *Life*, *Heavenly* and *Natural Heat*, &c.

This meant Divine Hippocrates, when he saith;

(u) Nought

(r) Cor. Agrip.
de Occ. Phil. l.
I. c. 10.

(s) Fort. Licet.
de vit. I. c. 2.

Leo: Heb. Dial.
z. de Amore.

(t) Hipp. lib.
τερας εγχωριον.

Sendivog. de
Sulp. in f. 12.

(u) Nought is made, and nothing perisheth, but all are altered and changed up and down by Mingling: And again,
 (w) That no Wight can die, unlesſ all fall; wherein he is most agreeable, and jumpeth even with these Grounds and Rules, and with the whole Web of our Philosophy. If any man doubt of the other two, *Plato* and *Aristotle*, let him reade their Books with heed, and he shall finde them where they speak naturally, and by the light of humane Reason, to draw still towards this one head and point of *Truth*: though they seem to stray sometimes, to the infinite Variety of divers-natured and conditioned Stars above, causing the like endless odds and difference of all things. Let us now, I say, set forward in our first dayes Journey to *Long Life*, unfolding first What it is, and the Cause thereof, and lastly the Common and high way to it.

Franc. St. Albans Nat. Hist. Cent. I. Exp. ult. & Sen. de benefic. l. 5. c. 8. Epist. 36. & Nuismenit dufel, &c. l. 1. c. 1. Dr. Hackwell of the Power and Providence of God, lib. I. c. 4. scit. 1. & M. Aene. medit. l. 10 scit. 7, &c. & Plotin. Ennead. 4. l. 7. c. 14.

It seems hard for a Man to appoint what bounds of Life are large and long enough for *BLISSE*, unless GOD (who knoweth best, both the measure of Happiness fit for us, and the race of Time meet for it) had first set and marked them. So that the greatest Age and furthest Time that the lustiest *Men*, and best disposed *Bodies*, both by kinde and diet, have at any time reached and lived, may well, by the grant and good will of our great *Landlord*, be set the Bounds, Stint and End of Life, large enough to hold all the *Bliss* meet for *Mankinde*, and the Mark which we may all aim and level our endevours at, yea and with sure hope to hit and reach it, and no further, is about an hundred

(u) Lib. 1. de
Diæt.

Scorpi. Danus
Iæt med. Phil.
c 8.

(w) Lib. de
Hum. Nat. vide
in super
Ocell. Lnc. c. 1.

Phil. Jud. lib.
de incorrupt.
mund.

Her. Tripl. l. 18.
οὐτὶ ἀδέει τοῦ
οὐλαντίον
αὐτούς.

Macrob. in Som.
Scip. l. 2. c. 12.

dred and fifty years, as you shall hear anon.

Now, if there do three Causes meet to the making up of Things, and thereon leaneth all their Being, the *Stuff*, the *Mover*, and the *Meat of the Mover*, which is the *Fatness* of the *Stuff*; then, sure, the cause of their long Being and Continuance in their Estate can be nothing else, but the favour and goodness of those three Causes.

The *Soul* and *Heat of Heaven* is good and favourable to *Wights*, (to let the rest go, far more dark, and further off my Purpose) when she pours her self plentifully upon them; for there can be no other odds in one and the self-same thing in all places. But the *Fat Food of Life*, (which they call the first *Moisture*, and the finest piece of all the *Seed* lying hid and unseen in the sound parts of *Wights*, and yet by skill to be fetched out, and set before us) must not onely be plentiful and great in store, to match the feeding *Soul*, but also Fast and Fine, that by his Fineness he may be both friendly and like to *Life*, and *Aiery*, or rather *Etherial* (we must (x) wear these Words with handling) to keep himself, both in Cold and Heat flowing: and that through his *Fastness* or *Closeness*, (which they call in Latine *densum* or *solidum*) that is, through his much *Stuff* in a narrow room, he may be more lasting, and fit to continue. Now the *Stuff* and *Body* is best, when it is Fast and Fine also; one to hold and hang long together; and that other to give free scope without stopping or lett, unto the continual and swift race of *Life*.

Then, to make a sum of all, (y) *The Cause of long Life, is a fast fine Body, sprinkled and seasoned with much-like*

(x) utrumq; omnino durum, sed usu mollien-
d: nobis verba
sunt. Cicer. de
Nat. Deor. l. 1.

(y) P. Palmar.
in lap. Philos.
dogmat. v. 14.

like first Moisture, and store of heavenly Heat: If this Matter needed any further proof, I could easily, by cutting up the Nature of Things, so lay it open before you, as your own Eyes should witness and see the same; But if it need to some, they shall see something, and that sufficient to content them.

For the first, (z) *Aristotle* saith, and we finde it true by Experience, that they live longest in hot Countries for the Dry, Sound, Fast and Fine Bodies; but chiefly for their Finenes, yielding free recourse and passage unto Life: for Age and kindly Death come of Rotteness, which flows from the stillness of Heat, and slacknes to salt and refresh the parts.

Touching the rest, to wit, that much Heat and much good Fatness are a cause of Long Life, mark the short life of those Wights, that either want them by kinde, as the maimed and imperfect ones; or waste them by motion, as the (a) Male Greyhound of Lacedamon was, against the course of Kinde, shorter lived than the Bitch, for his pains in Hunting; and (b) the Cock-Sparrow lives but half so long as the Hen, (and yet this but three years) for their Venery: The World is full of such Examples. And behold, again, the Elephant, on that other side, for the great help and favour of all the Causes, above the rest, (as may appear by their great fruits and effects in him, that is, Strength, Bigness, and Stomach, being able to (c) be the ground-work of a Castle of fifteen armed men, to eat nine Bushels at a time, and to drink fourteen Tun) to endure and hold out much longer than the rest, and to live (*Aristotle* is mine Author in the Story) three hundred years in all.

(z) *De Longit.
& brevit. v tæ,
c. 1. & 2.*

(a) *Arist. de
Hist. An. l. 6. c. 2
&*

*Plin. Nat. hist.
lib. 10. c. 63.
(b) Arist. de
long. & b. ev.
vita, c. 2.
&*

Plin. l. 10. c. 36.

(c) *Arist. de
Hist. Anim. l. 8.
c. 9. &
Lib. 9. c. 46.*

Now we know what *Long Life* is, and the Cause thereof, let us see whether all *Men* reach it or no; and then which way they may reach it.

At the first all *Mankind*, by the will and appointment of *Kinde*, was Sound and Lusty, and lived long; and all the fail and corruption now adayes (which falsly seemeth a weak Condition of our *Nature*) crept in through Disorder in our selves by little and little, and so by sowing still the like *Children*, it spred it self at last, deeply rooted over all, and made it, as it were, a certain State, Nature and Kinde of *Man*; wherefore by good order in our Selves, it may be reformed and brought back again unto the ancient State. But how may we prove this? If *God* and *Nature* have ordained *Man* unto a Divine *End* and *Bliss* above the rest,

(d) cicer. Tusc. quest. l. 3. &
Cardan. de var. l. 7. c. 34. and yet some Beasts (as (d) *Theophrastus* for a wonder complains) live longer than our common rate, yea and longer than any Bounds above-set; certainly we ought to do as much and more, by the rule of *Nature*, and of all Right and Reason: and so we did at first, before we fell by our default, which may be amended.

But lest I may happen to deal with some, who will neither grant the Justice of *God*, nor yet yield to the End of *Man*; with some, I say, that have so far put off all Humanity: I will bring them to Natural Causes; I will open and lay before them, both the sorts, and suits of *Wights*, I mean, of *Men* and *Beasts*; that they being a monstrous and doubtful Kinde between both, that is, *Beasts* within, cloth'd only with the outward shape of *Men*, may the better judge of both (as in like case they feign of the like mis-shapen *Monsters*— The Poets know my meaning, it is not worth the flourish of

of a chaste and modest Pen) which had in kinde the more cause to live long: That seeing at last the worser *Wights* to overgo us in Life, and to run to the very goal it self, and yet to have received less cause from *Nature*, they may be driven by force of Reason to yield, (e) that we have a better Kinde and worser Custom, and that we did and might live long, but for our own fault, which may be reformed.

(e) *Macrobi.*
Sat. l. 7. c. 5.

To begin with the *Soul* and *Natural Heat*, for his worthiness; let us see which of them is endowed with more store of him, that is, of the chief cause of *Long Life*. If we call to minde a little, we shall remember, That *Man* walketh upright, when the rest are thrown to the Ground, because they lack the force of this *ascending Heat*, to bear up the weight of their Bodies, which we have abundantly. But, if we leave the outward shape, and look into them, we shall finde that by the great foresight of *Nature*, all *Wights* which are (f) Hot and full of Blood, have against the Root and Spring thereof, to cool and temper the same, a Contrary in place and property, set: the *Brain*, I mean, some more and some les, still according to the behoof and (g) request of the *Heart*; Insomuch as they that have no *Blood*, and small *Heat* within them, as not needing any Cooler, have no *Brain* at all. Then, by certain race and course of *Kinde*, if that be true which all *Philosophers* and *Leaches* hold, that a Man (h) hath the greatest *Brain* of all *Wights*, it must needs follow that he hath the greatest store of *Heat* also. But enter further into them, and you shall see *Man*, by how much

(f) *Arist. Hist.*
Anim. l. 1. c. 16.

(g) *considerz*
in teipso, quia
Cerebro frigi-
dissimo, Cor fon-
tem caloris sup-
posuit Deus.
Bonavent. ser.
de uno Martyr.

4. in *Ordine*
16. l. de *Saint.*
in com. Tom. 3.

animal. lib. 1. cap. 16. & De part. animal. & eamur causis, lib. 2. cap. 7.

(h) *Arist. hist.*

(i) Arist. de
Resp. c. 6. Vide
Fort. Licetus de
recond. aut Lu-
cer. l. 4. c. 9.

[¶]
Arist de gener.
anim. l. 2. c. 4.

more he goeth beyond a Beast in *Wit*, (i) so much to burn in *Heat* above him : for *Wit* springeth out of the clearness of the Body, and this out of *Heat*, as I will prove in his place hereafter.

Now, if this first point be done and granted, the next is quickly made, even as one Match is made by another: It standing with the Justice of *Nature* that makes nought in vain, to match this greedy *Heat* with store of good Meat, that is, of Fast and Fine first *Moisture*, suitably; or else sure, saith *Heraclitus*, the Officers of Justice, the *Furies*, would soon apprehend her.

To be short, both this, and that, and the third likewise, to wit, a close fine Body and all, is cleared, if it be so that a *Man* in making is most far and finely mixt and broken, of all the lower *Creatures*, as we heard even now Decreed in the Council of the best *Philosophers*: For, if nought makes but *Heat*, then nought makes well but much *Heat*, if there be no other odds in *souls*, as was said above. And if the *Beginnings* be well and firmly mingled, and the Concoction hold, they must needs gather themselves in, close together also, to make another cause, yea and the last; for what is fast fine *Oil* and *Fatness*, but *Water* (wherewith we flow, as our *Brain* declarereth) throughly mingled, and raised into an *Aiery*, or rather into an *Aetherial* close Substance: But if you will not stand to this Decree, then once for all Consider, and weigh but this one Example: That albeit *Man* be more given (k) to Lust, than any other *Wight*, and thereby drying up the Body, plainly pareth off more than any other, and weakneth all the helps of *Long Life* together,

(both)

(k) Card. Subi.
l. 12. in p. 468.

(both the *Moisture* that knits and holds the *Frame*, and that which feeds our *Heat*; and this and all;) and so that sum of *Life* which yet is due to *Nature*, he payeth before his Day to his own *Wantonness*; yet he Liveth and holdeth out longer than (l) almost any other: that we may easily see, that if he lived as Chastly, and in other points as Orderly as the rest, he might far pass and over-run them all, in this Race of *Life* and Continuance.

But methinks I hear them whisper, that I forget myself, and the Bounds of my *Long Life*, when I make *Men* able to live as long, and longer than any *Beast*: for to let pass the *Hart* and *Camel*, which overtake the longest life of our old *Men*; sure the *Elephant*, as we have heard, goeth far beyond the very bounds of Age: especially the *Raven*, whom (m) *Euripides* will have to live Nine of our Ages.

These may seem sore matters, but chiefly the last uncurable, and yet they are indeed light and easie, and the last most of all, I mean the *Raven*: for if there was never yet *Man* of sound Judgement and Knowledge in the wayes of *Nature* that allowed the *Story*, (and Aristotle by name (n) condemns it, when he giveth the *Elephant* the longest Life of all, and *Man* next to him) what should we reckon of a Poets Record? Besides, doth not one among them confess himself, (o) they are not to be believed; and held as Witnesses? Doth not Plato, once a Poet, and then a wise Philosopher, (p) chase them up and down in all places? and in one say, (q) They be besides themselves when they sit on their *Muses* stool, and run like a Spring, pouring out all that comes? Are they not in all wise Mens account the greatest Enemies

(1) *Fest. Licet.*
de vit.l.2.c.11.

(m) *De Hesiod.*
idem assert
Plin. Nat. Hist.
l.7.c.48. &
Plut. lib. cur.
orac. ceſſant.

(n) *De long.* &
brev. vit. c.2.

(o) *Hesiod. ix*
Theog.

(p) *Card.lib. de*
Anim. immort.
in p.253.

(q) *Pla.Nopu.S.*
&
D. Aug. de
Civ.l.2.c.14. &
Lud. Vives, &
Leon. Coquans,
com. in loc.

to GOD, good Manners, and all right and true Knowledge, that ever the World or the Devil bred ?

But I slide too far unawares, and if we must of force receive this aged *Raven*, yet perhaps there shall be no great hurt received ; and I cannot see why we may not match him with *Methusalem*, and some other aged Fathers in Holy Writ, reported to have lived as many years as Nine of our Lives come to with advantage. It is not enough to say, that which some say, those Years to be meant for *Moneths*, and not as we account them : for albeit I know the *Egyptians* reckon so (as we may

(r) *Nat. Hist.*
l.7.c.48.

(s) *D. Aug. de
Civ. l.14.c.10,
11,12, &c.*

&
*Dr. Hackwell
Apol. l.3.c.1. &
2.*

&
*Pet. Mexia de
Siviglia.*

*Selva di varie
lez. l.1.c.2.*

see in (r) *Pliny*, where some of them are said to live a thousand Years apiece, that is, so many Moneths;) yet it is agreed among the (s) *Divines*, Men best skill'd in these Matters, that the *Jews* account was otherwise, even as we, and almost all other Nations make it. But if this ancient Story of our old holy Man be a thing in doubt, or certainly untrue, and to be meant of Moneths, yet our Aged *Raven* may go with it, and the Father of that Tale together : And we may, when we will, pass to the Elephant.

Aristotle indeed is the Author of this Story, that the Elephant liveth three hundred years ; How then ? shall me mislike in like manner of this *Man*, and refuse his Witness ? I cannot tell what to say : It is a very hard matter that he saith. And again, I know that when by the power and purse of his King and Scholar *Alexander*,

(t) *Lud. Vives
censur. de Arist.
operibus pre fix.
ejusdem oper.* of Reports and Hear-sayes, into those Books, (thereof by Tom. I. &

*Phil. Melancth. in vit. Arist. qui im premisit Tom. 2. operum Arist. & G. Agricol. epist. nun
cupat. ad lib. de nat. eorum que eff. è terra.*

some

some called *πολυτάλαντα*) some false and untrue Tales might creep in among them; yet I owe much to that *Mans* worthiness; and again, the Books have ever held the place of a true Record: And besides, this matter of the *Elephant*, (u) both for the fore-vouched Causes, and for his Wit and Manners, somewhat near our *Nature*, may reasonably well agree with the sound of Reason.

(u) *Elephanto belluarum nullus prudentio.*
Cicer. de Nat. D or. l.1.

How then? I say again, Methinks I feel (w) my (w)'*Ἐγὼ τει* *Minde* ebbe and flow within me: and yet suppose it *ταῦτα ἀντα* true that the *Beast* liveth so many years. The *Islanders* *κάτω πλανῶ-* (x) of *Zeil* near *Calecut*, and the Inhabitants of the *μα.* *Soc. ap.* *Hill* (y) *Atho*, both of them commonly and usually reach *Plat. Hipp. min.* *in fine.* our appointed time of one hundred and fifty Years, by (x) *Card. Subt.* *l.21. in p. 712.* the favour of the *Air* onely, and *Soil* where they dwell, (y) *Pomp. Mila-* taking besides, for ought I can know, the common race *l.2. c.2.* and course of the World: That we may lawfully &
deem, if they lived as chastly as the *Elephant*, who *Jul. Solinus* *Polyh. c. 21.* comes but once in two (z) years to *Venerie*, and followed his other good Orders of Life as well, that they *&* *Lucian in Ma-* might easily draw forth their age longer, and come to *crob. in p. 781.* the dayes of the *Elephant*: For as we in our less happy *(z) Coitum tri-* Soils, by our own ill Diet and crooked Custom, have *enio interpositio* *repetuit. Arist.* cut off and lost the better half of our Time; so it may *bist. anim. l.5.* seem of them: for we must not think, in this disorder *c.14.* of the World, that any *Man* fulfilleth the time of *Nature*, but all are swept away with the blast of untimely Death.

But it may chance that long race of *Life*, which the *Author* makes the *Beast* to run, was no common and ordinary course in that *Kinde*, but some odde and rare Example; And then no doubt, as there be some amongst

amongst us, which by their diligence, and ^(a) know not by what good hap, (a) double the common Term; so they be not wanting in those places, which sometime prove aged *Men*, and which live twice as long as the common sort, that is, as long as the *Elephant*. Wherefore, for all this, or ought else that can be cast against us, let us conclude, That (b) *Man*, if he kept the good and kindly Diet and Order of Life, which other *Wights* void of Reason, by the true and certain guide of *Nature*, keep having more helps and means unto it, might live longer than any of them, yea, and with ease reach the bounds of *Long Life* appointed, and perhaps further also: but we have staid in the midst, and mean, as it were, because it seems to obey the secret Will of *God* the better, and yet withall to fulfill the whole desire of *Nature*.

Then say you, it were good to learn the Order of *Life*, which *Beasts* do use to keep and follow, if it were meet and seemly for *Men* to lead a Beastly *Life*: Do not so take the meaning of a good thing; with the snare of a foul and filthy word: A *Man* is not one and single, as they be, but double, and two things; and partly a *Wight*, nay a *Beast* (be it spoken with reverence) and partly a more divine thing: and therefore, albeit according to his Divine Part and Reason, he ought to follow the Divine Pattern, and Form of *Life* above-set; yet as he is a *Wight*, and an earthly Creature also, it is not uncomely, (c) nay it is necessary to do as they do after a sort: And if it were altogether so, it were better, and more agreeable with the Will of *Nature*, who knoweth best what belongs to *Life*, that is, unto her self: for *Kinde* leadeth them still after one due and orderly

(a) Dithmarus
Blesk. descript.
Island, in p. 33.

&
Joh. de Temporibus vixit annos 361. mortuus in Gallia an. 1139.

Jean Neucleras
Chronograph.
vol. 2. Gener.
38. in p. 830.
(b) Lucian. in
Macrob.

(c) Tener
chauls les
pieds & la teste,
au demurant
viver en b. ste,
Mich. de Mont.
Essai. l. 2. c. 12.
in p. 466.

derly manner, when great variety of Wit and Device guideth us against Minerva's will, as they say, and quite besides the way of Nature, unto a Thousand by and forraign Customs, which is the onely Cause of our degeneration from our ancient and first whole and sound Estate.

Wherefore, if a company of pickt and lusty Men and Women would agree to live together in some wilde, open, clear and sweet Air, scatteredly like a Country Village, and not like a close and smothered City, (which one thing prevents a thousand Diseases and Deaths alone) and to lie together to the right end of Nature, that is, for Children, (d) and not for Pleasures sake, (for this was made a Spur to the right purpose) and in as seldome and due a course, as the better sort of Beasts, (the ready way to preserve Life and fore-stall Diseases, but specially to get good Children;) and to bring up their Children in Labour and Hardship, (e) mingled with much Mirth and Sleep together (no small helps to Long Life and Health, as the Dieters themselves confess and know:) But for this Meat and Diet (wherein those Leaches offend and fail greatly) if they would consent to take no Physick, but in great danger cast in by misfortune, (in which case the Beasts do not want their Remedies) never to drink Wine, the shortner of Life; and to be short, not take any Meat and Drink that the fire hath touched, (for it (f) sunders the Fine from the Gross, that is, the best from the worst, which we now choose) but as Nature hath left them, and other Wights use them: If these things, I say, were duly kept and performed, I am fully perswaded within three or four Generations and Off-springs, it would come to pass, that

(d) *Ocell. Luc.*
c. 4. in p. 47.

(e) *Curd. Subt.*
l. 12. in p. 474.

(f) *Curd. Subt.*
l. 2. in p. 77.

we

we should see this People prove a Nation of *Giants*, not onely passing the age of *Beasts*, and the bounds of *Long Life* afore-set, but wholly recovering and restoring all the Blessings of the first estate of *Body*.

And this I gather, not by our own contrary Customs onely, taking effects as cross and contrary, but chiefly by the Life and Use of *Giants* and lusty *People* in times past, and some other yet at this day; which was and is the very self-same race and course which I described.

And sure for the Inhabitants of *Zeil* and *Atbo*, which I brought in even now, filling the Term of our *Long Life*, although I am not certain of their use and custom,

(g) card. Subt.
l. 21. in p. 712. and where (g) I finde the Story, I know the Cause is laid upon the goodliness of the *Soil* in the first, (for it is thought to be the blessed *Paradise*) and upon the goodness of the *Air* in the next, for the height of the *Hill*,

(h) Hom. Odyss.
6. de Olymp.
Card. Cusan. Ex.
l. 5. in p. 509. &
(h) without all Wind and Rain, two great troubles of *Mens bodies*: yet I am led to think, that they do keep the same orderly and kindly form and rule of *Life*, or, at the least, do draw near unto it: because albeit clean *Air*, by cleaning and quickning the *Spirits*, and searching the *Body*, be no little help and comfort in

(i) Jo. Bicker
Herm's Rediv.
c. 20. amongst all *Creatures*, those that lead their lives in the cleaner Element do live the longer; *Fish* than *Worms*; and *Land-Wights* than *These*; and *Winged ones*, yet longer, becaute the higher, the better *Air* still: Inso-

(k) Card. Subt.
l. 12. in p. 474. &
Marc. Paling. in
Libra. much that (k) Cardan dares think, that if any dwell in *Aether*, as *Plato's* heirs affirm, they live for ever:) yet if ill Diet went withall, it would marre as much as the other made, and greatly cloy and hinder, yea, and

and cut short the race of their *Long Life.*

I am of the same minde for all other odde and private Persons of great Age and Long Life recorded ; (as for some *Italians* in (i) *Pliny's* time registered of one hundred and forty years, and such other aged Men in Authors) a Man might let in here a Sea of Examples, but I must be short. Neither would I name King *Arganthon*, (k) that lived a hundred and twenty years, and reigned eighty thereof ; nor yet that old Knight of our Country, Sir ——(l) *Allington*, yet twenty years older, but that it is so strange in *Nobility* : that they came as near unto that kindly course of Life, as unto the goal and end of *Long Life.*

Then we see at length, that it is not impossible, as they say, but an ordinary and easie matter to strengthen the weak Nature of *Mankinde*, to enlarge the straits of his *Life*, and to lead him on still to the ancient *Age*, and *Long Life* appointed.

But I see them start and say, that like as (m) *Cato* in Affairs of State, used to give Counsel (unwisely, though never so well) as if he had been in *Plato's Commonwealth*, and not in the Dregs of *Romulus* : so I, in matter of Diet, and order of *Body*, speak as if we lived in the former *Golden Age*, which, as *Poets* feign, was under *Saturn*, and not in the corruption of *Jupiters* Kingdom : and that sith the World, as it now goeth, cannot be brought, without a kind of Divine Power, to rase out the old, and make a new World, (and that in long time) unto the first and kindly custom of *Life* ; I must, if I mean to do wisely, take the *Men* as I finde them, and prove that all such weakness, as is now among them, may by *Mans* endeavour and skill of *Healing*, be up-

(i) *Nat. hist.* l. 7.
c. 48. See
S. Alban. hist.
Vit. & Mort. in
p. 130. & 155.

^{or}
Sir W. Rawleig's
History of the
world, l. 1. c. 5.
s. Et. 5.

(k) *Plin. l. 7.*
c. 48. &
Cic. de Senect.

(l) *S. Albans*
hist. Vit. &
Mort.
Vid. Purchas
his Pilgrimage,
l. 5. c. 8. in p.
538.

(m) *cicer. ad*
Attic. l. 2. c. 1.

holden and led forth unto those bounds, and that end of *Long Life* afore-set.

Albeit I have done as much as reasonably may be required at my hands, in this place, which was allotted out to shew the possibility of the *Matter*; yet because I count it better, by plainness of speech to do good, which is the end of my Writing, than by subtilenes of Argument to obtain my purpose; I will come unto you, and venture upon that Point also, be it never so hard and desperate, hoping, not that *Fortune* will favour bold *Men*, but *God* good *Men*.

Then, as there are three Causes of *Life* and *Being*: the *Life* and *Soul* it self; and his Food the *first Moisture*; and the *frame* and *temper* of the Body that holds them both: so let us take them all in order, and see how they may be preserved and kept together, beginning first, with the last, because it is least and lightest.

(n) Plat. in
Tim. sub finem.
Paracels. de
modo pharma-
cand. tractat. I.
Tom. 5. in p.
251.

It is enacted by the Law of *Nature*, (n) That no Body, mixt or single, shall or may live and preserve his estate and being, without two helps or stayes, that is, *Meat* and *Exercise*, each like his Kinde, and of his Nature: As in lone and simple, or subtile Bodies, (for it is plain in the first row, especially if they be Living, as they term them, though all things indeed have *Life* and *Soul*, as we heard above) the Hot ones crave fiery Meat and moving Exercise, Moist ones, as Wind and Water; flowing Food and Exercise; Cold and Dry things like and Earthly Sustenance, and Rest for Exercise, which is also like, and preserves their State and Being.

But if all lone and simple things are within the Compass of this *Law*, then *Heaven* may not be free nor exempted;

exempted ; and they speak not altogether fondly that say, the *Stars* (o) feed upon the *Sea*, and for that cause, by good advice of *Nature*, the *Ocean* so rightly placed under the course and walk of the *Sun*: for although the *Water* be yet so far off and unlike them, yet their power and strength is such, as they are able by their labour, easily to refine it, and turn it first into *Air*, and then into *Aether*, a weaker like thing, and their proper food.

(o) *Card. Cusan.*
L. de venat. sap.
c. i. in p. 299.
&
Cicer. de Nat.
Deor. l. 2.
&
Dr. Hackwell
Apol. of power,
& c. l. 2. c. 4.
scit. 1. &
Manil. Aſt. l. 1.

& *Ptol. in lib. ἀπολεξ. five quadripart. ap. Cœl. Rhod. l. c. 13.* & *Sen. Nat. quæſt. l. 6.*
c. 16. & *Plin. Nat. hist. l. 2. c. 9.* & *Macrobius in Som. Scip. l. 2. c. 10.* & *Sat. l. 1. c. 23.*
& *Gul. Mennes aur. veller. l. 1. c. 11.* *T.C. Vol. 5. in p. 358.*

That this is so, the hungry *Souls* (which are but *Imps* slipt off the Heavenly Body) make it plain here below unto us, when we see them still unwilling to tarry, and unable to live amongst us without *Meat*; as they bewray themselves by the plain expence and waste of the first *moisture*: Nay, take this one away, if you will mark well, and all lieth on the *Ground*; Then there is an old coyl and fighting here below, for *Meat* and *Exercise*, that is, *for life and being*, (which makes the cause of all *action* and *doing*, *rest* and *change*, and of all things:) and every one runneth easily and gladly to his like, and if his strength be never so little greater, he subdues, digests, and turns him into his own *Nature*, and is strengthned by him: But if he miss of his like food at hand, and be much stronger, he dares encounter, and is able to quell unlike things also; as I said of the *Stars*, the mightiest things (giving *Might* to all things) in the *World*. But in case the unlikes and contraries be of equal power, and matches, then neither devoureth and

consumeth other, but both are marred, dulled and weakened, which they call *Consent*, and *Temper* and *Mixture*. For Example, *Fire* extreme hot and somewhat dry withall, and *Water* very cold and somewhat wet, meeting together in even powers and proportions of strength are both impaired, but neither lost and destroyed: But if this *Water* chance by the heat of *Heaven* to be taken in hand, and turned into Aiery and fat substance; though there be now two Moistures set against the drought of *Fire*, yet because of the heat of *Weather* and *Heaven* abounding, it is now become partly like to *Fire*, and friendly, or at least his weaker Foe and Enemy, yielding himself for Food unto it, and increasing his strength and Nature: But if, on the other side, *Air*, unto his exceeding Moisture, matching the drought of *Fire*, get some strength and watery coldness (as appeareth in a thick and foggy weather) it is able easily to overcome the *Fire*, and eat him up.

(p) Aver. apud
Joach. Curaum
l.2. de sens. &
sensib. c. 19. in
p. 168.

Now for a mixt Body (which is a (p) consent and dulling the four first famous *Enemies*, made and kept in tune and awe, by the force and skill of an heavenly and natural *Heat* upon them) it hath the same reaon; for when, either for lack of Meat, or driven by Violence, this *Heat* departeth, the friends begin to stir and fight for Food and Freedom, until some one stands out above the rest, and recovers some part of his former Power, (which puts those that can feel to pain, and breeds Diseases) and at last gets the whole Lordship and rule over all, and turns them all into his own *Nature*; Then the old consent, knot and body, is broken, lost and spoiled; and a new made and gotten, still going downward, until they return to *Earth*, from whence they all came; for

for Example, and that near home ; for the fiery frame of *Mans Body*, (q) when the *Soul* for want of food fails and flits away, they straight retire, and run back in order ; first *Fire* waxeth moist and lukewarm, supt up with *Air* ; and this, soon after, thick and cold, that is, Waterish ; and *Water* muddy, still more and more thick and dry, till at last it be moist, dry and heavy, and all be devoured and brought to (r). *Earth*, from whence they all set forth before.

(q) *Foch.cur.
desus. & sin-
fib. l.2. c.24. in
p.175.*

(r) *Ocell. Iuc.
c.1. in p.19.*

And this is natural Dissolution, and Death of our Bodies, forcible Death and Destruction is by Diseases, (to bar out other force, which no man can warrant) when either *Breath* or *Meat*, distemper'd in some quality, do feed and nourish some one their like beginning above the rest, and make him strong and able to vanquish them, and bring in the Jarre of that Musical Consent aforesaid : As when by waterish *Meat* and *Air*, all the beginnings are changed into *Water*, the Hot and Dry, into a fiery temper, and so forth ; or else when the Body wants the *Exercise*, which is owing and due unto him ; which is quick *Motion*, to preserve the *Air* and *Fire* in the fine frame and temper of *Man*, from the sloth and idleneſſ of the slow and rusty *Beginnings*.

By which grounds laid, we see the way to uphold the temper of our *Body*, made plain and easie ; No more but to feed and cherish it with clean and temperate *Air* and *Meat* continually : that all the *Beginnings* served and fed alike, one may not be more proud, strong and able than another, to subdue the rest, and overthrow the state. And thereof it is that *Poyson* killeth, is, because it is extreme Cold and Dry, (for we may shut out all Rotten, as also Fiery and Watery Tempers, from the name

name of *Poyson*) feeding and strengthning the Dregs, but devouring the fine Liquor of the *Body*, wherein the *Life* standeth, when as the same *Poyson* nourisheth and maintaineth the like framed and so tempered *Body*, as venomous *Fuyces* the like *Plants*, and these noisome *Beasts*, as one of these another. Nay, which is very

(1) *Card. Var.*
L.8. c.40.

Vide
Cel. Rhod. l.11.
c.13.

with it.

Purch. Pilgym. l.5. c.3. in p.537. & *Cor. Agrip. de Occ. Phil.* l.1. c.19. in p.39. & *Purch. Pilgrim. vol.2.* p.1495. of the *Sultan of Cambaya*.

Do not think it any Discord, when I said above *Fastinenes*, and now *Temperatenes* upholds the *Body*; all is one. It cannot be *Fast*, unless the *Earth* and *Water* be well and evenly mixt; nor *Fine*, except *Fire* and *Air* bear as good a stroke of rule among them.

But you will say, that *Nature* hath given her *Creatures* a walk of course, not to stand still in one stay and place for ever, but to move and walk up and down, to and fro, from one side to another; that is, as it was said before, *God* hath made a changeable *World*; and therefore this frame and building of *Mans Body*, cannot ever hold and hang together, but must needs one day be loosened, and fall asunder.— I grant it must be so, by the course of *Nature*, because to fulfil the *Will* of her *Lord*, she hath appointed a stronger means and cause to work it; either the want and absence of the inward *Friendship*, and keeping of the *Soul* in those which the common sort call *Living things*; or, in the rest, the presence of some ravenous and spoiling *Enemy*: But if cunning *Art* and

and Skill (which by the help of *Nature*, is above the course of *Nature*) by knowledge of the due Food for *Life*, and defence against the *Enemy*, may be able to defend the one, and keep off the other; then, no doubt, the frame and temper of both *Dead* and *Quick* may last for ever.

The way is found already, and known by certain and often proof for the one; I mean, that *Art* hath often, by keeping off the spoiling *Enemy* with a strong Contrary, preserved and upheld a dead thing of slippery state, and soon decay, for ever: as a (t) *Corps* by *Balm*, or *Water of Salt*, *Timber* by the *Oyl* of (u) *Brimstone*, and such like: why then should the next prove impossible? to wit, by giving store of fit Food still to *Life* and natural *Heat*, (for the other two helps of *Meat* and *Exercise* are easie) to under-shore, and keep upright our weak and falling frame for ever? The Greeks hold, that our natural *Heat* and *Life*, because it feeds upon and washeth the most fine and unseen *Oyl* (called first *Moisture*) daily, which no Food of *Air* or *Meat* is fit and fine enough to repair, must needs faint and fail withall, and cannot be restored: Let us see what may be said to this, yea and bend all our force unto it; for this is all.

& Naucler. Chronog. vol. 1. gener. 36. & Bernardin. Corium vit. de gli Imper. vit. di Henr. 2. in p. 555. (u) Parac. lib. de conser. rer. nat. Tom. 6. in p. 211.

The *Soul* and *Life*, and *Natural Heat* of things, is often and fitly compared and likened unto the other gross and fierce, hot and dry *Body*, called *Fire*; to feed and maintain this, his weak *Like*, that is, *Air*, cannot be wanting: and because it, in his due place, is too thin and scattered, dividing the *Fire* to nought in pursuit of his

(t) Paracels. de
Terperatin. c. 1.
Tom 7. in p. 83.
Vid:
Beguin. Tyoc.
(hym. c. 6. in p.
168.

Or
Slow Survey of
Lond. Billings-
gate ward, in p.
393. *Or*
Raphael. Volat.
1.33. c. de cœ'.
Or Terr. Progen.
ap.
Fortun. Licet.
de record. aut
Lut. l. 1. c. 11.

his Food & Sustenance, it must needs by heaps be crowded up in a shell of Water, called *Oyl* or *Fat*, as we heard before. In that Fight & Battel, if much *Heat* and *Oyl* meet together, the work is great and busie, & thereout ariseth a smoke, as a leaving of the *Meat*, and the *Fire* follows as far as the Smoke hath any *Fatness*, which makes a flame.

Albeit the Nature of *Fire* be, as long as he hath Food enough to crave no great Exercise, and will last well in a close place, (w) as under *Ashes*, &c. yet a *Flame* being more than *Fire*, (a hot *Smoke* or *Breath* besides) desires open and clean *Air*, both to receive the thick refuse, which else would choke him ; as also for his like weaker Food, that he be not starved : which two are enough, besides a little Motion for his Exercise.

(x) *Arist. lib. de Respirat. c. 4.* That we may marvel at those *Men* (x) which bring in Cooling for another needful thing in this business, whereas the kinde of *Fire* and *Air* abhor Cooling as his contrary ; as it is engraven in the Nature of all things, still to fly from that which hurts it.

Now in like manner to come to the purpose, if the *Fire* of *Life* and *Natural Heat* be not great, a little fine *Oyl* and first *Moisture* will serve to feed it, and out of that slack working small store of refuse *Breath* and *smoke* ariseth, to make any need of fresh and open *Air* to cleane and feed it, as appears by those *Wights*, which are able to live in their places without help of *Wind*, *Breath* and *Air* :

(y) *Sensc. nat. quæst. l. 3. c. 19.* anywhere; & *Fish* in the *Water*, (y) nay in the sound *Earth* sometimes ; and *Toads* in close *Rocks*, as (z) *Agricola* ; *Athen. Deipnoſ.* and *Flies* in the most fierce *Miners fire*, as (a) *Aristotle l. 8.*

(z) *Lib. de Anim. subterræ. prope firm.* (a) *Hist. Anim. l. 5. c. 19.* *Vid. Card. Subt. l. 9. in p. 367.* & *Ph. l. Jud. lib. de Gant.* & *Sen. nat. quæst. l. 5. c. 6.* & *Cicer. de nat. Deor. l. 1.* & *Ptol. de Anim. prop. c. 23.* *de Cyncis & Pyraustis.*

reports.

reports. But when that *Heat* on the other side, is great and lively like a *Flame*, as in the hotter (b) *Fish*, and other; no *Wight* can want fresh *Air* and fine *Breath*, both by his clearness to purge, and his weaker likeness to nourish the *Aethereal Smoke*, and *Spirit* that carrieth it: Now this, no more than a *Flame*, needeth cooling to preserve his Being, but to temper a kinde of hid proportion, fit for *Wit* and weighty *Perceiving*, which I said before, the *Brain* and not the *Air* performed.

That *Aether* is stronger than *Air*, and able to consume it, 'tis plain in Reason by his Warmth and Moistness, passing *Air* in his own Nature; and yet gross and thick *Air*, as bent toward enmity and contrariety with it, will stand in combate against it, and overcome it: And thence it is, that in deep Mine-pits and Caves under ground, where the *Air* is thick, corrupt and unkinde; for want of flowing, no *Wight* nor *Light* can draw *Breath* and live, unless by fly device the way be found to move and nourish the same *Air* and make it kindly.

Then to draw near the Matter; If the *Stars* do feed on *Aether*, and this upon clean and spotles *Air*, as on the weaker Likes; and our *Soul* and *Life* is of a starry kind; even a slip and spark thereof, as is aforesaid, then it followeth, That to feed our *Aether*(c), the carrier of our *Soul*, good *Air* which is round about us, will serve the turn; but to nourish *Life* and *Heat* it self, *Aether* it self must be the Food, even this *Body* which is so high, and so far past our reach, except this Spark of heavenly *Fire*, were able like the whole *Body*, and Spring above, by his power over our *Meats*, to turn the *Water*, first into *Breath*, and this into *Aether*; which it is not, and can

(b) *St. Alban.*
Nat. Hist. Cosm.
7. Exp 96.

(c) *Anonym.*
*Enchi. Phys. re-
f. tut. can. 163,
¶ 164.*

go no further than to *Air*, and to make a common *Oyl* and *Fatnes*, fit to nourish an *Elemental*, as they term it, but not an *Heavenly Fire*.

Where then shall our *Life* finde Food and Sustenance, say you, fit to bear it up, and maintain his Being? In that fine *Oyl*, and unseen first *Fat* and *Moisture*? And call you that *Aethereal*? how can that which was once *Seed*, and before that *Blood*, and first of all a *Plant*, become a *Body* so fine, clean and *Aethereal*? especially when one weak *Star*, a soft *Fire* of *Heaven*, is not able to make so fine a Work, so far and highly sundered?— I marry, this is the Secret and Depth of all, which because the *Greeks* never sounded, I do not marvel if the means to preserve *Life* did escape them. But let us shut out Envy, and help them in this helpless Matter; yea, although we be driven to open the things that have lain long hid, and covered long with great Darkness.

When our *Life* in the lustyng parts is by the Bellows of Thought stirred up and moved unto Work, it sendeth forth out of every part, the hot natural *Spirits* and

(d) *Pit. Scv.*¹ *Dan. Ideæ Med.*
Phil. c. 8. in p.
102, 103, 104.

(e) *Arist. de gen. anim. l. I. c.*
18. *Paracel. lib. de gen. homin. To.*
8. in p. II.

(f) *Hippoc. lib. princip.*

Breath of *Begetting*, (d) clothed with the shell of *Seed*, cut out from the dewy part of our *Meat*, ready to be turned into our *Body*; (or at least, already and now newly turned) and not from the Refuse and Leaving of it, (e) as some say, when I could shew it, if time would suffer, (f) the best Juyce in all the *Body*.

This is the furthest and finest Workmanship of our *Meat* and *Food* of *Body*, the very beginning and first Stuff of that fine *Oyl* the *Food* of *Life*, after that remaining forty dayes in heat, before it come to perfection, being wrought, as we know, with the double natural

tural heat of the begetting Breath and Womb, forty dayes before it be fully framed and fashioned into the Form and Shape of a *Man*, ready to draw Food and Nourishment (be it Milk or Menstrue, received by Mouth or Navel, I cannot stand to Reason) from the *Mother*, to the increase of the tough or sounder parts: But the first Moisture is now at his full growth and perfection, and from thence feedeth *Life*, being unfed it self, and wasteth daily, against the grounds and rules of *Physick*: for the *Childe* hath now received all that the *Workman* can, and is put over for the rest, which is his Nourishment, unto his *Mother's* payment; but what hath she to give unto the food of *Life*? nought, as I shewed, else we might live for ever.

Then we see what the first *Moisture* is, and how it excels the Food of the *Body*, and why it cannot be maintained by it, because it is the most fine and airy piece (for the rest go every one his own way, to make his own part from whence he came) of all the *Seed* mingled, wrought, purged, raised and refined, and then closely thickned, and driven up close together, forty times more and above our *Meat*, which in one day is ended, and ready to be turned, and therefore unfit in any wise to increase and cleave to our first *Moisture*, the Food of *Life*, even as unmeet for all the world, as *Water* is to other *Oyl* and *Fatness*.

And by this, to come to the point, we have a plain Pattern (if we be Wise and Careful) and way to work the great Mystery of *Adjournment of Life*; for if it be so as I proved above, that all the Moisture of the *Matter* lieth in the maintenance of our *Natural Heat*; and it, as our *Men*, & all *Reason* teacheth, followeth the steps of

common *Fire*, waxeth and waneth, is quick and faint, according to the store of his *Food* and first *Moisture*; then sure if we can make an *Oyl* as fine and close as this, nay in all points all one with this, it will easily mingle and joyn with our first *Moisture*, and so feed, nourish and encrease it, and *Life* withall; even in as good and plain Reason, as the same *Oyl* dropt in still into the *Fire*, augments both *Food* and *Flame* together: yea, put case the same natural *Fire* of ours, should not onely pair his strength, for lack of *Meat*, and slack his force, but abate of bigness also, as some *Physicians* hold, yet there were no great hurt done; for this second spark and slip of the great and common *Fire* of *Nature*, being a piece of the finer part of the whole, (which is all one in all things) and fellow to his *Like* in us, when it is made free and loose in this fine and *Aethereal Medicine*, would restore the Heap and mend the Matter.

But how shall we get the like fine *Oyl* and first *Moisture*? the Matter is driven so far, that there is all the hardness. I shewed you the Pattern; even as *Nature* got the same before you, by the like *Stuff* and *Seed*, and by the like *Heat* and moving *Workman*: This by certain proof of all our *Men* is easie to be found, even any gentle, continual, equal, and moist, that is, any rotting *Heat*. But the *Seed* seemeth hard and unable to be matched, because a kinde of strange and hid proportion and temper of our *Body*, (which no *Man* by conceit and knowledge, much less by hand and workmanship, can reach and counterfeit, no not if he boiled all the Mixtures in all the *Heats*, that all the Wits in the World could devise) made it thus after his own fashion.

Then, how if we take the same frame and temper,
not

not by us, but by *Kinde* proportioned, I mean, the same *Blood, Flesh* and *Seed*, if we will, (which the *Man of Germany* chooseth, and commendeth above all, and calls it *Mummia*) would it not be very natural? for if the (g) *Leaches* hold it good, if any part about us fail in his duty, to correct and help him with the like part of some *Beast*, passing in that property; as to mend fainting (h) *Lust*, with the *Yard* of a *Lusty Beast*; the *Womb* that cannot hold, with the *Womb* of a quick *Conceiver*; *Narrow breathing*, with the *Lungs* of a *long-winded Wight*, and so forth: then consider with how much more kindly consent, we might with our own parts finely dressed help our selves in our Diseases.

But for my part, I cannot unwinde the bottom of this great *Secret of Germany*; for we mean not to make a *Man*, which is to be feared in that course, if his Rule be true, but a first *Moisture* onely: and then, sith all things are made of the same *Stuff*, by the same *Workman*, and differ but by *Mingling* onely, it boots not where we begin, and upon what *Stuff*, in stead of that *Seed*, if we give him the same *Mingling* and form at the last, which *Art* is able in time to do, because that which *Kind* is forced to do at once, she may do often, and so reach the end of *Nature*.

What need I say more? Is not the Matter clear enough? that another fast fine *Oyl* and first *Moisture* may be made in all points like to our own, and able to maintain or repair it, and the natural *Heat* together? and then that by the same (though other easie means would serve) because it is so temperate, the *Body* may be brought and held in square and temper? And so, by reason all the *Causes* meet and flock together, that *Life*

(g) *Fernel. de abd. rerum caus. l. 2. c. 7. in p. 68.*

(h) *Croll. de signat. int. rerum in p. 66.*

Fernel. de abd. rer. caus. l. 2. c. ut.

Life may be preserved, I dare not say for Ever, for fear of the stroke of *Destiny*, which GOD hath made, and will have kept, but unto that Term, and those Bounds above-set, and beyond them also, if any *Man* have ever gone beyond them.

But if it should chance any of our chosen *Children*, (to use the phrase of our *Family*) to be unable yet for all this teaching, to take and digest this Food of Learning, what is to be done? shall we cast them off for untoward *Changelings*, as the foolish *Women* think? or else for *Bears* and *Apes*, as (*i*) Galen did the *Germans*? No, that were Inhumanity; Let us rather nourish them still easily and gently, hoping that they will one day prove *Men*; and give it out unto them, That all the most Wise and Cunning *Men* in the World, I mean, all the Hosts of *Hermetists*, have from Age to Age ever held (but under Vails and Shadows somewhat covertly) and taught for certain, that such a first fine *Oyl*, whereof I spake, and which they call a *Fifth Nature, Heaven*, or by a more fit name *Aether*, is able alone to hold together the brittle state of *Man* very long above the wonted race, both in *Life, Health* and *Lustiness*. Nay, for fear there be yet some suspicion left in their *Authorities*, I will go further.

As many of the other side of *Greece*, as had travelled in these Matters, and seen something, (though not with *Eyes*, but in *Minde*, I think) confess the same; as (besides them which perhaps I know not) *Fernelius* in part, and altogether *Ficinus* and *Cardan*, (two as wily and learned *Men* as any time hath of late brought forth) do openly declare in their Writings. But if this soft and easie kinde of delivery will not yet serve the turn,

(i) Gal. de sa-
nitat.tuend.l.1.

turn, and they must feed their *Eye* as well as their *Belly*, as the *Proverb* goes; then let them tell me, by what diligence did (k) *Plato* so order Himself and school his Body (to use his own words) as he could be able to cause *Nature* to end his dayes at his pleasure? And by Departing upon the same day Eighty one years after his Birth, to fulfill of purpose *Nine times Nine*, the most perfect Number? Might he not have had some such *Medicine*? Nay, is it not like he had, when he was in (l) *Egypt* among the *Priests* and *Wise-men*, and brought home *Learning* from them? and when he speaks so much and often in disgrace of his own Country (m) *Physick*, though *Hippocrates* himself then reigned? But it is for certain written in divers of our Records, that many of those wise *Egyptians*, the Springs of this Water of *Life*, have before and since *Plato*, by the self-same Water, kept themselves twice as long as *Plato*, if I might bring in their Witness, or if this whole proof, (which I like full ill) were not counted by the Art of proof unskilful.

Then let this one Example told by (n) *Cardanza Man* (n) *Card. var.* allowed among them, serve for all: That one *Gallus* L. 10. c. 50. of late, *Charles the Fifth* his *Physician*, by this Heaven of ours, beset with Stars, (as some do term it) that is, increased with the Spirits of *Herbs*, by an easiefeat put into her, preserved himself in lusty sort, until a hundred and twenty four Years. Neither think that Mixture better than our single *oyl*, (though *Lully*, *Rupescisse*, *Paracelsus*, and some others allow it so) but rather worse in Reason, for too much Heat in a weak and loose Body; worse, I mean for *Long Life*, by his overgreediness in eating up too fast his own and our first

Moisture:

(k) *S: n. Ep. 5.8.*
Lipſili i'. inno.

15, 16, 17. .

Mar. Ficin. in
vit. Plat. quam
sue vers. pre-
mittit. -

(l) *Dioz. Lacrt.*
in vita Plat.

(m) *Plato in*
Charmid.

(n) *Card. var.*
L. 10. c. 50.

Hieron. Rub. c.
de distill. sicc.
2. c. 2. in p. 73.

Moisture: It may be better, because it is stronger against Diseases, even as the Leaches judge between a Dunghill and a Garden Herb, for the same cause. But I think the devise not good in either, nor agreeable to the Justice of Nature, which more evenly weigheth her Works; nor yet to the kindly skill of HERMES, who, to the great heat of his Medicine, hath a most fast, tough, and lasting Stuff, according as we shall shew in that which followeth. Now it is time to rest, we have made the first a long dayes Journey.

C H A P. II.

Of H E A L T H.

A Fter a *Man* hath ended his desire to *Live*, he begins to wish for *Health*, without which no Life is sweet and savoury. Then let us bend our Selves that way next, and endevour to shew the Means, (besides the Way of HERMES) how every *Man* may get and keep his *Health*; that is, as I partly told you before, the consent, and equal (I mean, agreeable to *Kinde*) temper and dulling of the four first *Beginnings*, the Stuff of our Bodies, for if this Knot be broken, and they let loose towards their former liberty, they wax proud and strong, and fight, as their Nature is, together, and put us to pain, and Lett the Rule of *Nature*, which they call *Disease*.

Then

Then to handle one at once, as we did before, and will do still ; To keep our *Health*, and *Body* in temper, seems no such matter to me as the world would make it, even plainly impossible, when I know that all the *Ways* and *Entries* to let in *Diseases*, and distemper the same, may by small heed be stopped and fenced.

We must needs draw *Breath*, and eat *Meat*, for the causes before-alledged ; and as this is not all clean and agreeable, so *Nature* hath her *Leavings* : And again, *Labour* & *Rest* are needful; and perhaps we cannot chuse but be moved in *Minde* with *Foy*, *Grief*, *Fear*, *Hope*, and such like *Passtions*, though the *Stoicks* do deny necessity.

By so many Wayes and Gates *Diseases* may enter, if they be not well watched and looked unto, which may be done in Reason, and hath been done often, as they assure us that have lived long without all *Diseases* and *Sicknes* : As (o) *Pliny* of a *Musician* called *Xenophilus*, to have so continued for the space of one hundred and five years together, and such like *Stories* are to be found enough, if we might stay to seek them : Some are contented for all but *Air* and *Meat*, but these they say have often seeds of *Diseases* lie hid in them, unable to be fore-seen or prevented : and as we finde those Meats that make the finest shew (as *Wine* and *Sugar*, and such enticing Baits) to have hid in them most hurtful dross and dregs in the bottom ; so the *Air*, when it seems the best and lightest, yet is sometime infected and poisoned with a venomous Breath, sent and thrust into it, either from below, or from the *Stars of Heaven* ; and as the cause is hid and unknown unto us, so the hurt impossible to be warded and prevented.

If I list to let my Speech run out at large, especially

in other Mens grounds ; I could finde that *Division* false first, (to come to *Meat* anon) and then, if it were true, yet the cause of that Infection not unable to be fore-seen and warded : But I am so sorry for the fault above, that I can the better take heed hereafter. Yet, methinks, it is a grief to hear the harmless (p) and glorious *Divine* things above, so defaced with Slander, and no *Man* make answer for them ; Then by your leave a little.

(p) Plot. Ennea.
2.1.3.c.2.

If the *Stars* have no Light, and so no Power but from the *Sun*, that most wholesome and prosperous Creature; then they hurt him most wrongfully, and reprove themselves very rightly. And again, if they be but a piece of the finer part, and first *Nature*, as it were, of the *World*, (as it was declared above) then they be the whitest things in the *World*, so far be they from poisoned slander : (q) And so, let their Lights be never so croslly mingled in their Meetings, (r) and thereby the state of the Weather suddenly changed, and from thence our Bodies troubled, and tumbled into *Diseases*, because they were not prepared and made ready for it, (s) yet the things are good and prosperous, and by knowledge of the *Stars*, and their *Race*, we may prepare our selves and prevent all : Now for the lower Infection, it is not worth answering, when there is so much waste ground in the Work.

(q) Fran. Geor.
Vener. de Harm.
Mundi totius
Cant. 1. Tom. 3.
c. 8. & 9.

&
Strozza Cico-
gna del palagio
de gli incanti.
Prospet. 1.1.2.c.
4. in p. 173,
174.

&
Ibid. Mer.
Trism.

(r) Joan. Picus M'rand. in Astrolo. l.3. c. 21. in p. 341. (s) Macrob. in Som. Scip. l.1. c. 19.
& Rob. de Fluctibus Macrocosm. l.3. tratt. 1. c. 9. in p. 105, 106.

Then let us pass over to that other Branch ; May we not shun the luring Baits of our *Diet*, and take such *Meat* as is most temperate and near our *Nature*? and then dress the same, after the most kindly and wholesome

some manner, seasoning it well with *Labour, Mirth and Sleep*? And to be plain, did I not shew before, what a Jewel of *Health* it were, to use all raw and temperate *Meats*? Or, because we be Wise and Virtuous, and this *Diet* perhaps would change our *Nature*, and bring it down towards the ground, and a Beastly kinde; we may by skill dress our *Meat*, if we will, and use the *Fire*, but not as *Cooks* do, (for I told you the nature of *Fire*) but like *Philosophers* a quite contrary way, taking the best, which is now last, and leaving that which we now take, which is the worst: A way, I say, to strip off all grossness and foulness of Bodies, the onely hurt of themselves and us, and the Seeds of all *Diseases*.

I will tell you another way, which you will think strange, and yet you shall finde it true; If the *Meat* be temperate; as I bid you choose it, there is no hurt can come thereby, (if you keep measure in your selves) save from the *Leavings*; These, in so clear a *Diet*, first will be very few; But if you would be ruled by my Counsel which *Nature* taught me, those few should never hurt you. Of all the *Leavings* in the Body, there are three which the *Liver* maketh most troublesome unto us, for the rest are easily dispatched: A light and easie, or rather a fiery Scum called *Choler*: A cold and heavy Mud called *Melancholy*, and a third is *Urine*; but those two the worser. And this fault is not in themselves, but all by reason of the needless and hurtful Bowels in our Bodies, (as the *Seedsmen* useth to sow good and bad together) which being of the same kinde and quality with those *Humours*, do hale and pull them still unto them, (as all other parts and things do) for their food and nourishment: and so by the narrow pas-

fages to and fro, their greedines in pulling and holding, and a hundred such like means, subject to great mischances, have brought in as many mischiefs; Whereas *Nature*, the great expeller of her *Unlikes* and *Enemies*, if she had her free choice and liberty, would otherwise with ease, and without hurt, expel those *Leavings*, especially so small a number of the better sort, in so clean a *Diet*. Nay, see the malice of those Parts (those Parts are *Milt*, *Gall* and *Reins*) if there be not sufficient store of other foul Meat at hand, like a poisoned and purging *Medicine*, they use to draw good Juyces, and to make food of them.

Wherefore *Aristotle*, the wily Spy of *Nature*, as if he had been made in this matter, shewing the need and use of the greater Entrails and Bowels of *Wights*, saith very truly and wisely, (t) *The Heart and Liver as the Spring of Life and Food to be needful for all Wights*; adding to the hotter ones the *Brain* to cool, and the *Lights* to cleanse the heat; staying there, as if he thought the other three unprofitable: Nay, for one of them, (u) in the same Book, I ween, telling the stories of the *Hart* and *Camel*, and giving reason why they be both so Swift, Healthful, Long-lived, and of such other good properties above the rest, enfeoffed, voucheth in plain Terms, the want of the fiery and scummy *Gall*, as a great Enemy unto them.

For the *Milt*, that muddy Bowel, that it may be left out as needless, in the Bodies of the better *Wights*, *Mathiol.* nel. 3. (w) the *Medows* of *Candy*, near to *Cartina*, declare; lib. di *Dioscor.* c. 145. & *Alex. ab Alex. dier. gen. l. 5. c. 25.* When by a strange and hidden Virtue, they bereave the Beasts thereof that graze upon them: Nay, that the *Milt* is not onely idle, but hurtful withall, Experience even.

even in our selves hath taught it, in the *Turks* light *Footmen*, I say, (I know not by what Example, except it were the want of the same in the *Camel*, making that *Beast* able to travel an hundred miles a day, and so without drink fifteen dayes together) being in their Childhood gelt of their *Milt*, prove thereby the most Light, Swift, Sound and Fasting *Footmen* in the World.

As for the *Reins*, the *Urine-drawers*, as drinckless *Wights* have none at all; so some *Men* have but one of them, as if *Nature* passed not to make any: and if we could forbear our *Drink*, (as those *Beasts* do by kinde, and some *Men* by custome) we might the better spare them, and avoid many Mischiefs in our Bodies. Therefore that odde man (x) *Paracelsus*, I know not by what *Light*, (cast in, I think, from above) not onely feeth these faults, but also findes wayes to amend them, and to cut off the mischief of all these three noisom *Parts*, not with any gelding *Craft*, but with his Divine kinde of *Healing*. So that to avoid all *Diseases* that spring of the *Leavings*, my Counsel is, either with *Knife* in Childhood, or rather with this *Mans* gelding *Medicines*, (you know where to finde them, I need not shew you) to put out the sway and power of those idle Bowels: Or perhaps it should not need, and in a stock that useth our clean *Diet*, *Nature* her self, as she doth in those *Meadows*, would quite raze, and dispatch them within a few Generations.

But I will go further; Hear a new and unheard-of Opinion, and yet let not your Judgement run, before you see good ground of *Reason*. What if we could fast for ever, and live without all *Food*? Might not all hurt and danger of *Meat* be then fore-stalled? If other *Wights*,

(x) Lib. 2. de
vir. membror.
c. 7, 8, 9, &c.
Tom. 3.

Wights, whose Life hangeth upon the same hold, by the sufferance, nay by the command of *Nature*, do Fast for ever; there is no Reason but the same common *Nature*, will at least, suffer it in us. Let us see— And to step over the *Chameleon*, because it is a cold and bloodless *Wight*, what may we say to a *Bird* which is a hot and perfect one? a *Bird* in the *Molucca's*,

(y) Card. Subt.
l. o. in r. 430.

&
A novand.de
Aribus, l. 12.

(z) A. Gel. noct.
A. l. 10. c. 12.

(y) *Manucodiaca* by name, which by reason she hath so large Wings upon so small a Body, (her Wings are as large, almost, as the Wings of an *Eagle*, when her Body is no bigger than a *Swallow*) is born up by force of Wind, with more ease than (z) *Archyta's Dove*, and hovereth and hangeth in the *Air* continually, taking no other Food (as, alas, how can she?) than there is found? Nay, have you not

(a) Card. Subt.
l. 10. in p. 415.

&
Gonz. Fer. Ovi.
sum. hist. Indie
Occid.

Purch. Pilgrim.
Vol. 3. l. 5. c. a. in
p. 978.

(b) Nat. hist. l.
7. c. 2.

heard of the little (a) *Dog* in the *West-India*, which singeth so sweetly all the Night long, neither Night nor Day eating any thing? But if there be Examples in our kinde as well, then it is certain, and above controlement.

(b) *Pliny* saith, there is a Mouthless, and so a Meatless kinde of *Men* about the head of *Ganges*, which liveth by the breath of their *Nostrils*, except when they take a far Journey they mend their *Diet* with the smell of *Flowers*: And lest you might think I lean upon bare *Authorities* without the stay of *Reason*, all the matter rests upon this *Reason*; I told you before, that our *Life* lay in the hands (besides a little *Exercise*) of two like *Meats*; One for the *Soul* and *Natural Heat*, which is within us, and the finest and first *Moisture* in the *Body*; The other is without, even any *Meat* of the same temper with our *Bodies*, as near as may be, to uphold the Frame and Building of the same, which I said to be

Cap.II. *The Way to Bliss.*

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be a fine airy and fiery Frame.

Then the *Air* it self, especially when it is evermore (as the wet *Sun-beams* declare) so sprinkled with some fine forreign Fatness; (c) may seem sufficient food to nourish the fiae part of our Frame, whereon the temper of *Mankinde* and his *Life* touching that point standeth; which is as much as any *Meat* can do to *Life*, (for it is not fed by common Food, as I said above) though not enough for strength, because the grosser, sounder and tougher parts whereon the strength lieth, shall want food in this *Diet*, and fail, no doubt, greatly; yet *Life* shall hang still, as long as *Air* and first *Moisture* hold, in my Opinion.

Or, if we think that too spare a *Diet*, we may mend it, as the Mouthless People do, (d) with smell of *Flowers*: Or rather, as we know *Nature* is able to draw *Air*, and other Food which she desireth, through the Skin in all places of the Body; so if she had *Meat* applied to the Stomach, she would, no doubt, satisfie her self that way most finely, without the heap of hurts let in at the broad and common Gates. As we see, by Example, for *Drink*, that all the while we sit in Water, we shall never *Thirst*: and for *Meat*, (e) *Paracelsus* reporteth a *Man* of his knowledge, that by applying of fresh *Sods* (a bare Food, God wot) in this sort fasted, without all hunger, for half a year together.

But if all that would not serve the turn, and we must needs receive in *Meat* at the common Gate, yet we may let it pass no further than the Gate, and make the Stomach in the Mouth (which was the use of some *holy men*, (f) as he doth witness) and so provide enough, both for *Life* and *Strength*, and a great deal better for

(c) *Vid. ethen.*
Deip. I. 2. in p.
40. *De Demo-*
crito mori va-
lente, &c.

(d) *Vide Marf.*
Ficin. argum.
in Plat. Phed.
in p. 490.

(e) *Paracel. A -*
ckodox. lib. i. de
prolog. & Mi-
crocojan. Tom. 6.
in p. 5.

(f) *Paracel. in*
mro pharmac.
tract. 3. Tom 5.
in p. 244, &
245, & 259.

our

our Health than we do, because the cleaner part alone shall be received; and moreover, as he saith, for the clean dispatch of that our ordinary trouble and annoyance, which your reverence will not suffer me to name (although I might, among *Physicians*) but they know my meaning.

But it shall not need to seek shifts and holes, if we will believe the *German*, that we may easily *Fast* all our *Life* (thoagh it be many Years together) without all Kinde of *Meat*, and so cut off all doubts and dangers of *Diseases* thereof springing, for he saith in the first Book of his high (g) *Opinions*, that, *He knew some holy Men, that had fasted and lived without all Food, for twenty years space together.*

(g) *Paracels.*
Archidox. &c.
T. m. 6. in p. 5.

Fortun. Licet.

de hu qui diu sine al. vixerunt, l. i. ¶ The admirable and memorable Hist. of our Time by J: Goultint, English'd by Ed: Grimston, in p. 352, 353. ¶ p. 419. ¶ deinceps. ¶ car. Bovill. Epist. ad Nic. G. ambusia.

What need I say more? If you be both so hard of belief, and dull of sight, as neither Reports of good *Authors* will sink into you, nor yet you can see the Light of *Reason* shining before you; take here a few of ordinary matters, in the life and use of *Men*, and weigh one with another.

Is it not as common in use, and indeed as needful to *Spit*, and to avoid another nameless *Leaving*, and to *Drink*, but to *Sleep* especially? If some of these, nay all may be spared, why not our *Meat* as well? Let us see a little, and by Example, because *Reason* is both too long, and too open to cavil.

(h) *Plin. 1. 7. c. 18. ¶ Ath. n. Diap. 2. (i) Plin. 7. c. 15.* To leave *Drink*, (h) which many have all their lives left; *Antonia* (i) the Wife of *Drusus* the Roman never spat; No nor the whole *Indian Nation*: *Fernel.*

Fernel. (k) saith, he knew one that kept that nameless (k) *De part.
morb. & sympt.
l. 6. c. 10.*
Matter forty days together: and although this answer-
eth not the *Question*, yet it sheweth the truth of the
former *holy Story*; for if he, in so foul and grost a Diet
as the common Diet is, could so long want it; why not
those *Men* for ever, in so clean and fine a Diet, almost
empty and void of all *Leavings*? for the grosser sort,
which make up this foul and shameles one, were left
before as you heard, and the finer in that passage from
the *Stomach*, through the former *Guts* were drawn all
away, to the *Liver*, as the like is ever in us, and voided
other wayes.

To close up all; *Mecenas*, (l) *Augustus* his Minion, (l) *Plin. l. 7. c.
51. nunquam
horam totam
dormisse, inter-
pretatur.*
*Sen. lib. 2. de
Ira. c. 12.*
slept not one wink for his three last years space toge-
ther, as *Pliny* reporteth. And thus we see these strange
things fall out in proof: But how, I cannot stand to
shew; first *Nature* suffers them; then *Use* and *Custom*,
another *Nature*, brings them in, that we may well be-
lieve the like in this matter of *Meat* we have in hand:
for as the (m) *Bear*, according to the guise of many
Beasts that lurk in Winter, fasteth forty dayes; so
(n) *Cardan* tells of a *Scottish* young *Man* in the *Popes*
Court at Rome, that by *use* brought himself to *Fast*
thirty dayes together, which by *use* might have been
three Hundred, three Thousand as well, if he had or-
dered himself thereafter, by slow and creeping Cu-
stom, and by such Means as I set down before.

(m) *Gonz. Fer-
dinand. Ovied.
in fol. 261.*

¶
*St. Albans Syl.
Sylvarum, Cen.
9. Ex. 99.*
(n) *Sub Clement.
7. subt. l. 11.
in p. 459.*

Vide

Corn. Agrip. de

*Occ. Phil. l. 1. c. 58. in p. 118. & Keckerm. Syst. Phys. l. 3. c. 12. in p. 401. & Strozz.
Cicogna. Palog. de gli in cant. prof. 1. l. 4. c. 6. sub finem. & Her. Mercurial. Av. 12. ad
Hipp. neei aegx. & Bernardin. cario del Hist. Millan. part. 3. in fol. 216.*

So we see, I say, great worldly Wonders prove plain
and easie Truths in the sight of *Wisdom*; and that by

the means aforesaid (where are moe than one, if this like them not, they may take another) it is possible for all *Men* by Kinde and Custom, to keep their *Health* for ever: Let us come to the next point, that it is as well to be recovered, if it were lost; and that all *Diseases* may be cured: This is a point much harder than the first, even so beset and stopt with all kindes of *Letts* and *Incumbrances*, that a *Man* can scarce tell which way to set a Foot forwards.

First appears *Aesculapius*, *Hippocrates* and *Plate*, the chief among the *Grecians*, bearing in hand sundry *Diseases* of both kindes (both came by descent, and gotten by purchase) hopeless and past recovery, and giving over the *Men* that owe them for troublesome to themselves, and to the Common-wealth; Then you may see *Galen*, and his soft and fine Company with him, and those with a long train of *Caters* and *Cooks* after them, loaden with all kinde of dainty *Drugs*, stand forth and cry, (o) They have these many Ages, devoured heaps of Books, and took endless pains in searching out the Natures of single Medicines, and making Mixtures of the same, and yet could hardly cure some Agues, and other less Diseases: But for the four Stagers, to wit, the Gout, Leprosie, Dropse, and Falling-sickness, they could never heal them, and have for Oracles set them down incurable.

What were best to be done in this matter? What shall we set against the weight of so many great Mens Authorities? Marry, put them in Ballance, as we have done hitherto, and weigh them with Truth and Reason. But where shall we finde it, say they? As it is every where (as (p) *Democritus* said) drowned in the Deep, so in this Matter it is scattered all about, and largely spred withall;

(v) *Pt. S. Alb.*
de animi nt.
Scient. c. 2. in
p. 200.

(p) *Cic. Acad.*
quest. l. I. sub
fine. &
Fernel. de abd.
rerum caus. l. I.
c. 7. 5.

withall ; for there be three things, and every one full of under-branches belonging to this *Art* and way of *Healing*: The first is knowledge of the *Diseases*: the second is the *Remedies* against them : and the third of the appliance of *Remedies*; All which should be traversed in this Discourse: But it shall not need, I hope, nay we must take heed how we enter into so large and long a Race, in so short and narrow a compas of time appointed: Especially being never run before by any of our worthy *Ancestors*, the wise *Ægyptians*, whose steps we strive to follow ; for when they have once hit the Mark they shoot at, and gotten the great and general MEDICINE, curing with ease all *Diseases*; they think it straight enough, and an empty and needless labour (as it is indeed) to trouble themselves and their Children with large Rules about innumerable signs and causes of Infinite *Diseases*, and about such other small particulars in appliance.

Neither would I have you set *Paracelsus* and his heirs upon me, and say they have taken great and goodly pains in this field ; you will then force me to speak my Fantasie. Though this *Man*, (to let his *Scholars* go, as too young yet) by great Light of *Wit*, wherewith he flowed, and by long proling about both with Eyes, Ears and Hands in the *Mysteries* of *Ægypt*, saw and performed many of their Deep *Secrets*, yea and found out some of his own worthy praise, (albeit I think a number feigned;) yet his new *Art* and *Rules* of *Healing* are not good in mine Opinion ; for First, against the Example of his *Ancestors*, from whom he had received all things ; and then in spight and disgrace of *Galen*, for mis-calling his *Country-men*, as you have heard ; but

chiefly carried away with a mad and raging desire of *Fame and Honour*; he took in hand, (a *Man* unfit to do it) to pull down and rase the old Work of *Physick*, and to set up that strange and famous *New one*: Then see how it is performed: He sets down some false *Rules*, some waste and idle, and some wanting; and all unconstant, disordered and unlearned! Where he doth well (as he doth sometimes) he doth no more than was done before him, and brings in the same things disguised with new, odde, croſs, and unheard-of *Names*, ſuch as may move Wonder at the firſt, but when they be scanned, laughter, (q) as *Tully* faith of the *Stoicks* like device in *Philosophy*.

(q) *De fin. bon. & mal. l. 4. prope finem.*

And that I do not slander them, for this is no Cause, I could easily prove, if this place would admit ſuch a Volume. Wherefore, let us follow the true and right *Ægyptians*, and leave *Paracelſe* in this ill Matter, or light one, if it were good; and ſpend all our care and thought about that which is all, good *Medicines* and *Remedies* againſt *Diseases*: with which old *Wives* in the Country, and ſimple *Men* on our ſide, (I mean, ſimple in reſpect of the *Gracian* Subtilties about Nothing) have healed moſt, nay even all *Diseases*: and with which indeed the *German* (let us give him his due praise) hath utterly flain the *Gracian Physick*, and herein done much for *Mankinde*, by deſcrying and diſpatching our close and ſecret *Enemy*, which under colour of friendſhip, and fighting againſt our *Enemies*, hath this long time betraid us, and done us much miſchief: which thing one of their beſt Captains and Pillars of their State, *Fernel*

(r) *De abdit. rerum cauf. l. 2. c. 18. in p. 173.*

(r) by name, after he had been a while in *Ægypt*, began to ſmell at laſt, and to repenit him of all his former pains,

pains, (which we know were great) bestowed in that kinde of *Healing*, saying it to be but *Words*, and the whole force and weight of this *Art*, to lean upon the Knowledge of the virtues of Medicines secretly hid and couched in the midst and Oyl of Bodies, to be fetcht out and gotten by skilfull means of *Alchimy*, even of that *Art*, I say, which is so much condemned of his Fellows and Companions. To this Harbour also the best of his *Fellows*, before and since him have fled, and do daily fly apace, from the toil and trouble of their fruitless and barren dead Sea; Then let us shift our Sails, and fly as far and further too, I hope, if Tide and Wind and all, which we have at will, fail not.

But first let us describe that Haven of *Medicine*, and see what Marks it hath, and how it differs from other Creeks adjoyning, lest at our Journeys end we miss with more shame and grief, and suffer shipwreck.

A *Medicine* is that which kills the force of that which hurts us: and this it doth many wayes, and yet all to one end (which is the End of all doing and working) as I said before) for his Food and Sustenance; then let us come again and sort our Speeches. A *Medicine* heals us, and kills our Enemy, either by dulling or consuming it: for when it meets with the contrary of even strength (as when (s) *Oyl* and *Poison*, &c. joyn) then in Fight they neither eat up nor destroy each other, but both are dulled and weakned, and make one blockish thing, which *Nature* casteth out for an unlike and unkindly dead thing, which they call a *Leaving* (or *Excrement*.) But in case it be of more strength and power than our Enemy, then it quite destroys, devours and turns him into his own *Nature*;— And this *Consumer* is either like the

(s) Fernel. de
abdit. rev. cauf.
l.2. c.19. in p.
180.

♂
Fort. Licet. de
bis qui diu sine
aliment. vixer-
runt, l.3.c.42-

the thing that hurts us; In which sore, even as every *Herb* of sundry qualities draws and feeds upon his own Juyce in a Garden, so one (*t*) *Poison* doth cure another, and all purging and drawing things do heal us, and all

- (*l*) *Plin. l. 27. c. 2.* (*u*) *Fernel's hid and divine Properties work by plain *Appōnōtis,**
Fern. de ab. rer. conf. l. 2. c. 2. (*u*) *Fernel's hid and divine Properties work by plain reason;* Or else it is unlike and contrary; after which manner, As dry *Sticks* and *Towe*, and *Vinegar* quench wilde *Fires*, or other fat *Fires*, before *Water* whose fatness teeds it, for the stronger contrary quality quelling and eating up the weaker; so doth any cold and dry thing, as (*w*) *Bole Armin, Terra Lemnia, &c.* cure a rotten *Peson*, and so are a great number of Cures done; which onely course in word the *Gracian Physick* taketh, though not in deed; for we heard even now of two other wayes of *Healing*, which they themselves and other Folk did take unawares; though *Paracelse* found out the name, belike, of late, but he strayeth as much as they on that other side, when he thinks all Cures thereby performed.

Now when the consuming *Medicines* have done their duties, *Nature* expels them for *Poison* and unlike strange things, according to the *Gracian Rules*, because all their *Medicines* were, by their own confessions, such. But if they had either Thought of the dulling *Nourisher*, which, as I told you, takes the nature of *Leaving*; or had known our *Mens* wholsome *Medicines*, they would have made another reckoning. But let them go, and let us set out in time towards the Haven of *Health*.

If the Art of *Healing* be nothing else but the matching of hurtful things and their stronger Enemies, (but equality will sometimes serve the turn) or Likes together, and the world be full of both these kindes of *Creatures*,

tures, following the nature of their Parents, the four Beginnings, which are, as we see, some like, and some contrary, one to another; Then sure our *All-healing Art* is not impossible, and wanteth nought but a *Man* well skilled in the *Nature* of things, a *Philosopher* by name; for I need not put in a *Physician* also, to know that other part, the causes of *Diseases* which must be matched, because, as *Paracelse* well saith in that, he that knoweth the causes of Changes and Chances in the great *World*, may soon espy them in the little.

But our nought-healing *Leaches* will step in and say, *Diseases* are some so great, and in all so many, *Mans* wit so weak and shallow, and the *Medicine* so hid and drown'd in the deep of *Nature*, that it is not possible to finde them all; or if they were found, to apply them with such discretion, as *Nature* might abide those poisoned frayes and battels within her: And again, that admit all this untrue, yet there be some *Diseases* sent from *Witch-craft* and *Sorcery*, and other means, which have their Cause, and so their Cure, without the compass of *Nature*; to let pass our tickle standing daily and hourly so beset with *Destinies*, that a man can warrant nothing.

I marry, *Destinies* are too deep and bottomless, (to return straight (x) *Homer-like* upon them) and therefore (x) *μητες τις* *Ωμηνως* *εγενος τοινας,* *Plot. in Phad.* *in p. 38.*
 it were best indeed to let them go, and the applying of the *Medicines* with them; the rather, because the other, (the former, I mean) is so slight a matter to a discreet and well-ordered *Leach*, such a one as is pointed out by their old and famous Leader *Hippocrates*, who, both in this, and all other duties of his *Art*, hath made such speed, and so far passed all his *Fellows*, as none since (which,

(which is a good time) could ever overtake him, no nor yet come so near, as to keep the sight of him whom they had in chase, and followed. Then, for those unsearchable and supernatural Causes, (as they call them) if they flow from unclean and wicked *Spirits*, (as some think) they are not the *Stuff* of the thing that hurts us, (though they sometimes dwell in and possess the *Body*) but windy movers, workers and disturbers of the peace and good order of our *Bodies*, much like unto those fierce and sudden changes of Weather, proceeding from the *Stars*, and working the like effect in *Mens Bodies*; so that sith the nearest Cause is *Natural*, let the rest be what it will, and the Cure be done by *Natural Means*, as we see it

(y) Par. lib. de
Philos. accult.
Cap. de insigni
Magica abus. &
quomodo in incant.
illa beat. Tom. 10. in p.

27.

(z) Plin. l. 7. c.
52. Tertull. lib. de

An. cap. 44.

sometimes amongst us. And therefore (y) Paracelse, who puts the fault in the *Faith* of the wicked *Witch*, (a thing as far above *Nature*) yet holds it curable with a natural *Medicine*, which they call a *Quintessence*; Although I am not unwitting that sometimes (his *Sickness* is such) he bids us withstand it with another as strong a *Belief* set against it. But for my part, I cannot reach it with my *Conceit*, (let deeper Heads think upon it) How those *Beliefs* and *Imaginations*, and other parts and powers of the *Soul* or *Minde* of *Man*, can so fly out of their own Kingdom, and reign over a forreign *Body*; when we know the whole *Soul* and *Minde* so fast bound in durance, and so like to be, until it be the pleasure of the great *Magistrate*, who hath committed them, to let them loose at once, and set them out at full liberty, let old *Wives* buz of (a) *Hermotimus*, and such like Tales, what they will.

But if those *Diseases* spring (as some of Learning hold, and with Reason) from neither of both those two Roots

Roots named, but from a foul and venomous *Breath*, sent forth from a Poisoned temper of the *Witches Body*, through the Windows of hateful *Eyes*, for *Thought*

(b) fashioneth the *Blood* and *Spirits* almost at his pleasure; then all the Causes being ordinary, and agreeing to the course of *Kinde*, they may be cured and put to flight by the same course and means; which Opinion, (bear with the tarrying, it is worth the handling) taketh hold upon this Reason, because (as good *Authors* do witness) some *Beasts* of ranker Venom do bewitch and hurt after the same manner: As an old *Toad*,

(b) *Cor. Agric. de Occ. Phil. l.1.c.63.*

Fr. St. Albans Aug. Scient. l.4. c.1. in p.189.

(c) by *Card: var. l.16. c.89.* stedfast view, not onely amazeth and benums a *Weasel*, but also kills a young *Childe*: And by the same means

the (d) *Benummer* hurts the little *Fish* and takes his prey; but most fiercely and mischievously of all *Creatures* in the World, the two *Monsters* in kinde, the

(d) *Torpedo. Arist. hist. anim. l.9. c.37.*

(e) *Cockatrice* and (f) *Catoblepas*: Again, for that the Eye of a *Menstruous Woman* (as they (g) all report) doth

Plin. l.9. c.42. Fr. de anim. l.1. c.39.

spot the *Glaß* which it beholdeþ: And moreover because (h) *Pliny* out of *Tully*, forth of his Books which are lost belike, and many good *Authors* (i), telleth of

Oppian. hal. l.3. v.149.

many *Folk*, that through a Poisoned Prerogative, which a monstrous mark of a double-sighted *Eye* gave unto them, were able to bewitch to death all those upon whom that *Eye* was angrily and surely set and fastned:

Fern. de oc. rer. caus. l.2. c.14. (e) (f) Plin. lib. 8. c.21.

But chiefly because we see them that use this wicked Trade, to be by kinde of a muddy and earth-like Temperature and Complexion, brought by Age, (as they

Ficin. de vit. cel. comp. l.3. c.16.

Mund. op. v.933. Bodin. des Sorcier. l.1. c.6. in p.46. (g) Plin. l.7. c.15. (h) Plin. l.7. c.2. (i) Au. Gell. noct. att. l.9. c.4. Rog. Bac. lib. de mirab. pot. art. & nat. cap. 3. T.C. Vol. 5. in p.497. Gaud. Merula. mem. l.1. c.2. Cor. Agric. de Occ. Phil. l.1. c.19. p.40. H. Salmuth. Com. in Panciroli. nova rep. Tit. 15. in p.655.

be most commonly) lone-life, and foul Diet, unto the pitch of *Melancholy*, that is, unto a cold and moist, dry Temperature, which is the most poisoned and venomous Temperature in the world: for certain proof whereof, bring one of them out of that beastly Life, unto merry company, and full & dainty Diet, and within twenty days (as hath been found true by Report (k) of a good Author) the whole state and order of her *Body* will be so changed, as it shall not suffer her to bewitch and hurt again.

To come to the next and chiefest point: Let us not say for shame, those Helps and Remedies lie hid in *Nature*, too far for the Wit of *Man* to finde, unles we will accuse our own sloth and dulness: for *Nature* hath brought them forth, and laid them open as well as the *Poisons* and hurtful things, or else she were very croſs, and ill-willing towards *him*, for whose sake, it seems, she doth all things: Nay further, her good will is such, as she hath not onely laid them open, but given us wayes to come by them, and means of Speech, Hands and Wit also, far above all other *Wights* and *Creatures*. And yet she hath not left us so, but leſt by chance we might

(1) *Pudendumq; rursus omnia animalia a qua finit salutaria ipsi nostrae pretor hominem.*
Plin.l.27.6.3.
(m) *Vide Materiaiol. Ed. de. in suo Discors. lib. de Diſcoſe ride.*
(n) *Plin.l.8.c. 26.*

go wide and miss them, to shew her Motherly Love and Affection towards us, she hath guided many witless Beasts, even by common sense, unto their speedy help and remedy in their *Diseases* (l), that we by the plainness and shame of that Example, might be taught and moved to seek & find us help in the like *Diseases* (m). As to name a few not unworthy naming; she maketh the Beast *Hippopotamus* (n), in time of his fulness and fatnes to go to a *Reed*, and by rubbing a Vein against a Knot, to let himself Blood, and to stop it again by laying

laying *Mud* upon it. A sick *Dog*, to seek all (o) *Herb* (o) *Canarian.*
and purge himself; and the *Bear* to do the same; (p) after
his long fast in Winter: She leads the *Panther* (q) when
he is poisoned, to our foul and nameless *Leaving*; and
the *Tortoise* (r), after he hath eat a *Viper*, to *Summer-*
Savonry, and many such like Examples hath *Nature* laid
before us, for our Instruction.

pra (o) & de mirab. auscult. & Plin.l.27.c.11. & lib.8.c.27. (r) A.iſt. h.iſt. anim. l.9.
c.6. & lib. de mirab. auscult. & B. Porta. Mag. nat.l.1. c.10. De his omnibus & multo plu-
ribus vide Georg. Pifid.lib. de Mund. Artificio V.915.

By the which, at last, wise and painful men of *Greece*
(as themselves report, be they *Apollo*, or his *Son*, or
whoever) and by laying Reason and further Proof to-
gether, first made the Art and Rules of *Healing*, to
know whence *Diseases* come, and how to Remove them:
And then seeking all about for *Remedies* to serve each
turn, by little and little they matched the most part of
the lesser rank, with single *Medicines*; and for the grea-
ter ones, they doubled and coupled a-many of them
together, Insomuch that at last (which was in *Hippo-*
crates his time) they were able to heal all, saving four
of the greatest and deepest Diseases, the (s) *Gout*; the
Dropſie, the *Leproſie*, and *Falling-fiſkneſſ*. This race
they have held on ever ſince, both in *Greece* and all the
World: Thus much, with much ado, they could, and
no more, leaving the rest, with one consent, uncu-
rable.

But to come to the point; What wrong this was
both to *Skill* and *Nature*, they do easily ſee and laugh
at, which know that in this labour, they did not onely
overſee and ſkip the *Minerals*, the stoutest helps in the
whole ſtore-houſe of *Kinde*, (although they could dig

(s) P. Severin.
Danus Idea
med. Philos.c.2.
in p.15.

them out well enough to other and worser uses;) but also, which is all in all, did let HERMES skill of dressing Medicines (whereby weak things are made almighty) quite escape them.

Wherefore, to make up the Art of *Healing*, and to make it able to help and cure all *Diseases*, came in (or rather went before them) the *Egyptians* (t), Men in great favour with *Nature*, both for their soil and bringing up, so notably commended above all *Nations*, (having for example to move and teach them, even the great *Wight* of the *World*, as HERMES saith) for Wits to devise, and Bodies to put in practise: Whereby in short space, they unfolded the Knot, why the Minerals were of greatest force and power against *Diseases*: And soon after (which was a *divine Light* and *insight*) they perceived the huge labour in seeking such an infinite sort of *Singles* and *Mixtures* to be vain and empty, and

(u) See Purch. *Pilgrim Tom. 2.* l. 10. c. 1. sect. 1693. of those Trees which are *Poison* on the one side (the west) and an *Antidote* on the other.

Henr. le Lauthant Com. sur le Tresor. de Tresor. de Christ. Gamon. in p. 90.

(w) *Galenus*; & *Etius*. l. 13. t. 49. ap. *M. Thiol. Discors.*

sop. lib. 6. de Diosc. c. 1. & l. 2. c. 54. (x) *Cardan. Sib. l. 7. in p. 165.* (y) *Jo. Isaac. Holland oper. miner. l. 2. c. 4. T.C. Vol. 3. in p. 421.*

any

any further doubt, toil or labour. But especially, (z) be-
cause there is no one thing in the *World*, take what you
will, that hath not all the Virtues of *Heaven*, and of <sup>(z) Card. Subt.
l.5. in p. 186.
or</sup>
Sen. nat. quæst.
the qualities thereof, within it self; that is not as good
as all, and may not serve in stead of all; and that is not
able to cure all *Diseases*: which thing weighed, and
with discourse of *Wit* and *Reason* fully reached, they
went to practise, and by the like sharpness of *Wit*, they
found out as soon the kindly and ready way to dress and
make fit those three kindes of *Medicines* aforesaid,
which contain all the Art of *Healing*: All the rest are
but waste Words, and grievous Toil, to tire a world of
Wits about a bootless Matter.

But especially they rested in that one the last, which
is enough alone; and yet not without great fore-cast
to choose one of the best, or rather the very best of all,
for their ease in dressing; though *Paracelse*, of late, was
not content with this, but ran through the rest as well
to spight his Enemy, as I said, and to make himself
known and famous, against the Rule of *Wisdom* and
Virtue, and the example of all his *Ancestors*.

But how hath every thing all the Virtues of *Heaven*
and *Earth*, that is, all the *Curing* and *Healing* power
of all things in the *World*? very well; you must re-
member that I proved above, all the Virtue and Power
of *Heaven*, poured down upon these lower *Creatures*, to
be nothing else, but *One self-same Life and Soul*, and
heavenly Heat in all things: And again, that *All Diseases*
flow from Distemper, and as it were from discord of the
kindly consent of the Body: Then, that that thing which
is endued with store of *Life*, and with exact and perfect
temperateness, seated upon both a *subtile* and *strong Body*,
(which

(which all things are in the bottom) is able alone, by subduing his weaker Enemies, the distempered Diseases, by strengthening his fellow Life in our Body, and lastly by binding together again the Frame that was slipt out of Order, to do as much as all the powers and forces of all the Plants, Wights and Minerals in the World; that is, to put to flight all trouble of Diseases, and restore the Body to perfect health and quietness.

But how is all this done? we huddle up too many great matters together; It were good to mark them out more distinctly. When this hot (by the Heat we spake of) and strong tempered Medicine slips into the Stomach, it stayes no long digestion, being already throughly digested, nor looketh for any ordinary passages to be opened unto it, but as soon as it is raised out of sleep by his Fellow the *Natural Heat*, by and by he

(a) Arist. hist. anim. l. 9. c. 48.

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Plin. l. 9. c. 8.

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Cicer. de Nat.

Deor. l. 1.

¶

Oppian. hal. l. 2.

v. 533.

(a) Dolphyn after her prey, or as Nature her self, whom Hippocrates saith to pierce bounds and all to that purpose; that is, to seek his like food and sustenance, whereby to preserve his State and Being, which is the purpose of all things in the World, as it was said above.

Now, there is nothing so like and near a perfect temperature in the World, as the Ethereal first Moisture of Man. This is best and most in the Heart, the Root of Life: then thither it bieth, and preyeth upon that part first, and that is the Cause why it presently restoreth a Man half dead, and as it were pulls him out of the Throat of Death; then it runs to the rest all about, increasing by that means the natural Heat and first Moisture of every part of the Body: When this is done, he turns back upon the parts themselves, and by encountering with

with them in the same sort; according to his might feeds upon them, and brings them a certain way towards his own *Nature*, even as far as we will by our usage suffer; for if we take it with measure and discretion, it will bring our *Body* to a middle and Mean state, between his own exact temperature, and the distemper of *Diseases*, even a better state than ever it had before. If we use it out of measure (*b*), it takes us up too high, and too near his own Temperature, and makes us unmeet for the Deeds and Duties of an Earthly *Life*.

(b) *Sendivng.
tract. de Sulph.
iij p. 68.*

But in the mean while, and in the midst of this work, we must know, that by his exceeding *Heat* and *subtileness*, which is gotten by his lofty workmanship, and which makes up his *Strength* above all things, it divides and scatters like *Smoke* before the *Wind*, all distempered and hurtful things, and if they cannot be reconciled and turned to goodness, *Nature* throws them out as dead and unfruitful *Leavings*.

But how do we talk so much of exact and perfect Temper, when by the verdict of all the Quest in these Cases, there is no such thing found in *Nature*, save in *Heaven*, extant? Neither heard you me say that it floated aloft, but was sunk to the bottom of all *Nature*, notwithstanding by skill to be sounded and weighed up: for as *Heaven* was once a gross and distempered *Lump*, by the Divine *Art* of *God* refined and fundered away round to that place and nature where it standeth; Even so, one of our gross *Bodies* here below, being a piece of the same *Lump* also, and all one with that which *Heaven* once was, may by the like *Art* and *Cunning* be refined, and parted from all his distempered gross and foul drossiness, and brought unto an *heavenly Nature*,

Nature, and unto the *Nature* of the best and goodliest thing in *Heaven*.

And yet you must not take me so, as though I would have the *Minde* and *Wit* of *Man*, which is but a *Spark* of the Divine and great *Minde*, to be able to reach the excellency of his *Work*, and to match so great perfection; If he do but shadow it, and make a Counterfeit, that is, if he reach not so far as to make all things, but to mend a few by this his *Heaven*, all is well; it is as much as can be looked for at the hands of weak Mortality.

(c) *Vide Jos:* Then this *Heaven* (c), nay this *Sun* of ours, is noughe else but an *Oyl* full of heavenly *Spirits*, and yet in Quality of his Body, just, even and temperate, fine and piercing, close and lasting, able as well to rule this little *World*, as the great *Sun* is able to govern the great *World*. But what is he, say they, that can see the Divine *Art* and *Way* whereby *God* made his great and mighty *Work*? Or if he saw it, learn and match it by Imitation? None but he whom *God* hath enlightened, and unsealed his *Eyes*; then shall he easily spy the *Way* lying open in all places, and in all kindly changes; he shall see them pass and travel, I say, still by that course which *HERMES* calls soft and witty, that is, kindly separation: And if he be not swift and rash, but will have sober Patience, his own skill and labour shall be but little, and *Nature* her self very kindly will in her due time perform all, even all that heavenly *Workmanship*; And yet I mean not so, but that *Art* must accompany and attend upon *Nature*, though with no great pains and skill, both forward and backward in this Journey, (some know my meaning) untill she come to her wished.

p. 284.

*Querc. Hermet.
med. def. l. 2.
tractatulo de
quinta essent. in
p. 284.*

wished rest, and to the top of all perfection.

If you perceive not, call to minde and consider the way whereby we made our *Aether* in the former Chapter, and matched our first *Moisture*, a thing *Aithereal*, I say, and almost Temperate: Mark what I say, there is a further end in the matter: hold on the same Means, whereby you came so far, which is the return I speak of, and you may reach it. Then you see the way to cure all *Diseases* by the third way of *Egyptian Healing*, which they do, and we may well call the *Egyptian Medicine*, as we shall hear hereafter.

But if they will not yield yet to *Reason*, but mutter and blabber out, still Country-like, that this heavenly *Medicine* of ours is over-high for the reach of Mens silly Wits here strewed below upon the ground, for other lesser and baser uses; and that no *Man* since the first *Man* hath ever yet been known to have found and wrought the same: I will not stand to beat *Reason* into such hard Heads, but go to the other two lower and weaker wayes of *Healing*, which the *Egyptians* also found, but used not, and called the first *Mineral Medicines*, and the next *Mysteries* and *Secrets*, as may appear by *Parnelse*. We may fitly call this *Second Kinde*, because that is too large a *Name*, (if it be lawful for us, as well as for all learned *Men*, where a fit Word wants to make a new) we may do well, I say; to call it a *Cure-it-self*, because it is by that way of *Healing*, whereby every self-same thing, further broken, Cures it self; and the inward and hidden thing, as they say, the outward and apparent, by that course of *Kinde*, whereby the stronger-like eats up in trial, and consumes the weaker.

(d) *Vide P. Palmar. Lap. Philof. dog. sine Liban. res. Cap. 15. in p. 89.*

If this leave be once granted, we will borrow a little more for the other two likewise, because their *Names* do not yet square and fit our purpose; and call that *Heaven* a *Cure-all*, for that it doth so, and the next a *Cure-the-great*, because the order of *Paracelsians* is, alwayes to match the greater and more stubborn sort of *Diseases* with the stout and mighty *Minerals*, and the rest with those hidden *Cure-themselves*. Or at least, in the lower rank of lighter *Diseases*, with their *Likes* one-ly raw, as the *Gracians* use them, without any curious dressing.

Let us set forward afresh towards the Matter; and because the *Gracians* themselves are able, if it hit well, to cure the *lighter sort*, and to heal all but the four *Stagers* aforesaid, we will leave the rest for them, and so let this second kinde of Healing go, called our hidden *Cure-themselves*, and bend all our battery against these four, which they could never shake, and see how by force of *Mineral Medicines*, they may be won, and beaten down, and quite razed out of *Being*.

We see the poisoned Spirits and Breaths of *venomous* things, with what force and might they come upon our *Bodies*, things in *Nature* and *Quality* set against them, and how they spoil, waste and consume them: If you do not see by *Imagination* with your selves, nor remember those above-named that killed by *sight*; hear one or two that work the same by *Touch* as violently. The

(e) *Lepus Marinus*, Plin. l. 9.
c. 48. &
Mathiol. discors
nel. l. 2. d. Di-
scor. c. 18.

(e) *Hare-fish*, a most cold and dry Creature, (to omit that she makes a *Mans Head* ake by *Sight*) if you touch her aloof onely with a Staff, that her venomous *Breath* may go straight and round together upon you; you die presently: The Root *Baaram* in *Palestine*, (as (f) *Jose-*

(f) Josephus writes) kills the *Man* that handleth it, and therefore they used to make a *Dog* pull it up, who thereby was put to death immediately.

To come into the *Body*, that costly *Poison* in (g) *Nubia*, in one Grain weight kills a *Man* out of hand; yea, stay but a quarter of an Hours working, and that one Grain divided will overcome ten *Men*. I hope you doubt not but these mighty *Poisons*, if they were like in *Nature* to the four great *Diseases*, and by little and little, in a proportion to be born by *Nature* to be set upon them, would be able easily, by their great *strength*, to devour and consume them, or else sure such heaps of *Poison* could not dwell so long within us, but would put out *Life* in a moment.

Now, what are these poisoned *Vapours*, but most cold and dry *Bodies*, wrought and broken by natural mingling unto great *fineness* and *subtileness*, by this piercing swiftly all about, and by those contrary qualities overcoming? Then let us take the stoutest *Minerals*, such as are called *Middle Minerals* by our *Men*, or hard *Fuyces*, by G. *Agricola*, (to leave the *Metals* for a better purpose) be they *Poisons*, as some say, or what they be, I care not, and after we have by meer working cleensed them, and stripped off their clogs and hindrances, broken and raised them into a fine substance, match them with their *Likes*, the hurtful things in our *Bodies*; shall they not let all the rest alone, and straightway cleave to their *Fellows*, as well as a Purging *Medicine*, and so devour and draw them out by little and little? If there be no *Likes*, I grant they will, (h) as well as that, fall upon their *Enemies*, our good *Fuyces*, and feed upon them.

(f) Joseph. de
bell. Jud. l.7.c.
25. &
Card. Subt. l.8.
in p. 310.
(g) Card. Subt:
l.2. in p. 102.
Joan. Leon. hist:
Afric. l.7. ap.
Purch. Pilgrim.
Tom. 2. l.6. c.
1. sect. 7. in p.
831.

(h) Plin. l.27.
c.2.

Then what do you doubt? Is not a *Mineral Body* far better? and therefore, if it be raised to as great a *Fineness*, much stronger in Working, than the gentle and loose temper of a *Wight* or *Plant*? Wherefore, these our *Mineral Medicines*, and *Cure-the-greats*, as we call them, shall, in any Reason, work more violently upon their *Likes*, than the natural *Poisons* of *Wights* and *Plants* do upon their *Contraries*, both because the Like doth more easily yield than the Contrary, and for that the lighter here is stronger.

But if you cannot see these things by Light of *Minde*, open your *Eyes*, & cast them a little way into the School of *Alchimy*, into the lesser and lower School, I mean of *Germans*, and you shall see the *Scholars*, especially the *Master*, by stripping the *Minerals* but a few degrees, to work wonders: As to name three or four; By quench-

(i) *Parac.li.de Transmut.rer.*
Tom. 6. in p.
235.

(k) *Id. Archi-
dox.l. 7. Tom.
6. p.59.*

&
*Nomen illa
Creago.
Cardan. Subt.
l.7. in p.280.*

&
*Scribit Alber-
ius esse magnetem quendam qui hominum carnem non secus ac ferrum ad se trahat. Joach.
Vadian. Comment. ad Ful. Solin. poly. c. 65. in p.314.*

(l) *Paracels.ubi
supra ad (k)*

They make *Binders* also, (l) to glew two pieces of Iron as fast together as the *Smith* can joyn them: To be short, they make *Eaters*, (m) also, consuming *Iron*, *Stones*, and

(m) *Idem ibid.*

and any hard thing to nought, in a Moment: And all these *Wonders*, and many moe, they do by certain *Reason*, if I might stand about it. In the mean while consider, if these, or any other such like *Minerals* were raised higher, and led to the top of their *Fineness* and *Subtileness*, and matched with their like *Companions*, or with their *Contraries*, if you will, those great *Diseases* in our *Bodies*, what stirs and skirmishes they were like to make among them, how easily they would hew them, pierce, divide, waste and consume them! But you must have alwayes special regard, that the *Medicines* be not liker our *Nature*, than the *Nature* of the thing that hurts us; for then they would first fall upon *us*, and let the *Diseases* alone; which heed is easily taken in *Minerals*, things very far off our Temper.

What is to be said more in this matter? I think nothing; unless through the Countenance of an idle opinion that reigns among them, they dare fly to the last, and of all other the most slender shelter, and deny our ability to break and tame, and handle as we list, such stout and stubborn *Bodies*. What? because you know not how to do it, will you fashion all *Men* by your own Mold? *Wise Men* would first look into the power and strength of *Skill* and *Nature*, and see what they can do, and measure it thereby, and not by their own weakness: Then shall you understand, that there is nothing in *Nature* so strong and stubborn, but it hath his match at least, if not his over-match in *Nature*, such is the *Nature* of things: But admit somewhat weaker, yet this, if he get the help of *Art* unto him, shall quickly wax and mend in strength, and be able easily to overcome that other. Mark how the Dregs of *Vinegar* (a thing sprung

sprung out from a weak beginning; and it self as weak as Water) is able, if it be but once distilled, to make stouter things than Minerals, even Metals themselves (all but Silver and Gold) to yield and melt down, towards his own waterish Nature. (n) Nay, which is more, the milde dew of Heaven, as they call it, wrought first by the Bee, that cunning Beast, and then twice or thrice by the Distiller, will do the same: that you may weigh with your selves, what not onely these, but other fiercer and sharper things, (as Salts, &c.) were like to do upon Minerals: And by the way Consider, if such milde things as Wine and Honey, so meanly prepared, are able to subdue in that sort the most stiff and tough things in the World, what they would, nay, what Minerals in their highest degree of dignity would do to the stoutest Disease that can grow in our Bodies.

But I wear the time in vain, to speak so much about so small a matter; and yet sith all are not of like Capacity, I will adde yet one familiar example: When a Chirurgeon goeth about to search the matter somewhat deeply, if he thrust at it with a Butchers Prick, he shall do nothing but move laughter; let him take a Thorn, and it will pierce somewhat prettily; but to do it throughly, and at his pleasure, he will use (though to the great grief of his Patient) a fine and long Instrument of Metal: But a right Chirurgeon (the common ones are but Butchers) such an one as is a Physician, nay a Philosopher also, would touch his Tool with a kinde (o) of Loadstone, (such as is to be found) to make it pierce throughout the Body without all Sense and Feeling.

(o) card. subt. losopher also, would touch his Tool with a kinde (o) of
bib. 7. in pag. Loadstone, (such as is to be found) to make it pierce
280. throughout the Body without all Sense and Feeling.

christophe de

Gant en sa semaine apud H: de Linchaut Sieur de Montlion. en son Comment. sur le Tresor des Tresors du dict Christophe in p. 33.

Even so a good *Physician*, such an one as is not often seen, if he have to encounter with our greatest *Enemies*, those four we speake of, would not, I hope, be so mad as to thrust at them with the raw and blunt *Herby Medicines*, no nor although they be sharpened by plain *Distillation*; neither would he, I think, for pity, sting the poor *Patient* with the Martyrdoms of rude and rank *Minerals*, unless they were made into a fine and clean, and a kinde of temperate quality, which would work mightily to vex and spoil his *Enemies*, but feed and comfort, or at least not offend and hurt his Friend the *Patient*: This is the *Medicine* which a good and wise *Physician* ought onely to seek and use; if he cannot finde it, let him use the *Cure-themselves*: But such a thing as this, I say, brought to this equality and fineness of frame and temper, (were it at the first *Wight*, *Plant* or *Mineral*) was it which our *Father* and *Founder* (p) HER-
MES said is like to *Heaven*, and the *Strength* of all *Strengths*, piercing and subduing all things.

This is it that warranted his *Sons* to avow stoutly,
(q) That *Art* was short, and *Life* long, and all *Diseases* curable; when Hippocrates (r) the *Father* of them, was driven by the infirmity and endless matter of his weak and feeble *Medicines*, to cry out in the first setting forth, that *Art was long, and Life was short*: And whereas both he and all his Off-spring were fain to leave many *Diseases* helpless, to the great shame of *Art*, and plague of *Mankind*; Is it any marvel, when as they prick at them, as I said, with a *Butchers Prick*? Nay, see what they do by their practise; They be so far from all help and comfort to the *Patient*, in greatest danger, that they increase his *Miseries* many wayes, except that great easier.

(p) In *Tibula Smiragdina*.

(q) *Paric. Com.*
in Hippocrat.

Aphorism. Tom:
5. in p. 100.

(r) *Hipp. Aph:*

easier of all pain, and their common Medicine Death, be quickly administred. First they make the Patient suffer the punishment due to their own proud and slothful Idleness, burthening his weak Stomach, with that labour of loosing and fundering the fine from the gross, which they should before have taken in their Glasses: And then, by doing the same often, they clean tire his feeble Nature, (as it would tire a Horse) when as by stripping off the foul and gross Stuff, that dulls the working, and retaining the Virtue in a narrow strong body, they might do as much, and without hurt, at one time, as they do now at Twenty: And lastly, because their Medicines applied are of smaller power, and weaker than the things that hurt us, they feed, nourish and strengthen the Disease and Sickness.

But for all this, (to close up this Matter) if some of this Company and side of Leaches have been and are yet sometimes able to heal all Diseases in our Body, (though with much ado, as you have heard) save the four Remediless, yea and those as well in their Spring, and before their Ripeness, as they themselves report; Is there any proportion in Geometry (let Galen lay the Measures) why the German mighty Medicine, which I call the Cure-the-great, passing these in power, as much as the Ripeness of a Disease is above the Spring, shall not over-match the ripe as well as the green Diseases? Wherefore, if there be no doubt left, but this plainly true, that albeit the Gracians Art is weak and halting in this work of Healing, yet the Egyptian, or as they now term it, the Paracelsian and Mineral Skill is sufficient and able to cure all Diseases, then I have paid the whole sum of my Promise, touching the second means and help

help to BLISSE and HAPPINESSE, and we may go to the third at our pleasure.

But first it were meet, while the time and place very fitly serveth, to do a good Deed, (and this is the drift of my Travel) to admonish and exhort the *Gracian Leaches*, whom I like for their *Learning*, and pity for their *Mis-leading*, (although it be grievous, (s)) I know, for old *Scholaris*, worn in a kinde of *Learning*, to unlearn all, as it were, and begin again) for their own Credit and Virtue, yea and Profits sake also, if they esteem the best, to leave those gilded Pills and sugred Baits, and all other crafty Snares, wherewith the *World* hath been so long caught and tormented; and to seek this one, heavenly, plain, and (to you that be Learned) easie, ready, true and certain way of healing *Diseases*.

I think before-times they were not greatly to be blamed and accused, but of dulness and weakness in *Understanding*, in not espying and seeing this Perfection, and supplying of all their Wants; But now since of late they have been so often warned, not with Words onely, but with Examples of Learned Men, *Matheolus*, *Gorraeus*, *Fernelius*, *Severinus*, *Danus*, and other such like, which have and do revolt, and fly away from them daily; yea, and by the certain and sufficient both written and living *Witness* of the Deeds of *Paracelsus*, it were Impiety to stand still. Well, few words will serve to Wise and Virtuous *Physicians*, such as are of themselves forward.

But there is another, and (I am afraid) the greater sort, less honest, more idle and covetous, full of windy Pride and Words, but empty of all good *Learning*, with whom gentle warning (no though the *Truth* her self

(s) *Etenim qui
in Galeno nunc
confessuimus,
&c.*

*Sev. Danus Id.
med. Phil. cap.
1. in p. 5:*

*S. Albans Aug.
Scient. l. 5. c. 2.
in p. 233.*

*Quia turpe putant parere minoribus, & quia
Imberbis dicere senes per-
denda fateri.
Horat. l. 2. ep. 1.*

self should come in person) would prevail nothing : who care not, it seems, to behold half *Mankinde* to perish for want of help and succour, rather than they would either blot their Credit, increase their Pains, or lose their Gains, and which not onely speak foully, and write foolishly against this over-flourishing *Virtue*, but also, like the giddy *People*, where they catch the *State*, banish the *Men* that hold and possess it : Whereas, if it were a good *Common-wealth*, saith (t) *Aristotle*, the matter would be so far from Banishment, as they would deem such a *Man*, as well as the *Laws*, (for he is himself a *Law*) exempt from all Obedience, and judge him worthy to be followed and obeyed as a perpetual *King*.

This untowardness and crookedness in *Men*, caused all our *All-healing Ancestors*, from time to time never to abide their Sentence, but (to the great hurt and loss of *Mankinde*) to go into willing Banishment :— You have established a kinde of Government among you, (to pursue the same Like a little) wherein you rule alone over the weak and sorry Subjects of *Mens Bodies* : Then their *Health* and *Safety* you ought to seek onely, (besides enough to maintain contented estate, which

(u) *Plat. Polit.*
3. *sub finem.*

(n) *Plato* allows his *Governours*) and not profit onely, (that were *Tyranny*) both for Humanity and Religion sake ; for to omit Religion, which they do lightly omit,

(w) *Arist. hist.*
anim. l. 2. c. 1.

if a *Leach* begin once to make a prey of *Men*, he is not onely no *Man*, but a most fierce and cruel *Beast* ; not so fit to be compared and matched any where, if you seek

&
Plin. l. 8. c. 21.
&
Jul. Solin. poly-
hist. c. 65. &
Phil. de anim.
propriet. c. 35.

all over, as with that mis-shapen Monster of *India*, (which *Aristotle* describes and calls (w) *Mantichora*) which being by Kinde, or Custom, (I know not whether) very greedy

(t) *Polit. l. 3. c.*
13.

greedy upon *Mans flesh*, is with manifold and wonderful helps furnished and armed unto it ; first with a *Face* like a *Man*, and *Voice* like a *Trumpet*, two fit things to allure and toll him in ; and then, if he fly, with the swiftness of a *Hart* to overtake him, and darts like a *Porcupine*, to wound him afar off, and with the *Tail* of a *Scorpion*, as it were a poisoned shaft near hand to sting him ; furthermore, lest all this might not serve, by reason of *Armours* he hath *Feet* like a *Lion*, fiercely and stoutly to rear him, and three rows of *Teeth* on each *Chap* for speed in devouring.

Apply *You*, and your *Apothecaries* the rest of your selves in secret ; for my part, as I am sorry to see evil done, so am I as loth to speak evil of it ; and sure, were not the great grief and Envy I do bear, and always did, to see desert trodden down by such unworthiness, and some little hope besides, to hear of your amendment, and so of the return of the *Truth* and her honours out of banishment ; you should have found me, as I have been long, and mean to be longer, quite dumb, and Tongueless, both in this and all other Matters.

Do not think I speak of Spight, or for hope of gain, or for any such matter ; There is no cause, God knows, I am no *Physician*, never was, nor ever mean to be ; what I am, it makes no matter. Let us go forward.

C H A P. III.

Of Youth.

A Lbeit we live *Long* and in *Health*, yet if our *Bodies* be weak and unwieldy, as it is in *Age*, it must needs lett and clog us much in this happy Race ; Wherefore the third help and step to *BLISSE*, that is, *Youth*, was not idle , nor out of Order. Then what is *Youth* ? They know best that have lost it ; It is the most active, fruitful and beautiful state of the *Body* : These be the Marks and Differences whereby we may know it from all things else ; I mean *Activity*, not in deeds of *Moving* onely, but of *Life* and *Sense* also : This is it which makes up the *Nature* of *Youth* : The other two Marks are taken in, not as needful helps, either to *Youth* or *BLISSE*, and such as may not be spared, (especially *Beauty*) but because they be very notable Marks, as I said, to know *Youth* by ; and that as we heard of true *Honour* and *Pleasure* above, so these will also perforce hang on and follow, though they be unlooked for and unregarded.

Then this is the matter under-hand in this place ; This we must prove possibly to be kept and preserved unto our lives end ; yea; and although it were lost before, that it may be gotten again and restored : And yet, first, as our *Natural Heat* is the cause of our *Being*,

so the cause of our best Estate and Youth, is the flower and best estate of it, that is, his chief strength and quickness : Then keep or recover this, and all is done.

But we had need be sure of this, that the flower of Heat, makes us Young and flourishing, and sure by proof and experience, the best assurance in the World ; Let us look all over, and we shall finde it so.

To begin with *Plants*, although their life is dark, and they be but lame and unperfect Wights, (for (x) Plato gives them sense) yet their flourishing and decay, their Youth and Age, (as I may term them) do clearly follow the quickness or dulness of their in-bred heat, caused by the two Seasons of Summer and Winter ; as appears in (y) India, where for the continual heat and moisture and Summer of the Country, no Plant feels Age, or fall of the Leaf, (that word is idle in those parts) save *Fen-greek*, because by a strange property besides the rest, it hath strange cooling above the rest, standing in Water first, and then somewhat deeply from the Sun. Nay, (z) amongst us we see those Plants which are Hot and Dry, found and hardy, able to withstand the force of Cold, to keep their leaves in Winter.

Moreover, keep off that starving Cold, and cherish the Life within, and you may help and amend Nature, and make any Plant flourish and bear in Winter. How is that ? But an easie matter, (a) plant it in a Stove, and cover the Root with Horse-dung, and the rest with Chaff, and you shall see the proof, if not the profit worth your cost and travel. The same is seen in Beasts ; But let us leave the middle, that we come not to the end too late.

Then

(x) In Timaeo
D. Plut. testatur
et m. Alex. Stro.
8. in p. 555.

(y) Tho. Campanella
de sen rerum,
exert. l. 3. c. 14.
(y) Card. Subt.
L. 8. in p. 312.

Graz. Ferdin.
Ovied. hist. of
the West Indies..

(z) Mathiol. Disc.
nel primi liv. di
Dioscor. in
Præm.
(z) Card. ubi
supiā (y)

(a) Tio: Erastus
disput. advers.
Paracell. par. 2.
in p. 181.

Then why are *Children* and *old Folk* less active, fruitful and beautiful than the *younger sort*, but for want of *heat*? for let the *Sun* the first day, as *Galen* saith, or before the Birth, as I shewed, be greatest in store, bulk and quantity, because it waxeth and waneth still with his food, our first *Moistner*, and this from thence decayeth daily; yet this *quality*, *strength* and *activity*, which maketh him worthy the name of *Heat*, is then little, as drowned with over-much forreign and strange wetness, (like as we see in a green Faggot) and unable to work his will, and shew himself, either to knit the *Sinews* for *Strength*, or concoct the *Blood* for *Seed* and *Colour*, before that forreign moisture be spent and gone, which is not in long time.

Now for old *Folks*, what is so clear as this, that by reason of the daily decay of the food of *Life*, the fainting heat, lets the strong knot of *Strength* and *Lustiness* slack and loose again, and the good concoction and colour of *Blood*, which before made *Seed* and *Beauty*, to decline and grow to waterishnes? In the same case are sick *Men* and *Women* for the same cause; And albeit *Women* have their *Seed*, yet it is not hot and quickning *Seed*, but a dead *Stuff*, onely fit to receive *Life* and *Fashion*:

(b) Arist. de gener. anim. l. 1. c. 19.

And admit they be more (b) fair and smooth than *Men*, which are hotter, it comes by chance, because the foul *Leavings*, the blemish of *Beauty*, by the force of manly *heat* are driven outwards, when the slackness of the heat of *Women* suffers them to remain within, and turn into *Menstrues*, a thing more grievous, and noisom, in truth, than *Beauty* is delightsome. And thereof (c) Aristotle very well calls her a *Weak Man*, which our Tongue more fitly calls a *Wombed-man*; and he

(c) ubi supra
cap. 20.

he makes the *Male* in all kindes, to be that which is able to concoct the Blood ; and that which is not, the *Female*.

Then, if it be cleared of all doubt, that the chief strength of *heat* is the cause of the flower of *Age* and *Youth*, and nothing else in the World ; Let us take and stick to that matter, and see how that may be maintained first, and then restored.

I will not urge the way of upholding *heat* in *Plants*, abovesaid, nor yet the witness of the *German*, who hath found out means for the same, both in *Plants* and *Wights*, as he teacheth in his *High Opinions* ; Nor yet make Account of those Examples, which by course of *Nature* & good Order of Life have done well, and drawn near to this matter, as of *Lucia* (d) the Player, who pronounced upon the Stage at *Rome* an hundred years together ; nor of *Cornelia*, who bare (e) *Saturnine* the Consul after sixty two years ; nor yet of *King Maßinissa*, (e) *Plin. l. 7. c. 48.* who about Ninety got a *Childe*, and ever travelled both in Frost and Snow bare-headed ; nor of such other (f) *Plin. l. 7. c. 14.* like, notably marked with long continued *Life* and *Lustiness* ; I will come to the point at once.

(f) *Pliny* (such an *Autor*) reporteth, that the whole (f) *Lib. 7. c. 2.* Nation of *India* liveth long free from all *Diseases*, well-nigh, and grief of *Body*, not once touched with ache of *Head*, *Teeth* or *Eyes*, nor troubled with spitting, all the great Companions (as we see) of *Age*, that we may gather by likely guess, when they know not the Companions, the thing it self is unknown to them : But what needs any guessing, when the same *Man* for certain, and in plain Terms assureth, That in that part of *India*, where the *Sun* being right over their heads casteth no shadow,

shadow, the *Men* are five Cubits and two handfuls high, and live an hundred and thirty years, never waxing *old*, and being when they Die, as in their middle *Age*, and chief *Strength* and *Lustiness*? what needed more words? If this Report be true, as we may not easily doubt of such an *Auctor*, then sure this matter is not impossible, as they would have it, but all *Men*, if they lived in such an *Air*, and took so good a race of *Life* as I described, (I must still fly to that succour) might preserve their *Youth*, and never wax *Old*, until the term and stint of *Life* appointed. Or if this kinde of teaching be now somewhat stale, and bare with wearing, yet perhaps some other means may be found for the matter, in the Storehouse of *Skill* and *Cunning*. Let us see, much more briefly than we have done before, because this part is already well-nigh disptched; so straight is the link of all these helps, that one can scarce be loosened without the rest, and all must go together.

Then, what means may we finde? what preserveth this natural and heavenly *Heat* of ours? the common use taketh hot Meats and Drinks, and thinks that these preserveth *Heat* and *Nature*; as simply, as if a *Man* should put *Lime* to the Root of a *Tree* which he loved; for as this hastneth the Fruit with *Heat*, but kills the Stock with *Drought*, and soaking up the lively juyce and moisture, so in them their hot *Meats* out of kinde, laid to the Root of *Life*, quicken and stir up the *Spirits*, the fruit of *Life*, for a season; but withall under-hand, drink up and waste the first *Moisture*, that is, the whole Stock of *Nature*: and so by softning thus the hardness

(g) *Pla. No. u.* of *Age*, as if it were (g) *Iron* in the *Fire*, they make it
B. i. p. 527. seem for a time *Youthful* and *Lively*, yet it is but a vain
 and

and empty shew and shadow ; and as *Iron* when it comes out of the *Fire* is the harder for it, so they make their *Age* more unwieldy, and draw it on the faster by that means. And that is the very cause, together with Care and Pleasure, why *Princes* and *Nobles*, by drying up their Bodies in that sort, live not so long, for the most part, nor in so good Health, as other *Folk* ; and depart especially at such times (if the Report be true) as those *bush'd Stars* called *Comets*, appear. Because whether it be a stedfast *Star*, or an Elemental *Flame*, (I am not to dispute such Questions here) it is never seen but in very fine and dry Weather, which consumes dry *Bodies*, and sends them packing ; and besides, (though it be besides my purpose) turns good humours into scum, called *Choler*, cause of Broil and Sedition ; and so making, as we see, (h) the *Bush-starr* a plain sign of both (h) card. Subt. l.4. in p. 157.

What then preserveth *Heat* ? Learned Men have brought in certain fine, fat, and airy *Meats*, as *Butter*, *Oyl* and *Honey*, and (i) commended them for very great helps and means to preserve *Life* and *Youth*, (for both are done by one way, and under one) but especially one of them, that is, *Honey*, have they lifted up above the rest, for this the *Bee*, that little, cold and bloodlesse *Beast*, by reason it is both made of, and fed with the same, liveth so long above that kinde of parted *Wights*, even (k) eight years, as they report; and because *Manna* that famous Nourisher unto *Man*, is nothing else but *Honey*, (l) a *Dew* concocted in Hot Countreys by the heat of *Heaven*, in stead of the *Bee*; and for such like Causes too long to be told in so short a race of Speech, as I have throughout appointed. But these *Men* are

(i) *Vide Plin.*
l.11. c. 12.

&

Lib.22. c.24.

&

Athen. Deipnos.
l.2. in p. 46.

&

(k) Card. Subt.
l.6. in p. 365.

*At Arist. lib. de
respirat. cap. 4.*
*septem tantum
annos vivere
ait.*

&

(l) *Arist. Hist.
anim. l.5. c.22.*

&

Card. Subt. lib.
21. in p. 695.

&

Scal. Ex.7.7.

wide, as well, though not so far as the former; for if you remember well, when we spake of things that preserved *Life*, (which is nothing else but *Heat*) there were found onely two belonging to that use, like *Meat* and *Exercise*; and that (to let pass *Exercise*) although the finer Breaths of the outward *Air*, or of *Meat*, may serve to feed the *Aethereal Spirit*, which carrieth *Life*, yet our heavenly *Heat* must have finer food, an *Aethereal Body*, which is ready and at hand no where in *Nature*, save in our first *Moisture* of our Body.

Then this fat and airy *Meat* of theirs, may help to lengthen *Life* & *Youth* indeed; but not directly by feeding *Life*, & maintaining the first *Moisture*, but by another by-way procuring *Health* & *Soundness*, (for *Sickness* and *Disease* bring *Age* and *Death* apace.) And this is because for their great cleanness, whereunto they be wrought by *Nature* and *Art* together, they neither breed (as other *Meats* doe many) any drossy *Disease*, nor stop the *Lives* and *heats* free course and passage.

Sith then there is nothing in the world within the compasse of reach, able to maintain and nourish *Heat*, but it must needs faint and wane daily with our first *Moy-sture*; How falls it out, say you, that those *Indians* so kept their *Youth* without waxing *Old*, as we heard out of *Pliny*? I cannot tell, unlesse the *Sunne*, for that great and familiar acquaintance sake, hath favoured and blessed them above all People, and brought down *Ether*, and given them to nourish them; for their Soyle and

(m) *Card. Subt.* *lib. I. in pag. 122.* & *Pallad. Spagyr. cap. 23. in p. 307.* & *Macell. Paling. in Aquario.* & *Gind. Merilla memora-
rab. 5. c. 14.* & *S. Alban. Nat. Hist. lib. 4. exp. 98.* & *Pet. Mart. Dicad. 3. l. 1.* & *Jus. A-
cost. Nat. Hist. Juditi. 2; c. 8, 9, 10.* & *G. ovian. Boter. relat. universal. par. 1. li. 4.*

(as)

(as in times past some fondly supposed) but of all other the best and most temperate, by reason that extreme Heat of Heaven is most equally answered, and justly tempered with Cold and Moisture of the Ground proportionable; which thing they knew not, because their Eyes were set too high, to see the lower cause and course of Nature most plain and certain.

For God, when he meant to make our changeable World here below, by a wonderfull fore-sighted Wisdome, stinted the Sun within the known bounds, the North and South turns, (which they call Tropicks) lest if he had run round about, he should have worn and wasted it every where alike, and made it smooth and even in all places, and so all either dry Ground, or a standing Poole, both unsit for the variety of Change, which he meant to see play before him. But now he is so curbed and restrained within those bounds aforesaid, he can wear the Ground no farther then his force can reach, nor any otherwise than as his Force serveth: (n) So that the Earth must needs be most worn and lowest where it lyeth within the compass of his Walk, and so rise by little and little on both sides without the Turnes, untill it come to the top and highest pitch, where it is furthest off; that is, under the Pins (which they call Poles) of the World.

Then here, for the Coldnesse, the Earth is fit to thicken the Ayre and breed Water, and for the bent and falling to send it down to the widest and lowest part; where by the great strength of Heat it is drawn upon heaps, and in great plenty; and for this cause, and the length of the Night, it cannot scatter abroad, and vanish away to nought, but thickens apace, and fals again abund-

(n) GOKZAL.
Ferd. Ovidio,
Hist. of the West
Ind. in fo. 183.

dantly, raining three or foure times a day ; whereby we may judge that this middle girdle where our *Indians* inhabit, cannot be so broyled and unsufferable, (as some have avowed) but in all reason very milde and temperate, and think, that as the *Sun* meant to favour all parts as much as may be , so chiefly, and above all that (as Reason, yea and Necessity bound him) with which he is best acquainted. And as this is certain (by report of all *Authors*) in all other things, yea and in *Men*, touching all other Gifts and Blessings, so we may guesse this one, which we have in hand, was not skipt and left out in so large a Charter.

But for all this, and in good sadnessse, (we have but argued hitherto) it is not good to seek dispence against the Law of *Nature* ; and it were better to discredit *Pliny* the Reporter (though he be never so good an *Author*) than *Nature* her self the *Author* of all things. For this *Story* is set against the whole course and drift of *Nature*, whose Works as they be not woven and made up at once, so they decay and wear away by little and little : And therefore admit these men of *India* by speciaill Licence from above, doe bear their Age *fresh* and *young* a long time, in respect of other *Nations* ; yet we must in no wise think this is for Ever, and untill Death, as *Pliny* saith ; for then they should not dye and depart as other *Men* doe, naturally, which is, when Age creeping on, and changing by little and little, is at last made ripe and falling; but rather by some sudden force be taken, and as it were delivered by and by to the hands of I know not what Hang-man amongst the *Destinies*, to be cut off and put to death by Violence. But what Force can that be? Nay I assure you farther, that if the stock of *sickness*

nesse and *Disease* were away, as, faith he, it is almost ; they might live for ever ; another breach of the never-broken Laws of *Kinde*.

Wherefore let this Story goe, and us hold this rule of certain, that by reason there is no other *Food* for naturall *Heat*, open in *Kinde*, but our first *Moisture*, which because for want of supply, it likewise wasteth daily, *Youth* must needs by *Nature* fail away, and cannot last for ever : And yet we must also (to come to the purpose) remember how it was full often above proved, that such a supply of due food of *Life*, were to be made by *Skill*, and fetched out of the bottome of Naturall things, by the Divine *Art of HERMES*. Wherefore to avoid the jarre and ill sound of our often beating upon one thing, our *Cure-all* and *Heaven* above declared, is it that feeds our hearts, that holdeth and preserveth *Youth* ; This is it, I say, that doth the deed, for many causes set down before : I will send them that cannot come hither along the right way, back again to take all before them.

But there is another thing, *Motion*, I mean, that helps to bear up the state of *Life*, and *Heat*, which I scant touched there, and yet it should be handled ; because although it be not so needfull as the former, yet it cannot in any case be wanting : For as a Martiall People, like unto *Mars*, (as we term it) and Valour it self, loseth his Glory and Brightnesse in Peace and Quietnesse ; So this *Heat* that rules our *Body*, though he be never so strong and lusty, yet he cannot so soon rest, as he decayes, and, as it were, rusts with Idlenesse : Nay, the *Body* it self, being (as I shewed above) an ayery and fiery temperature, must needs have quick *Motion*, as one of the two Pillars of his Estate ; And therefore

Plato.

(o) Plat. in
Timeo.
Plutarch lib. de
Precept. san.
sub finis.

Plato, (o) by the Example of the great *World*; very well adviseth us still to move both *Body* and *Mind*, and that together, if we mean to have them long to continue. And we find his counsell good by daily proof, when we see those that move the *Memory* most, as wise and learned *Men*, to hold it longest; but because they doe not for the most part exercise their *Body*, to lose that quickly; whereas, quite contrary, the common sort, by reason they move this much and that other little, are a great while in *Body* lusty, when their *Memory* is gone as quickly.

How *Moving* increaseth *Heat*, appeareth in all places, first in the spring of all *Heat*, the *Sun* above, which could in no wise serve to stretch so far, as to heat half the *World* at once, if those huge heaps of heavenly *Beams* and *Spirits* were shut up fast, as they be in *stones* and *metals*, and such like close and hard lower lodgings, and not (as we see them) most free, quick, lively, and swiftly stirring: (p) No more doth any *Fire* below burn so fiercely, as that by a cold blast driven up close together, we see to move, and stir most lively.

To passe the *Lightning*, (as the swiftest, so the strangest *fire* in the *World*) and a number more such proofs, (for what should I stand so long upon so plain a matter?) *Motion* doth not onely increase *Heat* where it is, but beget and purchase it of nothing: and not onely that way which every *Man* seeth by rubbing two hard things together, but also by grating an hard thing against the soft and yielding *Ayre*, which is somewhat rare, yet known to the (q) *Babylonians* in time past, when they used to roast *Egges* by whirling them about in a sling, in the same manner. And so those

(p) Card. Subr.
l. 2. in p. 81.

(q) Card. Var.
l. 7. c. 39.
Cest. Rhod. Lect.
ant. l. 8. c. 12.
Jo. Heilfield
Sphynx Theolo.
c. 1. p. 6.

Archers (r) that have seen the leaden Heads of their Arrows to melt in flying; so great a father of Heat is Motion, that we may judge easily he is able to keep it, when it is once gotten.

(r) Arist. de Caelo, l. 2. c. 7.
Cael. Rhod.
Lett. ant. l. 24.
c. 16. &
R. T. Lucret.

lib. 6. & Algarét. Philosoph. l. 2. tract. 2. c. 4. & Post. Licet. de vita, lib. 3. c. 15.

Now, if this be sufficiently shewn and proved, we need bestow the less labour in teaching Men how to move their Heat and Spirits, because every Childe that can go, can do it, and it is enough to exhort them that love themselves to do it.

Then by these two Means of like Heat and Motion, we have our Youth still, that is, our chief Colour, Frufulness and Activity; Is there any thing else? These make up all the being and nature of Youth; except you fear the loss of his Hang-byes, and appurtenances, which are, Teeth, the sweetness of Breath, the smoothness of the Skin, and of Hair the colour that is natural. But it is no danger, if you will let me run them over; for if our Heat and Moisture remain without decay, first the Jaw-bones, wherein the Teeth be mortized, will be full and moist, able to gripe and glew, and so to hold the same from falling: Then as ill Smell comes (s) of rawness, and want of Heat to concoct it, Wrinkles of Cold, which makes to shrink, and gathers that together, which heat spreads abroad smoothly; and grey Hairs from the same cause; for when our Natural Heat faints and fails, it withdraws it self from the outmost and coldest parts soonest, and leaves the Moisture raw, which, for lack of inward Heat and Salt to keep it, lies open to the force of outward Cold, whence comes all rottenness, and from this, a white Coat, and hoariness. Therefore

(s) St. Albans
Nat. Hist. or
Sylva Sylvarum
Cent. 9. Exp. 33.

(t) φύοντε ω̄ fore we (t) see why Sickness and Sorrow bring grey Hairs
 νέονται εν αὐ- so fast, yea sometimes presently; As, to pass by the
 δράσις τολμαί plainer, you shall hear of one strange Example of a
 θαυματογενής sorrowful young Gentleman of Italy, (u) that being falc-
 τον αλκιας into the hands of Pirats, and laid wrapt in a Sail ready
 ζοικότα χρό- to be cast over-board, and within four and twenty hours
 νον. Pind.
 Olymp. 4.
 (u) Card. lib. de
 Anim. immort.
 in p. 212.
 &
 Treat. of an-
 cient and mo-
 dern Times, lib. 5. c. 6. & Scalig. Exerc. 312. & Bart. Keckerm. Syst. Physic: 1.3. c. 17.
 & Levin. Lemnius & Jo. Rudolph. Cambrar. Syllog. mem. medic. cent. 2. particula 14,
 15, 16, 17, 18.

And so we have this point briefly and easily dispatch-ed, because it was a loose and easie matter: But the next, that is, to recover Young Years spent and blown away, seems no such thing, nor to be used in that Order; for as a new and strong Building, by due and daily reparation is kept sound a long time, whereas, if for lack of care it be once falc to decay, it cannot without great cost and time be renewed; even so it is of our Body: As it is easie if it be taken in time, with heed to pre-serve it, so if by Negligence the Weather have once beat in, and made it rotten, it seems a marvellous work to repair it.

Although, indeed, it be much harder not onely than his fellow, but then all the rest that went before; yet we will not give it over now, and like an idle Poet, faint in the last Act of Life: wherefore let us go forward, and with all our endeavour strive to shew, that Youth long before lost, though not easily, yet as well may be

be recovered, as it was before preserved.

There be so many kindes of waxing Young again named in *Philosophy*, and given to the nature of *Wights*, that it were good first to sort them out, to say which we mean in this place, lest our labour fall into their hands that can quickly mistake. One of these wayes is by Name onely, and not in deed, as when the soft and bark-skinned *Beasts* use by course of *kinde*, twice a year, at the Spring and Fall of the Leaf, to cast off their upper Coat and Skin, they say they put off *old Age*, and wax *Young* again; when it is in truth, the putting on of *Age* rather, and decay of *Nature*, as appeareth to them that know the Cause, that even for very Cold and Drought, (w) the two plain Ear-marks of *Age*, their Skins do loosen and wither away.

(w) card. subl.
l 9, in p. 353.

There is another kinde as far in extremity that other way, and altogether in deed, which *Alomaean* calls joyning of ones End to his Beginning, and which he saith *Man* cannot do, and therefore dies: And this is, and ever was the Opinion not of *Poets* onely, but of *Philosophers*, and not of *Greece* onely, but of all *Nations*, except our old *Egyptians*, (x) Men alwayes in all rare Wisdom excepted: These Men, as I said above, do not onely use to mark the steps of *Kinde*, and ther most strange and unwonted changes, but also set and venture upon the like by Skill; yea land to pass further, if any Reason will carry them: and so at length they come, I know not how, nor whether by guesse or knowledge, to this Rule and certain Ground, that it was possible for any *Man*, put out by forcible and violent *Death*, by natural means to Rise and quicken again, and so to be renewed, and as it were by a new Birth restored.

(x) negotior
coopian Aiyu-
mios. Synes.
lib. de Provid.
princ.



But

But what be their new and marvellous means : which way is this incredible course performed : After they

(y) Card. Subt. r. 9. in p. 371. saw not onely some parts of other Wights, (as (y). the Tails of Lizards, the (z) Eyes of Snakes, and (a) Swallows) but also the whole Bodies of cold and bloodlesſ ones, clean rasēd and destroyed, naturally to spring a-
 (a) Arist. hist. anim. l. 6. c. 5. fresh, and to be restored ; As a (b) Snake cut in pieces, and rotted in Dung, to quicken, and every piece to
 (b) Paracels. lib. de Resuscit. rerum, Tom. 6. in p. 226. proye a whole Snake again, and such like, they began to reach by device and practise at some further matters, and to slay some hot and bloody Wights, that spring not out

of nothing; but are bred by force of Seed and conju-
 Jean. de Santos. nction of Male and Female, and by the like kindly cor-
 Hift. Atl. op. ruption, to raise them up again, and renew them, (as
 orient. ap. Purch. Pilgrim. (c) a Bird burnt alive in a close Glas, and so rotted, and vel. 2. l. 9. c. 12. then inclosed in a shell, to hatch it under a Hen, and re-
 sett. 3. in pag. 1546. store the same ;) And other such strange proofs they

ceased not to make, until at last they durst be bold to
 Of the Snake Cucurjuba, see think, that any Wight, even a Man and all, might by the
 him, Tom. 4. l. same course wax young, and be born again still and live
 7. c. 1. sett. 6. for ever. in p. 1317.

Of the Serpent Cobrus, see him, Tom. 4. l. 6. c. 8. in p. 1243. (e) Paracels. lib. de nat.
 rerum seu de generat. rerum nat. Tom. 6. in p. 201.

This is the second way of waxing Young again, and as great an Extreme as that other, and as far from my meaning : Though there be divers Reports and Stories flown abroad, of Men that took the same race in themselves, and others, and found both good and bad success, according (as a Man that favours it will think) as the Work was tended by them which were put in trust. Medea sped well, say they, in proof upon Jasons father, and made him Young again, as Tully saith, *recoquendo* ; But

But HERMES, and the Poet Virgil, and that Spanish Earl failed upon themselves, as some hold, but as others hold, they had good luck, and came to their purpose.

What should a *Man* say to this matter? Albeit I do not chuse this kinde of Renewing, yet I will not condemn it without cause, and judge it for kinde impossible; for I see no Reason but that the Story of the *Snake* may be full easily true, because it is bred by it self, and of more unfit *Stuff* in the same manner; And for the rest, all is one to *Nature*, if the *stuff*, and *Place* be meet, and currant, having that her general *Seed* of begetting, (which I said) was all one in all things, in her bosom ever ready, and thereby making yet (as we heard before) all seeded *Plants* without seed, somewhere; yea and perfect *Wights*, both Water and Land ones: And at first, when the *tuff* and *Womb*, and her own *Heat* and all served very fitly, having wrought *Man* and all, so.

But now why is *seed* given unto things? Because *Nature* for want of the former helps (as they could not last for ever) is not able, in all places, to work the raw *stuff* of the beginnings so far, to such perfection, unless she finde both the *stuff* well drest, and half made to her hand; and an hot *Womb*, like an artificial *Fornace* to help and set her forward: Well then, for this our matter, and manner of restoring *Man*; let us call it to the account of Reason, and consider what is that *seed* that makes *Man*, and the place where he is made: What is all the work? Is it any thing else, but a part of *Man* (except his *Minde*) rotted in a continual, even, gentle, moist and wightly *Heat*? Is it not like, that the whole Body rotted in like manner, and in a *Womb* agreeable,

shall swim out, at last quicken, and arise the same thing : I cannot tell ; I will neither avow nor disavow the matter ; *Nature* is deep, and wonderful in her Deeds, if they be searched and unwound to the bottom : I cannot tell, I say, *Nature* may suffer this, but not *Religion* ; And yet it is a dangerous trial, as our *Men*, and the *Poet* found it, by soime *Mens* sayings.

They might more safely have made a proof upon a piece of themselves, which we call *Seed*, ordered by that skilful kinds of *Recoction*, (which hath been found true (d) as some Report, and I think it certain) or perhaps more kindly and throughly, but, sure, more cievilly, and religiously, in the due place appointed : for this is also a kinde of renewing of himself, and waxing *Young* again, when his *Childe* is (as (e) Aristotle saith well) another *Himself*, onely severed and set apart from himself. But neither is this third kinde enough for us ; we must have the whole and unparted *Man* restored.

Then the fourth *Kinde* is it, I mean, which is indeed a Mean between all the rest ; especially between that empty *Word*, and dangerous *Deed* aforesaid ; performing more than the one in the outside, and less within than the other : for this way doth not onely by a better race of refreshing it with *Heat* and *Moisture*, renew the *skin*, but the *Hair*, *Nails* and *Teeth* also, though these by the same way of putting off the old ones. But for the inward, chief and needful parts, hewn out of the *Seed* at first, by the Natural *Workman*, it shall neither make nor marre any, onely change and alter, purge and place them all in their former State and Soundness, *Youth* and *Lustiness*.

Then let us see how we may be renewed and wax *Young*

(d) *De Homunculo. Vide Paracels. lib.de gener. rer. nat. Tom. 6. in p. 204*

(e) *De anim. l. 2. c. 4.*

Young again in that order ; beginning first with those idle and needless things (I cannot call them Parts) of the *Body*, which after we were made up and finished, grew and sprung out from the *Leavings* of our *Meat* and *Nourishment*, the *Teeth*, *Nails* and *Hair* ; As for the *Skin*, it is a part of the *Seed*, or the *Crust* that overcast the thing, when it was fully baked. Then, as these keep no certain course and order of *Kinde* in coming, for (to omit *Hair*, that comes and goes upon every light Occasion) some are born without *Nails* ; some with *Teeth*, when others again have none before they wax old, and such like disorders ; so, no doubt, by *Skill*, they may come and go again, without any hurt, or great change to the *Body*. (f) *Pliny* tells of one whose *Teeth* came again after he was an hundred years old, and upwards : and I know not well whether the *Souldiers* in (g) *Germanicus* his Host, that by drinking of a Spring by the *River Rhyne*, had their *Teeth* shaken out and loose, had them come again, or no : But this is certain, that there be *Waters* in the *World*, which by a special quality, make those *Beasts* that drink thereof, cast their *Hair*, *Horns* and *Hoofs*, and so renew them.

What need many more words ? This part is easie, and of small weight, we may pass it over : But that an old, withered, crooked, feeble and barren *Man*, should be taken from the brink of his *Grave*, as it were, and led back to his former *Youth* and *Lustiness*, is a thing, say they, both in *Truth* false, and in *Reason* incredible ; nay, if two such *Men* were set before us, it would seem, in sense, ridiculous :—Indeed it will seem to such *Men*, as are either all *Sense*, and no *Reason*, or else whose *Wit* is all bestowed upon the search of such *Truth*,

(f) *De Minche Samonitraceau.*
Nat. hist. lib. II.
c.37.

(g) *Plin. l. 15.*
c.3.

&
Card. Subl. l. 2,
in p. 103.

Truth, as is not worth the searching.

If it had been spent about the deep and hidden works of *Nature*, there would have some appeared as great as this is, and staid all Childish Wonders; for my part, I am willing enough to supply that want, to unfold the greatest Acts of *Kinde*, and set them before you, but that this *Work* grows too fast, and proves bigger than either I wist or would, it is planted upon so good and fruitful a *Ground*; yet have one or two of the fittest examples, and nearest, and match them and this together, that you may see it, at last, fall out no jest, and worthy laughter (I am loth to fall into the mouthes of *Festers*) but a sad and earnest matter.

Is it not as hard and wonderful a change, think you, to see a *Woman* suddenly prove a *Man*, as to behold an *old Man*, by little and little wax *Young* again? Compare;

(h) Plin. l. 7: c. 4. *Vide*
Sutor. Cicogna.
Pal. de glin-
cuni. prespet. 1.
l. 4. c. 5. in p.
412, 413, &c.
— yes, but you doubt of the *Story*: (h) Pliny is mine *Author* still, who reports of three such sundry chances, whereof he himself saw, (he names the place and party) performed upon her marriage-day. (i) Cardan doubts no whit of the *Truth*, but ventures at a Reason for it, (which because it is both likely to be true, and unseemly to be told, I will let it go) and voucheth the same change (i) again, but in another *kinde*; and yet more strangely than the first, and whereof no *Man* ever durst or could yield a Reason.

(k) The same *Man* again saith, that the cruel Beast *Hyena* every year changeth her Sex, being by course one year *Male*, another year *Female*, never ceasing nor missing that strange and

(i) Cardan. de
vixit. l. 8. c. 43. in p. 47. & Bart. Keckern. Syst. Phys. l. 5. c. 3. in p. 754, 755, &c.
(k) Plin. l. 8. c. 30. & Ovid. Metam. l. 15. & Oppian. de Venat. l. 3. & Alian. l. 1.
c. 24. *Videtur* *amen è contra* Fort. Licer. de recondit. antiq. lucera. l. 2. c. 37.

marvellous turning. Is not this a much more hard and greater kindly change and alteration than that we spake of? Then we grant *Nature* is able to do this, if she be willing; But it seemeth no, because she never doth it; she runneth still, if she be not letted her appointed race: But if there be many dead chances able to lett and hinder this Course of *Nature*, how much more can the Wit of *Man* (which is a spark of that *Minde* which gave *Kinde* her Commission) do it? As he doth often (if I might stand to shew it) both stop and lengthen, and turn her course another way, and yet she is ever willing and consenting.

Let us see then for this matter in hand, how *Skill* is able to over-rule *Kinde* by her own consent, and make her willing to return, and wax *Young* again. First let us know, that all *Philosophers* (*l*) hold the *Life* and *Soul*, (1) *Macrob. in Som. Scip. l. i. c. 14.*
and *Natural Heat* to be alwayes of it self young and lusty, and never old, but to appear so by reason of the failing parts, her Instruments; And that I have often shewed it a kinde of *Fire*, waxing and waning still according to her *Meat* and *Motion*: Then here is one good help to the great Work of Renewing: In like sort the parts of the *Body* are not marred and lost, but as they say of a *Rich Man*, that he is decayed, when his *Money*, the *Life* of the *World*, hath left and forsaken him (*m*); (m) *Arist. de anim. l. i. c. 3.*
Even so, when our *Natural Heat*, the *Life* of this little *World*, is faint and gone, the *Body* shrinks up, and is defaced; But bring again *Heat* into the parts, and likewise *Money* into the *Bankrupts Coffers*, and they shall be both lusty, and flourish again as much as ever they did.

But how may this *Heat* be brought again? To make few

few words, even as she is kept and held, by due *Meat* and *Motion*; for if she faint, and falleth for want of them onely, then give her them, and she shall recover her self again; *Meat* is the bait that draws her down: *Motion* comes after, like a *Gad-Bee* to prick her forward; but the work is performed in this Order: first this *Meat*, which is that *fine* and *Ethereal Oyl* often above-described, by the exceeding piercing swiftness divides, scatters and scowres away the gross and foul *Dregs* and *Leavings*, which for want of the *Tillage* of *Heat*, had overgrown in our *Bodies*; and which was cast like a blockish *stay-fish* in the way, to stay the free course of the *Ship of Life*: These flying out of all sides abundantly, pluck up all the old *Leavings* of *Hair*, *Nails* and *Teeth* by the roots, and drive them out before them: In the mean while our *Medicine* makes not onely clear way and passage for *Life*, if she list to stir and run her wonted race, (which some think enough of this matter) but also scattereth all about her due and desired *Meat* and first *Moisture* to draw her forward.

By which means our *Life* having gotten both her full strength and liveliness, and returned like the *Sun* in Summer into all our quarters, begins to work afresh as she did at first; (for being the same upon the same, she must needs do the same) knitting and binding the weak and loose *Foynts* and *Sinews*, watering and concocting all by good digestion, and then the idle parts, like leaves, shall in this hot Summer spring and grow forth afresh, out of this new and young temper of the *Body*, and all the whole face and shew shall be *young* again and *flourishing*.

This is quickly spoken, say you; If it were as soon done,

done, it were a happy Medicine; Nay that were an Miracle, but I work no Miracles; I onely help, as I said, the willing race of *Kinde*: wherefore, as a *Man* is long decaying and wearing away, or rather in making and waxing to his perfection, so in mending, no doubt, he cannot return all at once, but must creep back by little and little, and so be restored: or else I would have told you at the first dash of that Spring in the *Isle Bonica*, which (as P. (n) *Martyr* doth witness) will in few dayes restore a *Man* quite, (having grey hairs and wrinkles) and make him young again. Nay, if I had taken a course to delight *Women* and *Children*, and to win credit among the common sort, I could have sought the *Legend*, and rifled all the goodly Wonders in the *World*, and fitted many to my purpose. But as I serve *Nature*, and wait upon a wiser *Mistress*, yea and in the most inward and secret place among them, so I would by my Will, speak nothing that should not be pleasing in her sight, and well-sounding in the Ears of *Wisdom*; wherefore, let these few suffice for this Matter.

(n) *Decad.* 2.
lib. 10. Boju-
cam five Aque-
veo appellat.

&
Card. Boniccam
Subt. lib. 2. in

p. 7.

&
Gaud. Merula
Bonamem, l. 3.

c. 4.

&
Langius Donic-
cam, epist. med.
79. ap.
Strozzi. Cicogn.

Pal. de gli in-

cauti prospet. 1. l. 4. c. 7. in p. 390. See Anton. Herrera his *Descript.* of the West-Indies in Purch. Pilgr. vol. 3. l. 5. c. 1. in p. 868.

cantus proposit. I. l. 4. c. 7. in p. 390. See Anton. Herrera his Descript. of the West-Indies in Purch. Pilgr. vol. 3. l. 5. c. 1. in p. 368.

C H A P. IV.

Of R I C H E S.

VWE are now come to that point at last, which the *Golden World* looked for first, the way to *Riches*; because it is indeed the last and lowest part, (being *Servants*, and so to be used) and yet very needful; and not to be spared in this blessed *Houſhold*; for although we have all the helps of *Long Life*, *Health* and *Youth* that may be, yet if we want the service of *Riches*, *Poverty* will besiege us, and keep us under, and cut off and hinder many goodly Deeds and Works of *Wisdom* and *Virtue*:—But what are *Riches*? for the *World* and *Philosophy* agree not in this account: No nor this within it self. The *World* (ο) reckons store of *Gold* and *Silver* to be *Riches*; *Aristotle*, enough of needful things; the *Stoicks*, enough of *Earth* and *Air*: To begin here; These might be stretched and made large enough, but that we know their straitness: would they have us live by breath alone, and never eat, according to the guise which I set out in the *Art of Healing*? Be it possible, as it seemeth, yet it is somewhat feeble, as I shewed there, and so somewhat halting and unperfect (by lack of *Youth* and *Lustiness*) for our first and perfect *Life* appointed, besides the maims and hurts of *Poverty*, which I right now touched.

Aristotle is somewhat strait also, for so the *Beasts* are rich as well; If he had put in enough of things needful

(ο) οὐ γὰρ τὸν πλάτων τὸν λακείον τιθέσθαι τοῖς τοιούτοις. Arist. Pol. l. i. c. 9.
Θοσαύροις χειριάτην πρὸς ζῶντας ἀναγκαῖον. Ibid. c. 8.

needful for good *Life*, wherefore we were made, he had said much better, yet not all, for so should all the bodily means and helps aforesaid be counted *Riches*, a great deal too confusedly. Now much less can we rate the *Golden-wealth* right and true *Riches*; (p) because a (p) *Arist. Pol.*
Man may die with hunger for all this; as he that sold
a Mouse for two hundred pence, died himself for lack of
Food, when the *Buyer* lived; and (q) this was done (to (q) *Plin. l. 9.*
let go feigned *Midas*) when *Hannibal* besieged *Casi-*
line.^{c. 57.}

Then true *Riches* are enough of outward things needfull for good *Life*, that is, for our *BLISSE* above-set: But because that golden and worldly *Wealth* is a ready and certain way and means to this, (out-barring *Violence*, which no man can warrant), we will use the cause for the effect in this place, and strive to shew how all *Men* may get enough of *Gold* and *Silver*; and that by weaker means than *HERMES Medicine*, as the place requireth, although by the same way concerning the *Stuff* we work on, that is, by turning base *Metals* into *Silver* and *Gold*. This is the hard matter, which turns the edge of worldly *Wits*; the brightness, I say, of this glorious thing, dazles the Eyes of the common and blear-ey'd *People*, because it is, in their account, the best and highest and most happy thing in the World; when in deed and truth, as it is the least and lowest, and worst of all the helps unto *BLISSE* belonging, so it is in proof and trial, the less hard and troublesome both to *Art* and *Nature*, the most ready, and easie to be gotten and performed.

And to shew this, (we will make no long tarrying) it were good first of all to enter into the way and order

which *Nature* below keepeth in making the *Metals* under ground. If I thought I might not run into that part of (r) Socrates accusation, for searching over-deeply the *Under-ground-matters*: But I hope I shall not, now by the mighty pains of *Miners* Spades and Mattocks, the way is made so plain before me; or else sure, as they be indeed, I would account them over-deep and hard for my *Pen* to dig in.

Then all under-ground *Bodies*, which the *Arabians* call *Minerals*, are either *Stones*, or hard (s) *Fuyces* (which we name *Middle-Minerals*) or else they be *Metals*: These, as all other perfect things, have all one *Stuff*, *Earth* and *Water*, and one *Workman*, the *Heat of Heaven*, as I said above: for their *Womb*, because they be but dead things, as they call them, (t) the *Earth* will serve. But for that *Nature* meant to make most perfect things in that kinde, which require long time to finish them, she chose a most sure and certain place, (u) even the deep and hard *Rock* it self; not to the end the *Earth* might hide them as hurtful things, and lean upon them with all her weight, as (w) *Seneca* saith very severely, or rather finely (for we know how he hunts after fineness) like an *Orator*, to whom it is granted to lie a little in a *Story*, that he may bring it in the more prettily, as the (x) *Orator* himself confesseth.

(x) *Concessum enim Rhetoribus
ementiri, ut aliquid dicere possint argutius.* *Cicerō de clar. Oratoribus.*

Then the manner of the work of *Minerals* is this: first the *Water* piercing downwards, softens and breaks the *Rock*, taking her course still that way where it is softest, to make the cross and crooked race, which we see, (y) of *Wombs*, called *Veins* and *Pipes* of the *Minerals*:

(y) *Ibidem de
firius Falopius
tract. de met. seu
fossilib. subter.
l.5. c.7.*

rels: But as the Water runneth (to take the stiffe as the next thing in order) it washeth and shaveth off small (z) pieces of the Rock, and when it stands and gathers together in one place, (a) by continual drayning clenseth and refineth the same, untill the middle heat of the Earth, which is the heat of Heaven, come, and by long boyling makes it thicker, and grow together in one body of many kinds, according to the difference of the stiffe and heat, which they call Hard-juices, as I said, or Middle-minerals.

This Workman continuing and holding on his labour, (though Agricola (b) saith the cold and drought of the Rock now layes hold upon the stiffe, and by little and little, at last binds it into that hard form of a Metall; Nay, though Aristotle from the beginning gives the work to the same cause) out of the heart, as it were, and best part of them, wringeth out at last, a clean, close and heavy, raw, waterish and running Body, called Quicksilver. Here it standeth in perfection of this Minerall work, except there chance (which chance happens often) by the means of that boyling any contrary hot and dry breath of the same kind, to be made withall in the same place. Then this meeting with that raw, waterish and unshapen lump, like Rennet with Milk, or Seed with Menstrue, curdles, thickens, and fashions it into the standing body of a Metall.

This Minerall breath our (c) Men, for his likenesse in Quality, (though their Substance doe greatly differ) doe use to call Brimstone: Now when this (d) second and earthly heat is come into the work, the milde (d) heat of Heaven sets the stiffe, which stayed before, to work again, and drives it forward, and these (d) two together,

(z) *Lquafluxus terram molliens, & secum rapiens. Agric. de Ort. & caus. subterrani. l. 5. c. 7.*

(a) *Roger. Bach. Specul. Alchim. c. 4. T. C. ol. 2. p.*

414.
(b) *Ort. & caus. subterrani. l. 5. c. 12.*

(c) *Siver. Dan. Id. med. Phil. c. 7. in p. 67. 68.*

(d) *Vide Birnard. Trevison. Epist. ad Thom. Bovian. Artis auriferae vol. 3. in p. 83. 84.*

ther, by continuall boyling and mingling, alter and change, clese and refine it from degree to degree; un-till at last, after many yeares labour, it came to the top of perfection in *Cleannesse*, *finenesse*, and *Closenesse*, which they call *Gold*. These degrees, if the *Heat* be gentle

(e) *Christophle de Gamon. Tresors de Trésors.*
in p.39 & Hen.
de L nth. t.
Comment. Ib.

and long-suffering (as they say) be first (e) *Lead*, then *Tinne*, thirdly *Silver*, and so to *Gold*: But if it be strong and sudden, it turnes the weake work out of the way quickly, and burns it up, and makes nought but *Iron*, or at least if the *Heat* be somewhat better, *Copper*. --- Yea, and sometimes the foulnesse of that earthly *Brimstone* alters the course of *Nature*, in this work. As also

(f) *Gast. clav.*
Apol. Chrysop.
& *are. T.C.*
vol. 2. in. p. 80.

there is oddes(f) of *Quick-silver*: But indeed the cause of all the difference is in the working *Heat*, that maketh and disposeth the beginning, midst, and end of all thus or thus, according to her strength, and continuance, and which is the main ground to this purpose, *Quick-silver* is the *Mother* of all the *Metalls*.

Now, when the work is done, it lyeth yet (g) as it did all the while, in a thick flowing form, like the form of a molten *Metall*, and when the owner comes to enjoy it, bringing in the cold breath of the *Aire* upon it, like unto (h) *Corall*, and other soft and growing *Sea-plants*, it freezeth and hardeneth of a sudden, fit for the turn and use of *Man*, wherefore it was made and ordained. These be the grounds of the most and best *Men*, that is, of *Men* best seen, and furthest travelled in such matters; whereunto *Cardane*, a man indifferent, and none of us, and yet very learned, agreeth jump as may be.

But lest these dimme and little lights may seem to be darkned with the brightnessse and fame of *Aristotle* and

in fin. &
Bacii. l. de gem.
nit. in. p. 227.

and his Scholar *Theophrast*, and the late renowned *Agricola*, holding hard the contrary, and the same sometime stify maintaining, I will as much as in me lyeth, and my narrow bounds will suffer, endeavour to lay the Reasons all down in order, which moved them to think thus, and staied them in the same opinion: That *Wise-men* at least may weigh one Reason with another, and judge which is the weightiest, and worthy to bear the best price; without the vain regard of outward shewes and Authorities.

First, that the *Minerall stiffe* sprung out from those rock-shavings aforesaid, all cunning *Miners* can tell you, who still by the nature and grit of the stone, though there be twenty sundry sorts, (as there be sometimes) in the *Rock*, are able certainly to say this or that *veine* followeth. But to passe over lightly the lighter matters, and such they grant as well as we: The *Quick-silver* is the nearest *stiffe* and *Menstrue*, or *Mother* of Metals, that is the thing in great strife and question; when it needed not in mine opinion, if we mark the consent of all those *Men*, in all *Nations*, that put the name upon things (which were not of the *unwisiest* sort) flatly to allow his saying, when they by calling it in (*i*) *Greek*, *Latine* and other Tongues, *Quick* or *liquid silver*, in secret meaning plainly say, that it by the force of those two hot *Workmen* aforesaid, it were staied and better purged, (*k*) it were nothing else but *silver*: for indeed *Avicen*, and some other of the learned side, leaving out the middle degrees, hold the very same opinion; which I also thinke true, if the *stiffe* and *heates* (as they are in hot Countries) be good and faultlesse.

(*i*) *Vocatur à Gratis*

ἰδέαγεγος.

Ab Arist. & Theophrast.

ἀργυρόχυτον

& ἀργυρον

κίνητὸν

ab Alex. ind..

Aphrodis.

κύτον
Arab è Zaibar,

vel Zibach.

H Spanicè Ar-

gento vivo, vel

Azoque. Galliè è

Argent. vis.

German.

Quick silver.

&c. m. un-

er. Anatom.

spagyri. Mrc.

i. i. c. i.

chiamano Ar-

gent vivo. i.-

Grac.

ἰδέαγεγος

i. Linne Argent.

vivum olio Ar-

bi Zaibar &

Zaiback i te-

desibi Quick-

silver.

gli spaynus Azoque discors. del Muthial. nol. 5. lib. di dioscorit. c. 69. (k) card. sub. 1 s: in p. 220.

(1) Ric An-
glic cor. Et. fat.
c. 6. & 9. T. C.
vol. 2. & Ro-
far. abbreviat.
T. C. vol 3. in p.
721.

(m) Mar. Aut. 1.
Anton. meditat.
lib. 10. Sect. 7.

But the disputers will account this kind of Argument unskilfull, and soone cast it off: Then (l) remove the cold that at last came upon the Metall and hardened it, and it appeares to the eye nothing else but such an altered Quick-silver: Or, if the witnesse of sence be sometimes false and deceitfull, enter into our School, and behold them by a more kindly and gentle way, lead them back to a true Quick-silver, both in cold and heat abiding; being a true (m) rule in Philosophy, Every thing to be made of that, whereunto it is loosned and dissolved.

But if this will not serve, passe a little further into the border and edge of secrets, and you shall see them by following the steps of Kinde underneath (which I marked out before) that is by sowing the dissolved seedes and breaths of Metalls upon Quick-silver, to curdle and bring her into that form of Metall, which they will and wish for.

Now for that earthly Brimstone; As Nature to make a perfect Wight, is fain to break her first order, and to take the help of an hot Womb, and of another Workman; even so, to frame a perfect dead Creature, beside the help of a certain dead Wombe, she must needs use the hand of a lusty fellow Workman, both to fashion and to boyle it to perfection; then, as (n) Aristotle saith, The Sun and Man make a Man, and the rest have two working and moving causes, the Heat of Heaven, and the breath of the Male-seed; so in this work of Metall, there is not onely the great and (o) generall begetting breath of Heaven, but also the private and particular seed of the Earth their father.

(n) Physic. 1. 2.
c. 2. & Metap.
l. 12. c. 4.

(o) Franc. Va-
les. Sac. phil.
c. 49. in p. 279.

That there lacks a little Earth to stay Quick-silver,
Aristotle.

Aristotle himself sheweth by a pretty like example ; He
 (p) saith the *Hares blood* flameth still when it is cold,
 whereas others stand, because it wants those earthly
 Streams which others have, to make it grow together,
 as we may see by tryall, (q) finding no *bloud* which
 hath them with a Strainer taken away, to stand and clu-
 ster, but run continually. Even so, take away the *Earth*
 and *Brimstone* of a *Metall*, (which our *Art* can doe) and
 the *Water* will not stand again, but flow for ever : And
 this is generall, if we mark well, that nothing stands and
 leaves his running, before *Earth* ruling binds and stayes
 him.

Whosoever allowes not this way of making *Metalls*,
 besides other fayls and errors, he shall never unfold the
 Nature of *Quick-silver*, as we may see by (r) Aristotle and
 (s) *Agricola*, strugling and striving against the stream
 about it, giving the cause of his flowing and flying from
 the *Fire*, unto abundance of *Ayre* in him, for then his
 lightnesse and feeding of the *Fire*, two things far from
 his nature, would as well as in all *ayrie Bodies* appear and
 shine forth unto us. But he that stands upon our Grounds
 and Rules laid down before, may easily perceive his
 raw, (t) *cold* and *watry* condition, to make him fly the
Fire his Enemy ; and this even proportion in power,
 and equall rule of *Earth* and *Water* in him, to be the
 cause of his running. The first is plain ; But there is as
 much *Earth* in power, as *Water* in *Quick-silver*, (albeit
 it seems all *Water*, for a little *Earth* is as strong as much
Water) and no more of this then of that, surely mingled
 and put together, appears, because it is the onely dry
Water in the World ; her *Earth* haling one way makes
 her dry, and her *Water* another causeth her to flow : but

(p) De part. a-
nim. l. 2. c. 4.
&

Hist. an. l. 3. c.
19.

Meteor. l. + c. 7.
& 10.

(q) Hipp. l. 6.
sc. 29.

Plat. in Timaeo.
&

Galen. l. quod
animi mores
&c.

(r) Meteor. l. 4.
c. 8.

(s) De ortu et
causis subt. l. 5.

(t) Mathiol. nel
s. l. di Dioscor-
id. v. 1 proem.

Dion. Zachari-
as opusc.
T. C. Vol. 1.
in p. 80z.

Confl. Conjur.
Soliste Lune. T.
C. Vol. 5. in p.
484.

this is a certain sign thereof, that when we find by reason all other things, if either *Earth* or *Water* ruleth over them, either to stand with *Cold* and *harden*, or else to melt with *Fire* and *Water*; yet we see plainly this one dry *Water* called *Quick-silver*, to stoop and yeeld to neither. But to our purpose.

The Reasons why the heat of *Heaven* is the *Workman* in the *Mine*, are many; but hear a few, and briefly delivered. If he worketh and mingleth (as I proved above) all perfect mingled *Bodies*, then what shall lett and bar him from this labour also? the depth and hardnesse of the *Rock*? No, for if those subtle *Bodies*, (u) which we call *Spirits*, are able, in the opinion of all *Men*, to pierce through stone-walls, without breach or sign of passage, how much more subtle, and strong, and able to doe it, is this *heavenly Soul*? But all *Men* grant the Workmanship (w) of living things to flow from the onely cause and fountain; Then tell us how it comes to passe, that *Fish* (by the witnessse of good *Anhors*) are sometimes found in the deep and sound *Earth*, where no *Water* runneth? Nay which way doe very *Toads* get into certain *Rocks* in *Germany*, and *Milstone-Rocks* in *France*, even so close that they cannot be spyyed, before they be set in grinding, and break themselves, as (x) *George Agricola* reporteth.

(u) *Transit enim fulmen cæli per septa domorum,*
 &c. *Lucret.l.1.*

&
Parac. Archid.
mag.li.5. to 11.
in p. 53. &
Auonym. Eachi.
Phys.restit.can.
199. &
Asclep. ad Am-
mon Regem li.1.
& *S. Albin. de*
augment. Scien.
l.3.c.4. &
D. Hickwell A-
pol.lib.2.c.4.
sect.1. &

Picus Mirand. disput. in Astro. l.3.c.4.p.311. (x) *Lib.de animant. subter. prope faciem.* *Vide insuper Card. Subt.l.10.p.437.* *S. Albin. Sy! Sy!. Cent.6. ep.70.* *Pontan. Alex. ab Al!* *B. Fulgos. Collet. l.2.* *Treasure of ancient, &c. l.5.c.11.* & *Guil. Nabrig. rerum Angl.l.1.c.28.*

But, if *Mineralls* as well as *Plants*, take Food and Nourishment, wax and grow in bignesse, all is clear, I hope, and void of doubt; This will I prove hereafter. In the mean time, let us win it again by proof and tryal,
the

the strongest Battery that may be. *Cold* binds and gathers in the *stuffe* of both like and unlike, grosse and fine together, without any cleansing or sundering; But *Metalls*, especially *Gold*, are very finely and cleanly purged *Bodies*. Again, if *Cold* had frozen and packt up *Gold* together, (y) the force of *Heat* (as we see the proof in all things) should cut the bands, and unmask the work again, which is not. To this, what Colour springs from *Cold* but his own waterish and earthy colour? That (z) if a thing be dyed with other Colours, we know straightway where it had them. Besides, (a) *Cold* leaves no smell behind it; but *Heat* is the cause of all smells. Then, to omit the fiery smell of some *stones*, and sweet favour of others, and the variety of sent in *Juices*, how hapned it that *silver* found at *Mary-berg* smelt like *Violets*, as *Agricola* (b) reporteth? That all *Men* feel the unpleasant scent of *Copper*, and other base *metals*? But mark the practice of the plain *Men* when they devise to judge of a *Mine* below, (c) they take their aime at no better mark, then if by grating two *stones* of the hill together, they feel a smell of *Brimstone*, because they take this the *Leaving* of the *Metals* in their concoction.

To be short, doe but cast with your selves, (d) why there be no *Metals* but in *Rocks* and *Mountains*, unlesse these unload them, and shoot them down into the Plain; and then, wherfore chiefly foul *Metals* in *Cold*, and fine *Silver* and *Gold*, besides Precious Stones in Hot Countries, and you shall finde the cause of this to be the (e) difference of that purging and refining *Heat*, and the closenesse of the *Place* to keep in that heavenly heat, and barrennesse withall; and emptinesse of *Plants* to draw it forth and spend it.

(y) *Arist. Meteorol.* l.4.c.7.

(z) *Nuisement: Tra.du sel & esprit.gen.ca.3.*
in p.24.

(a) *Arist. l.de sens. & sensib. c.5.* &
T.Norton tract. Chym.c.5.in p. 147.

(b) *De Nat. Fosil. l.1. & de ort. & caus. sub.l.5 & Card. sub.l.5.* in p.186.

(c) *Card.ib. p. 201.*

(d) *Card.sub. l. 5.in p.190. & G. Agric. de vet. & nov. met.l.1. & Gonz.Fer.Oviedo.li.de gen. met. & Sendiv.Novum Lum.Tra.s. & Augurel.chrysop.li.1.*

(e) *Card.Subt. l.5.in p.190, 191.*

Some cannot conceive how Heat should cause this Matter, when they feel not Heat in the Mine ; I will not say to such, that this Heat is most (f) mild and gentle every where, and there especially ; but bid them bring up a piece of Minerall earth, and lay it in the open Ayre, and they shall feel, if they lay their hand upon it, (g) no small, but a burning Heat, by the cold blast stirred up and raised ; even as the lurking heat of Lime is stirred up with Water.

Wherefore we may safely set down, (h) and build upon it, that all Mineralls are made with Heat, and get thereby their Being and Perfection ; Albeit, the outward shape and last cover (as it were) of the work is put on by Cold.

Now for the steps and degrees of Metals, that they all except Iron and Copper (though some doe not except them) arise from the steps and degrees of baking the self same thing and stiffe of Quick-silver, it appears in Lead-mines, where is always, for the most part, some Gold and Silver found, by report of good Authors. And therefore (i) Albert faith, that cunning Miners use in such case, to shut up the Mine again for thirty or forty years, to bake the Lead better, and lead it on to perfection, and that thing to have been found true in his time in Sclavonia.

(k) Plin. l.33. c.6. But what doe white and yellow (k) Coppers sometime found in the Ground, signifie unto us, but that Nature was travelling by way of Concoction unto the end of Silver and Gold ? Again, how comes it to passe, that plain Artificers can fetch (l) out of every Metall some Gold and Silver , and out of these some base Metall, unlesse Gold and Silver were the Heart and best part of the

(f) Jo. Pic.
Mirand. in A-
strol.. 3. c.4.

(g) G. Agric.
de Ort. & caus.
Sub: l.5.

&
de nat. fossil.
l.1. c.6.

(h) Rich. An-
glicus corrector
c.5.
T. C. vol. 2. p.
421.

&
Phel. Mossemius
Instit. ad his
perfect. con-
temp. 4. part 2.
c.5. in p.333.

(i) Pet. Bon.
Terrar. Marga-
rit. pret. c.10.
T. C. vol. 5. in
p.804.

(k) Plin. l.33.
c.6.

&
G. Agric. de
nat. fossil. l.9.
princip.

(l) Mich. May-
erus l. de circ.
quadrat. c.5.

the whole Body, and of one self same thing with the Metals? Nay (*m*) Paracelse avoweth that not onely these, but Mines of Middle-Minerals, things further off, as you know, are never without some Silver or Gold; and therefore he giveth counsel to water them, as it were Plants with their own Mine, and kindly water, assuring us that they will grow up to ripeness, and in few years prove as rich as any Silver or Gold Mine.

Then we see at last, the truth of this Metalline Ground unshaken, and standing sure for all the Battery of the stoutest Gracians, that (*n*) All Metals have but one Quicksilver, Stuff, Kind, and Nature, being all one self same thing, differing by degrees of Cleanness, Finess, Closeness, and Colour; that is, by those Hang-byes, called Accidents, sprung out from the degrees of Boyling and Concoction: It is now time to go to build upon this Matter, and to shew how these lower and unclean Metals may be mended, and changed into Silver and Gold, to make the way to attain Riches.

If all Metals are so neer and like one another, especially some of them (which I set down before) wanting nothing but continuance of Cleansing and Purging by Concoction; then sure this exchange may seem no such hard and impossible matter, nor to need perhaps the help of the Divine Art of Hermes, but a Lesser, and Baser Skill may serve the turn: And as Nature is not Poor and Needy, but full of Store and Change, so may Skill, if She will mark and follow the steps of Nature, find more wayes then one to one Matter. Then, which is the lower way, and lesser Skill following Nature? We will fetch it from that way, which we saw Nature take even now be-

(*m*) Lib.de Generat. rer. nat. 2.
Tom. 6. in p. 207.

(*n*) Arteph. clavis major sapient. cap. 1.
T. C. vol. 4. in p. 225.

&
R. i. Lul. Theor. t. 3. m. n. c. 12. in p. 28.

beneath the Ground : What is that ? I will tell you shortly.

As Nature in her work below used two hot *Workmen*, so will I ; and because we cannot carry her leisure, and long time she taketh to that purpose, we will match and countervail her little *Heats* with proportions answerable and meet for our time, that we may do that in fourty dayes which she doth in as many years. And this proportion is not hard to be found, when we consider the odds and space that lieth between the Founders *Fire* and the gentle *Heat* of *Heaven*: And again, the difference betwixt such a scowring Purger, and that *Eater* above, consuming *Stones* and *Iren* so quickly, and the milde *Heat* and easie *Breath* that thickned *Quick-silver*. And therefore as the *Miners* do well in trying and purging, the rude *Metals* from the outward filth & leavings, besides a great outward fire, to put to the *lump* many (o) hot and piercing things, to further the work of Boiling ; so after they have done, and made the *Metals* clean and handsome, if we mean to cleanse them further from the inward Filth and Drossiness, we must take the same course, but with greater force and skill, even so much more, as it is more hard to part away the inward and in-bred uncleanness, then the outward and strange scurf and foulness.

(o) *Pulveres
nempe liquefac.
ut sunt Sal
Alchali Li-
tharg. Sal flu-
xum, Fel vitri,
scoria, sal gem.
sal pet. &c.
Paracelsi. S.
Archidox de
separat. rer. nat.*

*Tom. 6. in
p. 239.*

(p) *Albert.
Magna. de reb.
met. &c. 6.*

Although I did set before divers differences and marks upon the *Metals*, yet, indeed they are but two to be counted of ; and there is no odds between them and *Gold*, but in *Closeness* and *Colour* ; the rest, as *Cleanness*, *Fineness*, *Weightiness*, and *Stedfastness* in the *Fire*, follow all under *Closeness* ; for a thing is close, (p) when much *stiffe* is packt up together in a narrow room, which

which cannot be unless the *stuffe* be clean and fine before ; and when (q) this is so packt up it must needs be weighty and stedfast also ; heavy for the much *stuffe*, but stedfast for two causes, both for that there is neither (r) entrance left for the *Fire* to pierce and divide the *stuffe*, (and by division all things are spoiled) nor yet any gross or greasy *stuffe*, the food of *Fire* remaining -- *Quick-silver*, as I said, was clean at first, and if it meet with a fine *Brimstone*, to stay and fasten it, (which is often in hot Countreys) it straitway, (I mean without any middle steps) proveth *Silver*, and then *Gold* : But if that curdling breath be foul and greasie, (as it is most commonly,) it turns *Quick-silver* into foul Metals first, and the work must tarry longer leisure to be made clean and perfect, that is, until such time as that foul *Brimstone* be clean purged out , as it is onely in (s) *Gold*.

That *Nature* doth in due time, and *Art* by imitation may part and drive away all that filthy *Rennet*, this is a sign, because it is no part of the thing ; How is that proved ? For that it is the *Male-seed*, that begets, makes, and fashions all, and (t) nought begets it self, but is made by a strange and outward Mover, which is like a *Carpenter*, or other *Workman* towards the work that he maketh. That this is so, it is plain by the *Male-seed* of *Wights* , (u) which is not the waterish *stuffe* seen with Eyes, (that is but a shell given for the safe keeping) but an unseen *Hot Breath* of their *Bodies*, whereby alone without the help of that shell, many *Wightes* beget their Mates with Young, as we may read (w) in *Aristotle*; and other good (x) *Authors* ; but what makes it so plain as the barren *Eggs* which many *Birds* fashion fully

(q) *Lauren.*
Ventura de Lap.
Phil. c. 3. T.C.
vol. 1. p. 238.

(r) *Geb. Sum. per-*
fect. part. 1. l. 2.
c. 5. in p. 626.
(r) Ros. abbrev.
T. C. vol. 3.
pag. 701.

(G.b. *Sum. per-*
fect. l. 2. part. 1.
c. 7. in p. 631.

(s) *Solum au-*
rum pinguedine
caret. Card. subt.
l. 6. in p. 232.

(t) *Arist. de*
generat. animal.
l. 2. c. 1.

(u) *Locus de*
sumpus ex A-
ristot. de gener.
Animal. l. 1.
c. 20, 21, & 22.

(w) *D2. Histor.*
Anim. l. 6. c. 7.

(x) *Plin. l. 10.*
c. 58, 60.

fully in themselves by conceit of *Lust*, wanting onely an outward quickning cause from the *Male*.

Then how shall we purge out this foul and greasie Workman to make the work of any Metal close and well-coloured? *Nature* would have done this in time by concoction without any other help; But we must have to shorten the time fit for our use, two devices; one to breed Closeness, and the other to bring on good Colour: The first is a binding *Skill*, the next is a dying *Cunning*; for the first, let *Nature* still be our guide and leader; As she, in all her easie changes, useth to consume and raze out the weaker with the stronger, like so we, if we mean to devour and consume all the gross and greasie stiffe of the *Metal*, that when all is clean and fine, the *Fire* may draw it up close together, we must encounter it with a strong *Like*: What was that *Brimstone*, or any other filth in *Quick-silver*, and of what stock think you? Did I not tell you it sprung out of a confused heap of *Middle-Minerals*, and was a *Mineral Breath* and *Vapour*? Then let us take the foul and

(y) *Vide Geb. summe perfect. part. 2. l. 2. c. 14. in p. 653, 654,* sharp *Minerals*, and in a strong *Fire* set them upon the *Metal*, (y) and they shall sure, by searching and lifting round about, quickly draw to them, eat and drink up &c.

(z) *Traet. 5. Rosar. abbrev. p. r. Tolctan. phil max. T. c. vol. 3. in p. 698.* stand any more about it; Do we not see how (z) *Sope*, a filthy strong thing, in battail and work with a foul

& *Paracels. in Manna. Phil. T. m. 5. in p. 318, 319. et in frag. l. 3. de vit. longa c. 8. Tom. 6. in p. 168.* and filthy *Cloth*, takes and eats up the filth as his Food and Like meat, and leaves the Unlike Cloth clean and spotless? Nay to come neerer, how doth *Antimony* that fierce and foul *Mineral*, where he is set on work with *Gold* to cleanse him, search and run all over the *Metal*,

Metal; take and consume his like meat, and the strange and unclean parts, leaving the rest as unlike and unmeet for him: To be short, if you mark well, you shall find it the plain, ready, and kindly way, not onely in all purgings, but in every natural changing.

Then let this part go by, and sith now the Metal is as clean, fine, and weighty again as *Quick-silver*, and as close and stedfast as *Silver*, or rather more; let us take the next Point in hand, and bring on the *Colour of Gold*: This standeth upon two Points; It must have the fairness, and lastingnes of *Gold*: That first is an easie matter in the proof of common *Skill*; But here is all the cunning, to die the Metal all over with an everlasting *Colour*; To this purpose, it had need be able to pierce the Metal, and to abide all *Fire*: That first is not hard again, but how shall this be done? Perhaps we need not strive, before we lay the *Colour*, to make it stedfast and abiding; but like as *Gold* will so fast embrace, and hold his flying maker *Quick-silver*, if she be a little cleansed and made fit to receive him, that no *Fire* shall depart them, so the closeness of this our stedfast Metal shall defend and save the *Colour*. But suppose it will not, yet if *Iron* and *Copper*, nay if the Middle-minerals may be bound and made abiding in the *Fire*, (as our Men hold and teach) then their (a) *Colours* may be stayed and made stedfast also.

What is remaining? If you be not yet content, go to School and learn to fasten and stay (b) flying *Spirits*, as they call them. *Cardane* who denies it possible to make an open Metal close and stedfast, yet allows this matter easie; And sith we are here, and he is so ready, let us talk with him a little. I marvel much at him, a

(a) *Vide Basil. Valent. Practic. delap. sapient. in p. 19.*

(b) *Rasis c i
streas lib. lu-
min. Harmon. imp rseru.
Decad. 1. in p. 71.*

Man so well learned, (but indeed not skill'd in this Art, the chieft of all Learning) that although he had spoken well a great while, and allowed all Metals to be made all of one stiffe, and to travel by one way of Concoction unto one end, (c) Gold, and to differ but by one accident onely, and chance of those degrees of boyling, and thereby yielded that all the fouler Metals may be turned into one another, and Silver likewise into Gold, because it is nothing else but imperfect Gold, and the worser part thereof, wanting nought but Colour, which is easie, and a little closenes, which by purging out of the greasie food of Fire, may be given him; yet for all this, he denies it possible to change any of the lower Metals into either Silver or Gold, because of over-sudden Heat (as I said of Iron and Copper) being burnt they cannot be brought to their old Quick-silvery cleannels, nor yet be made abiding and stedfast in the Fire.

This he would never have said, if he had been brought up in our Trade of Learning: He should have seen us easily lead the Metals back from whence they all came, and then, by means aforesaid, stay them; for, he grants himself that all the cause of unclosenes, unsteddiness, and wasting in the Fire, is that our fatty Brimstone, and that it may be cleansed out of Silver; Why not out of the rest also? Will they not abide the violence? Not at first, but by little and little they will, as Gentle and Wise Men know how to use them. --- There are others. also as well as he, Erasmus and such like, that deny this Art of Changing: if I thought these Men needed any labour of reproof, who through ignorance of the points they handle, blunder and rush in

the

(c) *Est aurum
perfectio metal-
lorum atque co-
natus. Card.
subl. l. 6. p. 233.
& de Varicitate
l. 10. in p. 405.*

the dark, cross and reprove themselves all about, in such sort as they seem rather to (d) move pity to the standers by, than to make a challenge, and to call forth an Adversary.

falsa, puerilia, ut misericordiam potius quam reprehensiones mereantur. P. Severin. Dan. Idea Mcd. Philos. cap. 9. in p. 132.

(d) *Eorum decreta usque adeo sunt obscura, dubia, incerta,*

Then such Men I will exhort to be better advised, by the view of certain plain examples, which I will lay down before them, and thereby wish them to stay their over-swift and fore-running judgments, until they come to the trial and battel it self, in that which shall follow.

Lead, as the *Workmen* know, is one of the greatest spoilers of his fellows the foul *Metals* in the World: save them from the rage of him, upon a shell of *Ashes*, which they call a *Test*, and he is counted safe, sure, and stedfast enough against all assayes. *Cardane* (e) tells of

a *Man at Millain*, which I know not how so dressed and
armed his face and hands, as he could suffer to wash them
in molten *Lead*; Might not then a tougher and hard
Metal be more easily armed and fenced against all force
and violence? Nay, you shall see more Wonders by the
skill of *Nature* easily performed. Clear (f) *Chrystral*

saves the *Cloth* that is wrapt about it from the rage of
Fire: so doth *Oyl* defend *Paper*, (g) insomuch that
you may seethe *Fish* therein, without either burning the
Paper, or the *Oyl* so king through; and all this is be-
cause the extreme and deadly feuds do save the middle

(f) *Sanctus Epiphanius lib. de 12. geminis in veste Aarons cap 17. p. 9.*

Iulus prefat. in Heron. Oforii Lusitan. hist. de reb. ab Emin. ruge gestis. Verum hic de oculo carti, ille de Hyacintho. (g) *Card. subt. lib. 2. in p. 78.*

thing by their fighting. Is it then a Wonder if Iron or Copper, be by some pretty slight, or kindly skill defended from all Fire, and made sure and stedfast? To draw neerer unto you; It is very well known, that base and unripe Gold, (b) as it were a mean between silver and Gold, wanting Colour and Closeness, wasting much away in time of proof and trial, may by some of the lesser and lower degrees of binding be refined, and made as good as the best Gold in the world. Then, is there any lett in Reason, why the rest, especially Silver, by strong and more forcible means, may not be bound and coloured, and reach perfection?

To conclude, if we may, by tracing the Path of Kinde, which she treadeth daily, turn a Plant or Wight into Stone, and a Mineral into a Metal, and Lead into Tinne, nay Lead into Copper, (as I will prove hereafter) with so great exchange and increase of Colour and Closeness; then tell me, why by means fitted in proportion, Lead, or rather Copper may not be turned into Silver; or either of these, especially Silver, into Gold.

(i) Lib. de Tinne
Flura Physico-
rum c.4. Tom. 6.
in p.276.

Therefore, to make up all; Paracelse (i) reporteth for certain, that in Carinthia they commonly turn Copper into Silver, and this into Gold in Hungary: Though he names not the means whereby they made those exchanges, yet we may easily judge those wayes of binding and colouring set down before, that is, lesser wayes then HERMES Medicine, and yet sufficient to serve our turn, and to raise that Wealth appointed, as we may see by guesse of their common practise, which else were empty, vain and foolish; as also by the light charge of Middle-Minerals, in respect of the return and gain of Gold.

And

And if the praise of an Eneiny be lightly true and uncorrupt, let us hear what Porta, a denier of the Art of Hermes, confesseth upon his own experience; that Quicksilver divers wyes may be bound, and coloured, and made perfect Gold and silver; and one way when it is with Brimstone burnt and made Cinabar, very gainfully: (which thing Joannes Chrysippus (k) also found true:) And further that in his due time and place, Mercury by the smoke of Brimstone within one Moneth will be turned into perfect Luna.

(k) Lib. de arte metall. metamorphos. T.C.
vol. I. in p. 32,
33.

I might press you with more as good proofs and trials of Men of credit; but here is enough, I say, to stay your judgment for a while: Let us go forward.

C H A P . V .

Of WISDOM and VIRTUE.

Sith now Long Life, Health, Youth, Riches are dispatched, and we have gotten such a goodly Quire of Helps, Instruments, and Means to Wisdom and Virtue; that is, to perfect BLISSE and HAPPINESSE; what is wanting but Will and Diligence to bring all Men unto it? unless there be some, as there be many, so lewd and fond by Birth and Nature, having the difference defaced, and being so far from their Kind estranged unto the kind of Beasts, that although they lack not those helps and furnitures, no nor Good-Will and Endeavour

to

to set them forward, yet all will not serve to amend them, and bring them to *Wit* and *Goodness*.

Then let us seek the salves for these two sores likewise, that we may make it, at last, a whole and perfect *Happiness*: let us, I say, bend our selves to shew the means how all foul and vicious persons, may be cured and brought to health of *Mind*, which is *Wit* and *Goodness*.--- No cure can be skilfully performed, without the cause be first known and removed : The cause of *Wisdom* and *Virtue*, and so of their contraries, (for one of these do bewray another) I opened heretofore when I brought into the Bound and Houshold of BLISSE, yet two other properties, that is, *Clearness* and *Temperateness* of *Bodies*.--- But, because we have

(1) Solent G:o-
metrae non om-
nia dacere, sed
quædam positi-
lare ut sibi con-
cedantur, quod
facilius que
volunt explic.
cicer. offic. i. 3. apply the remedies.

To begin with *Wisdom*, (for that *Knowledge* had ever need to go before *Doing*,) and therein to let pass all the idle subtleties about the difference between (m) *Sapience* and *Prudence*, (if I may so term it for once and use it not) as one of them to be seen in general (n) and everlasting, the other in particular and changeable things, &c. because they ought evermore (as I shewed at first) to go together, (even as our Tongue better than either *Greek* or *Latine*, hath linked and shut them up both in one *Word* together :) I will take the Common and true bounds of *Wisdom*, that is to wit, *The Knowledge*

(m) Arist. Eth. l. 6. cap. 5, 6, 7.

(n) D. August. de Trin. lib. 13. cap. 19.

& Cicer. Tuscul. que. lib. 4.

ledge of Divine and Humane things; those containing all Mindes and Bodies; these the Matters and Affairs of private Men, Families, and Common-wealths. ---- It will be very hard, indeed, to bring a Fool to be able to understand all these matters: But let us march, we have passed greater dangers.

And if in this Discourse of the *Minde*, (as well as in the former of the *soul*, and some other) I call in again the best *Philosophers*, and make them abide the brunt, I hope you will not blame me in a course ever blameless, and allowed in matters of such weight, both that the *Truth* might be the better bolted out, and the *Man* warded against the shot of Envy.

Therefore letting pass these earthly Judges, as *Aristoxenus* (o), *Dicaearchus* (p), *Pliny*, *Galen*, &c. who rating the *Minde* as an earthly thing, do adjudge it to die, and to be clean razed out with the *Body*; and all other wrong Opinions of the same; Mine old *Philosophy*, where it is best advised, holdeth and teacheth, that, (q) As the *soul* and *life* of all things is all one of it self, and all the odds springs from the divers tempers of *Bodies*; so the Divine and immortal *Minde* proper unto *Man*, and Author of *Wisdom* and *Virtue*, to be *Wise*, and alike *Wise*, and one and the same in all points in all Men (as God from whom it came, is One and *Wise*) and to differ when it is divided and sent into sundry places, according to the Natures of the same places. (r) Even as many Rivers passing

(o) Cicer. Tusc.

Quæst. lib. I.

Academ.

Quæst. lib. I.

C. 4.

(p) Lib. 7.:

cap. 55.

(q) Plato in

Phædon. Hipp.

de Diæt. lib. I.

(q) Pluton. de

Opin. Phil.

lib. 5. c. 20.

Phil. Mosen-

cus Archiep.

(q) Nicofren-

univers. insti-

tut. ad hom.

perf. contemp. 3.

part. 2. cap. 11, & 12. (q) Cæl. Rhod. lib. 2. c. 31. Lips. cent. I. Ep. 50. Jossius de risu & fltn. apud Burton. seu D.m. jun. de Melanch. part. I. Sect. 1. m:mb. 2. subsect. 5. in p. 19. in margin. (q) S. Merula memor. lib. I. c. 1. (r) P. Ricins de cæl. agricult. lib. 4. (r) Herm. in Clavi. (r) Arist. de sens. & sensib. cap. 4. (r) Sen. nat. quæst. l. 3. cap. 20. (r) Dion. Areopag. cæl. Hierarch. c. 13.

through many *Grounds* of sundry qualities do lightly every one take a sundry Taint, Smack, and Nature from the *Ground*, though at first they all sprang and flowed from one Head and Fountain: Or, more fitly, like as there are innumerable kinds of *Lights* in the *World*, differing according to the *Seats* and *Houses* that receive them, (f) when the light of the *Sun*, from whence they all receive light, is of it self all one, and the same in all places.

(f) Porphy. de Occas.

(f) Card.

Variet. l.8.

cap. 42. in p. 309.

(f) Jo. Pic. Mirand. conclus. secund. Av. 2. &c. 4.

Then as the *Sun* (think not much if I be still driven to *Likes*, because it is the lightsomest way of delivering Divine things, wherein you see me plunged; for as the *Eye* can (t) behold all things but her self and the *Sun*, and those it cannot see, but in another thing fit to represent the figure; (u) even so the *Mind*, cannot understand her self, nor yet other Divine Matters, so well as in a like and comparison:) As the *Sun*, I say, of himself ever sheweth, and feeth all things, if his Beames be not stopt with a Cloud, or some other thick imbarment; even so, the *Mind* alone, and before she fall into the Cloud of the *Body*, is ever busie, and likewise knoweth all things, as unto so Divine a thing belongeth: But now (w) she is intangled and so darkned in this manner; she is sometimes idle, and never feeth all things, yea, nought of all without the leave and help of the *Body*.

(w) De quinq; incommodis que afficit materia menti humanae vid. Fortun. Lice. de virt. l.2.c.7.

This course therefore she now taketh; Sith she may not her self step forth and range abroad, to see things, she craves and takes the help of the *Soil* and its servants, which they call *Beames* or *Spirits*: first she useth

the

the outward *Spirits* that sit in the Edge and Border of the Body, for Messengers to receive, (by means of their Instruments and Parts where they lodge) and bring in Tidings, that is, Shewes and Shapes of things: And then the inward Beams sitting in the *Brain*, take the same Tidings, and represent them, as it were, in a Glass before her, that she may cast her light, (which they call the suffering or receiving *Mind*) upon them and see them.

To skip over the known *Five*; ----- Those inward *Wits* and *Spirits* which we have (not unfitly) compared to a Glass, are divided into sundry and several Seats and Offices, first, (x) one sort called *Thought*, inhabiting the fore part of the *Brain*, takes hold, and represents the shapes, let in at the Windowes of the five outward *Senses*: Then another Crew which we call *Remembrance*, keeping the hinder part of the *Head*, receiveth still these shapes in great plenty, and layeth them up as it were in a Store-house, until first, the third company of the soules *Spirits*, called *Common sense*, and sitting in the middle of the *Brain* (as becomes a *Judge*) calleth for them to examine them and determine of them (though this lower *Judge* heareth present matters in *Thought* also) And then at last the great and chief *Justice*, called *Understanding*, by laying the things together, and gathering one of another, judgeth of all.

But which is the Seat of the Chief *Judge*? That is a Question among the Learned: when I take it to be no Question if they all grant that the *Soul*, by the Pattern of her Sire the (y) *Sun* in the great *World*, dwelleth in

(x) Eadem penè ad verbum Ph. Hebre.c.2. in p.21.

(y) Microb. in seminum Scip. l. 1. c.20. & Archang. Burgos. minorit. Comment. in cab. dog. dogm. 20. & Ger. Don. p. phys. Trismeg. T. C. vol. 1. in .406. & Fortun. Licet. de Ost. an. hum. l.1. c.15. & Reb. Flud. Microcosm. Tract. i. Sect. 1. lib. 8. c.8.

(2) Hippoc. li. the Heart, the (z) middle of the Body, that by casting her Beames all about, and equally to all parts, she might give Light and Life equally to all, as equidistant from all: And in the midst of the Heart, as the (23.) onely immoveable, and thereby to move others the onely fit part of the Body; for then sure the Minde, (1) Phil. Jud. 1. being the inward Kernel, as Plato saith, (a) of the other two, the Soul and the Spirit, must needs rest and (ii.) be rooted there also.

Seeing then the Minde feeth and knoweth nothing but by means of the Soul and his inward Wits and Spirits; nor these, but by the help of the outward ones, called the five Wits or Messengers; nor neither of both, without the parts where they lodge and rest: then, (b) even as the parts of the Body stand affected and disposed, so doth the Minde understand. Let us go down more particularly to the matter, and see what Condition or Disposition of the Body helps or hinders this Work of Understanding.

After that the Five Wits and Messengers have thus received and delivered up the Tidings to the threefold Glasse within the Brain, this by stirring and running up and down presents and musters them before the Minde, and she by casting her light and view, judgeth and determineth. That we may easily gather two things needful to Wisdom and good Understanding; first, such a Glasse, or such inward Spirits, as are able to receive and hold many shapes imprinted, that is, very clear, clean, and smooth spirits, by the example of an Eye, that kindly Glass, or of an artificial one, which will easily take and shew, in that case, every little spot, shape, and fashion set upon them; whereas, when they be dark, foul,

(b) Vide P.
Palmar. lap.
Pail. dogmat.
sen Libavium
rest. c. 15.
in p. 88:

foul, and uneven, they can take nothing, nor yet represent them if they had them. Secondly, these *Spirits* had need be quick and lively, that is, hot, to be able by their swift running to and fro, to represent and shew them all apace, and easily, for the *Minde* doth all by matching and laying things together.

That *Heat* is the cause of *Quickness* and stirring of the *Spirits*, appears in *Sickness*, *Age*, and *sound Sleep*, especially in *Age* and *Sickness*, more clearly than needs any light of teaching. But how in *Sleep*? when the heat of the *Spirits* serving *Wit*, is either loaden with the clogging Fumes and Breaths of the *Stomach*, or spent either with Labour, or with *Sweat*, and still beholding (for Rest abates Heat, as I ever said) or else lent for a time unto his fellow-servants, the *Spirits* of *Life* for digestion sake, then the *Spirits* of the *Brain* be still and quiet, and outward and inward *Senses*, *Wit*, and *Understanding* all cease at once: But if the *Meat* (to omit the expence of *Heat*) was neither much, nor of an heavy and clogging kind, and so neither breathing out loading stusse, nor needing forraign help to digest it, then our perceiving *Spirits* begin to take their own and Natural *Heat* again unto them, and to move a little before the *Minde*, whereby she beholdeth some old shapes and shewes of things in their passing, which is called *Dreaming*. But in case they recover all that *Heat*, they bestir themselves apace, running to the out-side of the *Body*, and bringing back new tidings to the *Minde*; which when she perceiveth, it is called *Waking*.

Then the cause of *Wisdom* is clear at last, as we see, to wit, a clean and stirring Glass; and of *Folly*, when the same is foul and still. If the Glassse be fouled all

over it causeth natural or willing folly, as in *Fools*, *Children*, and *Drunkards*: but if it be but here and there besmeared and drawn, as it were, with dark strokes and lines of foul humors, the shapes appear in the *Minde* even as the forms in a broken *Glasse* appear to the *Eye*, by halves and confusedly, and it maketh *Madness*.

But how came the *Spirits* of this inward *Glass* so foul and slow, when they are of themselves (as becometh the Beams of an *Heavenly soul*) both very clean, clear, quick, and lively? (But we need say no more but *clear* and *foul* alone, when these two qualities make or mar the whole work of perceiving; for if the *Spirits* be *clear*, it is a sign they are in their own *Nature*, and so hot and quick withal; but if they be *foul*, it is a token their whole condition and property of *Kinde* is lost and gone, and so, that *stilnes* is come upon them also.) Neither is that *athereal* thing, which is called by the name of a *Spirit*, that carrieth the *Soul* and all his Beams down into the *Body*, and broketh (as I said

(c) *Supri pag.*

(c) above) between them, foul or still of it self; (for spirits are not, as some *Leaches* think, made of, but fed with the breaths of our *Meat*) but very fine, cheer and lively, as all *Men* grant of *Aether*. How then? Must it not needs follow, that all the cause of fail and want in this case springeth from the *Body*, and from that part especially where the *Wits* inhabit? If the naked Reason, brought in above, will not serve to content this matter, let us leade him forth clad with proof of *Eye-sight* and *Experiences*, the plainest, greatest, most filling and satisfying Reason in the World.

If *Man* alone doth passe all other *Wights* in *Wit*, for his *Aiery* and *Fiery* temper above them, as we heard before;

before ; then if one *Man* goeth before another in *Wit*, it must needs follow from the same cause : Now, as *Air* and *Fire* are cleer and quick, when *Earth* and *Water* are foul and slow, so are the *Wights* where they bear the sway, affected both in *Wit* and *Body*, as appears in difference between the *Hart* and the *Toad*, and all other wholsom and noisom *Wights*. To go further, (d) why are the *Men* so gross and rude, under the two *Pins* of the *World*, in the frozen Countreys, and so Civil and Wise in Hot ; (e) as *Aristotle* well noteth, but for that the outward *Heat* cleanseth, as it is a cleanser, and drieth, and so cleareth the *Bodies* ? whereas *Cold* on the other side, binds and thickens, and so likewise by stopping the flying out of the gross, foul, and waterish humors and leavings, makes all, not onely dark and cloudy, but hot and moist also, as it were drunken, by boiling together, as (e) *Aristotle* termeth it.

But methinks (I must favour them a little because they are our Neighbours) he might have done better to have resembled those broiled *People* to Old *Men* otherwhere, and the Aged *Men* in frozen Countreyes to the Youth in hot Soyles, because the odds between the *Wisdom* of Age and Youth flows from the same cause of *Drought* and *Moisture*, that is, Clearnes, and Foulnes of the *Bodies* : And therefore (f) *Plato* was not ill advised when he said, that at such time as the Eye of the Body failed, the Eye of the Understanding began to see sharply ; because when this waterish Instrument drieth up, with the rest of the Body, though it puts out the sight of Sense, yet it is a Token that the light of Wit increaseth, for *Drought* as I said, (g) breeds Clearnes, Joan. Bodin. method. histor. in p. 108. & Jo. Huarte Examen de los ingenios. & Charon de la sageſſ. l. 1. c. 13.

(d) Hippoc.
de Arct. apud
locis. in fin.

(e) Problem.
Sect. 14 quest.
1. & 15, 16.

(f) Socrat. ap.
Plat. in Sympos.

(g) ut non im-
m̄rto siccias a-
nimis sp̄ientes
appellarit H -

ness,

nesse, if it be not mixt with coldness, for then it brings in *Earthliness*, the most foul and sluggish Element of all: And therefore those that are very old and cold, are very doting, and childish again: But if that *Drought* be seasoned with *Heat* (the more the better) they make the *Man* very wise, and full of Understanding, as it hath been alwayes observed: *Cæsar* is described so; but more strangely before him (b) *Alexander*, whose *Body*, by his great *Heat* and *Drought*, was not onely most sweet in his life-time, but also able, lying dead above the *Ground*, in a hot *Soil* and *Season*, without any balming, alone to keep it self fresh and sweet, without all taint and corruption many dayes together. But I am too long: Therefore *Prophets* are said to be wiser than *Men*, and the *Spirits* wiser then they, and the *stars* (i) most wise of all, for the odds and degrees in the *Heat*, *Droughth*, and *Clearness* of the *Bodies*.

(b) *Plutarch.*
Sympat. l. 1.
quest. 6.
&
Quint. cur.
l. 10 sub. fin.
&
Card. subt. l. 8.
&
ca'. Rho'. An'.
lect. l. 29. c. 17.
Idem etiam de
Socrate offert
Arrian. Epit.
l 4. c. 11.

(i) *Quos qui vacare m' nre putat is ip'se mentis expers est.* Cic. de Nat. Deor. lib. 2.

Now when we know the cause of this *Hurt* and *Disease*, let us upply the *Medicine*; let us clear the *Ideots* body. In many kindes of foolishness, as in *Childhood*, *Drunkenness*, *Sleep*, and *Doting Diseases*, *Nature* her self is this *Salve*, to disperse in her due time and season, and scour out the foul and cloggy, cold and gross humors, which overwhelmed the *Spirits*, and made them unclean, and quiet: or at least, in the ranker sort of them, as in *Doting Diseases*, she may be holpen easily and enabled by little skill to do it: that we may judge, if great, and strong, and mighty means of *Art* chanced once to joyn with *Nature*, the rankest of all, and deepest root-

rooted, that is, *Natural folly*. it self, may be rooted out and dispatched.

But you may reply, as (k) some do, that the rest, which sprung out from outward, light, and hang-by causes, may be cured ; when this being so rooted in the *Nature* and first mixture of the *Seed*, (a mixture as ill as a Beastly mixture) can never be mended, unlesse we grant that a *Beast* may be holpen also, and put on *Manly Nature*.----

I had need send you back to the degrees of *Kinde*, allotted and bounded out above, by the Counsel of *Philosophers*, whereby you may see, if you consider well, that a *Beast* standing in a lower kind of mixture, can in no case be bettered and made a *Man*, unless his temper be marred first, and made anew, and so his Life and Being put out and razed: when as a foolish *Man* hath no such cause and reason, being both for his *Divine Minde*, (though it be eclipsed by the shadow of an earthly *Body*) in respect of his temper a degree above a *Beast*, and in the state and condition of *Mankinde*, fire abounding in him, as his shape declares, as well as in other *Men*, though not so much, and in the same point and measure. And what is the cause ? Not because *Nature* meant it so, but by reason she was lett and hindered by some cross thing laid in her way, within the *stuffe*, whereby she was driven to stray, and misse, and come short of her purpose : like as the *Mole* (l) *Aristotle* saith, for all her blindness, is in the same kind with all other hot and bloody perfect *Wights*; which should have all their *Wits* and *Senses*; because having all the parts of an *Eye* whole and perfect, it is a sign that *Nature* meant to have gone forward, and was lett with the bar of a grosse and thick *Skin*.

Now

(k) Author
quis est an
Lap. Phys. vi-
tent. contra re-
sim T.C. vol. 3.
in p. 175.

(l) D. H. B.
Animal L. 4. c. 8.

Now then we see the failes and errors of *Kinde* by *Skill* daily corrected: yea and some hold opinion that the blemish in the *Mole*, may be washed out and mended also; that we may hold it possible to do the like in this fault of *Folly*. Nay we may think it more easie than some of them, because there is no several degree and whole kinde, as if *Nature* had run this race of purpose, which seemeth so in that work of the *Mole*; but some odd and rare Examples, and as it were, *Monsters* in kind; or, more fitly, *Diseases* left by *Nature*, *Descent*, and *Inheritance*, sprung out from some ill temper of the seed of the *Parents*.

But how may this *Disease* be cured? All things in kind by the course of *Kind*, have both their highest and deepest pitch and end, and, as it were, their *South* and *North* turns, from whence they still return and go back again, to avoid Infinity. So these natural and left *Diseases* have their Race, which they run and spend by little and little; And when it is all run, and all the stock of corruption spent, (which is within nine or ten Off-springs) then they mend, and return to health again: such is the Race of *Wisdom* also, and of all health of *Body*, (for the health of the *Mind* is inclosed within that other,) as we see by the *Children* which *Wise men* beget, and so forth; the case is plain and easie.

Then we see in this Matter how *Nature* inclines, and is ready to help her self: and if *Art* would lend his hand, we may think the cure would be much more speedy, and many parts of the time cut off and abated. And as we find in *sores* and other lighter inward hurts, this done by slight means of slender *Skill*; so we may deem that by more mighty means, more great and mighty deeds

deeds may be performed.--- But what do I fetch about the Matter, when it is above, and as I think sufficiently proved, that all least *Leprosies*, and other Natural Diseases of the Body, by those Heavenly and Mineral Medicines (which I call the *Cure-alls*, and *Cure-the-greats*) may be quite cleansed and driven away; and this is among the number of Left and Natural Diseases, all sprung out from an ill temper of the seeds of Parents: And to omit the rest; if the *Leprosie*, flowing from the foulness of the *Blood* of all the *Body*, may be cured; much more this, which proceeds from the ill frame of one part onely, that is, from a muddy *Brain*: Or, if that Disease may be said to come from one part alone, that is, the *Liver*, because it is the maker of all *Blood*, yet that one is a most dangerous part if it be ill-affected, because by need of *Nature* it sends to all places, and so reacheth through all, and striketh all by contagion: whereas the *Brain*, as other more, keep themselves within their bounds, and stretch no further.

But let us go further: If a good and fine Temper, through ill *Diet*, and passions of the *Soul*, hath often fallen from a good *Wit*, to a kind of *Madness*, scarce to be descried from the state of an *Ideot*: then sure through the contrary cause, a foul frame may be cleared and rise to *Wisdom*, by as good reason, as the *Art of Reason* hath any, especially if those contrary *Passions* and *Diet* be holpen and set forward by meet *Medicines*, which the *Græcians* know and teach, and wherewith they make great changes in *Mens Bodies*; But without all doubt and question, if that our most fine, clear, and hot *Egyptian Cure-all* came in place to help the matter:

ter: for, if the mightier *Enemy* shall in fight overcome the weaker (as you all grant, and thereon stands your *Physick*) then shall this passing fineness and clearness, when it ariseth in the *Body*, like the *Sun* in the *Morning*, scatter and put to flight all Mists and Darkness, clearing and scouring mightily by his matchless heat, strength, and swiftness, every part of the *Body*.

Neither shall you say, *Life* will not suffer such violent and forcible dealing, when as *Life* it self shall do it; for what is that which made and mingled at first the foolish *Body*, but a Beam of *Heavenly-Fire* carried on a Couch of *Ather*? And what is this our *Heavenly Medicine* but the same? as is above shewn at large; Then let us put same to same, strength to strength, and if one, before, was too weak to break, as it would, and mingle the fond *Body* finely; now both together, one helping another, and still with fresh supply renewing the Battel, shall be, I think, able to overcome the work, and at last to bring it to the wished end, pass, and perfection.

If you fly to the last Hold and Shift, and say the time is now past, and occasion of *Place* and *Stuffe* now lost, and slipt away, being too hard for *Nature*, upon so hard a *Stuffe* and *Place* to work such exchanges; If you look to her ordinary race in all things, you shall see that she is able, and doth daily rule, square, and frame very gross and unmeet *Stuffe* in most unfit *Places*; to our thinking, yea, much more then these in this *Work*: and not onely the thick and sturdy *Stuffe* of *Minerals*, cleansing the *Rocks*, (yet in unseen places) down to the bowels of the *Ground*: and that grosse and rude gear in the bottom of the *Sea*, to make *Shell-fish*: But also

also living, moving, and perceiving Land-Wights, in the close Rocks, (as you heard before) and in the cold snow, and burning Fire, as those Wormes and Flies in Aristotle.

To close up all, and end this matter at once; If you remember how this our Heavenly Cure-all, when he was sent into the Body, to work Long-life, Health and Lustiness, did not onely strike, and kill, and put out of Being all foul and gross distempers, his own and our enemies; but also cherish, nourish, and feed our Bodies, and bring it towards our own Nature, (even as far as we would by disposing of the quantity:) you may easily conceive the plain and certain way of this great exchange, when you know his most clean, fine, clear, bright, and lightsome Nature.

Now we have dispatched the first part of BLISSE, let us go to the second; and because we have not done it before, though we talked much thereof, we will now begin to bound the Matter, and make Virtue (as (m). Aristotle and Truth teacheth us,) *A mean in our outward deeds and dealings with other Men:* or *A Reason in Manners and Conditions,* as Plato termeth it, all is one: The cause of Virtue is likewise set out in the beginning, to wit, *A temperate Body*, but I left the Proof unto this place, which is all the hardness in this cure of Lewdness: for, if it be once known that Temperateness is the cause of Virtue, we shall easily, by that temperate Medicine, so notable in the speech going before, purchase and procure the same: And why that is so, it hath been so often worn before, that we may quite cast it off, and leave it, being enough, in this place, to prove that a temperate state of Body is the cause and way to Virtue.

ἐστιν ἀρετὴ τὸ μεσότοπον τῶν ἁπάντων πρᾶγμά τοις οὐδὲν λόγων οὐδὲν αἰτία μηδέποτε. Arist.
 E.h.c.l.2.5.6.

But first let us see whether all *Manners* flow from the *Body* or not, and then from what State and Condition of the *Body*. Among them that have searched the Reason and Nature of things, the cause of *Manners* is laid upon the Disposition, either of *Stars*, or of *Mens Bodies*, or of their *Wills*, thus or thus framed, either by the bent of *Nature*, or by use of *Custome*. Let us scan the matter, and yet briefly. They cannot flow from the *Will* of the *Mind* of *Man*, lest all *Men* should perforce be good against our daily proof and experience; because the *Minde* of it self, as coming from goodness, is good, and alike good in all *Men*, as I said before. And sure no *Custome* can alter and turn so Divine and Right a *Will* to lewdness, but by great force of Necessity, which force cannot be sent and laid upon it by the *Stars*; for whether the *Stars* be *Wights* or no, they are all (as

(n) Plotin. En-
nead. 2. lib. 9.
c. 13. pag. 212.

I shewed above) of one good (n) strain and quality. --- Or if they were not; or whatsoever they be either in substance or quality, they cannot touch the *Mind* immediately, but must needs be let in by the loops of the *Body*, and so change and dispose the *Body* first and by means of this affect the *Mind*; for if the *Mind* it self, a finer thing then the *Stars*, cannot pierce out of the *Body*, as we heard before, then much less shall they make way to get in by themselves, without the helps to our *Mind* allotted; and as these are all bodily, (I mean the first helps) so the neerest cause of *Manners* must needs flow from the *Body*: And if the inward *Spirits* and *Wits* likewise, do nought without the Instruments of the *Body*, and follow the Affection and Disposition of the same, then the appetite of the unreasonable *Soul*, common between us and *Beasts* (upon which Aristotle

riftole and his heirs do lay the cause of *Manners*) is dispatched also, and all the whole strain must needs cleerly run from the *Body*.

But, lest some *All-denier* come and shake these old Grounds, which you saw the *Philosophers* lay so long ago, and so this Building might fall and tumble, I will shoar it up with *Experience*, a thing most fit to fill and please the sence of them which have nothing else but sence.

As all *Diseases*, so all *Manners* spring, either from the natural and inherited, or from the purchased temper of the *Body*; To keep the first till anon : This we have either from the *Air* and *Soil* where we live, or from the *Meat* which we take : The *Air* followeth, either the place of the *Sun*, or the Nature of the *Ground*. But this is somewhat too hard and thorny a kind of teaching ; let us inlarge our selves, and unfold, and prove, how, (though I shewed the manner at large before) the *Air* and *Meat* alters and changeth, and maketh to differ, the *Bodies* first, and so the *Manners*.

All (o) *Astronomers* and *Philosophers*, (no otherwise than we see by proof) hold Opinion, that where the *Sun* is either too neer the *People*, as right over them, or too far off, as under the two *Pins* of the *World*, there the *Bodies* are big and strong, (p) and the *Manners* rude and fierce ; whereas within the two Middle and Temperate *Girdles* of the *Earth*, they keep a mean, and hit the midſt, as they ſay, both in *Body* and *Manners*, for that acquaintance with him, and his fellow-wanderers.

domitus bellis, & martis amator. Ap. Silvest. Girald. Cambrens Topog. Hiber. partit. cul. 1. cap. 27.

(o) Hippoc.
lib. de Aere Ag.
& locis.

Alexand. ab A-
lex. dier. gen.

lib. 4. c. 13.

(p) Omnis in-
Artois sanguis
quicunq; prui-
nis nascitur, in-

To come down to the *Ground* (for I must be short) we see that a fat and (q) and foggy *Land* makes the *Blood* and *Spirits* thick and gross, and thereby dull and flow, and so the *Men* fond in *Wit*, and rude, and simple, faithful, chaste, and honest, and still in that strain of *Manners*: whereas a barren and dry *Ground*, if the *Sun* be temperate therewithal (as at *Rome* and *Athens* (r) maketh the same thin, clear, and lively, subtil and deceitful *Men*, valiant, unchaste, and so forth of all other properties appertaining. For meet *Manners* in *Men* are like the *Virtues* and *Properties* of *Plants*, following both the sundry tempers of the *Bodies*, when the *Soul* in them, and *Mind* in us, is one in all. --- Then as the mixtures, qualities, and virtues of *Plants* are altered up and down, according to their Food and Sustenance, as (to omit the outward nourishment of the *Ground*, whereby (f) Pepper brought out of *Calicut* into *Italy*, will, after a few settings, turn into *Ivy*, and such like): the case is plain, a cunning *Gardiner*, either by steeping the *Seed* or *Slip*, or better by enclosing the *Root* or *Stock*, can give to any *Plant* any colour, taste, smell, or power of Healing: even so the temper of *Mens Bodies*, and Condition of their *Manners* change to and fro, upon the same occasion.

S. Alb. *Syl.*
Sylvarum. or
Nat. Hist. Cent. 6. exp. 17, 18, 19, &c. & Fort. Licet. de Spontan. vivent. vnu lib. 4. c. 31.

To let go that hold in *Physick*, That distempered Meats do breed the like distempers in those famous Humors.

(t) *Quinetiam* which make Complexions, and their Conditions; why are cibo quo utare interesse aliquid ad mortis aciem putant. Cicer de nat. Deor. I. 2. S. & R. C. Elen in his Book of *Moscovia* and *Tar-*
tar, ana zed to the Decades of Peter Martyr. fol. 299, &c.

but

but because (besides their Soil) they eat and drink the *Flesh and Blood of Horses?* we see the *Islanders* (*u*) of ^(u) *Cardani.*
Corsica prove as bold, cruel, and false, as *Doggs*, whose ^{subt. l. 8. in}
Flesh they feed upon.---- A man may range far in this ^{p. 339. & de}
Field, but let us draw neer home ; It is not without ^{variet. l. 8.}
cause that (*w*) *Plutarch*, (*x*) *Plato*, and (*y*) other grave ^{c. 40 vide cu-}
and wise *Philosophers* give so strait charge of care and ^{fan. de Conje-}
heed in the choice of *Nurses* : Is it not like, nay, in ^{cturis l. 2. c. 8.}
their opinion, certain, that the *Child* sucks in with their ^{in p. 103.}
Milk, their outward *Shape*, and inward *Manners*? Why ^(w) *Lib. ad*
not? As well as *Beasts*, that suck of *strangers* out of ^(x) *Lib. 7. de*
kind, do plainly draw unto them much of their unkind- ^(y) *A. Gel. l. 12.*
ly qualities ; as appears by the (*z*) *Foles in Africa*, ^(z) *Scal. exer-*
which by sucking *Camels* are made more painful then ^{cit. 206. 5.}
their kind, switt and healthful for it ; and enough such [&]
like examples might be brought if time would suffer. ^{Jo. Leo. Afric.}
^{lib. 9. ap. Purch.}
^{Pilgrim. vol. 2.}

I 6. c. 1. Sect. 9. & Girald. Camb. Itiner. Camb. lib. I. c. 2. ap. Burton seu Democ. jun. de Melanc. par. I. Sect. 2. Memb. 4. Subsect. I. in p. 127.

To come to our *Bodies* left us by our *Parents* : If we see *Manners* ingrafted and in-bred in *Stocks* and *kindreds*, and *Children* and *Nephews* still down, to take one after another a long time, by *Kind* and *Nature*, (as that cursed father-beating *kindred* set down in (*a*) *Aristotle*, and other pilfering *Stocks*, which though they have no need, yet must needs steal ; to let pass *Lechery*, *Valour*, and other good and bad qualities, which we see daily descend and reign in *Kindreds* :) whence are these? Not from the *Parents*. *Mindes*, which off-spring nor, nor can be left nor engraffed, but must return straight, and whole, and all at once, when they fit out of this *Life*, to that Heavenly place from whence they came : Neither are all

(a) *Ethic. l. 7.*
c. 6.

(b) *Sen. de Ir. 1. 2. c. 20.* all their *Wits* alike framed by (b) use and custome , but brought up sometimes quite contrary: Therefore, to cut off the *Astronomers* opinions, as a string too much discording, those *Manners* spring out of the (c) *Parents* seed, which is a part of their *Bodies*, I mean of their second *Bodies*, purchased by *Meat* and *Nourishment*; which *Bodies* if they use good and temperate *Diet*, are ever like the first; otherwise they follow the *Nature* of the *Meats*, and of their distempers, as *Cardane* (d) in *inp. 643.*

To close up all this *First Part*, with this one little proof at once: If we find our selves do many things against our *Wills*, (as when a fearful thing is offered, our *Hearts* will pant, and fail with fear; when a fair, *Lust* and his part will arise, whether we will or no, and all incontinency springs from that Root:) then sure the *Body* must lay this force upon us. But how is this: And which way doth the *Body* so violently overrule, and carry away the *Will* and *Mind* after her? when any shape appears in the thought of *Man*, the *doing Mind* takes it straight, (we must weare these words with use, and make them softer) and laying it with good or bad, and matching and comparing all things, decrees and determines; and then her *Will* and *Reason*, which *Plato* placeth in the *Head*, follows and desires: But at the same time steps in another double *Will* and appetite, sent from that unreasonable and perceiving *Soul*, which is common between us and *Beasts*, sitting, one part in the *Heart*; and desiring out-

ward goods ; the other in the *Liver*, and seeking the goods of the *Body* ; And look which of these is stronger, that is, which hath the stronger house, either by descent or purchase, (or else the baser would be still the weaker, and obey the better) that prevailes and moves the *Spirits* unto it ; and those the *Sinews*, and those again by other middle meāns the whole *Body* or part thereof, as is the pleasure of the Commander.

Wherefore to come to the point more plainly, we shall never be good and follow *Virtue*, that is, a mean and reason in our desires and doings, before these two parts, the *Heart* and the *Liver*, be first by *Kind*, and then by *Diet* in order, square, and temper, apt to obey the Laws and Rules of *Reason*. ---- for to begin with the Root ; If the *Heart* (e) be very Hot and Moist, the *Man* is Couragious and Liberal, desiring Honour and great outward things ; if Hot and Drie, Cruel, Angry, Deceitful, &c. But if it keep a Mean, and be Temperate in Quality, it keepeth a Mean and obeyeth *Reason* in that kind of *Manners*. ---- for the *Liver*, if it be (f) Hot and Moist likewise, it followeth Venery and Gluttony, if Hot and Drie it doth the same, but crookedly and out of course ; but if it be Cold and Drie, the *Man* on the other side is very Chast and Abstinent ; and if Cold and Moist, somewhat Chast and Abstinent, but untowardly : whereas a Temperate *Liver* holds a Mean in both, and following the Race of *Kind*, desires to live Soberly in Company, and Honestly in Marriage, a Life as far from *Monks* and *Eremites*, as *Gluttons* and *Lechers*.

Wherefore, we see that all *Manners* proceed from the Temper of those parts, (nay perhaps *Understanding* also,

(e) *Sen.de Ira.*
l.2.c.18, 19,
&c.

(f) *Plato in
Timæo.*

also, if it varieith still according to the diyers *Heats* and *Moistures* of the *Brain*, and if these two parts be the *Springs* of all *Heat* and *Moisture* in the *Body*:) so that all good *Manners* and all *Virtue*, bud forth from the good, middle and equal mixture and temper of the same parts: And all our labour and travel (if we seek *Virtue*) must be to bring those twain into square and temper, that is, equality, as neer as may be, of the four qualities; not onely by the *Philosophical Salve* of *Use* and *Custom*, (though (g) Plato hits it right in his *Timaeus*, when he will have no *Man* lewd by his *Will*, and therefore not to be blamed, but through his *Body* by *Use* or *Nature* ill-disposed; but rather by good *Diet*, and by right *Physick* especially.

(g) In *Timeo.*
in p.499. & in
Prol. in p.296.
&
Epictet. Enchirid. cap. 64.
&

M. Aurel. Anton. Meditat. lib.4. Sect. 43. & lib.11. sect. 16. & Palingea. in Scorp.

And thus we have, at last, finished these Parts, wherein we meant to prepare the *Mindes* both of the *Common* and *Learned People*, and to make the way to the **Truth of HERMES MEDICINE.**

THE



THE THIRD BOOK.

CHAP. I.

Of mending and bettering the State of
MANS BODY.

Lbeit we have shewen heretofore divers wayes to BLISSE and HAPPINESSE, and sundry means whereby the whole Kind of Men may come to *Long-Life, Health, Youth, Riches, Wisdom, and Virtue*; yet, in truth, they are all by long and cumbersom wayes, fit rather to put them in mind of a better way (which was the drift of that purpose)

pose) than to be gone and travelled by the lovers of *Wisdom* and *Virtue*; Wherefore, I would not wish them to arrive their counsels in any of those places; but to seek to the Haven of HERMES, and of his sons the wise Philosophers, as to the onely one, ready, and easie way to all BLISSE and HAPPINESS. Then we are come at last, to that which was the first intent and meaning of all this labour, that HERMES and the PHILOSOPHERS STONE and MEDICINE is the true and ready way to BLISSE.

But how shall we prove this, unless we unlock the door of *Secrets*, and let in Light to these matters, which have been ever most closely kept, and hid in darkness? We must, I say, first open what is HERMES MEDICINE, except we woul'd put on a *Wizard*, and make a long buzz and empty sound of words, about that which no man understands.

We are like now to be driven unto a marvellous strait, either to flie the field, or to venture upon the curse and displeasure of many wise and godly Men; yea and of GOD HIMSELF, as we heard in the beginning.— If (a) *Plato* thought he had cause, when he took in hand that mighty piece of work of the *World*, first to make his prayer; how much more may we in such a world of doubts and dangers? And to desire of GOD that we may prove our question, not onely with sufficient evidence, but with such discretion also, that those Men which can use it, and are worthy of it, may see the truth, and the rest may be blinded.

Then both to direct my speech, which must have some ground to stand on, and their steps which crave a little light to guide them. I think it best to come to the entrance

(a) In Tim.
in p. 476.
Philo lb.
τοι δοξαρ-
αις νοομ.
in princip.

trance of this way to BLISS, and to point afar off unto the end, leaving the middle way unto their own Wit and Labour; for I may not be their guide, lest the rest should espy us, and follow as fast.

HERMES MEDICINE, and the ready way to BLISS, lieth among the Metals, and upon the top and highest among them, even in Gold; And the end of this journey, where Bliss begins is the Son of him. Albeit that I am not ignorant, that Father HERMES, and the rest of his wise Foster-children hold and teach, that out of any Plant, Wight, or Mineral may be fetched a Medicine for all Diseases of Men and Metals, as good as this which we have described: Neither do we, as though we had drunk the water of Lethe, forget the reason of it above declared, Because (b) all things are all things, and the same (b) cusinus de
and one thing; as having all one stuff and Soul, if their doct. Ignorant.
stuff had the like, and not divers minglings. And for that all l.2.c.5.in p.28:
things, if they were wrought to the top and highest of perfection (as they may be) flowed alike with all the Virtues of Heaven and Earth, Soul, Body, Life, and Qualities. But these wayes are long, cumbersome, and costly, as well as the rest, and I seek, you know, the most ready, near and easie, which is Gold, far above all other things in the World. The Reason is, because Nature (c) hath poured her self wholly upon him, and enfeoffed him of (c) Crollins B.t-
far more, and greater gifts, both of (d) Soul and Body, silic.chymica,in
then all the rest: having given him not onely great p.258.:
store of the heat of Heaven; but also the most fine, temperate and lasting Body; whereby, but especially by (d) Lib. secret.
Reason of his exceeding tough and lasting Body, max. Philosoph.
wherein he wonderfully passeth all things, wee galli de delph.
have him halfe ready drest to our hands, and anonym. T.C.
brought vol.3.in p.819.

brought very near the journeys end, quickly to be led forward and finished with little labour; when as the rest are left in very hard way, and finished with little labour.

(e) Ger. Dorn.
Physic. genes.
T. c. Vl. I. in
p. 388.

It is strange; I am perswaded that a thousand ounces of Plant or Wight (as for (e) Minerals, they be much better) cannot with great labour, cost, skill, and time, be brought to that goodness, & nearness to perfection, as one ounce of Gold hath already given him by Nature; And I durst warrant you, that out of one ounce of Gold, in less then one years space, with a few pounds charge, may be gotten a Medicine, as good as the PHILOSOPHERS STONE of a Plant or Wight, that taketh a thousand ounces of stuff, many hundred pounds of charge, three years time, and the wearing of many Mens Bodies: That we may think, although the wise Philosophers in Egypt saw and shewed the depth of Nature, and these Works, yet they were not so mad and fond, as to put them in practise: And therefore (f) Geber saith, It is possible out of Plants to make the Stone, and yet almost impossible also, because thy Life would first fail thee: Wherfore we may be content also to know the Secret, but let us use no other way but this, and so dispatch not onely Plants and Wights, as foul and earthly things, but also middle Minerals, which are like the standing Lights of Heaven, in this Comparisom:

(f) Sum. per-
fect. part 2. cap.
24. in p. 535.
Et quidem in
rebus omnibus,
sed in ex-ralli-
one ejus, vita
deficeret, Sondi.
vog. Tract. de
Sulph. in p. 50.

Nay, neither hold we his fellow Plants to be his equals, no, though they be Quicksilver, or Silver themselves, the best and nearest of all the rest, especially Silver the Wife of Gold, but even let her pack away with the rest; for as her fire above glisters, and makes a fair shew, until she come in presence of her Husband; (as

(as the wort of bad *Women* is;) So this our Earthly *Moon* be she never so bright and excellent in another Company, yet in sight and regard of *Gold* her *Husband*, she appears as nothing. If you marvel why, It is because she wanteth much in heat of *Heaven*, temperateness and toughness of *Body*; but in fineness an hundred fold. These things are high and lofty, and soare above the common sight, we will fetch them down anon, and make them plain and easie.

Then let us fall to the Matter, that the *Son of Gold* may be found the ready way to *BLISSE*, and the perfect *Medicine* both of *Man* and *Metalls*; And first, as it is meet, let us regard our selves, and cure our own Bodies, before we help a Stranger.

There is no *Gift*, *Property*, or *Virtue*, but it springeth either from the *Soul* or *Body*: The best gift of the *Soul* is most store thereof, as we shewed before; And of the *Body*, fit temperateness in the first qualities; and then fineness and closeness, which causeth lastingness, in the second. Let us see how *Gold* excelleth in all these virtues, and overgoeth all other things, first by the gift of *Nature*, and then by a *Divine Science*. But it were not good, in such a heap of Matters to be disposed and dispatched at once, to regard those that be clear and received; so then let the fineness of *Gold* go his wayes as clear in all *Mens Eyes*, and his temperateness, which all *Leaches* grant, and take the rest as things both more in doubt, and of greater worth.

(g) Those that are longest a ripening and growing to perfection, are both the most tough and lasting, and fullest of *Heavenly Vertues*; whereas on the other side, (h) *soon Ripe, soon Rotten*, as they say, an ill *Weed* grows ^{(g) Plin. l. 10. c. 63.} ^{(h) Card. subl. l. 7. c. 37.} *apace,*

(i) cardan.
subt. l.12. in p.
467. &
Levin. L mn. de
occu't. nat. mi-
rac.l.2.c.39.
(k) Kick rm.
syst.p.phy. l.3.c.
13.
(l) Arist. d.
generat.animal.
l.4.c.10.
&
Phi.l.8.c.10.
&
Phil. Pigafet,
apud Purch.
pi'gr.vol 2.l.7.
c.4 sect.3.
12.
(m) Montague
Essays,l.2.c.
Conditions also drawing near to the Nature of Man-

space, and so forth. The cause of this in *Bodies* is, because the first *Misture*, if it be (i) fast and close, that is, Fat, proceedeth and spreadeth slowly, and is hardly consumed, and eaten up with the *Fire of Life*, when (k) thin and waterish *Moisture*, both spreads apace, and spends as fast. And for this that *Heavenly Virtue*, when the stuff hath long lain open under the hands of the *Spirits of Heaven*, it must needs receive great store of them, and hold them surely with his strength and toughness ; what *Reason* can shew this more plainly, except you will call me to examples ? then bend your *Ears* awhile, and mark the (l) *Elephant*, two years in making in his Mothers *Womb*, and a long time in growing to his best estate and lustiness, to reach the highest and best pitch in mortality (for *Man* is immortal) not onely by his *strength* and *long life*, which you heard before ; but through (m) a kind of *Wit* and good *Conditions* also drawing near to the *Nature* of *Mankind*.

Consider again of *Mice*, those little *Vermine*, how soon they be bred; as, sometimes the *Earth* creates them, sometimes the *Mother* without the *Male*, (n) by an m. l.6.c.37. licking salt, and otherwiles (for a Wonder in *Nature*) (o) Plin. l.10. c.65. they (o) conceive and are big with *Young* in their *Mo-*
(p) Hist.an. ut.thers belly ; Consider, I say, how soon again they be sup. (n)
(q) Eph. Hist. num. l. 5.c.16. reporteth; who tells of a (q) one-day *Fly*, bred in a leaf in the Fore-noon, at Midday fledge, and ever dying at night, with the setting of the Sun.

(r) Lib.7.c.6. Again, Pliny (r) writeth of a *Child*, that within three years space, grew three Cubits, and was now grown to *Mans estate* (which they call *Pubertatem*) but haste makes

Seneq. consolat. ad Marciam! c.23.

makes waste, as they say, and within three years after his Limbs shrunk up again, and he died: Nay, he (*s*) saith, (¶ Lib.7.c.2.) that the whole kind of Women, amongst the *Calinzians*, conceives at five years of Age, and lives but eight.

To cut off living *Wights*, and to come to *Plants*, are not *Trees*, the longer lived the better in use, for that long growth and ripening? And among *Trees*, doth not the *Oak*, (*t*) after his long growth to perfection, stand, to our great profit, even for ever almost? It is strange that I say, and yet *Josephus* (*u*) writes of one, that stood from *Abrahams* time, to the razing of *Ferusalem*, two thousand years at least, and God knows how long after that time it lasted.--- To be short, the best *Tree*

(t) Kickerm.
lyst.physc.l.3.
c.10.
(u) Cardan.
sub:l.8.in.p.
333.

of all that the *Earth* brings forth, the *Cocus* of *India*, (*w*) in one *Man's* age, scarce begins to bear any fruit, and lasteth after that almost past all *Ages*; wherefore the *Minerals*, by the course of *Reason* and *Custome*, being by the grant of all *Men*, longest in making and perfecting, must needs, of all other, be both best in *Virtue*, and last the *longest*; and among them, *Gold* above all, because it is the end of all, and so far, in that point, passeth the most part of them, that as some *Men* think, a thousand years are spent before he come to perfection; for his long lasting, we plainly see he is everlasting.--- And if we doubt of his *Heavenly Virtue*, let us weigh the Place and Womb where he is bred and fashioned, and we shall see it a(x) Common Gulph of all the Beams of *Heaven*, even as the *Sea* is the receipt of all Rivers that run.

(w) Cardan.
ubi supra (u)
in p.325.
&
Scalig.Exerc.
158.
&
Purch. pilgr.
Tom.4.l.7.c.5.
scit.1.

(x) Leo. Heb.de
Amor.dial.2.in
p.384. &
Nuisementira:tt
Ficin.de rit:z.com.1.3.c.6. & Alb.mag.de reb.m.tal.l.3.c.10.

How is this? All the beams of *Heaven* set forth from a round and wide compass, and like *Lines* in a *Circle*, after they have travelled a great wide way one from another, do meet at last together jump (y) in the *Navel* of the *Earth*; yea, and with great force and strength above all other *Spirits* in other places; not onely by reason of the length of their journey (for all natural things, the (z) further they go the more they mend their pace) but chiefly because the meeting in such a strait, with such abundance, they violently thrust, and throw one another on heaps together, as we see the force of *Winds* or *Water* meeting in that order; or rather as the *Sun* beams falling upon the Stone (a) *Hephastites*, or the Steeple-fashioned *burning-Glass*, thereby shews such strange and unwonted force, (b) to burn dry things, melt *Metals*, and such like, because the beams that light upon it, do meet all on heaps, and apace, in one narrow point of the middle.

(y) Joan de
Meung com-
plant de Natu-
rel. B. p. 246.
vide T.C. vol.

1. p. 729, 730.
Et Dan. Myli-
um in opere
Medico chym.
par. 2. pref. at.
par. 4. de primo
mobili, seu so-
lo.

(z) Denique
quod longo ve-
nit impete, su-
mre debet me-
bilitatem, etiam
atque etiam
que crescit
eundo, & vali-
das auget vires & roborat iustum. Lucret. lib. 6. (a)

G. Agricola de nat. fossil. l. 5. c. 14. & l. 6. c. 7.
(b) Paracels. lib. de Transmut. rerum nat. Tom. 6. p. 234.

(c) Vide Auto-
incert. de prin-
cip. Nat. & Ar-
te alchym. Har-
monie Imper-
scrut. chymico-
phil. decad. 1.
in p. 12.

&
Nuif. ment
traict. du sol.
&c. c. 3. p. 24.

Wherefore the *Minerals*, because (c) they be bred and brought up about that place, first receive great plenty of those *Heavenly Spirits*, and then those very surely set on by the swiftness of the stroke, and as fast held and kept for the sound and close bodies that take the printing; when as *Plants* and *Wights* dwelling in one place, and out-side of the ground aloft, where these *Beams* and *Breaths* of *Heaven* are more scarce, slack and weak, must needs have, not onely less store faintly put upon them, but also those which they have, for their loose and soft stuffe, quickly lost and foregone again.

But

But if the edge of some Mens Wits be too blunt and dull to cut so deeply into the Earth, to find this Matter, let them cast their eyes, and behold the dayly experience, how these Heavenly Spirits in Minerals, for all they be shut up and bound so fast in the prison of that hard and sturdy Stuffe, yet are able to shew their force as much, and work as mightily as the free Breaths of other things enlarged in their soft and gentle Bodies.

It would not be amiss I think, to bring in a few and set before us, because for the sloth of the Times past, and spight of the Later Leaches, these things have lain for the most part buried as they be, and hid from the light and common knowledge.

Then, to pass by the (d) Pearl, that helpeth swoonings, and withstands the plague of Poysons ; the (e) Smaragde and (f) Facinth, which keeps off the Plague likewise, and heals the wounds of Venomous stings, and many more such rare and worthy Vertues, which they themselves grant; and give to precious Stones in their Writings, nay in their Broths, Pills, and (g) Electuaries ; let us come to hard Fuyces, and Middle Minerals: The Water of Nile, which makes the Women of Egypt so quick of Conceit, and so Fruitful, as to bear seven at a Birth, as (h) Pliny writes, is known to be Salt-Peter-Water.----: It is found by common proof, that the same (i) Salt-Peter, or Common Salt, or Coppress molten and made a Water, kills the poyson of the Toad-stool, and juyce of Poppy: That a Plaister of (k) Salt or Brimstone, heals the hurt of Venom in-stinged: That Amber, (l) which is no Stone, but a hard clammy Fuyce
2 l. 6. de judic. aq. mineral. par. 3. in p. 188. (i) G. Agric. de nat. fossil. l. 1. (k) De his omnibus, vide Diocorid. de. Mer. Medic. l. 6 c. 43. & l. 4 c. 85. (l) Gab. ubi supia ad. (d) cap. 9.

(d) Camel. Leo. -
nard de Lapid.
lib. 2.

&
Joseph. Michel.
Apol. chym. in p.
175.

&
Wolfgang. Gab.
comment. ad
And. Bacii lib.
de gem. & lap.
c. 5. & 16.

(e) (f) Camil.
Leonard ubi (d)

(g) Discors
del Mat. nel
D o cor. l. 5. c.
114.

(h) Lib. 7. cap.

3. & l. 31. c. 10.

&
Libau. com-
ment. Alch. par.

called Bitumen, easeth the labour of Women, and the falling sickness of Children; It is known likewise that almost all wholesome (m) Baths, both wet and dry, of Water or his Vapour (which are without number in the World; but especially that famous Hot-House in Italy, called (n) Salviati, for the space of three miles compass wrought and hewen out of the ground very daintily, deserveth to be named, and delivered to the Memory of Men to come;) flow from (o) a Brimstony ground, and draw from thence all their Nature, Quality, Force, and Virtue; except a few of Copperess Water, as appears by their dying property, whereby they give any white Metal, their own yellow and Copper colour.

(m) Hieron. Rubeus de distillat. sicc. 2. c. 20.
 (n) G. Agric. de nat. corum que effluunt ē terr. l. 4. c. 3.
 (o) Guil. Cæsar. Capaccio Anti-chita di Pozzuol. cap. 13 &c. St. Albans de Aug. Scient. l. 4. c. 2. & Jose. Quercitan.

Hermet. Medicin. de sens. cap. 22. and Cumbden saith as much of the Baths in Somersetshire. Sed quid? Sulphuracrum nolumus esse locum. Netcham. Ibid.

Now for Metals; If it be true, that precious Stones in that hard and ungentle fashion, shew such virtue and power of healing, why should we mark the German for a Liar, when he awards (p) great praise to the Mixture of all the Metals, made in the conversion of their own Planets, which he calls Electrum, saying it will cure the Cramp, Benumming, Palsey, and Falling-sickness, if it be worn on the hearty finger; and gives signs besides if the Body aileth any thing, by spots and sweating: and bewray Poysen if it be made in Plate, by the same tokens, for all that (q) Pliny will have Poysen so descried by the natural Electrum, and wash off Gold and Silver, and by the signs of Rainbows, and by noise of Fire when it hisseth; and not by the artificial mixture to be made of Silver and Gold, and Copper, adulterando adulteria naturæ, as he more finely then constantly saith, when he had alotted so chast Virtue before unto her.

But

(p) Paracels. Archid. magic. l. 5 Tom. 11. in p. 149, 151, 153, 154.

(q) Lib. 33. c. 4. Vide Card. subl. 1. 6. in p. 239.

But suppose this *Virtue* in the hard form of *Metals* not so apparent, yet no *Man* shall deny the daily proof of them, opened by rude *Skill*, and set at liberty, as the great use of *Burnt(r) Brasse*, (f) *Iron-Saffron*, (t) *Metal-smoke*, (and this by *Gallen's* own witness) and marvellous help in *Surgery*; Nay, the mighty power, both within and without of (u) *Antimony*, which is unripe *Lead*, and of *Quick-silver*, very raw and running *Silver*, so often tried before their Eyes, hath so amazed, and quite daunted the lazer *Leaches*: though *Galen(w)* himself in times past, hath termed this rank *Poison*, set straight against our *Nature*, and the least part thereof taken inward, to hurt and annoy us, to the great laughter of the Countrey Wits, which, even with *Child*, a dangerous time to take *Physick* in, without any hurt at all, nay with speedy and onely help, (x) use to drink it against *Worms* in great quantitie. ---- But *Galen* did but rove by guess at the matter, when as (y) in another place, forgetting himself, (as he dōth often) he saith he never had tried her force, neither within, nor without the *Body*.

(x) *Mathiol.* nel. 1. 6. di *Dioscor.* c. 28. & *Fallop.* de *Metal.* c. 37. & *Libav.* Tom. I. Syntag. l. 1. c. 13. & *Horat.* Augenius. Tom. I. l. 1. Ep. fl. 1. (y) *S. mplicius* l. 9. c. 19. citatur à *Mat. Veter.* in *anatom.* Spagy. Merc. l. 1. c. 4. & *Respons.* ad *Aubert.* T. C. Vol. 2. in p. 167.

But if these *Stones*, (z) *Juices* and *Metals* were by greater *Skill*, more finely drest, and freely set at liberty (as they be by the *German*) what wonders were they like to work in the *Art of Healing*? Neither let us think (as *Galen* and his band thinks of all things) that

(z) *Vide P. Se-vrin.* Dan. Id. Med. Philosoph. c. 8. in p. 127.

Paracels. l. de

Mort. rerum natural. Tom. 6. in p. 216.

those

those great and rare Mineral virtues could issue out and come from the gross and foul Body, but from an Heavenly gift of a mighty Soul, which cannot be kept in awe, and held so strait with those Earthly bonds, as it shall not be able, in some sort, to stir and break through, and shew his force and power.

Wherefore, to return to my purpose, If Nature hath bestowed upon these three sorts and suits of Minerals, so large Gifts and Virtues, what hath she given to

(a) And. Bacius
de gem. nat.

c. 17.

(b) Vide Anto.
Mosen. Patric.

Venet. de trans.
his ad Deun. l. 1.

c. 44. in p. 468.

¶
Rosar. abbrev.
T. C. Vol. 3. in
p. 699.

(c) Cardan.
varietat. l. 8.

c. 44.

(d) Jof. ph.
Quercitan.
Herm. t. Med.
difens. c. 24.

¶
Severii. Dan.
Id. Med. Phil.
cap. x. 5.

¶
Dan. Mylius
oper. medicoco-
chym. prefat.
ad B. sifilic. Pri-
to siph part. 5.
de Auro.

Gold (a) the end and perfection of them all, which hath passed in that travel through the midst of them all, (b) so receiving and holding the Virtues of them all with advantage? What say the Leaches to this matter? They are loth to say any thing, albeit their deeds speak enough, when they lay raw Gold to the out-side (c) of the Head, to heal his Ache; right (e) against the Heart, to comfort his sadness and trembling; and when in such sort they apply it to such purposes: Again, why do they boil it in their (d) Cullises? mix it with their (d) Pills and Electuaries? bid the Lepers swallow it? &c. Do they not seem to smell his great and matchless power against Diseases, and marvellous comfort and wholsomness unto our Nature, but that like rude and unskilful Cooks, they know not how to dress it? But if they knew the Skill, they should see it rise in Power and Virtue, according to his degrees in Freedom; and when it came to the top, which I call the Sonne of Gold, to prove Almighty, I mean within our compass; for consider, Gold is now good and friendly above all unto us, for his exceeding store of comfortable Heat of Heaven, shining through the mist of a most fine and temperate Body; Then what would it be, if those properties of Body,

Body, were by great mingling and breaking of the *Stuffe*, refined and raised in their kind, an hundred degrees at least : (which our *Art* professeth;) and those lively and piercing heaps of comfortable *Spirits*, freed and set at liberty, and all these seated upon a most mighty Body, subduing all things : Is there any thing in the *World* to be compared unto the marvellous *Work* which he would make in our *Body*? Could any of these very violent and mortal *Poisons*, which I brought in above, so easily and roundly destroy, as this would help and save us? But to come to the Point: If that our Old, Fine, Close and *Æthereal Oil*, which they call a *Fifth Nature*, was able alone, for the Reasons set down in their places, to breed and beget all those blessed bodily gifts and properties, that is, *Lastingnesse*, *Healih*, *Youth*, and the two springs of *Wisdom* and *Virtue*, *Clearnesse* and *Temperatencesse*; How much more shall this *Sonne of Gold*, the *Medicine* and *Stone* of *HERMES*, and his *Off-spring* be sufficient and furnished for it?

For first, when his *Soul* and *Heat* of *Heaven* is much more great and mighty, and his *Body* a more fine and fast *oil*, that is, a more like and lasting Food of *Life*, it both upholdeth and strengtheneth *Life* and Natural *Heat* the better, and so proves the better cause of *Long Life* and *Youth*: Then being more temperate, and that quality carried upon a finer and tougher, that is, a stronger *Body*, it is able with more ease and speed to subdue his and our *Enemies*, the distempered *Diseases*, and to cleanse and clear, fashion, and bring into good order and temper, the whole frame of our *Body*, and so procure *Health*, *Wisdom*, and *Virtue* in better sort, and in more full and heaped measure: for you must not think that a

Fifth Nature of Wine, or such like, which I brought in heretofore, and which many (e) Men do make for their Bodies, is so good by twenty degrees, as the PHILOSTILLAT. S. Et. 1. SOPHERS STONE, I mean the same measure of both; when, besides that it is not so temperate, and near unto Heaven, (though the name be never so near) for it wanteth twenty parts of the Soul, and as much of that fine Stuffe closely and finely tied up together; and therefore one part thereof will last longer, and spread further with all his Virtues, and so do more good in our Bodies then twenty times as much of the former. Deliver to minde what I say, it is worthy marking, ----- I shall not need to stand to shew you the Reasons why, and manner how this great Medicine of HERMES shall be able to get and purchase these our Blisses of Mind and Body, because it is already done at large elsewhere, and it may suffice, in this place, to win by force of Reason (which hath been done as much as needs) that this Medicine is much better, and more able than an *Aether, Heaven, or Fifth Nature.*

(f) Paracels. in
min. Philos.
Tom. 6. in
p. 316---319.
In Fragment.
de vita longi.
I. 3. c. 8. Tom. 6.
in p. 163.

Then these Men may see (I mean (f) Paracelso, and such as know whereof they speak, let the rest go) how rash and unadvised they prove themselves, when they are content to let in the name of *Poison* into this happy Medicine, and to avow that it worketh all those wonders in our Bodies, by that way of curing which I shewed, by stronger like Poisons: for then it would be, at most, but a general Medicine, and Cure-all against Diseases, and fit for Health alone, but no blessed way to Long-life, Youth, Wisdom, and Virtue, which grant as well as the other, both he and all the rest do give unto him: for it might not be taken and used in a sound Body, no more then

then a purging *Medicine*, except it weare off that Viperous kind aforesaid: for he woud then battel with our *Nature*, spoil and overthrow the first *moisture*, and the whole frame of the *Body*, so far would it be from nourishing the *Natural Heat* and *Moisture*, from clearing and tempering the *Body* to cause *Long-Life*, *Youth*, *Wisdom* and *Virtue*. And the reason of this reproof is, because when every *Poison* is very barren and empty of *Heat of Heaven*, and very distemperedly cold and drie in body, set straight against our *Hot* and *Moist Nature*, as appears by flying the *Fire* and *Oil* his Enemies; The *PHILOSOPHERS STONE* was temperate in respect, at first; and is now exactly so, and a very fine *oil*, and full of *Heavenly Spirits*: and so, for these three causes, not onely most friendly, and like to our *Nature*, but also a very deadly *Enemy*, and most crosse contrary to all *Poisons*.

CHAP. II.

*That the PHILOSOPHERS STONE is able
to turn all base METALS into SILVER
and GOLD.*

And thus we have lightly run over the former part of *Long-Life*, *Health*, *Youth*, *Clearnesse*, and *Temperatenesse*, which make up all good gifts of *Beaute* and *useful*: Let us now come to the outward help of *Kinnesse*, and borrow so much leave again, as to use the *Gadic*

for the Effect, and to take *Gold* for *Riches*, and strive to shew that the *Son of Gold* is able to turn any *Metal* into *Gold*; and not so sparingly, now, and hardly as we did before, by those bastard kinds of *Binding* and *Colouring*, (though a little, if it were without mispence of time and travel, would serve our turn) but as fully and plentifully, as any of our *Men* avow, to the amazement of the *World*: They set down no certain summe nor stint, which I will do, because I have to do with thirsting *Ears*, and because again I love not to run at random, but to have a certain mark whereat to aime and level all my *speeches*.

Then let us say, By this great *Skill* of HERMES, and a little *Labour* and *Cost*, we may spend with the greatest *Monarch* of the *World*, and reach the *Turks Revenue*, yea, though it be Fifteen Millions Sterling, as I find it (a) credibly reported; yea, let us be bold, and not, as (b) Socrates did when he spake of *Love*, hide our Face for the Matter.---- The Truth is vouchable before *God* and *Man*, and will bear it self out at last; though it be my luck, still to be crost by *Men* of our own Coat, HERMES *Foster-children*; ---- But what do I call them so? Albeit Paracelse, with whom we dealt of late, was plainly so; yet his Scholar Dorne which now comes in place, is out of this account as clearly: This *Man*, I say, to excuse his own Ignorance, hath learn'd a new trick in unfolding of HERMES Riddle, that neither (c) HERMES, nor any of his *Followers*, in saying they turn the four foul *Metals*, *Lead*, *Tinne*, *Iron*, and *Copper* into *Silver* and *Gold*, mean plainly according to common speech, but still Riddle and double

(a) Francesco
Sansovino del
governo de S.
regin.lib.6. in
fine.

(b) Plato in
Phedro.

(c) Gerard.
Dorn. *Artis Chymic平*
mistic*l.1.c.9.*
T.C. Vol. I. in
p. 218. & alias
pp. 223.

the matter, understanding the four *Complexions* of our *Body*,

Body, (which he busieth himself to match with those four *Metals*) into good form and temper changed: And these to be the *Silver* and *Gold* which they make at any time; and that by this token, because they fetch their *Medicine*, as you heard even now, out of all things.---- Then he flieth out and lifteth up his *Master* with hign praises, for finding first, and untwining the Knot and Riddle; whereas there is nothing so plain, both in *Paracelse* and all other of his *Hidden Science*, as their *Opinion*, as touching this matter: Nay, see the worthy Memory of the *Man*, he himself in construing the words of his *Master*, concerning the same Matter, makes, as well as he, and the rest, a plain division of this *Work*, and yieldeth in open tearms, that our *Medicine* serveth both for *Men* and *Metals*.

This Noble *Doctor*, when I was a Novice and first-ling in this study, as he mis-led me in other things, which he took upon him to unfold, so he amazed me in this, before he himself knew the least of them: But after I went forward, and began to consider earnestly, and weigh the things by their own weight, (and not by the weight of *Words* and *Authorities*) the onely way to *Knowledge*, I quickly saw the falsehood of that new opinion, and more plain r eason and cause of belief, forthis point, then for all the rest, which he allowes, and which I shewed before. Then let us not stay for him, nor for any thing else, but let us march forward, with all speed and courage.---- And if it be never good in discourse of *Speech*, to heap and huddle up altogether, but for light sake to joyn the Matter, and cut it in divers pieces, let us do so too, and prove first that the *Son* of *Gold* is a-ble to turn *Metals* that are base into *Gold*; then that he

can change so much as to make up that Sonnie, I set as needful.

He is to turn *Metals* two wayes; first, as a *Seed*, if a *Man* list to sow him upon them: And then, after his Birth, by *Nourishment*, or turning them into his own *Nature*; And this is either into his *Fathers* (which is his own after a sort) or, into his *now-being*, and self same *Nature*. Of these I will treat severally: And first of *Seed*, which cannot be denied unto *Gold*, if all (d) things have *Life*, and *Life* have (e) three powers and abilities, to be *Nourished*, and to *Wax*, and to *beget his Like*, also; The second part is clear and granted among all *Philosophers*: And that all things have *Life*, it hath been often shewed before by their feeding and divers other *Arguments*.

(d) *Elementa & Elementata omnia vivere sunt probat Gul. Gilbert. de Magnet. l. 5. c. 12. per totum.*

&
Fortun. Licet.
sunt ex exercitum

verò de spont. vivent. ort. l. 3. c. 14, 15, &c. & Plotin. Enneads. 6. l. 7. c. 11. in p. 703.

(e) *Arist. de anim. l. 2. c. 4. & Fort. Licet. de vit. l. 2. c. 16. in p. 359. & Algavel. l. 2. tract. 4. c. 1. de anim. vegetat.*

But because it is a thing whereon almost all the frame of my speech leaneth, and yet much in doubt, and hardly believed among the Learned; let us take it again, and prove it by name in *Minerals*, because they be both farthest from beliefs, and nearest our drift and purpose.

(f) *Cardan. subtil. l. 5. in p. 199 Omne ... item obiens vivens est. Fort. Licet. de spont. viv. ortu. l. 3. c. 2.*

Those things that have *Diseases*, *Age*, and *Death*, cannot but *live*; and we see plainly the *Diseases*, *Age*, and *Death* of precious *Stones*; but most clearly in the precious *Load-stone* (though he be foul in sight) which is kept, fed, and nourished in the filings of *Iron*, his proper and like *Food*; when *Quicksilver* or *Garlike* quite destroyes him, and puts out all his *Life*, *Strength* and *Virtue*.

But how if the *g* *Minerals* by feeding, wax and grow as (g) *Vid. Fian.*
G.org. Venct.
d. harmonia
mundi totius
Cant. 2. Tom. 1.
c. 6. &
Discors. d. t.
Muthi. nel. 5.
lib. di Discor.
in proemio. &
P. Sover. Danus
Id. Med. Phil.
c. 2. &
Comment. in
Her. lib. de lap.
Phil. secret. T.
C. vol. 4 in p.
759. &
Tho. Campanel.
de sensu. rev.
l. 3. c. 13.
(h) Idem Car-
din. de subt. l.
5. in p. 210.
(i) De vet. nov.
metal. l. 2. &
de l'ua. Rutil.
Claud. Numer.
Gal. ap. Orauph.
Panum. in urb.
Rome descript.
l. 1. & G. Fal.
Trafft. de Toerm.
aq. ac. met. c. 5.
& Geo. Fabric.
obser. de re. met.
in fo. 20. 22.
(k) Cardan. sub.

well as *Plants* or *Wights*? As *Miners* have good experience of that, when they see them by those due and constant fits, so dangerously voide their *Leavings*.----
Agricola saith, (b) that *Salt-Peter*, after that by draining it hath lost its taste and virtue, if it be laid open in the *Weather*, will within five or six years space, grow and ripen, and recover his power and strength again. The (i) fame man telleth of one *Lead-mine*, and two other of *Iron*, which after they be digged and emptied, within few years space, ripen and grow to be full again, and one of these every tenth year.

But admit these by the slight and canvas of a crafty *Wit*, may be shifted off, yet they shall never rid the next that follows of *Lead*, after he hath been taken out of his proper *Womb*, where he was bred, and nourished, and fashioned into his form for our use requisite, yet, if it be laid in a moist place under ground, it will wax and grow both in weight and bigness, (k) by many good *Authors*, yea, and by (k) *Galen* his own witness, which although it be light otherwise, yet is of weight in this matter, because it maketh so much against his own cause ; Nay, mark what (l) *G. Agricola* reports, that the same hath been found true on the top of houses, and shewes where and how the proof was taken.

But, to come to the very point, (m) *Paracelse* saith, that *Gold* buried in a good Soile, that lieth *East*, and cherisched well with *Pigeons* dung and *urine*, will do the same ; and sure, I dare not condemn his witnesse in this Matter, because the rest that went before, seem to

^{l. 9. in p. 239.} & *St. Albans syl. syl. Cent. 8. Exp. 97.* & *G. Agricola de ort. & caus. sibterrani lib. 5.*
 (1) *l. 8. de narfossilium.* (m) *Lib. de generat. rerum naturalium. Tom. 6. in p. 207.* *Vide Alex. ab Alex. dier. gen. l. 4. c. 9. & Scalig. Exer. 102. 1. et B. Ful. l. 1. c. 6. ap. Sim. Maiol. Aſt. Coll. 19. met.*

Say as much in effect, and to avow the truth of this Story.

Then, if it be so certain that *Gold* hath *life*, there is no help but he shall beget his *like* also, if *Philosophy* and common proof be received: But they (*n*) will say, that nothing doth so that wanteth *seed*, as many *Wights* and *Plants* doe, and all *Minerals*; No man saith so, that knoweth what is *seed*; (*o*) *Seed* is no grosse thing that may be seen with Eyes, but a fine and hot *Heavenly breath*, which we call *Life* and *Soul*, wherewith not onely the common *soul* of the World, but also *Wights*, yea, and perfect (*p*) *Wights* sometimes, beget without the company and sense of that frothy stuff and shell, as I said above; but yet most commonly *Nature* takes the help and guard of that Body called *Seed*: This was proved to be not onely a branch and part slipt from the whole *Body*, but the whole it self sometimes, as by *kind*, in the four *beginnings*, and in *Minerals*, and in seed-lesse *Plants*, and *Wights*; and by *Skill* in all. Therefore *Minerals* and all have their *Seed*, and their whole *Body* is their *Seed*.

Then, as by *Nature*, they are wholly sowne and die, and (or else *under-moon* (q) things would prove mortall) rise again the same encreased according to the wont of *Nature*, even so they will above ground, if we can by *skill* use them kindly, which we may, as well as *Nature*, if we could espy her Footings, not unpossible to be seen, as I could shew you quickly, if I might a little unwind the bottome of *secrets*, and lay them open; But I must take heed.

Then, as the seed of Plants and Wights riseth again
much encreased in store and bignesse, because it drawes
unto it and turns into his Nature much of the kindly
stuff

stuff and ground that lieth about it to corrupt it: Even so, if you (r) make the *Metals* a ground fit to receive and corrupt the *seed of Gold*, it will, after his due time rise again, turning them, or much of them, into his own ^{p. 214.} *Nature*.

(r) *Vide Aurel. Anguril. Chrys. l. 2. T.C. Vol. 3.*

Now Dr. *Dorne* may see, if he be not blinded, that this is no *Riddle* matter, but a plain and certain *Truth*, grounded upon the open and daily race of *Nature*, which not I spied first, (as he spied out the subtill falsehood:) but the same all the Troop of the wise *Egyptians* saw and taught before me; yea, and some of them that sit in darknesse, as those worthy *Leaches*, whose aid we took before, *Ficine*, *Fernel*, and *Cardane*; especially the two first, because they bare good-wil to the truth of this *Science*; But *Cardane*, as a *man* that neither knew nor loved it, halts a little; for when he had all about held for certain, that *Minerals* and all had *life*, and were nourished, and grew and waxed, yet he buried the third point with silence.

But let us not urge this so much in this place, because it is not the right *Son of Gold*, and *Stone of HERMES*, but a lesser skill, and lower *way to Riches*, fit to have been followed in the *Second Book*.— Then how doth the *PHILOSOPHERS STONE*, and the naturall *Son of Gold* it self turn base *Metals* into *Gold*? For that was the second thing to be handled in this place.

When this *Child* is born, keep him in his *heat*, which is his *life*, and give him his due and naturall food of *Metals*, & he must needs, if he be quick, & able to be nourished, digest, change, and turn them into his own *Nature*, much more easily than *Lead*, and he in a cold place, and rude and hard fashion, was before able to turn strange meat and digest it.

And

And as I shewed above the change of *natural things* when they meet in Combate, to be either throughout, or half way, that is, either by *Consuming* to raze one another quite out, and turn him into his own self-same *Nature*; or when by *mixture* both their Forces are broken and dulled equally: Even so, in this great skilfull *change*, we may so order the matter, and match the two *Combatants*, that is, the *Meat and Feeder, Stuff and Doer*, with such proportion, that one shall either get the Victory, and eat up the other quite, or both be maimed alike and weakened.

(s) *Vide P. Bonus Ferrar. Margarit. pret. c.3. T.C. Vol. 5. p. 679.*

To be plain; If we give (s) this mighty *Child* and *Son of Gold*, but a little *Food* (the quantity I leave to discretion) he will be able to turn it throughly into his own self-same *Nature*, and thereby to mend himself, and increase his own heap and quantity: But if you will make *Gold*, which is your last end and purpose, match your *Medicine* with a great deal, an hundred times as much, or so (your eyes shall teach you) and both shall work alike upon each other, and neither shall be changed throughly, but make one *Mean* thing between both, which will be *Gold*, if you will, or what you will, according to your proportion: And if you perceive not, mark how (the comparison is somewhat base, but fit and often used by our *Men*) they make a sharp and strong *Medicine*, (t) called *Leaven*, of the best wrought *Flouer*, which is *Dough*; and such another of *Milk*, well mingled in the *Calves bag*, named (u) *Rennet*; and how by matching them with just proportion of *Flouer* and *Milk*, they turn them into the middle Natures of *Dough* and *Curds*: Nothing so fit; mark it well.

(t) *Di. Zichar. T.C. Vol. 1.p. 810.*

&
P. Bon. marg. pret. c.9. T.C. Vol. 5. in p 677.
(u) *Augurell. Chrysli. 2. T. C. Vol. 3. in p. 216.*

Nay

Nay, sith you begin to call me to examples, I will
ply and load you with them, and yet I will lay no
strange burthens upon you, no, nor the quick nature of
the *Scottish sea*, returning *wood* (w) into *Geese*; Nor
yet the (x) *Eagles feathers*, that lying among *Goose*
quills eat them up, two more marvellous changes, then
all those that are professed in the *Art of Changing*, yet
I leave them, I say, for things too strange and far of my
purpose; here are many *Waters* and *Earth*, which I
am credibly informed by (y) *G. Agricola* and (z)
(z) others as good *Authors*, are indued with the pro-
perties to turn any *Plant*, *Wight*, or *Mettal* into *stone*.
Cardane (a) tells of a *Lake* in *Ireland*, wherein a *stake* pon.
stuck down, will turn in one years space, so much as
sticks in the *Mud*, into *stone*, and so much as stands in
the water to *Iron*, the rest remaining *wood* still.

l. 2.c. 3. & Card. Var. l. 7.c. 36. & Scal. Exer. 59. 2. & Fort. licet. de spou. viv. ort.l.
3.c. 47. & Ortelius in descript. Hibern. & du Bart. sixieme jour. & Dith. Blefsken. de-
script. Island. & Brem. Paliss. Traicté de Pierres, &c. & Purch. Pilgrim. Tom. 3.l.
3.c. 22. (x) Plin. l. 10.c. 3. & Philo. ἐνεργεῖς τεπὶ ζώων ἴδεότιλος, c. 1. & Card.
de variet. l. 16.c. 89. & Theophyl. Simocatus, οὐσιν ἀπογνω. β. & Albert. Mag. l. d.
mirab. mundi. (v) De natur.eorum qua eff. ē terr.l.2. (z) Card. subt. l. 2. & G. Merul.
mem. l. 3. c. 4. & Matthiol. discors.vel.l.5.de Dioscor. in procn. & Leand. Alberti descriit.
de tutta Italia. in f.49. & Cambden saith as much of a *Well* in *Leiceshshire* neer *Lutter-*
worth, and another near *Knaresborough* in *Yorkshire*. & Sen. nat. quest. l. 3. c. 20. &
Poutan. de Meteor. c. 44. (a) De varietat. l. 2.c. 7. & Nuisement Poem. Philosoph.

There is an old *Mine-pit* in the *Hill* (b) *Carpat* in *Hun-* (b) G. Agric.
gary wherein the people daily steep their *Iron*, and make
it *Copper*: the reason of these things is plainly that
which I brought, for our great and *Golden* change, and
likened to *Rennet* and *Leaven* hard before.

c. 6. T. C. in. p. 278, & M. Mayer. symb. aur. mens. lib. 11.

The waters and Earths which astonish things in that order, are evermore, infected and mixed with some very strong Stony juyce, (c) as *Agricola*, saith; and Reason agreeeth plainly in the waters, when they no sooner (d) rest from running, then they go into a stone. Nay, (e) *Pliny* saith, that *Stony-slix* in *Arcadia*, goeth into stone running; which thing the foul *Traytor* (f) *Antipater* belike perceiving, meant thereby to try such a change upon his *Lord*, the great *Grecian Monarch*, when he gave it him to drink and killed him.

Purch. Pilgrim.

Tom. 3. l. 5 c. 1. (f) *Plin. l. 30. c. ult.* & *Vitruvius ap. Ant. Muret. in vot. ad sen. ubi supra*
() & Card. Subt. l. 2. p. 136.

The Irish-water is, without doubt, Mineral, and as I gather by the description temper'd and dited with that Iron by juyce which is called *Ferrugo*: But every Man knoweth for certain, that the water of *Carpat* (g) is *Coppres* water; Now *Coppres* is as near the Nature, as the Name of *Copper*, which the Greeks set out most clearly, calling *Copper*, *χαλκός*, *Chalcum*, and that other, *χαλκῆ ἄνθος*, *Chalcanthus*, and the stone *Pyritis*, or *Marcasite*; (as it is termed in *Arabia*) that breeds them both, *χαλκίτης*. It is like Leaven to dough, (h) made of *Copper*, and raised to a sharp quality, which when it is loosened into water and by draining and distilling up and down in that *Hill* refined, it becomes yet more sharp and strong, able easily to overcome Iron, a like and near weaker thing, (for what is so near as *Iron* to *Copper*) and turn him into his own, old, mean and middle Nature.

(h) *G. Agric.* de ort & caus.
sub l. 3. & de nat. fossil. l. 3.

But how shall we shew that *Coppres* came of *Copper* in that Order? first the proof of our Men maketh it clear,

clear, (i) when they turn that into this, and this into
 that again, so commonly : Then the authorities of (i) Paracels. l.
 de Mort. rer. nat. Tom 6.
 Geber and Agricola (the best skil'd in Mineral matters, of p. 218.
 all that ever wrote) (k) the one after that he had ob-
 served it long in Mines, setting it down for a Rule, and
 (l) Geber calling it the Cum. and as it were the drop-
 pings of Copper : But cheifly the workmens daily pra-
 ctise, who by following the steps of Nature, softning
 and dissolving that brazen stone Pyritis, do commonly
 make Copper.

lis succus astringens G. Agric. de Ort. & Caus. subter. l. 3. (l) Sum perfect. part. 2. l. 2 c. 23.

Let us now see what Art hath done by counterfeiting these patterns by Nature set so plainly before her. If she hath not done as much, and more surely, she was but a rude and untoward skill ; let us see what is done.

She hath likewise, and as well as Nature, (m) by a sharp stony Water, called sal-gem water, turned wood into stone, yea, and Metals also into precious stones, (m) Paracels. l. de Transmut. rerum. Tom. 6. in p. 236. not by any counterfeit way which Glass-makers use, but Philosophically, and Naturally, by a marvellous clear and strong water of Quicksilver, leading them back in the middle nature of fine stone. To let pass middle Minerals, which by the same course Art easily changeth one into another ; she turnerh Antimony (n) into Lead, and this into Tinne easily ; these things Agricola reporteth, and tells the way of the first, by Concoction only ; but not of the second, which Paracelsus supplieth, (o) by purging him our way of binding with sal Armoniak. I could set down a way to turn Iron in to such (p) steel ; as would cut Iron as fast as this will cut 196.

Gasto Cl-
eius Apol.

Argyrop. &
Chrysop. T. C.

Vol. 2. in p. 41.

(k) Cum. à
humor corrose-
rit pyritis &
arosum & fri-
abilem, fit ta-

(n) G. Agric.

de nat. fusil. l.
1. & l. 8.

Bapt. Port. nat.
Mag. l. 5 c. 7.

(o) Parac. l. de
transf. rer. tom.
6. in p. 235.

(p) Card. de
subt l. 6. in p.
242 & Al-

beriu Mag. dc
reb. metall.

l. 2 c. 2. in p.

(q) *Arist.*
meteorol.
1.4.c.6.

wood, and bear out all small shot, but that they are both but one kinde, (q) one better purged then the other, as indeed so are all the Mettals, though not so nearly allied.

Even so I esteem of the silvery and golden *Coppres*, which *Nature* sometimes yields under ground, and *Art* counterfeits by our binding and colouring Rules above-set, as *Agricola* tells and teacheth: Neither think these bastard wayes quite out of Rule, but to follow the same reason of *Nature*; and as the rest take the finer like part and leave the gross unlike, so do these feed upon their like the fowler parts, and leave the better as unlike their *Nature*.

(r) *de nat.*
fessil. 1.9..

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Keckerm. Syſt.
phys. 1.5.6.4.
(s) *Paracels.*
L. de tin. A. phys.
c.6, tom. 6, p.
278.

¶

Cusan. de
static. exper.
Idiot. & l. 4. in
p. 176.
(t) *De trans-*
mut. rer. nat.
tom. 6, in p.
234, 235.

But to proceed; To turn *Iron* into *Copper* by *Coppres* water, is somewhat more ordinary then the rest. (r) *Agricola* faith, an old parting water, which is made there-of (as we know) will do it. But the workmen in the Hill (s) *Kuttenberg* in *Germany*, do more nearly follow *Nature* in that Hill of *Carpat*, for they drain a strong *Lie* from the *Brazen-stone*, that is, they make *Coppres*-water strongly and kindly, and by steeping their *Iron* in it, make very good *Copper*. Nay, further *Paracels.* (t) faith again, that in *Casten* they turn *Lead* also into *Copper*, and though he nameth not the means in that place, yet other where he doth, and teacheth how by *Coppris* sundry wayes sharpened, to turn both *Lead* and *Iron* into *Copper*; In which place he delivereth another pretty Feat, to unloose, and leade back, both *Iron* and *Copper* into *Lead* again, and this into *Quick-silver*, by the force of a sharp melting *dust*, which *Miners* use, and this by our common Rule still of stronger *Lakes*; for this *dust* being

ing of the same nature still with exalted. (u) *Lead and Quick-silver*, two great softners and looseners of hard Bodies, is able to make the stubborn Mettals, to retire and yield into the middle place of *Lead*, and this into *Quick-silver*.

omne rarum spissos. Avicen. T.C. vol. 4. p. 991.

*Et hoc est
spissum rare-
facere & alle-
viare pondero-
sum, ex quo
omne subtile
dignius est
gresso, sicut*

Now then we see that *Art* hath reached and overtaken all the natural changes of *Minerals*; why may not she by the same pattern devise more of her self, as the guise of good *work-men* is, and go beyond *Nature*, and turn the foul Mettals into fine *Silver* and *Gold*? She hath a great advantage of *Nature*. First her Patterns, and then her help in working: and lastly the Light and Instruction of a *Divine wit* and *Understanding*, whereby no marvel if all *wise men* have said, *she passeth Nature*.

Albeit it is uncertain whether *Nature* hath such a *Golden Medicine* in her bosome hid, or no, as well as those of *Copper*, *Stone*, and such like; yet this is sure, that by the bastard way of binding (as we have heard before) she turneth *Lead* and *Tinne*, and perhaps *Copper* too, but surely *Quicksilver* and *silver* into *Gold*. Then I say it is a sign of a weak and shallow *wit*, if *Art* cannot by these patterns aforesaid, devise further to turn other Mettals into *Silver* and *Gold*. Is it any more to do, then to exalt and raise *Silver* and *Gold* (but this (w) will serve for both) into very sharp and strong qualities, able, like the rest, to devour and turn their like meat into their own middle *Nature*, from whence they sprung; certain-
jug. Sol & Luna. lib. 1. T.C. vol. 5. in p. 483. Et Phil. Gal. Delphin. Ayon. T.C. vol. 3. p. 825.

*Vide Joan.
Isaac Holland.
oper. miner. l. 1.*

*c. 16. T.C. vol. 3
in p. 312.*

Et Consil. Con-

ly

ly the reason is so plain and ready, that I must needs deem him less then a child, that cannot conceit it. Nay, bend your ears and minds: By reason, if the workman be very strong over the stuffe, he will turn, in trial, things unlike and contrary, as well, though not so easily, as like and friendly.

And for the proof of stony juyces, turning all sorts of

(x) *De transmut. Metal. c. 1.* things, even Mettals themselves (x) into stone, as hath been found by the stamp remaining; of Antimony and T. C. vol. 1. p. 539. Et Paracelsus. Coppres turned into Lead and Copper; of the ripening cels. de Cal. Phil. five lib. Venat. 6.p. 291. of the Mineral Mines of Lead and Gold, eating Dung and Urine, and such like exchanges set down before; I am Et And. Libist. led to think, that a very lusty and strong Medicine Alch. l. 2. tract. 1. de Magister. would be able to change other things, as well as Mettals cap. 24. especially minerals, into gold, (y) some of our men say no, (y) *Rich. Angl. Corrett. T. C. vol. 2. in p. 425.* because there wants in the rest the ground of Quicksilver, & Taulad, ani- mad. in Braces. in respect of the right way; and yet I hold it possible. cap. 7. p. 350. Et Rosar. Philos. Art. Aurif. vol. 2. in p. 337, 338.

And thus you have seen the ability of Hermes Medicine, to turn base Mettals into Gold by three sundry wayes. First, as he is sown and riseth again to be made a Medicine, which I call begetting. And then by changing the little food that is given him into his own Nature, to make him wax and grow in heap and bigness, which I terme nourishment. And Lastly, by changing the great store of stuffe, wherewith we match him, half way in the middle nature of Gold, which is

(z) *De vit. Ca-
lunus compar.
l. 3. c. 3. p. 175.* the best change and drift of our purpose. And this I may do well to call Mixtion, though (z) Ficine and * Fennel name * *De abdit. re-
rum caus. l. 2.
c. 17.* it Begetting also: as it is a kinde indeed; But because it goeth nat the kindly way, let it go, and us keep our Order.

C H A P. III.

*That the Phylosophers Stone will turn
base Mettals with as much advantage
as we will.*

But how shall our *Son of Gold* be able to subdue
and turn so much of base *Mettals* with so little
charge and travel , and so great return and gain as we
have promised. It is for three causes : First , for the
finess and *readiness* of the *stiffe* to be changed ; and then
for the great store and strength of the *changing work-*
man ; (to send away the lightest still first and foremost:) And lastly, for his *encrease* in *store* and *quantity* , which
may be made either by sowing or nourishing the *Son*
of *Gold* without end and number, for *sowing* first.

There be sundry sorts of *sowing* and making this our
Medicine : One is an excellent way , but a bare and na-
ked alone way ; because if *Gold* can be made open
and fit to be wrought , as behoves a *seed* within him-
self ; and the less contagion there is of unclean *stiffe*,
the more excellent and mighty will he rise again. This
way, by *deep* and painful *Wits* hath been sometimes ta-
ken, but very seldom, because it is very hard, long, and
irksome, and therefore we will leave it also: but chiefly
because it costeth my purpose abovesaid ; for if he be
sowne alone, he cannot iuse encreased , wher as we de-
sire to augment his heap and quantity. Then there
are two kindes of *Gounds* , and yet both one kinde ,
which

which we may put unto him to corrupt him easily, and raise him again with encrease in quantity. One nearer his *Nature* then another, one better then another; so much is enough for that. Now for the store of ground fit to be laid about him, there is a choice better or worse also: But that is no great matter, so you keep the measure and discretion which a common (a) *Seeds-man* can keep, neither to overlay and drown him, nor to leave him dry and barren. Then to our purpose.

Cast with your self what encrease in store one grain of *Corn* will yield within a few times sowing. When I had a little leasure, I did once cast what one grain, by the encrease of fifty, (which happens often) would arise to in seven times sowing, and I wearied my self in an endless matter. A greater *Summe* then any *Man* would

(b) 78125000
0000.

(c) *Ripley*
dissolut. port. 2.
Stanx. 6.

(d) *Calcinat. gat. 1*
Stanx. 11.

(e)
Recapitul.
Stanx. 3.

(d) *Vide fo.*
Tab. in Pallad.
Spigyrice. c. 29.
in p. 378.

(e) *Rosar.*
Phil. ars aurif.
vol. 2. p. 240.
citat à Luca

Rodarg. lib. de
Solut. Philos. c. 25. T.C. Vol. 5 in p. 846.

think: I have forgotten it, (b) cast you that have leasure. Now a *Grain*, I mean an *Ounce* of our *Seed*, though it riseth not with such advantage (for if it were so sown, it would be quite drowned, (c) or at least not worth the tarrying) yet it rewards it another way with speed in working, for albeit the first time be much alike, about fourty weeks, or such a matter; yet the second is run much sooner, both because now he is foster then the first seed, and easier to be loosened, and also mightier and more able to turn the *work* over; (d) so that if we keep our selves within the Number of ten (e) as some do set the bounds, (yet I think the midst between (f) *duplum* and *decuplum* a notable mean, although that be as it happeneth) yet by this great haste and speed, we may quickly overtake *Infinity*.

(f) *Si decem sunt multa, & duo pauca, sex ipsius rei media capiantur.* Arist. Ethic. li. 2. c. 6.

(g) But if you think this to be too slow a course, let us run to the next encrease by *Nourishment*, whose great speed and readiness will easily supply all, and fill the biggest desire in the world.

(h) After the *Son of Gold* hath been once sown and raised again, he is now able to work mightily and not before, and to turn a hundred parts of his due meat, into a third middle thing *Gold* his fathers nature: this we will shew hereafter. Then, if he be able to turn a hundred times as much half way, he can sure turn as easily and quickly one part, that is no more then himself quite through into his own self same Nature, especially if that *Food* be *Silver* or *Gold*, which is best of all to that purpose: then is he twice as big, and as strong as, he was before, able to devout as much more, and all this as much again, and so for ever; for his strength shall never be abated, when after his feeding, he is left the same still: even as one (i) *Candle* lights another still, or more strangely, though not so largely, like unto the *Load-stone*, which as (k) *Plato* reporteth, after it hath drawn one *Ring of Iron*, it giveth this power to draw another, and this to the next, until you make a long row and link of *Rings*, close and fast, one hanging upon another.

Then sith we may so soon heap up so great a quantity of this *Golden Medicine*, it may chance we should not need any great help of the readiness of the *stiffe*, and strength of the *workman*. And if but ten parts of the *Gold* might be made at once, between a week *workman*, and a sturdy *stiffe*, yet perhaps it would seive the turn to raise the *Sum* appointed. But suppose it cometh short ten parts of the way, yet if through the means of

(g) *Ripl.li.de
Merc. Crisp.
Phil.T.C.vol.
3.in p.876.*

(h) *Phil.Ro-
vill.practic.
lib.G.p.115.*

(i) *Ripley multi-
tic. the 11.
Gate Stanz. 2.
(k) In Jone.ct
Plin.l.34.c.14
Et D. Aug.de
Civitate Dei,
li.21. c.4. Et
Lutret.l.6. Et
G. Agricol.de
de nat. fossil.
l.5. c.3. Et
Cor.Agricp.de
occult. Phil.
li.1.ca.16.*

the nearness of the stuffe, and force of the doer, one part may come to turn a hundred, then we shall supply and overtake all the want and hinderance; let us see.

And first again of the stuffe, because it is the shorter and easier matter; a thing is fit and eath to be changed, when it is like to the nature of the workman, and near the wayes end.

(l) *Quid si
cuncta etiam
sint uni subdi-
ta formæ.*

*Quæ specie
vulgo prohibi-
tent differre
metalla?*

*E quibus exti-
terit quodcumq;
impurius atq;
Cordibus infe-
ctum terrestri-
bus exuct omne
Arte luem ci-
tius, &c.*

Aug. Aug:

Chrys.l.1.T.C.

vol.3.in.p.195.

Et Rog.Bacbo.

specul. Al-

chym.c.7.T.C.

Vol.2.in.p.417

Et Alb.magn.

T.C.Vol. 4.in

p.969.

(m) Avic.tra-

*&tal. (rel ut
habent, T. C.*

vol.4.in.p.948.

Alb.mag.li.8.

cep.) c.2. Art.

Aurif.vol.1.in

p.410.

The strait affinity and nearness of the Metta's one to another we have opened above, (l) when we found them all to be one thing, differing onely by certain Hang-byes of cleanliness, fineness, closeness and colour, sprung out from the adds of Concoction; and that, if the same Concoction hold, they will come at length to their journeys end, which they strive unto, the perfection of Gold, (except, perhaps, Iron and Copper by over-sudden heat, or some other foul means, have been led out of the way, yet they may be led back again, and cleansed as we heard before :) and that they were all made at first of Quicksilver, a foul and greasie thing in respect, and then were grimed and bespotted greatly again with that foul earthly Brimstone, which afterwards came upon them, whereby they were all gross and ill-coloured, open and subject unto fire, and other spoiling enemies, before by long gentle and kindly Concoction, all the foul and gross stuffe was cleansed and refined, and so made apt to take good colour (as we see in Plants and all things) and to gather it self up close together, and likewise to be weighty, for the much fine stuffe in a narrow room (when Lead and (m) Quick-silvers heaviness floweth from the rawnes) and lastly to be stedfast and safe from the fire, and all other enemies,

because there was neither any way of entrance, in so great

great closeness, left, to make division and dissolution, that is destruction; nor yet any greasie stuffe the food of fire, remaining.

Wherefore we see the near Neighbourhood of *Metals*, and easiness to be changed one into another (especially if we work upon silver, which is half Gold already) when they want nothing of *Gold*, but either long gentle concoction, or instead thereof (because we cannot carry) a strong and fierce one answerable unto it; first to cleanse out all that gross and greasie stuffe, and then to bring colour upon it.

So that I cannot but wonder at those *Men*, if they be learned, who, in reproof of this *Art* unknown, vouch unfitness of the stuffe to be changed, saying, that *Metals* being of lundry kindes and natures, cannot be turned before they be brought into that stuffe whereof they were first made and fashioned; which we do not when we melt them, onely, and which is not eath to be done. It is a sign that, either they never knew, or at that time remembred not the *Nature* of a *Metal*, or of the first stuffe; for if they mean the *Grecian* (*n*) supposed, first, empty, and naked stuffe, without shape, but apt to receive all, even that which is the *middle* (*o*) state of a thing lasting but a moment, when by the way of making and marring (which our *Men* with *Hypocrates* well changing) it is passing from one to another. Then if I yielded, and quickly granted, with *Geber*, *Arnold*, *Lully*, and many more learned *Men* on our side, that in that very violent work of changing; the *Metal* being a far altered and broken, even into *dust* of another fashion, was quite marred and bereft of his old *Nature* and being, and passed even through the midst of the naked stuffe,

(n) *Qui materiam primam fictitiam et umbratile naturae fundamentum posuerunt.*
Anonym. enchyry. phis. rest.

Can. 13.

(o) *See St. Alban, nat. hist.*

Cent. 9. ca. 37.

Vide P. Bon.

Fer. Margarit. pretios. cap. 26.

T.C. vol. 5. in p. 761.

unto another kinde and fashion : I think I might drive them to blow the seek, as they say, and they know not what to answer.

But if they mean, as it seems they do , we should not melt our *Mettal*, but bring him back again unto his nearest beginning and stiffe *Quicksilver* , and then put on our shape, and form upon him, according to the kindly sowing of *Gold* upon his base ground abovesaid, they are deceived not knowing the nature of *Mettals*: for they

(p) P. Bon. Ferrar. Marg. all one thing, differing by degrees of baking, like divers pret. c. 20. T.C. vol. 3. in p. 760.
(q) Dion, Zetchar. T.C. vol. 3. in p. 797.

lacked baking, to lead him back (q), or mar and spoil him of his fashion, but in the same form and being to bake him better. And so did *Nature* in the *Ground*, in baking *Quicksilver* or *Lead* into *Gold*, she went forward and not backward with the *Matter* : Nay, why go I so far with them ? They never marked the nature of their own words ; which they use in their own *Phylosophy*, where changing is flitting onely , and shift of those Hang-byes called *Accidents*, the form, kinde , and being of the thing remaining .

Then, if the stuff be so fit, let us see what the worker is, not in store which is done already , but in force and power. His strength and power is seen in two things, purging and colouring ; for first he must mightily shew himself in purging and driving out all the gross greasiness of the stuffe, and then when all is fine , clear , and close, he ought to stretch himself at large, and to spread far forth in colour upon it ; for albeit long and gentle purging by Concoction, of it self, breeds and brings good colour, yet this our short and violent heat proportioned

tioned doth not so, (as I shewed above in the discourse of *binding* and *colouring*) but must needes bring *Colour* with him already Coyned.

So that when he purgeth the *stuff* under-hand, he draweth not out the foul and gros *stuff*, and departs away from the work withal, as the foul purging *Binders* did; but being a clean and fine thing like the Nature of a *wight*, he purgeth by *Digestion* and *Expulsion*, driving out the foul and unlike parts as *Leavings*, taking and imbodying with himself the fine and clean for her *Food* and *Nourishment*.

Then let us see how this work of *Purging* is performed, for that is all; and the *Colour* hangeth upon the same; and is done all under one, as we shall hear in the going out of this Treatise: If nothing purgeth but *Heat* through concoction, and this is ever to be measured according to the need & behoof of the work underhand; and we must scour an hundred times as much *stuff* in one, or two, or three hours space at most, (for that is their task) when we had need of a marvellous fiery *Medicine* (besides the great outward *Heat* to prick him forward) scarce to be found within the compass of the world and *Nature*. It must shew it self an hundred times fiercer then a *Binder*, which was scant able in longer time, and stronger heat, to scour and purge one part, and as much of the same *stuff*.

This is a marvelous hard point; I had need whet my Thoughts and Memory, and all the Weapons of wit unto this matter. If we search all about, & rifle all the Corners of *Kind*, we shall find no *Fire* in the world so hot and fierce as the *Lightning*, able to kill *Plants*, and *wights*, & melt *Metalls*, and to perform other such like

like marvellous things in a Moment: As (to let pass *Plants* not so strange) I have read (r) of eight *Reapers* in the *Isle of Lemnos*, which as they sat at meat under an *Oak*, were all suddenly stricken stark dead therewith, sitting still in the same guise of living and eating *Creatures*. Again, that it hath sometimes passed (s) through a *Purse* at a *Mans* side, and molten the *Coyne* without hurting the *leather*, because such a subtle and speedy *Fire* found that resting stay (t) to work on in the *Metal*, which it wanted in the open soft and yeilding *Leather*; And many moe such strange deeds we may finde done by that most violent *Fire*. Then our fiery *workman*, if he be tasked, as he is, to work as great wonders as these be, had need to be fierce and vehement as the fire of *Lightning*, as it is also sometime termed in our *Philosophy*.

Let us match these two together, and see how they can agree, that all things nearly laid, and as it were, stricken together, the light of *Truth* may at last appear, and shine forth out of that Comparison: let us, as *Tully* saith, and doth, at the first setting out, lanch and row a little easily, before we hoysse up sail.

Gold, in our *Phylosophy*, is of it self a *Fire*, that if it be raised and encreased an hundred degrees in quality (as it must be) may well seem like to prove the greatest *Fire* in the World. But our *Men* as they speak all things darkly, so this perhaps(v) in regard of other *Metalls*; or rather because like the *Salamander*; No, like the *Fire-flyes* (for though(w) the *Salamander* can, as well as *Serpents Eggs*, by his extreme coldness

(v) *Oswaldus Vogel Belg.*
l. de lap. phys.
condit. c. 4. T. C.
Vol. 3. in p. 13
Et Mich. Scot.
de nat. Solia et Luna T. C. Vol. 5. in p. 798. (w) *Phil. Στιχ. περὶ ζώων ἡδεῖτ.* c. 16.
Et Nicand. in Theriaca. Et G. Pisid. noφηργυ.

quench

quench a little *Fire*, yet a strong (x) *Fire* consumes him, and puts him out of being:) because, I say, like the *Fier-fly* he doth live and flourish in the *Fire*: when as, indeed, (y) *Gold*, as all other *Metalls*, is cold and waterish far from the *kinde of Fire*. And yet it is not the outward shew of the *Body* alone that makes a *fiery Nature*, but sometimes the inward quality doth the deed of *Fire*, (if we speak at large, as the common custome is;) And so the *Star-fish* in the *Sea* (a) burns all she toucheth; and a cold *spring* in (a) *Slavonia* sets on fire any *Cloath* spread upon it; and to come nearer, by such a *fiery force* doth the water *Styx* in *Thessaly* pierce through any *Vessel* save a *Horse-boof*.

But now we are come into the deep, let us hoysē up sails, and speak more properly and *Philosophically*, and more near the purpose; let us, I say, hear the *Nature of Fire* and how it cometh. *Fire*, as they bound it, and we shall finde it if we marke his *Off. ſpring*, is a **very hot and dry Substance**: The firſt cause of *Fire* is *Motion*, gathering and driving much dry *ſtuff*, into a narrow strait, which by stirring and ſtriving for his *life* and *being*, is ſtill made more close, fine, and hot, then its *Nature* will bear and ſuffer; and ſo it breaketh out at laſt, and is turned into another larger, and thinner, dryer, and hotter *nature*, called *Fire*: Hence the great under-ground *Fires* in *Aetna*, *Hecla*, and many other places, grow and ſpring at firſt, when the *Cold* driveth a heap of hot earthly *Breaths* and *Vapours*, ei-ther round up and close together, or along through the narrow and rough places, rubbing and ringing out *Fire*, which the natural fatnes of the Ground feeds for ever.

So

- (x) *Arist. Hest. Animal.*
I.5.c.19. Et
Plin.l.10.c.67
Et Fort. licet.
despont.viv.
art.1.4.c.54.
- (y) *Vide gloriam mundi*
Musai Hermētici.p.281.
(z) Stella Marina. Plin.
I.9.c.60. Et
Cardan.vari-
et.1.7.c.37.
- (a) *Plin.l.2.*
c.103. & Pal-
lad. Spagyric.
c.17.in p. 223.

(b) Plin.l.2.
c. 37. Et
Cardan.subr.
l.2.in p.55.

So the Star, called (b) Hellen-star, that lights, (a signe so dangerous) upon the tackle of the Ship, and falling melts Copper Vessel, &c. cometh of a heap of such Vapours, carried up by cross windes, &c. So by rubbing Millstones, Flints, and such like, we see Fire arise after the same manner; and this is the manner of the Off-spring of all Fire, others flow from this one, still sowing, as it were, one another. But if the stuff of this Fire be tough and hard, and then when it is wrought into Fire, it be moved again apace, it pro-veth, for these two causes, a marvellous hot, fierce, and violent fire, whence springeth all the force of Lightnings, for it is nothing else but a heap of thick and Brimstony vapours, (as some hold with Reason) by the coldness of the Cloud beaten up close in that Order, and now being turned of a sudden into a larger and thinner Element than it was before, when it was Earth and water, his old place will not hold him, and so by the force of Nature, striving for room and liberty, he rents the Clouds in that manner which we hear in Thunder, and bursteth out at last a great and swift pace, as we see in Lightning, which swiftness together with the toughnes of the stuff finely wrought, makes up his violence, above all Fires in the world.

Now for the Son of Gold and Hermes his Medicine, what kinde of Fire is he, when he can be no such Elemental extreme hot and dry Fire? for he is temperate and hath all the qualities equal, and none working above other; and yet, indeed, by reason of the fine and tough (and therefore) mighty Body whereon they be seated, they work in equality together, much more for-

forcibly then the extremely distempered, cold and dry
Poysons can work alone, and as fast and faster then they
devour and destroy temporate bodies, these do over-
throw the contrary: Then what a *Fire* he is I shewed
before, how full stufft with *Heavenly spirits* above all
things, and so he is a *Heavenly fire*, which is much
more effectual in power, and mightier in action then
that other, by reason of his exceeding subtileness, able
to pierce through *Rocks* and all things, where that
other shall quickly stay.

Admit it, say you, if that *Heavenly fire* were quick,
free, and at full liberty: But it is fast bound up in a
hard *Body*; Then I will tell you all the Reason, bend
your wits unto it.--- *Gold*, at first was full fraughted
with the most piercing fire in the World; *Art* then
came and wrought it into a most fine flowing *Oyl*, and
so unbound it, and set it at full liberty; Not so freely
indeed as in *Heaven*, but as can be an *Earthly body*,
closely crowded up together,(which helps *Heat*, as we
hear in a *burning-glass*)upon a most strange and mighty
Body, far above all things in the world; and lastly,
with a violent outward *Fire*, she sent all these a part
away to work together. Judge then, you that have
Judgement, whether it were not like to bestir it self,
as lustily as the *Lightning*? Compare; The *Heat* of
the hot *spirits* is as great; and if it were not, yet their
passing *subtileness*, would requite that matter easily,
and make him even; yea and perhaps, when they be
drawn and carried up close together, make some odds
and difference between them; But sure the exceeding
toughness of the *Body*(as we see in *Iron* & the rest)aug-
ments his *heat* greatly, and carrieth him far beyond it.

Now for the pace, it is much swifter, as driven by a much stronger Mover, even so much as a *Founders Fire* passeth in strength the top of a thick *Cloud*, for this is he that sends the *Lightning*, which else would have flown upwards. Therefore because the fire is stronger, and hath the helps of *Body* and *Motion* far more favourable, the fire of the *Son of Gold* must needs pass the *Lightning* in power and wonderful working. Then bethink your self, with what ease

(c) *Vide Pal-*
tadium fragy-
ricum, c. 21. in
p. 277. 278.

(c) such a fiery *Medicine* were likely to pierce and break through, sift and search all about, and so scour and cleanse a great Mass of foul *Metalls*? how many times more then a weak and gross *Mineral binder*? fasten and bend your *Mindes* upon it: we see how a weak, waterish and earthly *Breath* in a narrow place, within a *Cloud*, the *Gramide*,

(d) *Cardan de*
subr. l. 21. in
p. 704.

or *Gunne*, (all is but (d) *Thunder*) because he is so suddenly turned into a larger Element, and lacketh room, bestirs himself and worketh marvellous deeds; what may we think then of the heaps of those fat vapours of *Heaven*, and of that most strong golden body, closely couched up together in a little room, when they be, in a narrow *Vessel* drawn out, and spread abroad at large by a mighty fire, and thereby still pricked and egged forward? (for as long as the fire holdeth, they cannot be still, nor draw in themselves again.) What thing in the sturdiest *Metal* can be able to withstand them? How easily shall they cast down all that comes in their way, break and bruise all to powder? May we not all say plainly,

(e) *Horac car.*
l. 3. Ode 16.

that which the (e) Poet by borrowed speech avoweth, That *Gold* loveth to go through the midst of the *Guard*,
yea,

yea and pass through the *Rocks*, being more mighty than the stroak of *Lightning*? It is so fit as if it had been made for the matter.

I have heard that the extreme cold weather in (f) <sup>(f) G. Agric.
de nat. fossil. l.
8.c.9. Et</sup> *Lappia* and *Finland* (which lie under the pinny *Girdle* of the world) pierceth frezeth, and cracketh the *Rocks*, yea, and metalline *Vessels*: Again, that the poisoned *Cockatrice*, by (g) his violent, Cold, and dry *Breath*, doth the same on the *Rocks* where he treadeth: Then what may we judge of the force of our fiery *Medicine* upon the *Metals*, by these comparisons? How fiercely and quickly were it like to divide & break them, having an extreme fire, the greatest spoiler of all things, to overmatch the cold & dry quality; & a much stronger Body then those vapors which carried those former qualities, and both these sent with far greater speed and swiftness, as appears in the difference of the *Movers*?

Let up your Ears and mark what I say; A deaf *Fauge* had not need hear these Matters, who hath not seen how *Quicksilver* enters, cuts, and rents the *Metals*, though many doubt, and differ about the cause thereof? (i) *Cardan* thinks, that, like as we said of (i) *Subt. l.5.
p. 216.* the cold *weather* in those frozen *Countries*, so this marvellous cold *Metalline water*, entring the *Metals*, freezeth their *Moyiture* within them, and makes them crack and fall assunder, and thereforie *Gold* soonest of all other, because his *moisture* is finest: even as *sodden-water* for his fineness, freezeth sooner then cold.

Surely very wittily (k) *Paracelse* deems this done by (k) *Archidex.
magi. l.6. tom.
11. in p. 153.* the *Spiritual subtily* of the *Body*, even as the understanding *Spirits* of the *Air*, and the lively *Spirits* of *Heaven* use to pierce through stone walls, and *Rocks* by

the same strength, without the force of qualities : But I think it is rather for his stronger *like Nature* ; seeking to devour them ; else he would pierce you *hand*, and *leather*, and such like easie things, which he leaveth untouched, as unlike and strangers. As for the qualities of *Quicksilver*, it is a question what they are, and which excelleth ; some judge her very *Cold* ; some again marvellous *hot* (as *Paracelse* for one;) some most *moist* ; other *dry* : But, as she hath them all apparently, so I deem her *Temperate*, like him that hath sprung from her, and is most like unto her, *Gold* I mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.---But let the Cause be what it will, (I love not to settle upon uncertain matters,) the great *Spirit of Mettals*, after she is first wrought into *Gold*, and then into his *Son* our *Medcine*, shall be in any reason, both for *Soul & Body*, an hundred times stronger, and more able to do it. Nay, *Antimony* and *Lead* are much grosser then *Quicksilver*, and yet we see how they rend and tear and consume base *Mettals* even to nothing. But what say we to *Plants*? there is as great difference in sharpness and ability to pierce, and enter between them and *minerals*, as is between a *Thorn* and a *Needle*; and yet you hear above, the gentle *Plant* of the *Vine* and the milde *Dew of Heaven* yielded stuff to an *eating water*, able, within three or four distillings to devour and dissolve *mettals*.--- Then what shall not onely other sharp *mineral eaters*, but this our almighty *Golden medicine* shew upon them, which besides that wonderful passing sharp and piercing *Body*, hath the great help (which they want) of that *Heavenly fire*, and of his swiftness, stirred

stirred up by a mighty *Mover*. These things are enough to suffice any reasonable *man*, (if they will not stop their *ears* against the sound of *Reason*) touching the power, might, and strength of our *Medicine*.

What is then behinde? Yes many, I heard them whisper, that albeit this *Stone* of ours hath such thundring power, yet it may not force to our purpose, consuming all the *Metal* (as the guise and forcible use of so fierce things is) without regard or choice of any part or portion: But it is not alwayes I hope, the guise of violent things; I need not go far: There is a natural *stone* in (l) *Asia*, which by a mighty and strong property u- (l) *Plin. l. 36.*
eth, in forty dayes space, to consume and make away (l. 17. &
all the *flesh* and *bones* of a dead mans body, saving the *Card. subr. l. 7.*
Teeib, which he leaveth ever safe and whole, and there- p. 283, 284. &
fore they called it in times past (*ouenqay &*) *Flesh-* *De Variet.*
eater, and made *Tombs* thereof for *dead*, and *Boots* for l. 5.c. 19.
Cowty men.---I could cloy a world of *Readers* with like examples, if I might be suffered: But weigh this one and our artificial *Stone* together, why may not it as well have his choice, and save a part in this great waste and spoiling? They know not why: And how then, there are many deep, hidden and causeless properties in the bosom of *kinde* and *nature*, which no mans wit is able to reach and see into, the *World* is full of them, when *Art* is open, and all his wayes known.

Indeed, the *world* is full of late, of such causeless and blinde *Phylosophers*, which (like as the (m) *Poet*, when (m) *Ut tragici
Poeta configi-
unt ad Deum
cum explicare
argumenti exi-
tum non pos-
sunt. Cic. de
nat. deorum l. 3.*
(n) hid

(n) Franc.
Sanchez. lib.
Quod nihil
scitur. in. p. 96.

(o) De Ort. &
caus. subter. l.
4. c. 17. Excr.
tim vero de
nat. Fossil. l. 10.
c. 16.

(n) hid and unsearchable Secrets to cover the shire of Ignorance: as though G O D moved all with his finger (as they say) without any tween-means or instruments.--- There is nothing done without a middle cause, fore-running, if it were known, (as I think it is to some, though never so dark and hid from others) and therefore to come to the purpose, as the reason of the natural eating Stone was clear to (o) *Agricola*, (though unknown to *Pliny*, and many moe the Reporters) and found to be for the loose and light temperature of his Body, apt to drink up Moisture, and Coppress nature, fit to eat the flesh and softer bones, and yet unable to do a thing above his strength, that is, to overcome the harder. Even so you may think the reason in this like property of the PHILOSOPHERS STONE, is seen to some; and certain, howsoever it was my luck to see it I cannot tell, it hath been sure unfolded twenty times, at least in the speech going before, if you remember well; it followeth but the high and common way of all nature, I mean that *eating nature*; for all things eat, and that is the cause of things done below: Then, there is nothing eats and devours all the stuff which it overcometh but so much as is like, and turnable, the rest he leaveth as strange and untochable. So did all the foul binders purge above; nay, so and no otherwise doth the Lightning and all fire eat and consume the stuff subdued, turning the Air and water into fire, and leaving the Earth and Ashes; even so doth our Medicine, after it hath driven out and scattered all uncleanness, it takes and sticks unto the fine part, like unto it self, and makes it like himself, as far as his strength will carry.

What need I pray in aid of any moe examples? Is it

it not clear enough, that all things seek their *likes*, and shun their *Contraries*? Yet because these *Mineral Matters* have been evermore very strange and unacquainted with the *Grecians*, I will set down one or two of the clearer examples. Why doth *Cypress water* part and draw away *Silver* from *Gold*? But, that *Cypress* is like to *Copper*, and this to *Silver*; for as (p) *Lead* is to *Gold*, so is this to *Silver*, both very like one another, both in weight and softness, and therefore counted *Leprous Gold and Silver*.--- For try all of both together; when you have so parted *Gold* and *Silver*, cast in plates of *Lead* and *Copper*, and that will cleave to the *Gold*, and this (q) to the *Silver*. But *Silver* is liker to *Silver* than *Copper*, therefore to part *Silver* from *Copper*, the *Miners* use to season a lump of *Lead* with a little *Silver*, that softneth the work and maketh it ready; then one *Silver* draweth the other part unto her. Nay, view *Quicksilver*, (r) as she is strange in all things, so in this very wonderful: *Quicksilver*, I say, the *Grandmother* of our *medicine*, and the spring of all her goodness, will quickly receive and swallow, either in heat or cold; her near friend and verily like, clean, fine, and temperate body of *Gold*, (and therefore as the one is termed unripe *Gold*, so the other ripe *Quicksilver*, when the rest she refuseth, and beareth aloof, as foul, gross, and unlike her *Nature*; and this secret the *miners* also, by their practice, have opened unto us, when they so part *Gold* from the rest mashed altogether in a dust heap.---- Wherfore when this fine and clean body *Quicksilver*, is made by *Nature* and *Art*, yet much finer and clearer, and again as much more piercing and *Spiritual*, and able to perform it, how much more readily will she run to her like and devour it, the clean, fine, and *Spiritual*, that is, the *Quicksilvery* part of the *Mettal*.

(p) *La Fontaine des amoures de science, lib. 1.*
p.233,239.

(q) *Paracels. de separat. rer. nat. tom. 6. in p.242.*

(r) *Paracels. de Miner. tract. 1. tom. 8. p. 252.*

Mettal? And if she do devour it, then it cannot be lost, but must needs go into a better *Nature*, even the *Nature* which we desire.

What is then to be said more? I have not yet bounded the matter, as I promised, and shewed how the *Golden Stone* should turn an hundred times as much into *Gold*; I have shot a large compas, but all at random, now it is time enough, every thing hath his due time and place.

You have heard I am sure, of the hot *Stomach* of the *Elephant*, *Lizard*, and *Sea-calf*, able to digest and consume *Stones*, yea, and to come to the point, the *Struthio* [Estridge] that marvellous *Beast*, *Iron* also; If the *Stomach* of a *wight* be able in short space, to divide, expel, & turn the fine part of the *Mettal* into his own self-same *nature*, how much and how soon, may the *Stomach* of our *Medicine* turn into *Gold*? not onely an hundred times more then the *Beast*, because it is an hundred times more fitter and able to do it: first, for the likeness and nearnes of the *stuff*; and then for (s) the two great *Heats* I speake of; and thirdly, for the wonderfull, subtile, and strong piercing and cutting *workman*. But especially, because he goeth not quite though with the work, as the *Beasts* did, but half way to the middle nature of his *Father*: consider and weigh the matter, but if it be somewhat too far

(s) *Ber. Tre-vis. T.C. vol. 1.*
in p. 768.

(t) *Ripl. multipli-part. 11. Sianz. 6. Epistol. Sianz. 23. Arte-phism his secret Book. lib. M. p. 163. & Aur. Augur. Chrys. l. 2. T.C. vol. 3. p. 216.*

off, (t) mark how *Wood*, and other things of like strange *stuff*, gifts & qualities, are easily able to overcome & change a hundred times so much of like *Stuff*, with whom they meet, even without this our great mingling and boiling: why shall it then be hard for our *Medicine*, with great Concoction, to do the like upon his own subject? for proportion of strength, for strength will allow him as able to overcome the stubborn *Metals*, as these two the weaker water.

To close up all; Remember what I said, and what is most true and certain, that *Gold* is closest, and most full of fine large-spreading stuffe, of any thing else in the world, passing the wonderful gift of *Silver* in this point an hundred-fold; Insomuch that one *Ounce* of *Gold*, by the blunt skill of the *Hammer*, may be drawn out and made to stretch over ten acres of ground: Consider well this one point, and all shall be plain and easie; I mean to them that be Learned, for these be no matters for dull and mazed wits to think on: Then after this spreading *Mettal* is made a fine flowing *Oyl*, and drawn out at length, and laid out abroad most thinly, by a vehement heat of *fire*, upon how much will it spread may you think in reason? But such a view may quickly dazzle the Eye of the *Understanding*, let us picture out the matter as *Plato* useth.

Think the difference in *fineness* and *colour*, between the *Sonne* of *Gold* and *Silver* (if you will take him to turn, as I bad you) to be like the oddes between ver-ry fine red *Sarcenet*, and course white *sackcloth*; let that be closely thrust up together in a *Walnut-shell*, this packt up as hard in a very round *Pot* of a quart, or of that bigness, which will take the measure of a hundred *Walnuts*, you see the bulk of both; and so if you weigh them, one will prove as much an hundred times in weight as that other; but draw them out, and spread them abroad one upon another, and one shall overtake, match and fit another on all sides; Now one is very course and big, and the other fine and small, as appears by their threds; yet the small may be full as strong as the bigge, as we see in a little *Gall*, *Poyson*, &c. it is common: Then these two encoun-tring (as we must suppose) shall, of force, hurt and

change each other equally, & so the exceeding fine and gross mingled, make a middle thred, and the extreme red and white colours, carried with their bodies take a Yellow mean also: even so you must think, when an hundred Ounces of silver, and one Ounce of our Medicine, are both by the Fire beaten and driven out at length, and to the farthest thinness, every part overtakes, fits and reacheth other, and the small part being as strong as the bigge, in striving one overcomes, consumes and turns the other, that neither shall be quite razed, but both equally changed, and mingled into a third Mean thing, both in finenes and colour, which is gold, for the Medicine is as far above gold, as this beyond Silver, both in finenes and colour, and all other properties whatsoever.

And so you see the Colour also dispatched, which I kept unto this place, and which seemeth a wonder in some Mens sights; for I hope you will not ask me how gold got this high red and unkindly colour; unless you be ignorant how all such Hang-bies fleet and change up and down; without hurt unto the thing that carrieth them; and except you know not, (v) that by a

(v) Pet. Brion: Ferrar. Marga-
rit. pret. ca. 2.
T.C. Vol. 5. p.
622, 623.
kindly course (whereby all soft and alterable things, gently and softly boyled, wax first black, then white, next yellow, and lastly red, where they stay in the top of the Colour) we see changed and drawn up our seed of gold unto this new unwonted Colour.

And thus you have at last, all the Reason which I saw, or at least, thought good to deliver to writing, for the truth of HERMES or the PHILOSOPHERS SIONE, and MEDICINES, why it is the ready way to bring all Men to all the Bliss and Happiness in the VWorld; that is, to Long-life, Health, Youth, Riches, wisdom

Vvifdom and *Vir:ue*; it is now time to sit down, and take our rest.

C H A P. IV.

That Gold may be wrought into such a fine oyl as we speak of.

But me thinks I hear them mutter among themselves, that there is never a Reason given as yet, no not one; because all standing upon a feigned and supposed ground, which being nothing, all that is built upon it must needs come to nothing. — For even as (*w*) *Paracelsus* in his supposed *Paradise*, in the end of his *High opinions* concludes, that if it were possible (*w*) *Lib. de vita longa Tom. 6.* to be made by any Labour of *Wisdom*, it would prove *in p. 114.* no doubt, a notable place for *Long-life* and *Health*; even so may be thought of this *Stone of gold*, if any *Art* or skill were able to contrive it, that it would without doubt, work those *wonders* aforesaid; But as his *Paradise*, (if he mean plainly as he sayes, and not of the *Philosophers Stone*, whereto it may be wrested) is impossible to be made, unless he would include himself in a place free, first from the contagion and force of the outward *Earth*, *water*, and *weather*, yea and therefore of the *Fire of Heaven* and *Light* also: and secondly, (*x*) where all the *Beginnings* were in their (*x*) *Sendivog.* pure and naked *Nature*, which they call a *Fifth nature* *Tract. de Sulph.* *cap. de Jgne, in:* which is no where save in *Heaven*, and which were *p. 33.* a Miracle to be conceived; And lastly, except he could live without *Meat* and his *Leavings*, which both *Lear-* *ned* and *unlearned* hold ridiculous to think.

Even so, it is as hard in opinion and unlike, that *Gold* may be spoiled, and brought to nothing, (as he must be first) and then restored and raised to such dig-

nity; Because as *Heaven* is ever one and unchangeable, for that in it all *Beginnings* are weighed so evenly, and surely tyed together in a full consent, and unable ever to jarre and to be loosed; in like sort *Gold* is soclose and fast, for his sure and equal mixture of

(y) *Rosar. abbre.* his fine *earth* and *water*, that no force (y) of *nature*, nei.
T.C. Vol. 3. in p. ther of *earth*, *air*, or *water*, nor nor of *fire*, although he be
700. & *Hermes* lib. de *lap. phys.* helpen with *lead*, *antimony*, or any such like fierce and
secret. c. 7. T.C. hot *stomach*; easily consuming all other things, will
Vol. 4. in p. 762. ever touch him: nay, which is strange, the greatest
(z) *G. Agricola* spoylers in the world *fire* and his *helpes* are so far from
Ort. & caus. touching him, that they (z) mend him, and make
subter. lib. 5. him still better and better; what is to be said to this?
c. 18.

Albeit I confess that to be the main ground and stay of all the work and building; yet I supposed it not, nor took it as granted, as if I had been in *Geometry*, but left it to be proved in the fittest place.—As for that supposed *Paradise*, it is hard to judge, because he did but glance at it, and so leaves it unlawful to be told; Albeit a *Man* may devise in thought as well as he, (for I think he had not tryed it) what may be done, and what *Nature* will suffer.

Then, what if a *Man* inclosed himself in a pretty Chamber, free from all outward Influence, which is easie; overcast for lights sake, if need be, with such

(a) *Anno nempe* *Marble* as *Nero* made his temple shine in darkness with-
cxi cister 1500. in all; floored thick with *Terra Lenn.* or the *Earth* of *a*
Agro Patau. de quo vide *Fort.* *Fifth nature*, (which is better, but much more hard
Licet. de recon- to be gotten;) and had such *water* within the lodg-
dit. antiqu. lu- cernis, & apud ing, as that, (a) not long since found under ground, be-
eum complures *alios. lib. 1. c. 9.* tween two silver *Cups* in *Italy*; then if he could ever
live quiet without *Meat*, (wch I shewed not impos-
sible)

sible, or preserved himself with a *Fifth nature*, which breeds no *Leavings*; what think you of the matter?

But think what you will; If it jarre and sound not well in the ears of any *Man*, let it be among other his incredible and impossible *Monsters*; yet our Cause shall not be the worse for it, but easily possible, as I will open unto you, as far as my leave will suffer me, which hath been large indeed, and must be, because I made a large promise at first, (perhaps too rashly, but for the good meaning) which must be paid and performed.

(b) Aristotle saith like a wise Philosopher, that *nature* makes her *Creatures* and *Subjects* apt to move and rest, that is, changeable; and again, that a *Body* that is bounded, cannot be without end and everlasting: And therefore, that when *Heaven* ever moveth, and *Earth* ever resteth, it is beyond the compass of *Nature*, and springs from a more *Divine* cause. If his *Rule* be true, as it is most certain, then *Gold* a thing not unbounded, nor yet an extraordinary and divine *work*, but made by the ordinary hand of *Kind*, as we heard above, must needs decay and perish again, and cannot last for ever: And if *Nature* can dissolve him, much more shall she with the help of *Art* performe it: And that which was said of *Fire*, and his *helpers* is nothing, for why do they better *Gold*, but because they remove his *Enemies*, when *Nature*? had secretly laid about him to destroy him; And so a very stick, as I said above, may be saved from decay: But let *nature* have her swinge under *Ground*, or *skil* above, and they shall cause his *enemies* in time to spoil and consume him. We cannot tell, (say they Country-like)

(b) *Physic.* li. 8.
c. 10. vid. *Hani-*
ball Roffel Cx-
lab. in Mer.
Pimand. li. 1.
comment. 16.
quest. 1. *cap.* 2.

it

it may be a divine and no natural work, for we see it everlasting;—Go to, be it so: I will overtake them that way too; for as we know, that which Aristotle knew not, that both *Heaven* and *Earth* by the same divine cause that made them both, may be, and once must be, marred and changed; so we may think that *Gold*, although it were a divine work, yet by the like skill, following the divine *Pattern*, might fall to decay and perish.

(c) In Tabula
Smaragdina.

(d) *Hirat.*

(a) Florin.
carm. li. 3. od. 4.

(e) Scil. Exer-
cit. 74.3.

(f) Plin. li. 37.

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(g) Plin.li.ult. fair, & gente & witty separation, wherewith he avow-
eth both the great & this our little work made & wo-

Augurell. Chrys.: yet, and so to be marred and unwoven again; to figure

unto us privily, that there is no great and cunning work

Solin. Polybius. performed by such rude and Smith-like violence, as you

(d) consilii expers mole ruit sua) but by

...gentle skill and Counsel; as we may plainly and fitly,

by a thing in virtue and price, I mean in worldly esti-

^{24.} & Theophil. by a thing in virtue and price, I mean in weight, ex-
^{Surest way} mation most near unto Gold, the noble and untamed

(e) *Diamond*, which when he comes into the *smiths*

& Auslem. hands, will neither yield to Fire nor Hammer, but will

break this rather than he will break; and not so much

as be hot (as Pliny faith) but not be hurt, (as they all

quest. 29. grant) by that other : And yet by the gentle means

de nat. fossil. li. (g) of Lions, or Goats blood, (though they be hot bloods,

6.c.9. & Care that by kinds and this by disease of a continual Ague)

you may so soften and bring under this stout and noble

stone as he will yield, to be handled at your pleasure;

p. 253. Nay

Nay

Nay by the flowing Tears of molten lead (a thing not so hot as may be) he will quite relent and melt withoutal: Even so we may judge of *Gold*; That albeit the more roughly that it be handled, the less he stoops, as the nature of stout things is, that there is a gentle and heavenly *skill*, and a way to soften him and make him willingly yield, and go to *Corruption*; though this, as well as that, be not common and known abroad, as no reason it should.

But what need we fly with *Aristotle* to any divine shelter? As *Gold* was made by a common course of *Kind*, and must dye and perish the same way; so this *skill* of ours needs not be fetched from any hid and divine *secret*, (whatsoever our *Men* say, to keep off the unworthy) but from a plain *Art*, following the ordinary and daily steps of *Nature* in all her kindly *works* and *Changes*.—Then mark and chew my *words* well, and I will open the whole *Art* unto you.

(h) *GOD*, because he would have none of these lower *Creatures* eternal, (as is aforesaid) first sowed the four *Seeds* of strife in the *world*, one to fight with and destroy the other; And if that would not serve, as it will not here, he made those that spring from them of the same *nature*; and there is nothing in the *world*, (i) that hath not his match, either like or contrary, able to combat with him and devour him. But the Like eats up and consumes the like with more ease, and more kindly than the contrary, for their nearness and agreement.—Then, if *nature* mean to spoil *Gold*, and make him perish, because it is so strong a thing, she takes the nearest and most kindly way, she sets a strange *Like* upon him to eat him up and consume him;—What should I say more, or more plainly? you know the thing

Prov. 22, 2.
Eccles. 33, 16.

§ 42. 24.

& *Georg. Ve-*
net. Harmon.

Mundi. Cant. 2.
Tom. 4.

cap. 9.

εἰς ἐραύλιον εἴς
ἀνάγκης τὸ δέ
τὸ τάῦν.

Plot. Eunead. 1.

lib. 8.

& *Prosper.*

Opusc. de pro-

vid. Dei in

p. 522.

& *Sendivog.*

de sulph. cap.

de Igne, in p. 31.

& *Parac. de*

gen. rerum nat.

lib. 3. tom. 6.

p. 208.

(i) *Plin. lib. 8.*

cap. 21.

& *Egidius*
devadis. T. C.

Vol. 2. in p. 98.

thing most like and nearest unto him; This is, in all Mens sight, corrupt and subject to decay, and then, when it is loosened very ^(k) strong and fierce: It is ever more wrapt about him, and so by contagion it strikes, and enters, and pulls him after; and all in their own natural heat and furnace, rot together, and in due time rise again, and the same; for being all one in effect, as the seeds of *Male* and *Female*, it booteth not whether overcome in the end, and a new thing like the old, must needs arise, if some occasion in the place (as I said of *Heat* and *Brimstone*) come not between and turne the course.

You have heard of *Nature*, let us now come to *Art*: If she cannot follow those steps of *nature*, she is but a rude skill; Nay, she must pass them far if she mean to take profit by the *work*, for albeit I deny not but all things may fall out so luckily, that our *Sonne of Gold* may start up under ground, (though never found, for who would know it? yet *nature* may so easily fail in

^(l) Comment in the choice ^(l) of the corrupting ground, but chiefly Her. lib. de lap. in tempering the degrees of her kindly heat, (without philos. cap. 2. which the *work* will never see end) and again the lets T. C. Vol. 4. imp. 720. are so many and so casual, that perhaps we would be worne, before the *work* were finished.

Then how shall *Art* her Counterfeit pass this kindly Pattern very easily, by the understanding skill of a divine Mind, which I said to pass *nature* in her own works? first in choosing the best ground and best proportionated for generation, which *nature* in this, respecteth not, as aiming at destruction onely; then in removing all Lets to come between; But especially in well ordering that gentle and witty fire of *HERMES*, wherewith all the work is fundered, that is, turned, altered and mingled.

But

(k) Paracels.
lib. de vexat.
seu caelo Philos.
Can. 5. de Sa-
turno. Tom. 6.
in p. 283.

But what is this *Witty Fire* : for here is all the hardness : here all the *work* is blinded ; All the rest is easie : Bend your mindes I say, I will tell you all the *Art*; *Enclose the seed of Gold in a common, and yet kindly place* : lo, here is all the *Art* ; All the rest is written to blinde and shadow this ; so far as I may do good and avoid hurt, I will unfold this short hid and dark matter, and yet *Hermetically and Philosophically*.

(m) As the *Sun* is the *Father* of all things , and the *Moon* his *wife* the *Mother*, (for he sends not down these begetting *Beams* immediately, but through the belly of the *Moon*) and this double *Seed* is carried in a *winde* and *Spirit* into the *Earth*, to be made up and nourished : so our (n) *Sun* hath his *wife* and *Moon*, though not in sundry Circles, but (o) *Adam-like*, and both these are carried in a *Spirit* also, and put into a kindly *Furnace*.

To be more plain, this *Seed of Gold* is his whole *Body* loosened and softned with his own *water*, (I care not how, but best with his beloved , for ease in working:) There is all your *Stuff* and *Preparation*. A very contemned trifle. Here is the *Fire*: this *Belly* is full of *Blood* of a strange *Nature*; It is *Earthy* (p) and yet *watery*, *Airy*, and very *Fiery*: It is a *Bath*, it is a *Dunghill*; and it is *ashes* also. And yet these are not common ones, but *Heavenly* and *Philosophical*, as it becomes *Philosophers* to deal with nothing, but *Heavenly things*.

Search then this rare kinde of *Heat*, for here is all the cunning : This is the *Key* of all ; this (q) makes the *seeds* and bringeth forth : search wisely, and where it is ; in the midst of *Heaven* and *Earth*, (r) for it is in the middest of both these places, and yet but in one indeed.--- You may think I cross my self , and know not what I say,

& Coment in Her.l. de lap. Phis. Secret. c.6. T.C. vol. 4. in p.778.

(m) Clangor
Buccinæ. Art.
Aurif. vol. 1.
p.463 &
R. Luf. in Re-
pert. in p. 233.

(n) Margar.
precios. cap. 14.
T.C. vol. 5. in
p.710. &
M. Seudivog.
in Epilog. 12.
tractatum.

(o) De trans-
mut. met. c.6.
T.C. v.1.p.553.

(p) Arteph. his
secret book,
p.202. &
Poutan. in epist
T.C. vol. 3. in
p.775. & Ba-
sil. Valent. clav.
10. in p.46. &
Pract. Arnaldi

T.C.v.3.p 769
(q) Ber.Trev.
T.C. Vol. 1. in
p. 769.

(r) In centro
ter. est sol cent.
& Scudevog.l.
12. Tinct. c.12.

but compare and look about, and you shall finde nothing prosper but in his own place.

(t) Ep. &c. de
Lip. philas. T.C.
vol. 5. p. 894. &
Arteph. secre^t
book. p. 170.
(v) Laud. sanct.
Harmon. im-
perf. chym. de-
cad. 1. p. 114.

Let then the(t) Dew of this Starry blood beat about the womb, and your Seed shall joy and prosper, yet so much the better and sooner also, if that Blood be whole and sound,

(u) and standing of all his parts. Wherefore no marvel if the World misfleth this Happy Stone, when they think to make it above the Ground; I say they must either climbe up to Heaven, or go down deep within the Earth, for there and no where else is this kindly Heat.

(w) Basil Va-
lent. clav. 5. in
p. 38.

Wights are heat with Blood, and Plants with Earth, but (w) Minerals with an Heavenly Breath: To be short; because Men are too heavy to mount up to Heaven, you must go down to the midst of the Earth, and put your Seed into his Myne again, that he may take that Influence of Heaven equally round about him.

Muse and conject well upon my words, you that are fit and skill'd in Nature, for this is a very Natural Heat, and yet here all the world is blinded.--- Nay indeed (x) if a man could read little and think much upon the wayes of Nature, he might easily hit this Art, and before that never.

(x) Ut perqui-
reni menuis
impetu occur-
rat citius,
quam ratione aut sudore inveniatur. Arcan. Herm. phil. Can. 36.

What doth now remaine? we have all the way to mar and spoil our Gold, and that was all the doubt, I trow, for if he be once down so kindly, he will rise again sure, or else all Naturē will fail and lose her custome.--- And if he rise, he shall rise ever in Virtue ten-fold encreased; I mean, if he be not imbated as the seeds of Plants and wights are, and as the seed of Gold was by that base way abovesaid, with the Ground that corrupteth it.

So if a poisoned Plant or Wight be rotted in a Glass,
she

she will rise again a most *Venomous Beast*, and perhaps a *Cockatrice*, for that is her *Off-spring*. Corrupt in like sort a good *Plant*, and it will prove (y) a *Worm*, or such like, with much encreased *Vertue*. What is the Reason? Because the same temper and measure of the qualities still riseth in power, as the *Body* is refined, and the gross *stuff* that hindereth the working, stript of the Lets of *Body*, (z) and all the qualities shall be raised equally, and shall work mightily, devour and draw things to their own *Nature*, more then any thing else; because they be not onely free, and in their clean and naked *Nature*, but also seated upon a most subtile and tough *Body*, able to pierce, divide and subdue all things.

Again, both *Metalls* and *stones*, the more heat they have, (as in hotter Countreys) the finer and better; and therefore the oftner they be brought back to their first matter, and baked with temperate heat, the more they increase in goodness.

And if he be brought to such a temperate fineness, that is, to such an *Heavenly Nature*; then he keeps no longer the nature of a *mettal*, in respect of any quality, save the lastingnes of the *Body*; nor of any other gross meat nor Medicine; and therefore he cannot be an *Enemy* to our *Nature*, nor yet need any Ordinary digestion in our *Body*, but straitwayes flies out, as I said before, and scours most swiftly through all the parts of the *Body*, and by extraordinary means and passages, as well as *Nature* her self; and so coyneth with our first *moysture*, and doth all other good deeds, belonging to this *BLISS* of *Body*, in such sort, and better, then I have shewed you of a *fifth-nature*.

And so *Erasmus*, and all other slanderous mouths may

(y) Cardan.
Subt. l. 18. in p.
662.

(z) Avonym.
Confit. conjug.
Solis & Lunæ,
seu trium ver-
borum. part. 3.
T.C. Vol. 5. in
p. 563.

now begin again, for there is not a word spoken to any purpose, because all runneth upon a false and unknown ground. A wise man would first have known the Nature of the thing he speaketh of, if he meant not to move Laughter to them that hear him, and know the matter.

But indeed, these Railers are safe enough, because these things are so hid and unknown to the world, that no man, but one of their Household, can espy them or controul them. Therefore I took in hand this hard and dangerous labour, which all other of our Ancestors have refused, both that they might be ashamed of their wrongful slanders, and the wise, and Well-disposed see and take profit by the Truth of so great a Blessing.

If they ever finde it let them thank GOD, and use it, as no doubt they will, to do good to good men, If I have slipt in Words or Truth of matter, let them think how common it is among men, and weigh the good and bad together. Or else* Homer himself, when he slips now and then, could never escape it; and yet he was in an easie matter, (A Man may fain for ever) and had Orpheus and Museus, I think, before him. But you see the hardness of this stuff, although my Pattern you do not see, because it is not to my knowledge, in the world to be scen. But what care I? These Men whom I regard will take all things well, and then the rest I passed by long since unregarded.

F I N I S.

All glory be ever and onely to him that is, that was, and that is to come, Amen, Amen, Amen.

* Indignior quandoque (*id est quandocunque*) dormitat Homerus. Hor. de Art. Poet.

