



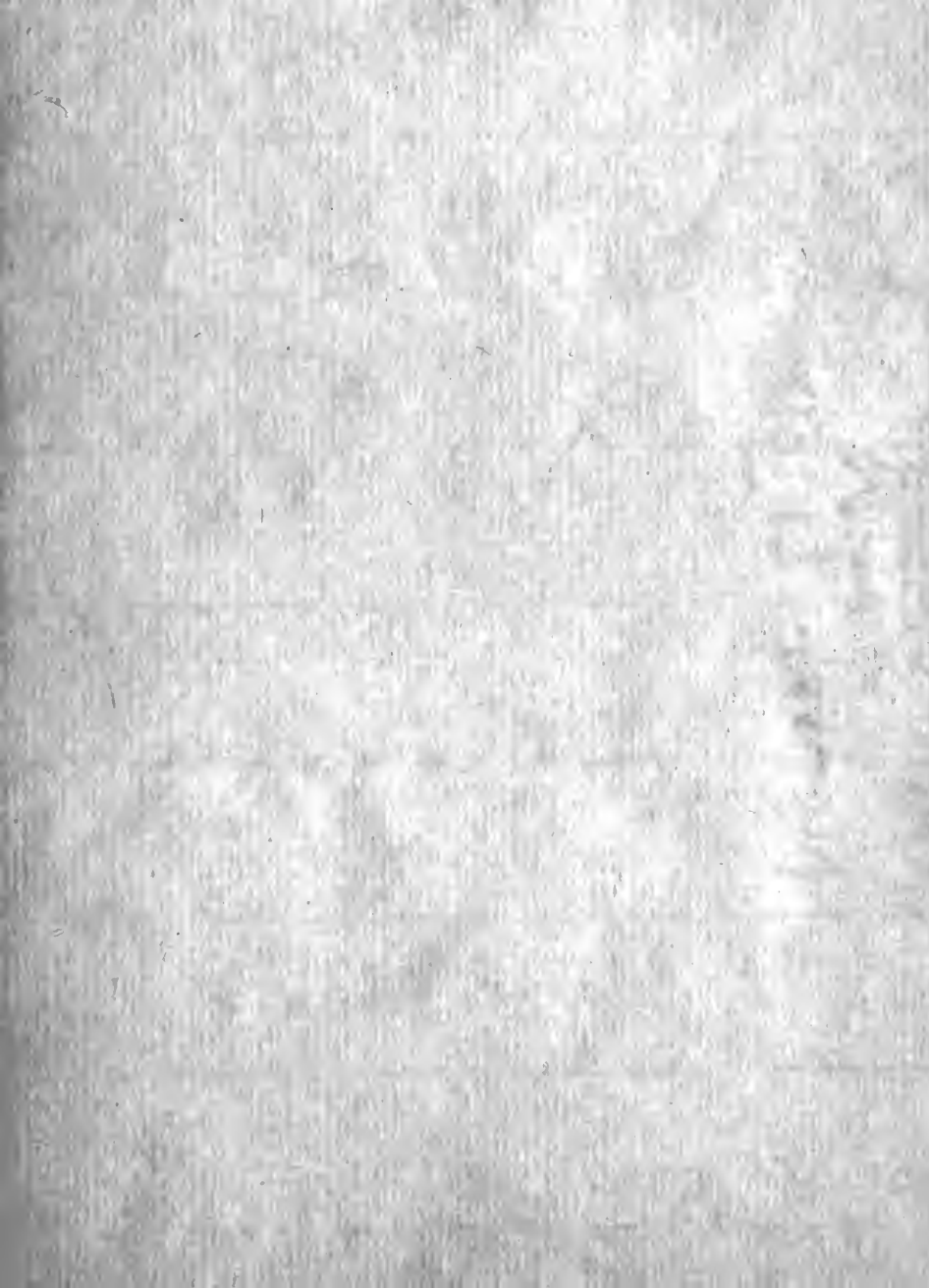
Alchemis

Volume 8-1

Book # 26

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2. 7. 3. THE
Way to Bliss.

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IN THREE BOOKS.

17 Made Publick, R 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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TO THE
R E A D E R.



It 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* a-

gainst 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 aforefaid troublesome *Rubs*, (*She* requiring a serene *Minde*, quiet *Thoughts*, unwearied *Endeavours*, indeed the whole *Man*.) I was with great unwillingness forced to lay them aside: Yet, (that I might not totally quit *Minerva's* society, who had nurs'd 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 *Appetise* 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 *Houres*, 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 *Sub æt.*

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 persuasive *Circumstances*, to make an easie Faith think the *Providence* very observable, that not onely furnished a laborious *searcher* into this mysterious *Learning*, with the *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.

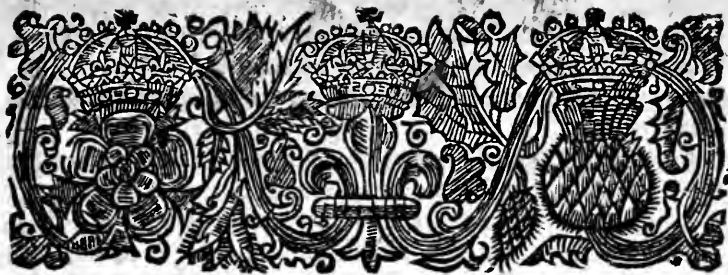
And now (I confess) notwithstanding all this, I do not expect, what I here *publish*, should please every *Palate*; in regard the *Fate* of *Mens Writings* is very much suitable to that of *Money*, which sometimes passeth currant, and at other times is cryed down, or called in: To this I consider, how 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 *Admiration* 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 curiosity 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 WAY to BLISSE.

THE FIRST BOOK.

CHAP. I.

What BLISSE and HAPPINESSE is.

In all orderly Speeches and matters of Learning, (a) it first of all behoveth to 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

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, unless 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 Happinens 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.

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

Nor yet need we go to the lower and lesser houses of *Philosophy*; where, as they be tainted and unfound 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

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 *Philabus*, 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 entleraced; and by name (e) *delight in Colours, Conccent, 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 Blissess*; 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 Philab.*

(f) *Plat. in Theat.*

(g) *Aristor. 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 (h) 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 saith 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 *musings Minde*, onely shooting at his own good Estate, which is *Wisdom*e 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

(h) *Cicer. de Nat. Deor. lib. 2.*

(i) *Plato in Timæo.*

(k) *Arist. Polit. lib. 7. cap. 3.*

and

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 cross to that former foul and godless Opinion? Nay, see the force of *Truth*; he yields again, according to his heavenly (l) *Master*, That, (m) *to forestall the Place from the worser sort, good Men ought to take Office upon them, and to manage Affairs of State*: Yea and further, (n) *If 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 *Happines* 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*

(l) *Plato N. I.*
 (m) *Arist. Pol.*
lib. 7. cap. 3.
 (n) *Arist. Polit.*
lib. 2. cap. 7.

(o) *Plato in*
A'cubiad. primo,
sub finem.

(p) *Manners* and of (q) *State*, with good advice often receiveth in enough of bodily and outward Goods, to help this matter, (though not as any other cause of BLISSE, than the *Instrument* is of *Musick*:) and so *Plato* we see nameth his *Servants* and *Helpers*. (p) *Arist. Eth.*
lib. 10 c 8.
(q) *Polit. lib.*
7. c. 1. p. 1.

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 *Household*; the five Properties of the *Body*, like *Children*; and *Riches*, as *Servants*. These again, if the chief of the *Household* will suffer them to Marry, will beget other two Bond-children, to beautifie the same house, *Honour* and *Pleasure*: But the wise and good *Householder* will in no wise suffer it, lest his *Household* 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. γ.*
v. 142.
Arist. Ethic. lib.
2. cap. ult.

CHAP. 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 *Agypt*, 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 spread 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. 1. 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 guess, 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 insufficient 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,

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

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 (v) Wanderers [or *Planets*] when in deed and truth they go better.

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 kinde 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, re-
fuse

(x) Diag. Laer.
vita Xenocrat.

use the solemn Oathes of so many good, wise and learned Men: (y) for he that is Good, for the love of (y) Plat. de Repub. Dial. 6. *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* (z) Cic. de Nat. Deor. lib. 1. 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 re-proved by common sense and daily experience, as when (a) *Anaxagoras* said *Snow* was black; and *Xenophanes*, (a) Cic. Acad. quest. lib. 4. the *Moon* inhabited, and full of Hills and Cities; and *Nicetes* of old, with some (b) of late, that the *Earth*, (b) Copernicus, G lbertus, Campanella, Gallilæus, Wrightus. the onely unmoveable thing in the world, onely moved, and such like ugly and mis-shapen Lies, wherewith *Greece* over-swarm'd; then you had reason to use them 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

into Gold, Folly into Wisdom, 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 thoroughly 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) Cicero: 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. 74.

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.

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

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.

(f) *G. Agricol. ubi supra. Ec Scrapio, & Olaus Magnus ap. Guil. Gilbert de Magnet. lib. 1. cap. 1.*

(g) *Aug. de Civit. Di, lib. 21. cap. 4. Plin. Nat. Hist. lib. 37. cap. 4. Jul. Solin. Polyb. cap. 65. Mar. Paling. in Scorp. Aurel. Aug. Chryf. lib. 2. Albert. Mag. de rib. Mer. lib. 2. c. 1. G. Agric. de Nat. fossil. lib. cap. 9. Card. Cusan. Epci. 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*.

(h) *Plin. lib. 32. cap. 2. Arist. Hist. anim. l. 2. c. 14. Plu. Synopsi, l. b. 2. q. 7.*

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 *De-vices* of *Mans Wit* and *Cunning* : if this short and

(i) *Nich. Caustinus Syntag. E-lector. 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?

(k) *Wide Plat.*
Di. l. 7. de Rep. in
princip. &
Cicer. de Nat.
Deor. lib. 2.

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?

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

But, admit, when the noise were done, and all hush, 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 ſowre 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 ſhould 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 fit 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?

(m) *Geor. Piſid. de Mundi opiſ. verſ 983. Et Phile. de Animal. propriet. cap. 32. Ex. 27. cap. 93.*

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,

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 *Alchemy*, and to finde nothing that good is, but contrary for the most part, to wit, untimely and unordinary 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 unfavoury 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 business 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, Wisdome 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

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 sly 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.

(n) *Severin.*
Dan. Idea
Med. Phil. c. 7. 1.

(o) *ἔυπλασβό-*
τερον κρηῖ ἔ
ῖς τοιύτων ὁ
λόγος.
Plat. Polit. 9.

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 Speech, especially so thoroughly temper'd*) and yet all besides the secret meaning thrust up in deep Knowledge.

Then, if these Wayes and Fantasies they practise, 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 misled 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 compass 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 wretchedness; for that is the lightest of all other, though it seem the greatest: If I list to rife 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 Houlhold 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. Physf.
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 *Vertue*, 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.

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 sunders the heavenly Minde from the earthly Body, not (as (q) *Pliny* writes of *Hermolimus*) 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*.

(r) *Plato* in
Phædro.

(s) *Plato* in
Alcibiad. I.

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

(t) *Cic. Para-*
dox. I.

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
of

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 onely Pattern, leadeth none other *Life* but this.

(u) *Arist. Ethic.*
lib. 10. cap. 7.

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 *bles-sed 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 scourged 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 (w) *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
Xnuqa.
 & *cæl. Rhod.*
l b. 7. cap. 2.
 & *Pancivoll.*
Tit. de Alch m.
 & *M. Mayer,* *Symb. aur. mens, lib. 1.*
 cap. 16.

& *P. Diacon. vit. Diocles. Cæs.* & *Oros. l b. 17.*

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 forced 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 lyn stirring, yet (x) as *Sencca* saith, *Operosè nihil agunt*, they (x) Sen. lib. de Brevit.vit.c.13 painfully do Nothing, because all they do is to no purpose, all is fruitless and unprofitable.

But *Dioclesian* lacked this discerning *Wisdom*, and rashly ran upon all, and burnt the *Books*, much like that part of *Lycurgus*, who for the Drunkenness 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 *Alchemy*, 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 performed

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 Goodness, (that is, to be, and to be well) meaning to make a *World* (though *Aristotle* (b) 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 joynd 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. 1. c. 8.*

(a) *Plato in Tim.*

(b) *Arist. Metaph. lib. 1. c. 2.*

(c) *Lib. de Cælo per tot. & lib. 2. c. 1. Excusatur à B. Kecker. Syst. Phys. l. 7. Verum*

condemnatur à Phil. lib. de Mund. Incorrupt.

(d) *Ocell. Luc. cap. 2.*

(d) *Cor. Agrip. de Oc. Phil. lib. 1. c. 38.*

(e) *Fos. Quercet. Herm. med. defens. l. 2. tract. de quintess.*

(e) *Gerard. Dorn. pref. ad Artis. supernat. T. c. Vol. 1.*

sent out, spread 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, Wisdom* and *Pleasure* of such a Builder, to make and rule the infinite Variety of Changes here below, (f) 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 sitting Creatures.

This *Soul* which (h) *Plato* calls the *Ever-moving Mover*, quite contrary to (i) *Aristotles* ἐπιτελέχεια, 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 misled 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 Fineness, *Hot*; and for his Moistness withall *Temperate*, as appears to him that bendeth his Minde upon it.

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

(f) ἐκ ἡσυχίας ἄγον, ἀλλὰ κινῶμερον

πλημελῶς καὶ ἀτάκτως.

Plat. in Tim.

(g) Fernel. ubi supra (c)

(h) Plato in Phad.

Plat. in Ennead.

4. l. 7. c. 9.

(i) Arist. de Anim. l. 2. c. 1.

& Phys. c. 5.

τὸ πρότως κινῶν ἀκίνητον,

De gen. (a. 1.

Vid. Simplic.

ad Epist. En. c. 1

(k) Tusc. qu.

l. b. 1.

(l) τ' ἀντι

τῶν. Luc.

δικτὴ φων.

Excusat. Cic. à

Cel. Rhod. l. 2.

c. 2. 1. qui tamen

accrime oppug-

natur à Bart.

Κεκ. Syst. phys.

c. 9.

(m) Sever. Dan. Id. med. c. 9.

(n) Nuisement tract. du sal & de l'Esprit du Mond. l. 1. c. 5.

(o) Arist. Hist. An. l. 6. c. 2.

warm (p) *Ashes* will never do it. What need we more? Imagine an heavenly Flame by a good (q) *burning Water*, 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 before 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 *Mother* of all things.

⊗ *senfib. lib. 1. cap. 18.* ⊗ *Ger. Dorn. Phil. chym. T. C. Vol. 1.* (p) *Card. Subt. lib. 2. in p. 77.* (q) *Card. ibid.* ⊗ *B. Kecker. Syst. Phys. lib. 2. c. 10. ⊗ ap. eundem.* *Joan. Pincier. lib. 4. var. meditat. c. 15.* (r) *Foach. Cureus de sens.* (s) *Tab. Smaragd.*

Now the *stuff* and *Female*, to be fit to suffer Working, 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 consent 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, (x) *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:

(t) *Ocel. Luc. c. 2.*
 (u) *ἀλλ' ὑμῆς μὲν πάντες ὄσας ἔχ' ἄλα γένοιθε.*
Hom. 11. 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 *Ajery*, 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 fatness

(y) *Cov. Agripp. de Oc. Phil. l. 1. c. 14.* &

Mars. Ficin. de vit. Cæl. comp. l. 3. c. 3. &

Fern. de ablit. rerum caus. l. 1. c. 10. &

(z) *Ovid. Met. l. 1.* &

Mars. Fic. Arg. in Plat. Critia. & arg. in Men. &

Franc. S. Albane Nat. Hist. cent. 9. Exper. 100.

(a) *Tho: Campa. 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. Ovied. de Region. Septentrional. & Cardan. de varietas. l. 7. c. 37.* & *Dithmar. Blesken. descript. Island.*

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

or
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 *Hebraeus de Amor. Dial. 2.*

Hermes in *Min. Mundi.*

(i) *Id quod quiescit simplicius est viriscente, & viviscens vivente, vivens denique 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 *Mettals*, 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 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*

(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. p. 11. in p. 449.*

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*, 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.

(m) *St. Albans lib. 4. de Aug. Scient. c. 2.*

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 *Sponge*: *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. varietat. 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.*

Silva di varie lezioni, di

Piet: Messia di froglio trador, &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 SUN: (t) Of which finer part, some remaining still in the Raw and rude Stuff, secretly hid and placed; other some 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) *Cov. Agriv. de Occ. Phil. l. 1. c. 10.*

(s) *Fort. Licet. de vit. l. 2. c. 2.*

Leo: *Heb. Dial. 2. de Amore.*

(t) *Hipp. lib. πει ἀρχῶν.*

Sendivog. de Sulp. in p. 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. 1. Exp. ult. & *Sen. de benefic. l. 5. c. 8.* & *Nuisement du sel, &c. l. 1. c. 1.* *Dr. Hackwell of the Power and Providence of God, lib. 1. c. 4. sect. 1.* & *M. Aurel. medir. l. 10. sect. 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 endeavours at, yea and with sure hope to hit and reach it, and no further, is about an hundred

(u) *Lib. 1. de Dæti.*

&

Scorvin. Danus I hæ med. Phil. c. 8.

(w) *Lib. de Hum. Nat. vide insuper Ocell. Luc. c. 1.*

&

Phil. Jud. lib. de incorrupt. mund.

&

Her. Tim. l. 18. ὅτι ἐστὲν ἄφθονον ἀπὸ ἀλυσίας.

&

Macrobin Som. Scip. l. 2. c. 12.

Epiſt. 36. &

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 *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 *Aethereal* (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) *utrunq;*
omnino durum,
sed usu molli-
da nobis verba
sunt. Cicer. de
Nat. D. or. l. 1.

(y) P. Palmari.
in lap. Philos.
dogmat. c. 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 Fineness, yielding free recourse and passage unto *Life*: for Age and kindly Death come of Rottenness, which flows from the stillness of *Heat*, and slackness 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. & brevitate, c. 1. & 2.*

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

Plin. Nat. hist. lib. 10. c. 63.

(b) *Arist. de long. & brevitate, 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 fall and corruption now adayes (which falsely 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 spread 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, 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

(d) *Cicer. Tusc.*
quæst. l. 3.

&

Cardan. de var.
l. 7. c. 34.

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, (c) *Macrob. Sat. l. 7. c. 5.* and that we did and might live long, but for our own fault, which may be reformed.

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 less, 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

(c) *Macrob. Sat. l. 7. c. 5.*

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

(g) *considera in teipso, quia Cerebro frigidissimo, Cor fontem caloris supposuit Deus. Bonavent. ser. de uno Martyr. 4. in Ordine 16. l. de Sanct. in com. Tom. 3.*

(h) *Arist. hist.*

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

(i) *Arist. de Resp. c. 6. Vide Fort. Licetus de recond. aut Liber. 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* declareth) throughly mingled, and raised into an *Aiery*, or rather into an *Aethereal* 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. Subr. 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*.

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

But methinks I hear them whisper, that I forget my self, 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*.

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

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 confesse 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*

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

(o) *Hesiod. in Theog.*

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

(q) *Pla. Nom. 3. & 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 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*, who (t) gave him eight hundred Talents of *Silver*, a huge sum, to that use, he heaped up a rabble of all kinde of *Reports* and *Hear-sayes*, into those *Books*, (thereof by

(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
lex. l. 1. c. 2.

(t) *Lud. Vives*
cenfur. de Arist.
operibus præfix.
ejusdem oper.
Tom. 1. &

Phil. Melaneth. in vit. Arist. quum præmisit Tom. 2. *operum Arist.* & *G. Agricol. epist. nuncupat. ad lib. de nat. eorum quæ eff. è terra.*

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 nulli prudentior.*
Cicer. de Nat. D or. l. 1.

How then? I say again, Methinks I feel (*w*) my *Minde* ebbe and flow within me: and yet suppose it true that the *Beast* liveth so many years. The *Islanders* (*x*) of *Zeil* near *Calecut*; and the *Inhabitants* of the *Hill* (*y*) *Atho*, both of them commonly and usually reach our appointed time of one hundred and fifty Years, by the favour of the *Air* onely, and *Soil* where they dwell, taking besides, for ought I can know, the common race and course of the *World*: That we may lawfully deem, if they lived as chastly as the *Elephant*, who comes but once in two (*z*) years to *Venery*, and followed his other good Orders of *Life* as well, that they might easily draw forth their age longer, and come to the dayes of the *Elephant*. For as we in our less happy *Soils*, by our own ill *Diet* and crooked *Custom*, have cut off and lost the better half of our *Time*; so it may seem of them: for we must not think, in this disorder of the *World*, that any *Man* fulfilleth the time of *Nature*, but all are swept away with the blast of untimely *Death*.

(w) *Ἐγὼ πειῖ ταῦτα ἄνω καὶ κάτω πλανῶμαι.* *Soc. ap. Plat. Hipp. min. in fine.*

(x) *Card. Subtr. l. 21. in p. 712.*
(y) *Pomp. Mel. l. 2. c. 2.*

✶
Jul. Solinus Polyb. c. 21.

✶
Lucian in Macrob. in p. 781.
(z) *Coitum triennio interposito repetunt.* *Arist. hist. anim. l. 5. c. 14.*

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 I 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 herself: for *Kinde* leadeth them still after one due and orderly

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

⊕
Joh. de Tempori-
bus vixit an-
nos 361. mor-
tuus in Gallia
an. 1139.

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

(c) *Tener*
chaulis les
pieds & la test.
au dem. urant
viver en b. st.
Mich. de Mon.
Essai. l. 2. c. 12.
in p. 466.

derly manner, when great variety of Wit and De-vice 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, (d) *Ocell. Luc. c. 4. in p. 47.* (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 confesse 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 we

(e) *Card. Subt. l. 12. in p. 474.*
 (f) *Card. Subt. l. 2. in p. 77.*

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, raking 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, 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) 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 this Journey; (As we shall easily see, if we mark, (i) how 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, because the higher, the better *Air* still: Inso-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

(g) *Card. Subt.*
l. 21. in p. 712.

(h) *Hom. Odyss.*
6. de *Olymp.*
&

Card. Cusan. Ex.
l. 5. in p. 509.

(i) *Joh. Bicker*
Herm's Rediv.
c. 20.

(k) *Card. Subt.*
l. 12. in p. 474.
&

Marc. Paling. in
Libra.

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 registred 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 *Mankind*, 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.

Sir W. Rawleigh's History of the world, l. 1. c. 5. sect. 5.

(k) Plin. l. 7. c. 48. &

Cic. de Senect.

(l) St. Albans hist. Vit. &

Mort.

Vid. Purchas his Pilgrimage, l. 5. c. 8. in p. 538.

(m) Cic. 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 subtileness 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.

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;

(n) Plat. in
Tim. sub finem.
Paracels. de
modo pharmaca-
cand. tractat. 1.
Tom. 5. in p.
251.

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. 1. in p. 299.

&
Cicer. de Nat.
Deor. l. 2.

&
Dr. Hackwell
Apol. of power,
& c. l. 2. c. 4.

sect. 1. &
Manil. Ast. l. 1.

& *Prot. in lib. ἀποτέλεσ. sive quadripart. ap. Cael. Rhod. l. c. 13.* & *Sen. Nat. quaest. l. 6. c. 16.* & *Plin. Nat. hist. l. 2. c. 9.* & *Macrob. in Som. Scip. l. 2. c. 10.* & *Sat. l. 1. c. 23.*
& *Gu. l. Mennes aut. 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 strengthened 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, dilled 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. Curæum
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 reason; 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, untill they return to *Earth*, from whence they all came; for

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) *Jarch. Cur. de sens. & sensib. l. 2. c. 24. in p. 175.*

(r) *Ocell. Luc. 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 strengthening 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 strange, I have read of such natured (s) *Men* of *India*, that used to eat *Toads* and *Vipers*: And *Albertus* saith he saw a *Girl* of three years old, that fed greedily upon *Spiders*, and was never hurt, but liked greatly with it.

(s) *Card. Var.*

l. 8. c. 40.

Vide

Cœl. Rhod. l. 11.

c. 13.

&

Purch. Pilgrim.

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 *Fast-fineness*, and now *Temperateness* 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 afunder. — 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.

⊕ *Naucleus Chronog. vol. 1. gener. 36.* ⊕ *Bernardin. Corium vit. de gli Imper. vit. di Heat. 2. in p. 555.* (u) *Parac. lib. de confer. rer. nat. Tom. 6. in p. 211.*

(t) *Paracels. de Terpent. c. 1.*
Tom 7. in p. 83.
Vide
Berguin. Tyoc. chym. c. 6. in p. 168.
 ⊕
Stow Surgery of Lond. Billingsgate Ward, in p. 393. ⊕
Raphael. Volar. l. 33. c. de cæ. ⊕ Terr. Progen. ap. Fortun. Licet. de record. aut Lut. l. 1. c. 11.

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

his Food & Sufenance, 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. That we may marvel as 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 cleanse and feed it, as appears by those *Wights*, which are able to live in their places without help of *Wind*, *Breath* and *Air*: The little parted *Vermin*. (called in Latine *Insecta*) anywhere; & *Fish* in the *Water*, (y) nay in the sound *Earth* sometimes; and *Toads* in close *Rocks*, as (z) *Agricola*; and *Flies* in the most fierce *Miners fire*, as (a) *Aristotle*

(w) *Senec. nat. quæst. l. 3. c. 19.*

(x) *Athen. Deipno. l. 8.*

(y) *Lib. de Anim. subterr. prope facm. (z) Hist. Anim. l. 5. c. 19. Vid. Card. Subt. l. 9. in p. 367. & Phl. Jud. lib. de G. gant. & Sen nat. quæst. l. 5. c. 6. & Cicero. de nat. Deor. l. 1. & Poil. de Anim. prop. c. 23. de Cynclis & Pyraustis.*

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.

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

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 combat 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 sly 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 spotless *Air*, as on the weaker Likes; and our *Soul* and *Life* is of a stary 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

(c) *Anonym.*
Enchi. Phys. re-
stitut. can. 163,
 & 164.

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

Where then shall our *Life* finde Food and Sufte-
 nance, 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 sundred?— 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 lusting 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 *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

(d) Pet. Sev. 1
 Dan. Idea Med.
 Phil. c. 8. in p.
 102, 103, 104.

(e) Arist. de
 gen. anim. l. I. c.
 18.

Paracels. lib. de
 gen. homin. To.
 8. in p. 11.

(f) Hippoc. lib.
 πρὸς γυναικ.
 princip.

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 used 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 *Mothers* 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 aery 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 Mytery 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 *Ethereal 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 *Hear*. 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 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*.

(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.

But for my part, I cannot unwind 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 *Causés* meet and flock together, that

Life

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,

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) *Cardan*, a Man allowed among them, serve for all: That one *Gallus* 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 easie feat 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 over-greediness in eating up too fast his own and our first *Moisture*:

(k) *Sen. Ep. 58.*

Lipsilii. annot.
15, 16, 17.

Mar. Ficin. in vit. Plat. quam sua vers. prae-mittit.

(l) *Diog. Laert. in vita Plat.*

(m) *Plato in Charmid.*

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

Hieron. Ruber. de distill. lib. 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.

O f H E A L T H.

After a *Man* hath ended his desire to *Live*, he begins to wish for *Health*, without which no Life is sweet and favoury. Then let us bend our Selves that way next, and endeavour 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-alleged; 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 *Passions*, 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 *Sickness*: As (o) *Pliny* of a *Musician* called *Xenophilus*, (o) Nat. Hist. l. 7. c. 50. 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.

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 wholesomest things in the *World*, so far be they from poisoned slander: (*q*) And so, let their Lights be never so crossly 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*.

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

(p) *Plot. Ennea.*
2. l. 3. c. 2.

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

Strozza Cicogna
del palagio
de gli incauti.
Prospect. 1. l. 2. c.
4. in p. 173,
174.

Ibid. Mer.
Trism.

(r) *Joan. Picus Mirand. in Astrol. l. 3. c. 21. in p. 341.* (s) *Macrobi. in Som. Scip. l. 1. c. 19.*
& *Rob. de Flustibus Macrocosm. l. 3. tract. 1. c. 9. in p. 105, 106.*

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 *Seedsman* 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-

sages to and fro, their greediness 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 fowl 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*, (w) the *Medows of Candy*, near to *Cartina*, declare; 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.

(t) De part.
anim. l. 3. c. 8.

(u) De part.
anim. l. 4. c. 2.

(w) Discors del
Mathiol. nel. 3.
lib. di Dioscor.
c. 145. &
Alex. ab Alexan.
dier. gen. l. 5. c.
25.

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 drinkless *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 seeth 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) *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 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-controlment.

(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

(y) *Card. Sult.*
l. 10. in p. 430.

A trovand. de
A jibus, l. 12.

(z) *A. Gel. noft.*
A. l. 10. c. 12.

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

Gonz. Fer. Ovi.
sum. hist. Indie
Occid. &
Purch. Pilgrim.
Völ. 3. l. 5. c. a. in
p. 978.
(b) *Nat. hist. l.*
7. c. 2.

be a fine aiery 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 fine 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.

(c) *Vid. Aibon. Disp. l. 2. in p. 40. De Democrito mori valente, &c.*

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 tasted, without all hunger, for half a year together.

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

(e) *Paracel. A-cbdox. lib. 1. de prolog. & Microcosm. Tom. 6. in p. 5.*

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 *holymen*;) (f) as he doth witness) and so provide enough, both for *Life* and *Strength*, and a great deal better for

(f) *Paracel. in modo 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* (though 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. l. 1.
Tom. 6. in p. 5.

Fortun. Licet.

de his qui diu sine al. vixerunt, l. 1. & *The admirable and memorable Hist. of our Time* by *J. Gouart*, English'd by *Ed. Grimston*, in p. 352, 353. & p. 429. & *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.* l. 7. c. 18.
& *Ath. n. Diap.* l. 2.
(i) *Phil.* l. 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) faith, he knew one that kept that nameless Matter forty days together: and although this answereth not the Question, yet it sheweth the truth of the former holy Story; for if he, in so foul and gross 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 shameless 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 ways.

To close up all; *Mecanas*, (l) *Augustus* his Minion, slept not one wink for his three last years space together, 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 believe 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 ordered himself thereafter, by slow and creeping *Custom*, and by such Means as I set down before.

Occ. Phil. l. 1. c. 58. in p. 118. & *Keckerm. Syst. Phys.* l. 3. c. 12. in p. 401. & *Stroz.* Cicogna. *Palog. de gli in cant. prof.* 1. l. 4. c. 6. sub finem. & *Her. Mercurial.* Av. 12. ad Hipp. πειρ ἀρχ. & *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

(k) De part. morb. & Sympt. l. 6. c. 10. (h. i. k) Sen. de Ira. l. 2. c. 12.

(l) *Plin.* l. 7. c. 51. nunquam horam totam dormiisse, interpretatur. *J. Lipsius ad Sen. lib. 2. de Ira.* c. 12.

(m) *Gonz. Ferdinand. Ovied.* in fol. 261.

& *St. Albans Syl. Sylvarum, Cent.* 9. Ex. 99.

(n) *Sub Clement.* 7. sub. l. 11. in p. 459.

Vide

Corn. Agrip. de

Corn. & Stroz.

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 *Plato*, the chief among the *Grecians*, bearing in hand fundry *Diseases* of both kindes (both came by descent, and gotten by purchase) hopeles 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, Dropsie, 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 spread withall;

(o) *Pr. S. Alb.*
de augm. nt.
Scient. c. 2. in
p. 200.

(p) *Cic. Acad.*
quest. l. 1. sub
fine. &
Fernel. de abd.
rerum caus. l. 1.
c. 7.

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 compass of time appointed : Especially being never run before by any of our worthy *Ancestors*, the wise *Agyptians*, 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 *Fantasia*. 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 *Agypt*, 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 raise 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* saith 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 *Egyptians*, 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 slain 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 betrayed us, and done us much mischief: which thing one of their best Captains and Pillars of their State, *Fernel* (r) by name, after he had been a while in *Egypt*, began to smell at last, and to repent him of all his former pains,

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

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 adjoining, 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 fort. 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

(s) Fernel. de
abdit. rer. caus.
l. 2. c. 19. in p.
180.

⊕
Fort. Licet. de
his qui diu sine
aliment. vix-
runt, l. 3. c. 42.

the

the thing that hurts us; In which fore, 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

(*u*) *ἰδιότροντες* (*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 *Poison*, 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.

(*t*) *Plin. l. 27. c. 2.*

(*u*) *ἰδιότροντες*
ἀππῆλοι,
Fern. de al. rer. conf. l. 2. c. 2. in p. 88.

(*w*) *Fern. de ab. rer. caus. l. 2. c. 19. in p. 180.*

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* wholesome *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,

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 frays 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 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.

(x) ἡμεῖς δὲ
Ὀμπροκίως
ἐγὼ δὲ τοῦτος,
Plat. in Phaed.
in p. 38.

(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 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

(y) *Par. lib. de
Philos. accult.
Cap. de insigni
Magica abus. &
quomodo in in-
cant. illa abeat.
Tom. 10. in p.
27.*

(a) *Plin. l. 7. c.
52. &
Tertull. lib. de
An. cap. 44.*

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*, (*c*) by 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 (*e*) *Cockatrice* and (*f*) *Catoblepas*: Again, for that the *Eye* of a *Menstruous Woman* (as they (*g*) all report) doth spot the *Glass* which it beholdeth: And moreover because (*h*) *Pliny* out of *Tully*, forth of his Books which are lost belike, and many good *Authors* (*i*), telleth of 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 angerly and surely set and fastned: 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

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

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

(c) *Card. var. l. 16. c. 89.*

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

Plin. l. 9. c. 42. Phil. de anim. propriet. c. 39.

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

Fern. de oc. rer. caus. l. 2. c. 14.

(e) (f) *Plin. l. lib. 8. c. 21.*

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

G. Pissid. lib. de

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. Agrip. de Occ. Phil. l. 1. c. 19. p. 40.* & *H. Salmuth. Com. in Pancirol. 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.

(k) *Card. Va.*
l. 15. c. 80.

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, unless 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 left by chance we might 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 fatness to go to a *Reed*, and by rubbing a Vein against a Knot, to let himself Blood, and to stop it again by laying

(l) *Pudendumq;*
rursus omnia
animalia quae
sunt salutaria
ipsis nosse praeter
hominem.

Plin. l. 27. c. 3.

(m) *V. de Ma-*
thiol. Ep. de l.
in suo Discors.
lib. de Piscoc-
ride.

(n) *Plin. l. 8. c.*
26.

laying *Mud* upon it. A sick *Dog*, to seek an (o) *Herb* (o) *Canar'ian*.
 and purge himself, and the *Bear* to do the same; (p) after *Plin. l. 25 c. 8.*
 his long fast in Winter: She leads the *Panther* (q) when *Arist. hist. anim.*
 he is poisoned, to our foul and nameless *Leaving*; and *l. 9 c. 6.*
 the *Tortoise* (r), after he hath eat a *Viper*, to *Summer-*
Savonry, and many such like Examples hath *Nature* laid (p) *Aron. Plin.*
 before us, for our *Instruction*. *l. 8 c. 36.*
 (q) *Cic. de nat.*
Deor. l. 2: &
Aristor. ubi su-

pra (o) & *de mirab. auscult.* & *Plin. l. 27 c. 11.* & *lib. 8 c. 27.* (r) *Arist. hist. anim. l. 9 c. 6.* & *lib. de mirab. auscult.* & *B. Porta. Mag. nat. l. 1 c. 10.* *De his omnibus & multo pluribus vide Georg. Pisid. 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 whosoever) and by laying *Reason* and further *Proof* together, 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 greater ones, they doubled and coupled a-many of them together, Infomuch that at last (which was in *Hippocrates* his time) they were able to heal all, saving four of the greatest and deepest *Diseases*, the (s) *Gout*, the *Dropse*, the *Leprosie*, and *Falling-sickness*. 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, uncurable.

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

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

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 pitiful among *Wise Men*. Because, first, (u) there is nothing hurtful and a breeder of *Disease*, but it hath the help and remedy for the same about him; for as the *Wings* (w) and *Feet* of *Cantharides*, the *Fruit* (x) of the *Root Bezar*, the *Ashes* of *Scorpions*, *Toads* and *Vipers*, and divers other stronger *Poisons*, both by *Nature* and *Skill* drest and prepared, do cure and heal their own and all other *Poisons*; Nay, as all stronger *Likes* do cure their *Likes*, throughout the whole *World* of *Diseases*; (y) Even so, when a *Man* hath once found out the thing that hurts him, he may, by easie skill, mingle and break the temper of the same further, that is, make it stronger, and able to eat up and consume it self as easily, without

(t) *Hom. Odyss.*
4. v. 229, &c.

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

Henz: le Luitbant
Com. sur le Tresor.
de Tres. de
Christ. Gamon.
in p. 90.

(w) *Galenus*;
& *Atius*, l. 13.
c. 49. ap. *Mit-*
hiol. Discors.

sup. lib. 6. de Diosc. c. 1. & l. 2. c. 54. (x) *Cardan. Subt. l. 7. in p. 265.* (y) *Jo. Isaac.*
Holland oper. miner. l. 2. c. 4, T.C. Vol. 3. in p. 421.

any further doubt, toil or labour. But especially, (z) be- (z) Card. Subt. l. 5. in p. 186.
 cause there is no one thing in the *World*, take what you Sen. nat. quest. l. 3. c. 10.
 will, that hath not all the *Virtues of Heaven*, and of Arif. Metaph. l. 4 c. 5.
 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*e 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 split 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 buddie 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 staves 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 flies out and scowres about, even as fast as the (a) Dolphin 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.

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

Plin. l. 9. c. 8.

Cicer. de Nat. Deor. l. 2.

Opp. an. bal. l. 2. v. 533.

Now, there is nothing so like and near a perfect temperature in the World, as the *Aethereal 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) *Sennivone.*
tract. de Sulph.
p. 68.

But in the mean while, and in the midst of this work, we must know, that by his exceeding *Heat* and *Subtleness*, 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 founded and weighed up: for as *Heaven* was once a gross and distempered *Lump*, by the Divine *Art* of *God* refined and sundred 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 *Caning* 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 Fos:
Querc. Hermet.
med. def. i. 2.
tractatulo de
quinta essent. in
p. 284.

Then this *Heaven* (c), nay this *Sun* of ours, is nought 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.

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 *Aethereal*, 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* (d) *Heaven*; And yet it is a way far beneath *HERMES* *Medicine*, as we shall hear hereafter.

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

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 ways 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 *Parcelse*. 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 *Mens*, 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.

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* onely 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* afore said, 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. de *Discors.* 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) *Fose-*

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

(f) *Joseph. de bell. Jud. l. 7. c. 25.* &
Card. Subt. l. 8. in p. 310.

To come into the *Body*, that costly *Poison* in (g) *Nutria*, 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.

(g) *Card. Subt. l. 2. in p. 102.*
Joan. Leon. hist. Afric. l. 7. ap. Puvich. Pilgrim. Tom. 2. l. 6. c. 1. sect. 7. in p. 831.

Now, what are these poisoned *Vapours*, but most cold and dry *Bodies*, wrought and broken by natural mingling unto great *fineness* and *subtleness*, 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 *Juyces*, 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 cleansed 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 *Juyces*, and feed upon them.

(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 quenching the *Loadstone* (i) in the Oyl of *Iron*, his proper food, they make him ten times stronger, able to pull out a *Nail* of a *Post*, and such like: And by this kindly Pattern, they make artificial *Drawers*, not for *Iron* onely, but for all other things: (k) yea, and some so mighty, as they will lift up an *Ox* from the ground, and rent the *Arm* of a *Tree* from the *Body*, as the *Master* himself doth witness; who reports again, that he saw a *Flesh-drawer*, that pulled up a hundred weight of *Flesh*; and a *Mans Eye* out of his *Head*, and *Lights* up his *Throat* and choked him.

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

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

Nomen illa
Cycago.
Cardan. Subt.
l. 7. in p. 280.

Scribit Alber-

tus esse magnetem quendam qui hominum carnem non secus ac ferrum ad se trahat. Joach. Vadian. Comment. ad Jul. Solin. poly. c. 65. in p. 314.

(l) Paracels. ubi
supra ad (k)

(m) Idem ibid.

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

and any hard thing to nought, in a Moment: And all these *Wonders*, and many more, 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

(n) *Parac. Archidox. lib. 5. Tom. 6. in p. 37.*

&

Hieron. Rubens de distill. sect. 2. c. 20. in p.

131.

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 *Chirurgion* 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 *Chirurgion* (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. cib. 7. in pag. 280.*

&

Christophe de

Gan en sa semaine apud H: de Lincourt Sieur de Montlon. en son comment. sur le Tresor des Tresors du dict Christ. se 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 spake 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) HERMES said is like to *Heaven*, and the *Strength* of all *Strengths*, piercing and subduing all things.

(p) In *Tribnia Smiragidia.*

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 *Mankinde*; 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 easer

(q) *Parac. Com. in Hippocrat. Aphorism. Tom. 5. in p. 100.*
(r) *Hipp. Aph. 1.*

easer 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 sundering 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 *Aegyptian*, 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 *Scholars*, 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*, *Gorraus*, *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 Wife and Virtuous *Physicians*, such as are of themselves forward.

But there is another, and (I am afraid) the greater fort, 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 consentimus, &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 Umberhis diaicre senes perdenda fatevi.

Horat. l. 2. ep. 1.

self should come in person) would prevail nothing: who care not, it seems, to behold half *Mankind* 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*.

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

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 *Mankind*) 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) *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, 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 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

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

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

Plin. l. 8. c. 21.

Jul. Solin. poly-
hist. c. 65. &
Phil. de anim.
propriety. c. 35.

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 Armour he hath *Feet* like a *Lion*, fiercely and stoutly to tear 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.

CHAP. III.

Of YOUTH.

Albeit 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*, sound 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.

(x) In *Timæo*
&
D. Plu. testatur
Cl. m. Alex. Stro.
8. in p. 555.

&
Tho. Campanella
de sen. verum,
exerc. l. 3. c. 14.
(y) *Card. Subt.*
l. 8. in p. 312.

&
Gort. Ferdin.
Ovied. hist. of
the West Indies.

&
Mathiol. Disc.
nel prim. lib. di
Dioscor. in
Præm.

(z) *Card. ubi*
suprà (y)

(a) *T. o. Erasius*
disput. advers.
Paracels. par. 2.
in p. 181.

Then

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 waterishness: 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*: 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 delightfome. And thereof (c) *Aristotle* very well calls her a *Weak Man*, which our *Tongue* more fitly calls a *Wombed-man*; and he

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

(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*, above said, 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*, who about Ninety got a *Childe*, and ever travelled both in Frost and Snow bare-headed; nor of such other 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 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,

(d) *Plin. l. 7. c. 48.*

(e) *Plin. l. 7. c. 14.*

Vol. M. x. l. 8.
c. 13.

(f) *Lib. 7. c. 2.*

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 *Author*, 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 dispatched; 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 hardnes of *Age*, as if it were (g) *Iron* in the *Fire*, they make it seem for a time *Youthful* and *Lively*, yet it is but a vain
and

(g) *Plin. Nat. Hist.*
B. 12 p 527.

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 these matters, but causes of neither.

(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 bloodless *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.

Alben. *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. Exerc. 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 aieri *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 droffy *Disease*, nor stop the *Lives* and *heats* free course and passage.

Such 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 *Moisture*; 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 *Aether*, and given them to nourish them; for their *Soyle* and *Meat*, because it lyeth right under the *Suns* walk and travel, (*m*) is not through extreme heat uninhabitable,

(m) Card. Subt. lib. 1. in pag. 122. &

Pallad. Spagy. cap. 23. in p. 307. & Marcell. Paling. in Aquario. & Gund. Merula memorab. l. 5. c. 14. & S. Alban. Nat. Hist. cent. 4. exp. 98. & Pet. Mart. Dicad. 3. l. 1. & Jos. A. cost. Nat. Hist. Jud. li. 2. c. 8, 9, 10. & G. van. Boter. relat. univ. par. 1. li. 4.

(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 Wisdom, 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 unfit 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*.

(n) *Gonzal. Ferd. Oviedo, Hist. of the west Indian* fo. 183.

Then here, for the Coldness, 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 falls again abundantly,

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 sadnesse, (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 speciall 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 *Sick-*
nesse

ness 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 fitst *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 *Idleness*: 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 fin:m.

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. Sub:
l. 2. in p. 81.

(q) Card. Var.
l. 7. c. 39.
Cœl. Rhod. Lect.
ant. l. 8. c. 12.
Jo. Heilfield
Sphinx Theolo.
cap. 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. Rood. Lect. ant. l. 24. c. 16. & R. T. Lucret. 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*, *Fruitfulness* 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.

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

fore

(1) φόνος κ' ἔ- fore we (1) see why *Sickness* and *Sorrow* bring *grey Hairs*
 νέοις ἐν ἀν- so fast, yea sometimes presently; As, to pass by the
 δρᾶσι τοιαύ- plainer, you shall hear of one strange Example of a
 θαμὰ κ' παρ' sorrowful young *Gentleman* of *Italy*, (u) that being faln
 τῆς ἀλικίας into the hands of *Pirats*, and laid wrapt in a *Sail* ready
 ἐοικότα χρο- to be cast over-board, and within four and twenty hours
 νον. Pind. space released and set at liberty, by great *Grief* and
 Olymp. 4. *Fear*, forcing his *Heart* to retire to the *Heart* his *Castle*,
 (u) Card. lib. de made his *Head* white and aged in that space, and could
 Anim. immort. never get it turn again all his life, which was long
 in p. 212. after.

⊕
 Treat. of an-
 cient and mo-
 dern Times, lib. 5. c. 6. & Scalig. Exerc. 312. & Bart. Kocherm. Syst. Physic. l. 3. c. 17.
 & Levin. Lemnius & Jo. Rudolph. Camerar. Syllog. med. 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 repa-
 ration is kept sound a long time, whereas, if for lack of
 care it be once faln 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 easly, 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. Subt.
l 9, in p. 353.

There is another kinde as far in extremity that other way, and altogether in deed, which *Alomean* 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 her most strange and unwonted changes, but also set and venture upon the like by *Skill*; yea and to pass further, if any Reason will carry them: and so at length they come, I know not how, nor whether by guess 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) $\mu\epsilon\gamma\iota\sigma\tau\eta\varsigma$
 $\sigma\omega\phi\iota\alpha\varsigma$ $\kappa\iota\tau\eta\varsigma$
 $\pi\iota\sigma\tau\epsilon\omega\varsigma$. Synes.
lib. de Provid.
princ.

Q

But

But what be their new and marvellous means? which way is this incredible course performed? After they 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 rased and destroyed, naturally to spring afresh, and to be restored; As a (b) *Snake* cut in pieces, and rotted in *Dung*, to quicken; and every piece to prove 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 conjunction of *Male* and *Female*, and by the like kindly corruption, to raise them up again, and renew them, (as (c) a *Bird* burnt alive in a close *Glass*, and so rotted, and then inclosed in a shell, to hatch it under a *Hen*, and restore the same;) And other such strange proofs they ceased not to make, until at last they durst be bold to think, that any *Wight*, even a *Man* and all, might by the same course wax young, and be born again still and live for ever.

(y) *Card. Subi.*
p. 9. in p. 371.

(z) *Plin. l. II.*
c. 37.

(a) *Arist. hist.*
anim. l. 6. c. 5.

(b) *Paracels.*
lib. de Resuscit.
rerum, Tom. 6.
in p. 2. 6.

Of the *Fish* cal-
led *Macove*, see

Jean. de Santos
Hist. Ethiop.
orient. ap.

Purch. Pilgrim.
vol. 2. l. 9. c. 12.
sect. 3. in pag.
1546.

Of the *Snake*
Cucurjuba, see
him, Tom. 4. l.
7. c. 1. sect. 6.
in p. 1317.

Of the *Serpent* *Cobrus*, see *him, Tom. 4. l. 6. c. 8. in p. 1243.* (c) *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 *Fasons* 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 *stuff* 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 *Man*, and the *Poet* found it, by some *Mens* sayings.

They might more safely have made a proof upon a piece of themselves, which we call *Seed*, ordered by that skilful kinde of *Recoction*, (which hath been found true (d) as some Report, and I think it certain) or perhaps more kindly and thoroughly, but, sure, more civilly 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 Homun-
culo. 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.

(f) De Xince
Simoivaceo.
Nat. hist. lib. 11.
c. 37.
(g) Plin. l. 13.
c. 3.
Card. Subt. l. 2.
in p. 103.

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*,

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;—yes, but you doubt of the *Story*: (*b*) *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 *Hyana* every year changeth her Sex, being by course one year *Male*, another year *Female*, never ceasing nor missing that strange and

(b) *Plin. l. 7. c. 4.*

Vide

Sirozz. Cicogna. Pal. de gli incanti. profess. l. 4. c. 5. in p. 4 (2, 4) 13, &c.

&

Admirable and in morab. Hist. of our Times by *J. Goulart*, in p. 75.

Phot. Bibl. oth. 244 ap. Purch. P. l. 3. c. 1. in p. 226.

(i) *Cardan. de*

variet. l. 8. c. 43. in p. 47. & Bart. Keckerm. 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. Vide tamen è contra Fort. Licet. de recondit. antiq. lucern. 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 lett'd 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*, 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); 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.

(l) *Macrob. in Som. Scip. l. i. c. 14.*

(m) *Arist. de anim. l. i. c. 3.*

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 *Joynts* 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 *Ile Bonivca*, 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 sive Ague-
veo appellat.

Card. Boniccam
Subr. lib. 2. in
p. 7.

Gaud. Merula
Bonamem, l. 3.
c. 4.

Langius Doni-
cam, epist. med.
79. ap.
Sirozz. Cicogn.
Pal. de gli an-

canti prospet. t. 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.

C H A P. IV.

Of RICHES.

WE 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 *Household*; 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*e and *Virtue*:—But what are *Riches*? for the *World* and *Philosophy* agree not in this account: No nor this within it self. The *World* (*o*) 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) ἡ γὰρ τὸν
 πλεόντων πολ-
 λάκις τιθέασι
 νομισματῶν
 πλεόντων.
 Arist. Pol. l. i.
 c. 9.
 ἠσυχασμοσ
 χρεμάτων
 πρὸς ζῶν
 ἀναγκαίων.
 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 *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 let go feigned *Midas*) when *Hannibal* besieged *Casiline*.

(p) *Arist. Pol. l. 1. c. 9.*

(q) *Plin. l. 9. c. 57.*

Then true *Riches* are enough of outward things needful 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

(r) *Plato in Apolog. Socrat. statim a principio.*

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.

(s) *Succos concretos vocat G. Agric.*

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.

(t) *Comment. in Hermet. lib. de lap. Phys. secret. c. 1. T. C. vol. 4. p. 693.*

(u) *Card. Subt. l. 5. in p. 190.*

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.

(w) *De benefic. l. 7. c. 10.*

(x) *Concessum enim Rhetoribus ementiri, ut aliquid dicere possint argutus. Cicero 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 firriis Falopius tract. de mes. seu fossilib. subter. l. 5. c. 7.*

rals: But as the *Water* runneth (to take the *stuffe* 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 continuall 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 *stuffe* and *heat*, which they call *Hard-juices*, as I said, or *Middle-minerals*.

(z) *Aqua fluxus terrarum molliens, & sicum rapiens. Agric. de Ort. & caus. subterr. l. 5. c. 7.*

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

This *Workman* continuing and holding on his labour, (though *Agricola* (b) saith the cold and drought of the *Rock* now layes hold upon the *stuffe*, 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 *Quick-silver*. 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*.

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

This *Minerall* breath our (c) *Men*, for his likeneffe 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 *stuffe*, which stayed before, to work again, and drives it forward, and these (d) two together,

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

(d) *Vide Bernard. Trevison. Epist. ad Thom. Bouan. Artis auxifer. vol. 2. in p. 83. 84.*

ther, by continuall boyling and mingling, alter and change, clense and refine it from degree to degree; untill at last, after many yeares labour, it came to the top of perfection in *Cleanness*, *fineness*, and *Clofeness*, which they call *Gold*. These degrees, if the *Heat* be gentle 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 burnes it up, and makes nought but *Iron*, or at least if the *Heat* be somewhat better, *Copper*. --- Yea, and sometimes the foulness of that earthly *Brimstone* alters the course of *Nature*, in this work. As also 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 (b) *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 brightness and fame of *Aristotle* and

(e) christophle
de Gamon. Trc-
sors de Trisfors.
in p. 39 & Hen.
de L. nih. r.
Comment. lb.

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

(g) Tho. Erast.
dis. de met. p.
19. & Ovid.
hist. l. 6. c. 8. ap.
Sin. M. yol. col-
loq. 19. Metall.
& Font. l. cet.
de spont. viv. nr.
ort. l. 3. c. 15.
(h) Ovid. met.
l. 15. & Plin.
l. 32. c. 2. &
Gaud. Merula
l. 4. c. 21. &
Dioscorid. l. 5.
c. 29. & Jo.
Langius in ep.
ad Gul. Rasco-
lon, habetur
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 stiffly 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 staid 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 stufte* 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 *stufte* and *Menstrue*, or *Mother* of Metals, that is the thing in great strife and question; when it need ed 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 *unwisest* 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 *Work-men* aforesaid, it were staid 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 *stufte* and *heates* (as they are in hot Countries) be good and faultlesse.

(i) Vocatur à
Gracis
ἰδεδργυρος.
Ab Arist. &
Theophrast.
ἀργυροχυτον
& ἀργυρον
κινητόν
ab Alex and.
Aphradis.
κυτόν.
Arabicæ Zaibar.
vel Zibach.
H Spanicè Ar-
gento vivo, vel
Azoque. Gallicè
Argent. viv.
German.
Queck silver,
&c. Ma: uax-
er. Anatom.
spagy. Marc.
l. i. c. i.
Chiamano Ar-
gent vivo. i.
Græc.
ἰδεδργυρον
i. Li ine Argent.
vrum oli Ar-
bi Za bar &
Zaibach I te-
des bi Quick-
silver.

gli. spaynus Azoque discors. del Matthial. nel. 5. lib. di dioscorit. c. 69. (k) Cord. sub. l. 5. in. p. 220.

(l) Ric Ang-
lic cor. ff. fat.
c. 6. & 9. T. C.
vol. 2. & Ro-
sar. abbreviat.
T. C. vol 3 in p.
721.

(m) Mar. Aur.
Anton. meditat.
lib. 10. Sect. 7.

But the disputers will account this kind of Argu-
ment unskillfull, 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*, E-
very 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 mark-
ed 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 work-
ing 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.* l. 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 cluster, 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 *matry* 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. animal. l. 2. c. 4.

⊕
Hist. an. l. 3. c. 19.

⊕
Meteor. l. 4 c. 7.

⊕ 10.
(q) Hip. l. 6.

⊕
⊕
⊕
Plat. in Timæo.

⊕
Galen. l. quod animi mores
⊕ c.

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

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

(t) Mathiol. nel 5. l. di Dissoc. vid. nel proem.

⊕
Dion. Zachari-
as opusc.

T. c. Vol. 1.
in p. 802.

⊕
Consi. Coniun-
solis et 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 subtile *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 subtile, 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 *Authors*) 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 spyed, before they be set in grinding, and break themselves, as (x) *George Agricola* reporteth.

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

Parac. *Archid. mag. li. 5. to. 11. in p. 53.* & *Anonym. Euch. Phys. restit. can. 199.* & *Asclep. ad Ammon Regem li. 1.* & *S. A. ban. de augment. Scien. l. 3. c. 4.* & *D. Hickwell A. fol. lib. 2. c. 4. sect. 1.* &

Picus Mirand. disput. in Astrol. l. 3. c. 4. p. 317. (x) *Lib. de animant. subter. prope finem. Vide in super Card. Subt. l. 10. p. 437. S. Albin. Syl. Syl. Cent. 6. cp. 70. Pontan. Alex. ab Al. B. Fulgos. collect. 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 *stoffe* 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 savour of others, and the variety of sent in *Fuices*, how hapned it that *silver* found at *Mary-berg* smelt like *Violets*, as *Agricola* (b) reporteth? That all *Men* feel the unpleasent 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, wherefore 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 closeness of the *Place* to keep in that *heavenly heat*, and barrenness withall; and emptiness 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. Fossil. 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. Fcr. Orviedo. li. de gen. met. &*

Sensitiv. Novum Lum. Tra. 5. & Anguel. chryso. li. 1.

(e) *Card. Subr. 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, (*b*) 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 stufte 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* saith, 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*.

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 Astr.
strol. 3. c. 4.

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

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

(h) Rich. Agric.
glucos corrector
c. 5.
T. C. vol. 2. p.
421.

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

(i) Pet. Bon.
Terrar. Margar.
rit. prct. c. 20.
T. C. vol. 5. in
p. 804.

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

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

(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*.

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

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, Fineness, Cloeseness, 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*.

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

Rai. Lul. Theor. s. Stam'n. c. 12. in p. 28.

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-

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 tarry 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 *Iron* 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.

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 *Clofeness* and *Colour*; the rest, as *Cleanness*, *Fineness*, *Weightiness*, and *Stedfastness* in the Fire, follow all under *Clofeness*; for a thing is close, (*p*) when much *stuffe* is packt up together in a narrow room, which

(o) Pulveres
nempe liquefac.
ut sunt Sal
Alkali Li-
tharg. Sal flu-
xum, Fel vitri,
scoria, sal gem.
sal pet. &c.
Paracels. l. 8.
Archidox de
separat. ver. nat.
Tom. 6. in
p. 239.

(p) A'bert.
Maga. de reb.
m. l. 4 c. 6.

which cannot be unless the *stoffe* be clean and fine before; and when (g) this is so packt up it must needs be weighty and stedfast also; heavy for the much *stoffe*; but stedfast for two causes, both for that there is neither (r) entrance left for the *Fire* to pierce and divide the *stoffe*, (and by division all things are spoiled) nor yet any gross or greasy *stoffe*, 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 (f) *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 *stoffe* 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 *Wights* 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

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

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

Geb. Sum. perfect. l. 2. part. 1. c. 7. in p. 631.

(f) *Solum aurum pinguedine caret. Card. Subst. l. 6. in p. 232.*

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

(u) *Locus de sumptus ex Aristot. de gener. Animal. l. 1. c. 20, 21, & 22.*

(w) *D^r Histor. Animal. 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 stuffe 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 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 all the weaker like dross of the *Metal*, and leave the rest which is unlike, clean and untouched: I need not stand any more about it; Do we not see how (z) *Sope*, a filthy strong thing, in battail and work with a foul 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*,

(y) Vide Geb.
summe perfect.
part. 2. l. 2. c. 14.
in p. 653, 654,
&c.

(z) Tract. 5.
Rosar. abbrev.
per Toletan.
phil. max. T. c.
vol. 3. in p. 628.

Paracels. in
Manual. Phil.
T. m. 5. in p. 318,
319. et in frag.
l. 3. de vit. longa
c. 8. Tom. 6. in
p. 168.

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 lastingness 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.
de lap. sapient.

in p. 19.
(b) Rasis C i
Theor. lib. lu-
min. Harmon.
imp. p. serv.
Decad. 1. in
p. 71.

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

Man so well learned, (but indeed not skill'd in this *Art*, the chief of all *Learning*) that although he had spoken well a great while, and allowed all *Metals* to be made all of one *stoffe*, 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 closeness, 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-silver* cleanness, 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 uncloseness, 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

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.

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

falsa, puerilia, ut misericordiam potius quam reprehensionem mereantur. P. Severin. *Dian. Idea Med. Philos. cap. 9. in p. 132.*

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

(e) *cardan. de sub. l. 6. in p. 240.*

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

Joannes Martialis *Metel-*

lus prefat. in Hieron. Osvii Lusitan. hist. de reb. ab Eman. rege gestis. Verum hic de oculo catti, ille de Hyacintho. (g) *Card. sub. 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*, (h) 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*.

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

(h) *Paracels.*
lib. de Element.
Tom. 6. in
p. 300.

(i) *Lib. de Tin-*
tura Physico-
rum c. 4. Tom. 6.
in p. 276.

And if the praise of an Enemy be lightly true and uncorrupt, let us hear what *Porta*, a denier of the *Art of Hermes*, confesseth upon his own experience; that *Quick-silver* divers wayes 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 *Foannes 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!

CHAP. 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 *Endevour*

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 Household of *BLISSE*, yet two other properties, that is, *Clearness* and *Temperateness* of *Bodies*.--- But, because we have no such grounds and beginnings, (l) as the *Measurers* have given and granted, and it behoves, if we mean to build any thing, our selves to lay all the foundation; let us take the matter in hand again, that those two are the very causes and makers of this health of *Mind*, that is, of *Wisdom* and *Virtue*, and then teach the way to 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 subtilties 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 hewed 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*

(l) Solent Grammatræ non omnia docere, sed quedam pollicentur ut sibi concedantur, quod facilius que volunt expliciter. offic. li. 3.

(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), *Dicaarchus* (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. Quest. lib. 1. & Academ. Quest. lib. 1.*

(p) *Lib. 7. cap. 55.*

(q) *Plato in Phædon. Hipp. de Diet. lib. 1.*

(r) *Plutar. de Opin. Phil. lib. 5. c. 20.*

(s) *Mosencus Archiep. Nicosiens. univers. institut. ad hom.*

(t) *perf. contemp. 3.*

part. 2. cap. 11, & 12. (q) *Cæl. Rhod. lib. 2. c. 31. Eips. cent. 1. Ep. 50. Jossius de risu & stult. apud Burtoz. seu D. m. jun. de Melanch. part. 1. Sect. 1. m. mb. 2. subsect. 5. in p. 19. in margin.* (q) *S. Merula memor. lib. 1. c. 1.* (r) *P. Ricius de cæl. agricult. lib. 4.* (r) *Herm. in Clavi.* (r) *Arist. de sens. & sensib. cap. 4.* (r) *Sen. nat. quest. l. 3. cap. 20.* (r) *Dion. Arcopag. cæl. Hierarch. c. 13.*

through

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 sprung 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. & 4.

Then as the *Sun* (think not much if I be still driven to *Likes*, because it is the lightest 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 seeth 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 seeth all things, yea, nought of all without the leave and help of the *Body*.

(t) Plato in
Alcibiade. 1.
& in Phaed.

(u) Herm. in
Minist. Mundi.

(w) De quinq;
incommodis
que affert mi-
teria menti hu-
manæ vid. For-
tun. Lib. 4.
tit. l. 2. c. 17.

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 *Soul* 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 Windows 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 Pat-

tern of her *Sire* the (y) *Sun* in the great *World*, dwelleth in

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

(y) *Macrobius in somnium Scip. l. 1. c. 20. &*

Archang. Burgon. minorit. Comment. in cab. doz. doz. 20. & Ger. Dom. phys. Trismeg. T. C. vol. 1. in p. 406. & Fortun. Licet. de Ort. an. hum. l. 1. c. 15. & Rob. Flud. Microcosm. Tract. 1. lib. 8. c. 8.

(z) Hippoc. li.
 ἐπι δὲ χῶν
 &
 Cæ. Rhod. l. Et.
 an. 2. lib. 15.

623.

(a) Phil. Jud. l.
 de mundi offi-
 cii.

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 onely immoveable, and thereby to move others the onely fit part of the *Body*; for then sure the *Minde*, being the inward Kernel, as *Plato* saith, (a) of the other two, the *Soul* and the *Spirit*, must needs rest and be rooted there also.

Seeing then the *Minde* seeth 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*.

(b) Vide P.
 Palm. r. lap.
 Phil. dogmat.
 seu Libanum
 restit. c. 15.
 in p. 88.

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;

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 cleerly 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 stufte, 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 *Glasse* 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 stiness is come upon them a'so.) 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) *Supra* pag. 32. (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, cleer 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 fowl 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 gros 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 gros, fowl, 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.

(d) Hippoc l
de A ris, aq uis &
locis. in fin.

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

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 *Countreys* 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, *Cleanness*, and *Foulness* 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 *Clear-*

(f) S. erat. sp.
Plat. in Sympos.

(g) ut non im-
m r to siccas a-
nimas sapientes
appellavit H -

raclitus. Joan. Bodin. method. histor. in p. 108. & Jo. Huarte Examen de los ingenios. & Char-
ron de la sageff. l. 1. c. 13.

ness,

(h) Plutarch.
Sympos. l. I.
quest. 6.

Quint. Curt.
l. 10. sub. fin.

Card. Subt. l. 8.

ca. R^o. An.
lib. l. 29. c. 17.
Idem etiam de
Socrate esserit
Arrian. Epist.
l. 4. c. 11.

(i) Quos qui vacare in re putat is ipse mentis expertus est. Cic. de Nat. Deor. lib. 2.

ness, 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: *Cesar* 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*.

Now when we know the cause of this *Hurt* and *Disease*, let us apply the *Medicine*; let us clear the *Idcots* body. In many kindes of foolishness, as in *Childhood*, *Drunkennes*, *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 rankest 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 joun 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 *Kindes*, 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 Minda*, (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 *Mankindes*, 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 *stoffe*, 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*.

(k) *Author*
quod? onis an
Liv. Phys. 27-
cent. contra ref-
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 Offsprings) 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 left *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 *Idiot*: 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 *Gracians* 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 *Aegyptian 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 slip 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, *Atemperate 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*.

(m) Ἐστὶν ἀρετὴ ἀρετὴ ἕξις πρακτικὴ, ἐν μεσότητι ὅσα τῆ πρὸς ἡμᾶς, ἀεισμένη λόγῳ καὶ ὡς ἀνὴρ φέρει μὲν οὐκ εἰσφορῆ. *Arist.* E. hic. l. 2. c. 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 *Custom*. 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 *Mind* of it self, as coming from goodness, is good, and alike good in all *Men*, as I said before. And sure no *Custom* 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 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 neereff 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*

(n) *Plotin. Ennead. 2. lib. 9.*

c. 13. pag. 212.

Cornel. Agrip. de Occult. Phil. l. 3. c. 39. in p. 417.

Aristotle 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 enlarge 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.

(o) Hippoc.
lib. de Aere Ag.
& locis.

&
Alexand. ab A-
lex. diex. gen.
lib. 4. c. 13.

(p) Omnis in
Arctois sanguis
quicunq; prui-
nis nascitur, in-

dominus bellis, & martis amator. Ap. Silvest. Girald. Cambrens Topog. Hiber. parti-
cul. 1. cap. 27.

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 slow, 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 (*s*) *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 to the temper of *Mens Bodies*, and Condition of their *Manners* change to and fro, upon the same occasion.

(*q*) Hippoc. ubi supra.
&
Cicer. de nat. Deorum lib. 2.
(*r*) Plat. in Tim.
&
Cicer. l. de Fato.
&
Jo. F. Picus lib. de Imaginat.
&
G. Merul. Mem. lib. 1. cap. 1.
&
Les diverses Lecons de Pierre de Mexia &c. part. 4. cap. 6.
(*s*) Cordin. subtil. lib. 8. in pag. 304.
&
Discors del Matbiol, nel. 1. lib. di Dioscor. in Ptoemio.
&
S. Alb. Syl. Sylvarum. or Nat. Hist. Cent. 6. exper. 17, 18, 19, &c. & Fort. Licet. de Spontan. vivent. oru lib. 4. c. 31.

To let go that hold in *Physick*, That distempred Meats do breed the like distempers in those famous Humors

(*t*) *Quintiam* which make Complexions, and their Conditions; why are the (*t*) *Tartarians* so Beastly and Barbarous in *Manners*; *cibo quo utare interesse aliquid ad mentis aciem putant.* Cicer de nat. Deorum. 2. S. R. C. Eten in his Book of *Moscovia* and *Tartary*, and 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 *Corfica* prove as bold, cruel, and false, as *Doggs*, whose *Flesh* they feed upon.---- A man may range far in this *Field*, but let us draw near home; It is not without cause that (w) *Plutarch*, (x) *Plato*, and (y) other grave and wise *Philosophers* give so strait charge of care and heed in the choice of *Nurses*: Is it not like, nay, in their opinion, certain, that the *Child* sucks in with their *Milk*, their outward *Shape*, and inward *Manners*? Why not? As well as *Beasts*, that suck of *strangers* out of *kind*, do plainly draw unto them much of their unkindly qualities; as appears by the (z) *Foles* in *Africa*, which by sucking *Camels* are made more painful then their kind, swift and healthful for it; and enough such like examples might be brought if time would suffer.

(u) *Cardan.*
Subt. l. 8. in
 p. 339. & de
variet. l. 8.
 c. 40 vide *Cu-*
san. de Conje-
cturis l. 2. c. 8.
 in p. 103.
 (w) *Lib.* & *Sci*
παιδ. ἀγῶγ.
 (x) *Lib.* 7. de
leg.
 (y) *A. Gel.* l. 12.
 c. 1.

(z) *Scal. exer-*
cit. 206. 5.
 &
Jo. Leo. Afric.
lib. 9. ap. *Purch.*
Pilgrim. vol. 2.

l. 6. c. 1. Sect. 9. & *Giv. old. Camb. Itiner. Camb. lib.* 1. c. 2. ap. *Burton seu Democ. jun. de Melanc. par.* 1. Sect. 2. *Memb.* 4. *Subsect.* 1. 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* not, nor can be left nor engrafted, 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.*,
l. 2. c. 20.

(c) *Hipp lib. de
Aere, Aquis,
et locis.*

(d) *Subt. l. 18.*
in p. 643.

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 a few of the worst *Diets*, hath most notably marked, that drunken, or over-studious, or too great fasting, or large Onion-eating *Parents*, do beget and bring forth, for the most part, mad and frantick *Children*.

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 over-rule, 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 prevails and moves the *Spirits* unto it; and those the *Sinews*, and those again by other middle means 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 Courageous 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 Venerie 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 Abstemious; and if Cold and Moist, somewhat Chast and Abstemious, 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*.

(e) *Sen. de Ira.*
l. 2. c. 18, 19,
&c.

(f) *Plato in*
Timeo.

Wherefore, we see that all *Manners* proceed from the Temper of those parts, (nay perhaps *Understanding*

also, if it varieth 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
Prolog. in p. 296.

&
Epictet. Enchirid.
cap. 64.

&
M. Aurel. Antonin. Meditat.

lib. 4. Sect. 43. & lib. 11. Sect. 16. & *Palingen. 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 THIRD BOOK.

CHAP. I.

Of mending and bettering the State of
 MANS BODY.



Albeit 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 cumberfom 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 would put on a *Vizard*, and make a long buzze 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 1b.
ἐπὶ ἀφθαρ-
εσίας νοοῦ.
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 and one thing, as having all one stuff and Soul, if their stuff had the like, and not divers minglings. And for that all 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 far more, and greater gifts, both of (d) *Soul* and *Body*, then all the rest: having given him not onely great store of the *heat* of *Heaven*; but also the most fine, temperate and lasting *Body*; whereby, but especially by Reason of his exceeding tough and lasting *Body*, wherein he wonderfully passeth all things, we have him halfe ready drest to our hands, and brought.

(b) Cusanus de doct. Ignorant. l. 2. c. 5. in p. 28.

(c) Crolius Basilic. chymica, in p. 258.
(d) Lib. secret. max. Philosoph. galli de delph. anonym. T. C. 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.

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*: Wherefore 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 Comparison.

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

(e) *Ger. Dava. Physic. &nesf. T. c. Vol. I. in p. 388.*

(f) *Sum. perfect. part 2. cap. 24. in p. 535. Et quidem in rebus omniaibus, sed in extrahione ejus, vita deficret, S. ndi. vog. Tract. de Sulph. in p. 50.*

(as the wont of *bad Women* is;) To 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 *Mettals*; 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 Ripen, soon Rotten*, as they say, *an ill Weed grows apace*,

(g) *Plin. l. 10. c. 63.*

(h) *Card. subr. l. 7. c. 37.*

(i) Cardan.
Subt. l. 12. in p.
467.

⊕
Levin. L. mn. de
occult. nat. mi-
rac. l. 2. c. 39.

(k) K. ck. rm.
Syst. phys. l. 3. c.
13.

(l) Arist. d.
generat. anim. l.
4. c. 10.

⊕
Phi. l. 8. c. 10.

⊕
Phil. Pigafet,
apud P. Arch.
pigr. vol. 2. l. 7.
c. 4. sect. 3.

(m) Montague
Essays, l. 2. c.
12.

apace, and so forth. The cause of this in *Bodies* is, be-
cause the *first Moisture*, 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 *Spiri-
rits 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) *E'phant*, 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 immor-
tal) 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 *Man-
kind*.

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
licking *salt*, and otherwises (for a *Wonder* in *Nature*)
they (o) conceive and are big with *Young* in their *Mo-
thers* belly; Consider, I say, how soon again they be
swept away, even with a showre of *Rain*, as (p) *Aristotle*
reporteth; who tells of (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.

⊕
Senec. consolat.
ad Marciam.
c. 23.

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

makes waste, as they say, and within three years after his *Limbs* shrunk up again, and he died: Nay, he (f) saith, (1) *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 *Jerusalem*, two thousand years at least, and God knows how long after that time it lasted.---- To be short, the best *Tree* of all that the *Earth* brings forth, the *Cocus* of *India*, (w) in one *Mans* age, scarce begins to bear any fruit, and lasteth after that almost past all *Ages*; wherefore the *Minerals*, by the course of *Reason* and *Custom*, 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.

(t) *Kicher.*
Syst. phys. l. 3.
c. 10.
(u) *Cardan.*
Subt. l. 8. in. p.
333.

(w) *Cardan.*
ubi supra (u)
in p 325.

&
Scalig. Exerc.
158.
&
Purch. pilgr.
Tom. 4. l. 7. c. 5.
sc. l. 1.

(x) *Leo. Heb. de*
Amor. dial. 2. in
p. 384. &
Naisementura: Et

de sol. & del spirit. Univers. l. 2. c. 7. in p. 102, 103, 115. & l. 1. c. 4. in p. 26 & c. 7. & Mars.
Ficin. de vit. & com. l. 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 *Mettals*, 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* comment de *Naturel*, B. p. 246. vide *T. C. vol. 1. p. 719, 730.*
 & *Dan. Mylium* in opere *Medico chym.* par. 2. prefat. par. 4. de primo mobili, seu sol.

(z) *Denique* quod longo venit impete, sumere debet mobilitatem, etiam atque etiam que crescit eundo, & validas auget vires & roborat iterum. *Lucret. lib. 6.* (a) *G. Agricol. de nat. fossil. l. 5. c. 4. & l. 6. c. 7.*
 (b) *Paracels. lib. de Transmut. rerum nat. Tom. 6. p. 234.*

(c) *Vide Auto. incert. de princip. Nat. & Arte alchym. Harmonia Imper. scrut. chymico-phil. decad. 1. in p. 12.*

&
Nuisement traité 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 stufte, 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 *Coppres* molten and made a *Water*, kills the *poyson* of the *Toad-stool*, and *juyce of Poppy*: That a *Plaster* of (k) *Salt* or *Brimstone*, heals the hurt of *Venom* in-stinged: That *Amber*, (l) which is no *Stone*, but a hard clammy *Fuyce*

(d) *Camel. Leonard de Lapid. lib. 2.*

Joseph. Michel. *Apol. chym. in p. 175.*

Wolfgang. *Gab. comment. ad And. Baccii lib. de gem. & lap. c. 5. & 16.*

(e) (f) *Camel. Leonard ubi (d)*

(g) *Discors del Mat. nel D o cor. l. 5. c. 114.*

(h) *Lib. 7. cap. 3. & l. 31. c. 10.*

Libav. *comment. Alch. par.*

2 l. 6. de judic. aq. mineral. par. 3. in p. 188. (i) *G. Agric. de nat. fossil. l. 1.* (k) *D: his omnibus, vide Dioscorid. de. Mer. Medic. l. 6. c. 43. & l. 4. c. 85.* (l) *Gab. ubi supra ad (d) cap. 9.*

(m) Hieron.
Rubens de di-
stillat. scilicet. 2.
c. 20.

(n) G. Agric.
de nar. corum
quæ effluunt
e terr. l. 4. c. 3.

(o) Guil. Cesar.
Capaccio Anti-
chita di Poz-
zuol. cap. 13 &
St. Albans de
Aug. Scient. l.
4. c. 2. & Jose.
Quercitan.

Hermes. Medicin. defens. cap. 22. and Cumbden saith as much of the Baths in Somersetshire.
See quid? Sulphurum nolumus esse locum. Necham. Ibid.

called *Bitumen*, easeth the labour of *Women*, and the fal-
ling sickness of *Children*; It is known likewise that al-
most all wholesome (*m*) *Baths*, both wet and dry, of *Wa-*
ter 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 com-
pafs wrought and hewen out of the ground very dain-
tily, deserveth to be named, and delivered to the *Me-*
mory 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* co-
lour.

(p) Paracels.
Archid. magic.
l. 5 Tom. II. in
p. 149, 151,
153, 154.

(q) Lib. 33. c.
4. Vide Card.
subt. l. 6. in. p.
239.

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 *Lyar*, 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, *Bennumbing*, *Palsy*, 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
Poyson if it be made in *Plate*, by the same tokens, for all
that (*q*) *Pliny* will have *Poyson* 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 natura*, as he more
finely then constantly saith, when he had allotted so chaste
Virtue before unto her. But

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*, (s) *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 later *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 guesse at the matter, when as (y) in another place, forgetting himself, (as he doth often) he saith he never had tried her force, neither within, nor without the *Body*.

(x) *Matthiol. nell. 6. di Dioscor. c. 28. & Fallop. de Moral. c. 37. & Libav. Tom. 1. Syntag. l. 1. c. 13. & Horat. Augenius. Tom. 1. l. 1. Ep. fl. 1.* (y) *S. mplicius l. 9. c. 19. citatur à Mat. Vnt. rer. in anatom. Spagy. Merc. l. 1. c. 4. & R. Spon. 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

r. *As ustum. Plutarch. Sympos. l. 3. q. 10. Fallop. de met. c. 14.*
 (s) *Crocus martis. Fallop. ib. ca. 20.*
 (t) *Fuligo metallorum Arsenic. Realgar, Auripigmentū, & simul Parac. de Morb. Metal. lib. 2. cap. 3. Tom. 5. in p. 21.*
 (u) *Dioscorid. l. 5. c. 58. Fallop. c. 29.*
 (w) *Simpl. l. 4. c. 19. & l. 5. c. 18. vide Fernel. de abd. rer. caus. l. 2. c. 15. & Fallop. ubi supra c. 37.*
 (z) *Vide P. Sevin. Dan. 18. Med. Philosoph. c. 8. in p. 127. & Paracels. l. de*

Mort. rerum natural. Tom. 6. in p. 216.

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 *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 wholesomeness 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,

(a) *And. Badius*
de gem.nat.

c. 17.

(b) *Vide Anto.*

Mosen. Patric.

Venet. de transf.

his ad Deum. l. 1.

c. 44. in p. 468.

&

Rofar. abbrev.

T. c. Vol. 3. in

p. 699.

(c) *Cardan.*

varietat. l. 8.

c. 44.

(d) *Jof. ph.*

Quercitan.

Herm. t. Med.

defens. c. 24.

&

Severin. Dan.

Id. Med. Phil.

cap. 15.

&

Dan. Mylius

oper. med. co-

chym. præfat.

ad Basilic. Pni-

to. op. part. 5.

de Auro.

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, *Lastingness*, *Health*, *Youth*, and the two springs of *Wisdom* and *Virtue*, *Clearness* and *Temperatenesse*; 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

(e) Vide Hier.
Rubrum de di-
stillat. S. Et. 1.
c. 5. & Sect. 2.
c. 20.

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 *PHILOSOPHERS 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 *Stoffe* 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
l. 3. c. 8. Tom. 6.
in p. 63.

Then these *Men* may see (I mean (f) *Paracelse*, 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 afore said: for he would 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*.

 C H A P. 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 *Body* needful: Let us now come to the outward help of *Wisdom*, and borrow so much leave again, as to use the *Grade*

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 cleerly: 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 the matter, understanding the four *Complexions* of our *Body*,

(a) *Francesco Sanfovino del governo de S. vegin. lib. 6. in fine.*

(b) *Plato in Phedro.*

(c) *Gerard. Dorn. Artis Chymisticae. l. 1. c. 9. T. C. Vol. 1. in p. 218. & alias passim.*

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 listeth up his *Master* with high 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 terms, that our *Medicine* serveth both for *Men* and *Metals*.

This Noble *Doctor*, when I was a Novice and firstling 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 falshood of that new opinion, and more plain reason and cause of belief, for this 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 joynt the Matter, and cut it in divers pieces, let us do so too, and prove first that the *Son* of *Gold* is able to turn *Metals* that are base into *Gold*; then that he

can change so much as to make up that Sonne, 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
& Elementaria
omnia vivere
suscipere
sunt probata*

*Gul. Gilbert. de
Magnet. l. 5. c.
12. per totum.*

Fortun. Licet.
spiritu xertim

verò de spont. vivens. ort. l. 3. c. 14, 15, &c. & Plotin. Enead. 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. & Algazel. l. 2. tract. 4. c. 1. de anim. veget. l.*

(f) *Cardan. sub-
til. l. 5. in p. 199
Omne ..rtem
obiens vivens
est. Fort. Licet.
de spont. viv.
ortu. l. 3. c. 2.*

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 belief, and nearest our drift and purpose.

(f) 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

But how if the *g Minerals* by feeding, wax and grow as 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 (z) same 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 canvass 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 cherished well with *Pigeons dung* and *urine*, will do the same; and sure, I dare not condemn his witness 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. subterranean. lib 5. (l) l. 8. de nar. fossilium. (m) Lib. de generat. rerum naturalium. Tom. 6. in p. 207. Vide Alex. ab Alex. dier. gen. l. 4. c. 9. & Scalig. Exer. 102. l. 1. et B. Full. l. 1. c. 6. ap. Sim. M. iol. Ast. Coll. 19. met.

(g) *Vido Fran. G. org. Venet. d. harmonia mundi totius Cant. 2. Tom. 1. c. 6.*

Discors. del. Mathi. nel. 5. lib. di Dioscor. in proæmio.

P. Sover. Danus Id. Med. Pbil. c. 2.

Comment. in Her. lib. de lap. Pbil. secret. T. C. vol. 4 in p. 759.

Tho. Campanel. de sensu. reru. l. 3. c. 13.

(h) Idem cardin. de subtr. l. 5. in p. 210.

(i) De vet. nov. metal. l. 2. & de Eva. Rutil. Claud. Numer.

Gal. ap. Onuph. Panun. in urb. Rome. descript.

l. 1. & G. Fat. Tract. de Toern. 11. q. ac. met. c. 5.

& Gio. Fabric. obser. de re. met. in fo. 20. 22.

(k) Cardan. sub.

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 split from the whole *Body*, but the whole it self sometimes, as by *kind*, in the four *beginnings*, and in *Minerals*, and in seedlesse *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 impossible 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

(n) G. Agric.
de ort. et caus.
subter. l. 3.

(o) Semen res
est invisibilis,
sed Spermæ vi-
sibile. Sendivog.
Tract. 7. T. C.
Vol. 4. in p. 490.

&
Anonym. phys.
restit. euchirid.
Can. 186.

&
Arist. de gene-
rat. animal. l. 2.
c. 3.

(p) Perdices.
Plin. l. 10. c. 33.

&
Ful. Solin. po-
lyhist. cap. 12.

&
M. Varro de A-
gric. l. 3. c. 11.
Apud Jo. Co-
merte. Concil in
prefat. solini lo.

(q) Immortalia
sunt n. omnia
perfectè mista,
tametsi non in
individuis, at
in speciebus su-
is. Anon. Eu-
chirid. phys.
rest. Can. 166.
& 186.

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 *Nature*.

(r) *Vide Aurel. Anguel. Chyff. l. 2. T. C. Vol. 3. p. 214.*

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 subtile 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 easilly 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. Marearit. prct. 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) Dio. Zichar. T. C. Vol. 1. p. 810.

&

P. Bon. marg. preti. c. 9. T. C. Vol. 5. in p. 677.
(u) Augurell. Chrysl. li. 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, not 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) others as good *Authors*, are indued with the properties to turn any *Plant*, *Wight*, or *Mettal* into *stone*. *Cardane* (a) tells of a *Lake* in *Ireland*, wherein a *stake* 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.

(w) *G. Merul. Mem. l. 3. c. 43.*

&
Sil. Gyrald. Camb. Topograph. Hiber. Distinct. l. 1. c. 11

&
Alex. ab Alex. l. 4. c. 9.

&
Ibach. Vadian. Com. ad Pompon. Metel. l. 3.

Et Mich. Mayer qui integrum tract. scrip. de voluc. arboria. Et Bapt. Post.

l. 2. c. 3. & Card. Var. l. 7. c. 36. & Scal. Exer. 59. 2. & Fort. licet. de spon. viv. ori. l. 3. c. 47. & Ortelius in descript. Hibern. & du Bart. sixiesme jour. & Diib. Blesken. descript. Island. & Brem. Palissy, Traicte de Pierres, &c. & Purch. Pilgrim. Tom. 3. l. 3. c. 22. (x) Plin. l. 10. c. 3. & Phile. ενσημεσ επι ζωων ιδιοτητες, c. 1. & Card. de variet. l. 16. c. 89. & Theophyl. Simocatus, ποσιν α ποσιν. β. & Albert. Mag. l. d. mirab. mundi. (y) De natur. eorum que eff. è terr. l. 2. (z) Card. subt. l. 2. & G. Merul. mem. l. 3. c. 4. & Matthiol. discors. vel. l. 5. de Dioscor. in procem. & Leand. Alberti de scrip. de tutta Italia. in f. 49. & Cambden saith as much of a Well in Leicestershire near Lutterworth, 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 *Hungary* 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.

(b) *G. Agric. de Foss. l. 9.*

&
Cardan. subt. l. 6. in p. 227.

&
Parac. l. de Tinct. Phys.

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* agreeth 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.

(c) *De Nat. corum que eff. e terr. l. 1. & 2.*

(d) *Cambden in Scot.*

(e) *l. 31. c. 1.*

&
Sen. nar.

quaest. l. 3. c. 25.

&

Purch Pilgrim.

Tom. 3. l. 5 c. 1. (f) Plin. l. 30. c. ult. & Vitruvius ap. Ant. Muret. in vor. 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 dried with that *Iron* by *juyce* which is called *Ferrugo*: But every *Man* knoweth for certain, that the *water* of *Carpat* (g) is *Coppress water*; Now *Copperss* 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 ἀνθος, *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*.

(g) *Card subt. l. 6. p. 2. 7.*

(h) *G. Agric. de ort & caus. sub l. 3. & de nar. fossil. l. 3.*

But how shall we shew that *Coppris* 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 *Geber* and *Agricola* (the best skil'd in *Mineral matters*, of all that ever wrote) (k) the one after that he had observed it long in *Mines*, setting it down for a *Rule*, and (l) *Geber* calling it the *Gum*. and as it were the droppings of *Copper* : But chiefly the *workmens* daily practise, who by following the steps of *Nature*, softning and dissolving that brazen stone *Pyritis*, do commonly make *Copper*.

(i) *Paracels.* l. de *Mort. rer. nat.* Tom 6. p 218.

Casto *Clazucus Apol.* *Argyrop.* & *Chrysep.* T. C. Vol. 2. in p. 41. (k) *Cum. à humor corrosive rit pyriten* & *arofum* & *friabilem*, fit ta-

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*, 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

(m) *Paracels.* l. de *Transmut. rerum.* Tom. 6. in p. 236.

(n) *G. Agric. de nat. fossil.* l. 1. & l. 8.

Bapt. Port. nat. Mag. l. 5. c. 7.

(o) *Parac.* l. de *trans. rer. tom.* 6. in p. 235.

(p) *Card. de subtl.* 6. in p. 242 & *Alberius Mag. de reb. metall.* l. 2. c. 2. in p. 196.

(q) *Arist.*
meteorol.
l. 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* counterfeites 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.*
fossil. l. 9.

Keckerm. *Syst.*
phys. l. 5. c. 4.
(s) *Paracels.*
l. de *vinif. phys.*
c. 6. tom. 6. p.
278.

Cusan. *de*
static. exper.
Idiora l. 4. in
p. 176.

(t) *De transf.*
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* saith, an old parting water, which is made thereof (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) saith 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 sharpned, 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*.

(u) Et hoc est spissum rare-jaccere & alleviare ponderosum, ex quo omne subtile dignius est gressu, sicut

omne rarum spisso. Avicenn. T.C. vol. 4. p. 991.

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 *Divinewit* 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-

(w) Vide Joan. Isaac. Holland. oper. miner. l. 1. c. 16. T.C. vol. 3. in p. 312. Et Consil. Conjug. Sol & Luna. lib. 1. T.C. vol. 5. in p. 483. Et Phil. Gal. Delphin. Avon. T.C. vol. 3. p. 825.

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 things, even *Mettals* themselves (x) into *stone*, as hath been found by the stamp remaining; of *Antimony* and *Coppres* turned into *Lead* and *Copper*; of the ripening of the Mineral *Mines* of *Lead* and *Gold*, eating *Dung* and *Urine*, and such like exchanges set down before; I am led to think, that a very lusty and strong *Medicine* would be able to change other things, as well as *Mettals* especially minerals, into *gold*, (y) some of our men say no, because there wants in the rest the ground of *Quicksilver*, the knot of friendship and unity: I grant it very hard in respect of the right way; and yet I hold it possible.

(x) *De transf. Metal. c. 1. T. C. vol. 1. p. 539. Et Paracelsi. de Cal. Phil. sive lib. Venar. 6. p. 291. Et And. Libar. Alch. l. 2. tract. 1. de Magister. cap. 24.*
 (y) *Rich. Angl. Corroff. T. C. vol. 2. in p. 425. & Taulud. animad. in Bracef. 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 the best change and drift of our purpose. And this I may do well to call *Mixtion*, though (z) *Ficine* and * *Fennel* name it *Begetting* also: as it is a kinde indeed; But because it goeth not the kindly way, let it go, and us keep our *Order*.

(z) *De vit. Cælius compar. l. 3. c. 3. p. 175.*
 * *De abdit. rerum caus. l. 2. c. 17.*

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 *fineness* and *readiness* of the *stufte* to be changed; and then for the great store and strength of the *changing workman*; (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 naked and lone way; because if *Gold* can be made open and fit to be wrought, as behoves a *seed* within himself; and the less contagion there is of unclean *stufte*, the more excellent and mighty will he rise again. This way, by deep and painful *Wits* hath been sometimes taken, but very seldom, because it is very hard, long, and irksome, and therefore we will leave it also: but chiefly because it cōfseth my purpose abovesaid; for if he be sown alone, he cannot rise encreased; whereas we desire to augment his heap and quantity. Then there are two kindes of *Grounds*, 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.

(a) *Basil. Valentini. cliv. 6. in p. 42.*

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 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 forty weeks, or such a matter; yet the second is run much sooner, both because now he is softer 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*.

(b) 78125000
0000.

(c) *Rippley dissolut. port. 2. Stan. 6.*

Calcinar. gar. 1
Stan. 11.

Recapitul.
Stan. 3.

(d) *Vide Fo. Tab. in Pallad. Spagyric. c. 29. in p. 378.*

(e) *Rosar. Phil. ars aurif. vol. 2. p. 240. citat à Luca Rodarg. lib. de*

Solut. Philosof. c. 25. T.C. Vol. 5 in p. 846. (f) Si decem sunt multa, & duo pauca, sex ipsius rei media capiuntur. Arist. Ethic. li. 2. c. 6.

(g) But if you think this to be too slow a course, let us run to the next increase by *Nourishment*, whose great speed and readines will easily supply all, and fill the biggest desire in the world.

(g) *Ripli. li. de Merc. & lap. Phil. T. C. vol. 3. in p. 876.*

(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 devour 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.

(h) *Phil. Ro-vill. practic. lib. G. p. 115.*

(i) *Ripley multiplic. the 11. Gate Stanq. 2.*
 (k) *In Jone. et Plin. l. 34. c. 14 Et D. Aug. de Civitate Dei, li. 21. c. 4. Et Lucret. l. 6. Et G. Agricol. de de nat. fossil. l. 5. c. 3. Et Cor. Agrip. de occuli. Phil. li. 1. ca. 16.*

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 readines of the *stuffe*, 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 *stuffe*, yet perhaps it would serve the turn to raise the *Sum* appointed. But suppose it cometh short ten parts of the way, yet if through the means of

the nearness of the *stoffe*, 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 *stoffe*, 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. The strait affinity and nearness of the *Mettals* one to another we have opened above, (l) when we found them all to be one thing, differing onely by certain Hang-byes of *cleanness*, *fineness*, *closefness* and *colour*, sprung out from the adds of *Concoction*; and that, if the same *Concoction* hold, they will come at length to their journeyes 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 *stoffe* 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 *stoffe* in a narrow room (when *Lead* and (m) *Quick-silvers* heaviness floweth from the rawness) 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

(l) *Quid se cuncta etiam sint uni subdita formæ.*

Quæ specic vulgo prohibent differre metalli?

E quibus extirerit quocumq; impurius atq; Cordibus infectum terrestribus excut omne Arte luem citius, &c.

Augr. Aug. chrysl. 1. 1. T. C. vol. 3. in p. 195. Et Rog. Bacho. specul. Alchym. c. 7. T. C. Vol. 2. in p. 417 Et Alb. magn. T. C. Vol. 4. in p. 969.

(m) *Avic. traētacul. (vel ut habetur, T. C. vol. 4. in p. 948. Alb. mag. li. 8. cap.) c. 2. Art. Aurif. vol. 1. in p. 410.*

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 tarry) 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 unfitnes of the *stuffe* to be changed, saying, that *Metals* being of sundry *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 *Mettal*, 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 *Mettal* 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 fictivam et umbratile naturae fundamentum posuerunt.*

Anonym. enchyr. phil. rest. Cap. 13.

(o) See St. Alban, nat. hist.

Cent. 9. ca. 37. Vide P. Bon.

Fer. Margarit. precios. 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 stufte *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 be not of sundry (p) *kindes* and *beings*, (as they say) but all *one thing*, differing by degrees of *baking*, like divers *loaves* of our *paste*; that it were madness, if any of them 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 fitting 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

(p) P. Bon.
Ferrar. Marg.
pret. 6. 20. T. C.
vol. 3. in p. 760.
(q) Dion, Zachar.
T. C. vol.
3. in p. 797.

tioned doth not so, (as I shewed above in the discourse of *binding* and *colouring*) but must needs bring *Colour* with him already Coyned.

So that when he purgeth the *stuff* under-hand, he draweth not out the foul and gross *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 scoure and purge one part, and as much of the same *stuff*.

This is a marvellous hard point; I had need wher 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

(r) *Cardan*
viriet. l. 8. c. 43
 (s) *Plutarch.*
quest. convi-
val. l. 4. q. 2. Et
Plin l. 2. c. 21.
Et Sen. nat. q.
l. 2. c. 31. Et
Mars. Fic. de
vit. cal. comp.
l. 3. c. 16. Et
Du Barr. ou se-
cond jour de le
sepmaine.
 (t) *Arist.*
Meteorolog.
l. 3. c. 1. & Sen.
ubi supra (s) c.
52. Et Card.
subtil. l. 1. p. 58.

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 suddainly 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 subtile and speedy *Fire* found that resting stay (t) to work on in the *Mettal*, 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 *Comparifon*: let us, as *Tully* saith, and doth, at the first setting out, lanch and row a little easily, before we hoys 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 *Mettals*; 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. 613
Et Mich. Scot.
de nat. Solia et Luna T. C. Vol. 5. in p. 798. (w) *Phil. Στιχ. περι ζώων ἐδεότ. c. 16.*
Et Nicand. in Theriaca. Et G. Pifid. ποσμεργυ.

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 *Mettalls*, 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 *Theffaly* pierce through any *Vessel* save a *Horse-hoof*.

(x) *Arist. Hist. Animal. l. 5. c. 19. Et Plin. l. 10. c. 67 Et Fort. licet. despons. viv. art. l. 4. c. 54.*
 (y) *Vide gloriam mundi Musæi Hermetici. p. 281.*
 (z) *Stella Marina. Plin. l. 9. c. 60. Et Cardan. variet. l. 7. c. 37.*
 (a) *Plin. l. 2. c. 103. & Palad. Spagyric. c. 17. in p. 223.*

But now we are come into the deep, let us hoise 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 *Etna*, *Hecla*, and many other places, grow and spring at first, when the Cold driveth a heap of hot earthly *Breaths* and *Vapours*, either round up and close together, or along through the narrow and rough places, rubbing and ringing out *Fire*, which the natural fatness of the *Ground* feeds for ever.

So

(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 *Milstones*, *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 fowing, 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 proveth, for these two causes, a marvellous hot, fierce, and 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 toughness 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 distemper'd, cold and dry *Poysons* can work alone, and as fast and faster then they devour and destroy temperate *bodies*, these do overthrow the contrary: Then what a *Fire* he is I shewed before, how full stuf't 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 crowd'd 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 Judgment, 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) augments 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 and speed, (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 *Mettals*? how many times more then a weak and gross *Mineral binder*? fasten and bend your *Mind*es upon it: we see how a weak, waterish and earthly *Breath* in a narrow place, within a *Cloud*, the *Gramide*, or *Gunne*, (all is but (d) *Thunder*) because he is so suddenly turned into a larger *Element*, and lacketh room, bestirs himself and worketh marvelous 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 *Mettal* 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, that which the (e) *Poet* by borrowed speech avoweth, That *Gold* loveth to go through the midst of the *Guard*,
yea,

(c) *Vide Paladium spagyricum, c. 21. in p. 277. 278.*

(d) *Cardan de subt. l. 21. in p. 704.*

(e) *Horac car. l. 3. Ode 16.*

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) *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*?

Lift up your Ears and mark what I say; A deaf *Fudge* 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 the cold weather in those frozen *Countries*, so this marvellous cold *Metalline water*, entering the *Metals*, freezeth their *Moysture* within them, and makes them crack and fall assunder, and therefore *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 the *Spiritual subtilty* 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

(f) *G. Agric. de nat. fossil. l. 8. c. 9. Et Cardan. Appendix ad c. 2. de rer. varietat.*
 (g) *Plin. l. 8. cap. 21.*

(i) *Subt. l. 5. p. 216.*

(k) *Archidox. magi. l. 6. tom. 11. in p. 153.*

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 apparantly, 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 *Medicine*, 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 thundering *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 ueth, in forty dayes space, to consume and make away all the *flesh* and *bones* of a dead mans body, saving the *Teeth*, which he leaveth ever safe and whole, and therefore they called it in times past (*σαρκοφάγος*) *Flesh-eater*, and made *Tombs* thereof for *dead*, and *Boots* for *Gowty 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 they stick a little, call upon *Jove* by many names, to help to shore up the fall of a *verse*, or stop a gap in the *number*; so they) when their *eyes* are dazled upon the view of a deep matter, fly to *Nature* as fast, and to her

(l) *Plin. l. 36. c. 17. & Card. sub. l. 7. p. 283, 284. & De Variet. l. 5. c. 19.*

(m) *Ut tragici Poeta confugiunt ad Deum cum explicare argumētū existunt non possunt. 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. Exertim vero de nat. Fossil. l. 10. c. 16.*

(n) hid and unsearchable *Secrets* to cover the share 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 untouchable. So did all the foul binders purge above; nay, so and no otherwise doth the *Lightning* and all *fire* eat and consume the *stuffe* 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 *Coppres water* part and draw away *Silver* from *Gold*? But, that *Coppres* 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 goodnes, will quickly receive and swallow, either in heat or cold; her near friend and very 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 aloot, 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.--- Wherefore 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

(p) La Fontaine des amoureux 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 compass, 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 nearness of the *stuff*; and then for (s) the two great *Heats* I spake 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 off, (t) mark how *Wood*, and other things of like strange 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 *Mettals*, as these two the weaker *Water*.

(s) *Ber. Trevis. T. C. vol. 1. in p. 768.*

(t) *Riopl. multiplic. part. 11. Stanq. 6. & Epistol. Stanq. 23. & Arthropium his secret Book. lib. M. p. 163. & Aur. Augur. Chryf. l. 2. T. C. vol. 3. p. 216.*

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 *stuffs*, 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 dazle 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 very 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 threads; yet the small may be full as strong as the bigge, as we see in a litle *Gall*, *Poyson*, &c. it is common: Then these two encountering (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 fineness and colour, which is *gold*, for the *Medicine* is as far above *gold*, as this beyond *Silver*, both in fineness 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 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* *STONE*, 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

(v) Pet. Bron:
 Ferrar. M. u. g. a.
 vit. p. ct. c. 1. 2.
 T. C. Vol. 5. p.
 622, 623.

Wisdom and Virtues; it is now time to sit down, and take our rest.

CHAP. 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 to be made by any Labour of *wisdom*, it would prove 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 saies, 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 pure and naked *Nature*, which they call a *Fifth nature* which is no where save in *Heaven*, and which were a *Miracle* to be conceived; And lastly, except he could live without *Meat* and his *Leavings*, which both *Learned* and *unlearned* hold ridiculous to think.

(w) *Lib. de vit. longa Tom. 6. in p. 114.*

(x) *Sendivog. Tract. de sulph. cap. de Jgne, in p. 33.*

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 loosned; in like sort *Gold* is so close and fast, for his sure and equal mixture of

(y) *Rosar. abbrev.*
T. C. Vol. 3. in p.
700. & *Hermes*
lib. de lap. phys.
secret. c. 7. T. C.
Vol. 4. in p. 762.

his fine *earth* and *water*, that no force (y) of *nature*, neither of *earth*, *air*, or *water*, no nor of *fire*, although he be

(z) *G. Agricole*
Orit. & caus.
Subter. lib. 5.
c. 18.

helpen with *lead*, *antimony*, or any such like fierce and hot *stomach*; easily consuming all other things, will ever touch him: nay, which is strange, the greatest *spoylers* in the world *fire* and his *helpes* are so far from touching him, that they (z) mend him, and make him still better and better; what is to be said to this?

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 *Marble* as *Nero* made his temple shine in darkness withall; floored thick with *Terra Lemn.* or the *Earth* of a *Fifth nature*, (which is better, but much more hard to be gotten;) and had such *water* within the lodging, as that, (a) not long since found under ground, between two *silver Cups* in *Italy*; then if he could ever live quiet without *Meat*, (which *I* shewed not impossible)

(a) *Anno nempe*
circiter 1500. in
Agro Patav. de
quo vide Fort.
Licet. de recon-
dit. antiq. lu-
cernis, & apud
eum complures
alios. lib. 1. c. 9.

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. *Han-*
ball Koffel Ca-
lab. in Mer.
Pimand. li. 1.
comment. 16.
quæst. 1. cap. 2.

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) *Horat.*

carm. li. 3. od. 4.

(e) *Scal. Exercit. 74. 3.*

(f) *Plin. li. 37. c. 4.*

(g) *Plin. li. ult. c. 4. & Aurel.*

Augurell. Chryf. li. 2. T. C. Vol. 3.

p. 210. & Jul. Solin. Polyhist. c. 65. & Joach.

Vadian. Com. in loc. D. & Aug. de Civ. Dei l. 21. c.

24. & Theophil. Symocat. φοοικ

α τροπα. α. & i.

& Aufelm. Meianus, a monte Meiano

in Enchirid. 60. quaft. 29.

& G. Agricola de nat. fossil. li. 6. c. 9. & Cardanus aufus est negare, de subtil. li. 7. in p. 253.

But what is that divine *Pattern*? & how shal *men* be like unto *GOD*? even by the goodnes of *God*, who hath, as I said above, left this *Pattern* open in all places, & easie to be seen, to them that seek to be like the main *Pattern*, were of we were all made: And this, as *HERMES* (c)

saith, is gentle & witty *separation*, wherewith he avoweth both the great, & this our little *work* made & woven, and so to be marred and unwoven again; to figure unto us privily, that there is no great and cunning work performed by such rude and smith-like violence, as you speak of, (*viz. (d) consilii experts 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 estimation most near unto *Gold*, the noble and untamed

(e) *Diamond*, which when he comes into the *smiths* hands, will neither yield to *Fire* nor *Hammer*, but will break this rather then he will break; and not so much as be hot (as *Pliny* saith) but not be hurt, (as they all grant) by that other: And yet by the gentle means

(g) of *Lions*, or *Goats blood*, (though they be hot *bloods*, 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;

Nay.

Nay by the flowing Tears of molten *lead* (a thing not so hot as may be) he will quite relent and melt without: 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 devoure him. But the Like eats up and consumes the like with more ease, and more kindly then 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

(h) *Prov.* 22. 2.
Eccles. 33, 16.
 & 42. 24.
 & *Georg. Ve.*
net. Harmon.
Mundi. Cant. 2.
Tom. 4.
 cap. 9.
 ἐξ ἐναντίας ἐξ
 ἀνάγκης τὸ δὲ
 τὸ πᾶν.
Plot. Eunecad. 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.
 & *Agidius*
de vadis. T. C.
Vol. 2. in p. 98.

(k) Paracels.
lib. de vexat.
feu celo Philos.
Can. 5. de Sa-
turno. Tom. 6.
in p. 283.

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.

(l) Comment. in
Her. lib. de lap.
philos. cap. 2.
T. C. Vol. 4.
in p. 720.

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 the choice (l) of the corrupting ground, but chiefly in tempering the degrees of her kindly *heat*, (without which the *work* will never see end) and again the lets 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 sundered, that is, turned, altered and mingled. But

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 (*) *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*, *Aiery*, 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 midst of both these places, and yet but in one indeed.--- You may think I cross my self, and know not what I say,

& Comment in Her. l. de lap. Phis. Secret. c. 6. T. C. vol. 4. in p. 778.

(m) Clangor Buccina. Art. Aurif. vol. 1. p. 463 & R. Luf. in Reperit. in p. 233.

(n) Margar. pretios. cap. 14. T. C. vol. 5. in p. 710. & M. Seudivog. in Epilog. 12. tractatum.

(o) De transmut. mer. c. 6.

T. C. v. 1. p. 553.

(p) Artep. his secret book, p. 202. &

Poutan. in epist

T. C. vol. 3. in

p. 775. & Bas.

fil. 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.

& Seudevog. l. 12. Tin. c. 11.

but compare and look about, and you shall finde nothing prosper but in his own place.

(t) Ep. &c. de
lap. philaf. T.C.
vol. 5. p. 894. &
Arteph. secret
bock. 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* misseth this *Happy Stone*, when they think to make it above the *Ground*; I say they must either climb 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.

(x) Ut perqui-
renti mentis
impetu occur-
rat citius,
quam ratione aut sudore inveniatur. Arcan. Herm. phil. Can. 36.

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.

What doth now remain? 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 *Nature* will fail and lose her custome.--- And if he rise, he shall rise ever in *Vertue* ten-fold encreased; I mean, if he be not imbas'd 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*, the

she will rise again a most *Venemous 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.

(y) *Cardan.*
subt. l. 18. in p.
662.

(z) *Avonym.*
Confil. conjug.
Solis & Luna,
feu trium ver-
borum. part. 3.
T. C. Vol. 5. in
p. 563.

Again, both *Mettals* 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 lastingness 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 coyneith with our *first moisture*, 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 *Erastus*, and all other slanderous mouths may

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.

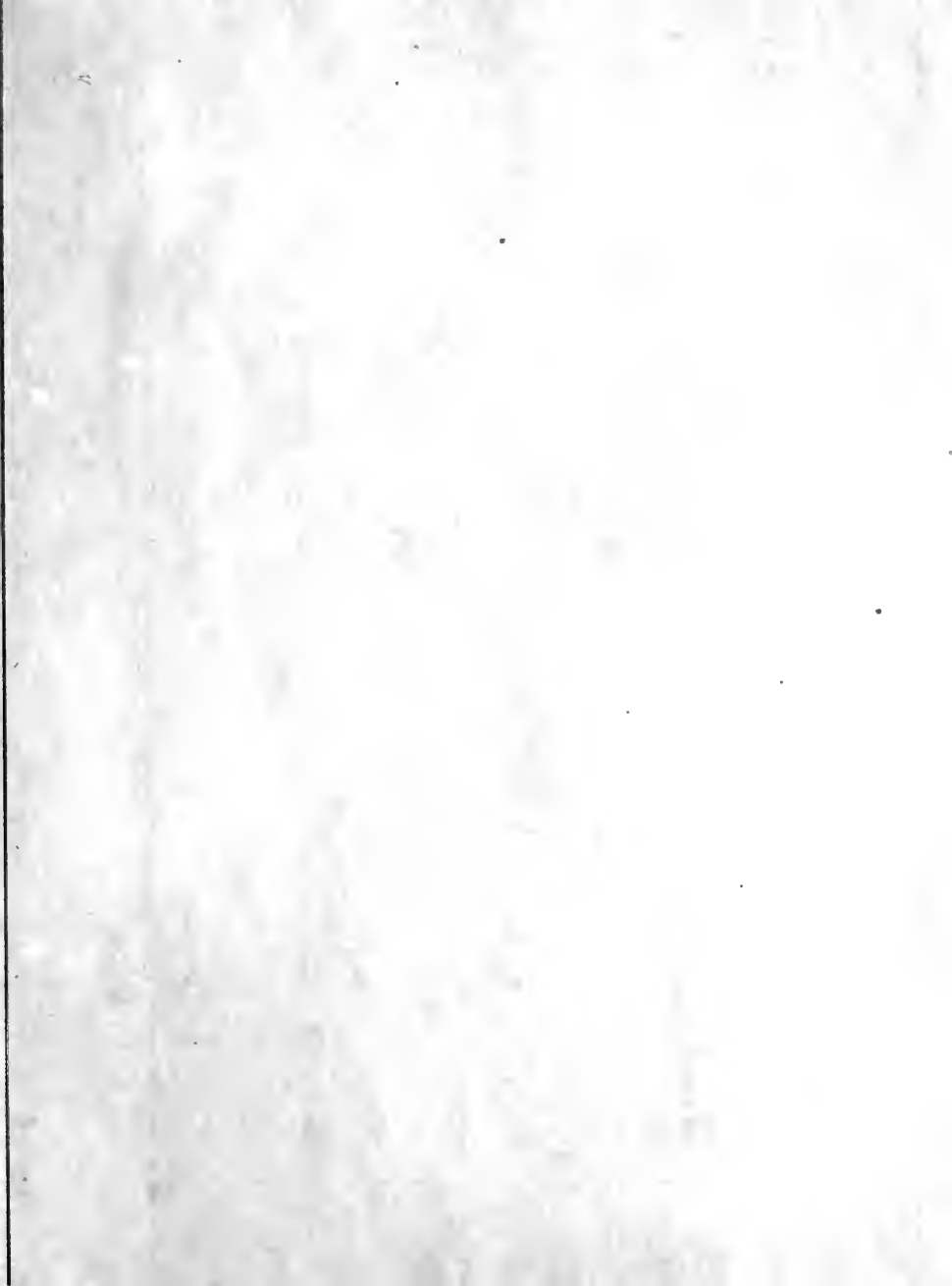
* Indignior
quandoque (id
est quancun-
que) dormitat
Homerus. Hor.
de Art. Poet.

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.







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