THE
Way to Bliss.
IN THREE BOOKS.
Made Publick, ks.
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.
TO THE
READER.

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 against me: But GOD, not only enabled me to endure those impetuous multiplied Stormes, but some few Months since, was pleased to sweeten my long-Sufferings with a fair and peaceful Issue.

And because my Studies in HERMETICK PHILOSOPHY, would not bear with the aforesaid troublesome 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 nurtur'd me up so indulgently,) I betook myself 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: Norwithstanding 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 only 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 Rosicrucian Physick; under which Titles notice hath been given of its coming abroad, by other Books since Published. All which considered, together with the Zeal I have for this noble Science, and Regret to see so able a Champion thereof thus boldly, thus nefariously robb'd and dispoiled of his Honour; loth I was any longer to keep my Perfect Copy by me; and thereupon resolved, rather to venture it abroad, (though unaccompanied,) to prevent the Injury would otherwise be done our dead Author, and the World. (I say unaccompanied, for my past and present Engagements, in finishing the Productions of some of those Hours, I snatch'd from the intervals of my late Disturbances, will not afford me time to fit it with such Associates, as formerly I intended should complete one of the later Parts, of my above mentioned THEATRUM.) However, (considering the Nature of this Piece,) it will properly enough appear by itself, and very well serve as a large Preface, to usher forth the remaining Volumes, (or any thing
As for our Author, he was without doubt an Englishman, but hath hitherto passed with us among the Anonymi, and the Book (his Offspring) 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 ease Faith think the Providence very observable, that not only 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 averre, 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 & leffer Means; where a due friendly, and Philosophical conjuction 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 myself, 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 Doctor's hand) from a very intimate Friend (one extraordinary Learned, and a great Ornament of our Nation) I was willing to make them public.

And now (I confess) notwithstanding all this, I do not expect, what I here publish, should please every palate; in regard the Fate of Men's 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, dislike 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 grows from the neglect of a strict and unbiassed Examination of their choice, 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, than of a Spider's web, [fit only to be swept away:] I shall nevertheless confidently hope it will fall into some other hands, that may consider the curiosity of the Woolfe, 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 only 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.

If in all orderly Speeches and matters of Learning, (a) it first of all behoveth to (a) 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 needful 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 unmeasurable 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 Bliss so much of the Bliss of GOD, as our whole Power and Nature will hold and carry.

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

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

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

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

Nor yet need we go to the lower and lesser houses of Philosophy; where, as they be tainted and unsound in other pieces of Learning, so in matter of Manners, they do not well to place our Bliss 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
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 Philabrus, 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, (left 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 faith, 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 enterlaced; and by name (e) delight in Colours, Conceit, and some Smells, in Health, Wisdome, and Virtue. And again he faith 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 Blissses; 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 Bliss, that ever any

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 flat-fed Epicure may again be justly reproved, and reckoned as an impious person, whom never any heavenly Thoughts touched, for bringing (b) in an idle God, neither ruling the World, nor regarding it; How can Aristotle seem wrongfully accused of Impiety, and for the same banished out of the Academy, if there were no other proof against him, than that he faith in that place, that God leadeth no other, than this beholding and gazing Life of his? Is it not an idle, and, as it were, a covetous and envious Life, turned back upon itself, 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 Busines, as we reckon it, that is, no Care and Trouble; but an outward Deed and Action, clean contrary to the inward Deed of a musing Minde, onely shootings at his own good Estate, which is Wisdome and Knowledge.

But if he deny all this, as it is like he will, because, to encrease the heap of sin, he grants no Beginning; then, what can be greater evidence than his own Writings, one quite thwarting another, as cross as may be: for in his (k) seventh Book of State, he comes again and (h) Cicer. de Nat. Deor. lib. 2.

(i) Plato in Timæo.

and faith, that Every man hath so much Bliss, as he hath Wisdom 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 fore-\footnote{(l) Plato N. I. \footnote{(m) Arist. Pol. \footnote{lib. 7. cap. 3.}} all 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 Happiness to that Common-wealth, where they be dis-linked, and stand asunder.

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

But you may say, We have reared our Bliss aloft, and made it a fair and goodly Work, but more fit for the dwelling of those single and clean Minds \footnote{(p) Plato in Aedibis.pro} above, which they call Messengers, \footnote{[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 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 Bliss, than the Instrument is of Music:) and so Plato we see nameth his Servants and Helpers.

Indeed, I grant that this full and high pitch of Happiness, (I mean that measure above set) is free and easie, to free and lively Spirits; but to us impossible without other outward means and helps, which, nevertheless, shall not be counted as any part of the frame of Bliss, 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 Bliss to a Family, make that loving Couple,
Couple, Wisdome 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 beautify 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.

Chap. II.

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

Now that we know what is Bliss and Happiness, 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 after to speak and think well, than to do and perform any thing; (though constancy and agreement in their Sayings, would have left Bliss, as well as other good things, in the power and reach of all Men:) And I must fly for aid into Egypt, a People so far passing
passing all other Nations, as it is better and nearer to God, to work and do great wondrous things, than to behold and look upon them.

For it is delivered to ancient and true Record, that one Hermes, a King and Law-giver of that Country, a Man of rare and divine gifts in Knowledge, above all that ever were, found out a Medicine able to bring all men to that Bliss aforesaid, and left it behind 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 itself over all Nations, now and then opening and discovering itself to a few of the better and wiser Company.

Then this is The Way to Bliss, 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 heroic 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.

Then, to turn my Speech, which way were it best to set forward? Not right and straight 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.

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 straightway cast it off for false, and condemned it: for as when sleep hath once taken

(s) Plato in Euthydem.

Cap. II.  The Way to Bliss.

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 practice; sure, if they were true and faultless as others are, some should appear to hit the Mark, and to gather the fruit of their Travel, and not to live as they all do, of all men most miserable: Or at least, because it is so ancient an Art, it would have been recorded in some publick or private Writing, besides their own, which, be it bound with never so deep Oaths, (as it is) yet is it unsufficient proof and witness in their own case.

These be the most saleable Reasons, and best approved among the People, wherewith they use to better this exchanging Science; But mark how light and weak they be, and easy to be wiped away: for how could the Acts and Deeds of these Philosophers come into the Writings and Records of Men, (to begin there with them) whose Fame, nay whose Company they have ever shunned? And when their own Records, if they chanced to like of leaving any, were not sown abroad, and published to the World, as is the use of Worldlings; but left like precious Heirlooms unto some Friend of secret trust, which was counted as a Son adopted, upon Condition to keep it still within the House and Stock of Hermes, from the Eyes and Hands of the World and Strangers, running evermore,
like the wise Stars, a contrary race unto the World, that no marvel though they be both, in like sort, crossed by the World, and mis-called (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, puff 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 faith, stands upon that ground.

Wherefore, if we must needs believe Recorders of Acts and Stories, yea though they be sometimes lewd men, foolish and unlearned, as if they were as whole and harmless as (x) Xenocrates, but especially although they had great cause to lie, and to speak more or less than the truth; who can, in any common Reason, refuse
furse the solemn Oathes of so many good, wise and learned Men. (y) for he that is Good, for the love of Virtue it self, he that is Wise, to avoid the shame of Lying, will speak the Truth. What should I say of the learned Men, whose whole care and practise, drift and study, is nothing else but to finde and set down the Truth? But all is well and clear of all suspicion, if it may be thought these Oathes and Protestations to have sprung from themselves, of meer good will and desire to perswade the lovers of Wisdome and Virtue, and not wrung out by fear or flattery. Which may be easily judged in such Men, as were all either Kings that needed not, or Diogenists that cared not, as it is clear in all their Eyes that are conversant in these kinde of Studies.

Wherefore, such men as are so bold without sure ground of Reason to deny, and deny still all that comes, are, in my Opinion, greatly to be looked into; for although they, like (z) Xerxes, pull not down Religion with hands openly, yet they are of another sort as dangeros, that undermine it closely with wrong Opinions. If our Men avowed such plain untruths as might be reproved by common sense and daily experience, as when (a) Anaxagoras said Snow was black; and Xenophanes, the Moon inhabited, and full of Hills and Cities; and Nicetes of old, with some (b) of late, that the Earth, the onely unmoveable thing in the world, onely moved, and such like ugly and mis-shapen Lies, wherewith Greece over-swarmed; 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 found 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 certify 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.

Let

(c) Cicer. de Divin. lib. 2.
Cap. II. The Way to Bliss.

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

What should I say more of this Stone? It is not unknown that there are (f) whole Rocks thereof in India, drawing Ships that pass by laden 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.

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

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

And because no man so well judgeth of himself, as of another: (k) Suppose a plain and harmless People, such as those Indians were, had from the beginning dwelt in a dark Cave under ground, (let it be the Centre, if you will) and at the last one odd 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?

But, admit, when the noise were done, and all hust, 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 fowre 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?

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 Alchimy, 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 always Smoke for Gold, and Folly for Wisdome; 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 bottome, they carry most commonly for ever after, an unsavoury smack thereof;) It is a plain sign the Trade is vain, false, and deceitful. This is the third Charge they give unto us, let us see how to bear and withstand it.

The most wise and great Philosophers, albeit they knew God had made all Mankinde for that happy Life above-said, and that it was at first enjoyed, or else it had been made in vain; and that by corruption of ill Customs,
Cap.II. The Way to Bliss.

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

And therefore it is, when godless and unlearned Men, hovering over Gain and Honour, presume against Minerva’s will, to handle their Words, when the Things should rather be handled, they wrest and wring them a hundred ways, (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 practice, and set on work as fast (as their Fingers itch) and miss as fast (as they must needs do;) shall they say they followed our Rules and Precepts, and put our Work in practice, 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 fort, 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 lift to rifle in the Rolls of ancient Records, I could easily finde and shew you, that although the most part, of purpose, lived in this harmless and safe Estate, which I told you; yet some again were *Kings*, and Men of great Place and Dignity, (and yet I think by Remainder, and not by Purchase so) but I love not this kinde of reasoning; Let them that thirft go to the Fountain, and us remember, that in the Household 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
but are injoyed to serve lowly their Betters, and to look no further; (p) So that, if our Men were Happy, or at least lovers of the same, their Riches ought to be employed in their own service, that is, to purchase and win Wisdom and Virtue, and not sent out to wait upon, I know not what strangers, Honour and Pleasure; which as they be strangers, yea and dangerous strangers, lying open (as all high things) to the blast of Envy; so, most commonly, they will not be ruled, no more than they which get them; and then rebelling against them, which are their Lords and Rulers, do overthrow an happy Estate.

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 Mind from the earthly Body, not (as (q) Pliny writes of Hermolinus) by sending the same out of the Body, to gather and bring home News; but by an high contempt of earthly Matters, and flying up to divine Thoughts, not with the golden feathers of Euripides, but with the heavenly wings of (r) Plato.

And therefore (s) this same divine Man, makes the Mind 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 Mens-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, faith 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.

I might be very large, if I lift to seek about and traverse this Matter: but here is enough to shew the Purpose and Reason our Men of Aegypt had, if it was in their choice, to chuse this kinde of Life, which the World so despiseth: But how if I could bring them in bereaved of all choice and free-will, and driven by force of Necessity to do the same? would not that stop the widest Mouthes, trow you, in all this lavish Company? Let us know first that the Minde of Man, being come from that high City of Heaven, desireth of her self to live still that heavenly Life, that is, the blessed Life above-described; And if there be any let, as there is lightly, it is in the weight and grossness of our Bodies, over-weighing our Minde down to the Ground, and to all our own muddy Matters:—Then that our Men, after they have gotten this Golden Stone, so famous in the World, do not, as they think and would do, straight-
straightwayes run to their Coffers, but first and chiefly
Gild their Bodies with it; wherefore after that by that
mighty, fine, and temperate Medicine, they have scour-
ed 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-light so soon taken with eve-
ry 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 com-
mon love.

Wherefore, to close up this point at laft; sith this
happy Craft and Way To Bliis of Hermes,
for ought that they know, may be true and honoura-
ble, let the Common and Unlearned fort stay their
Judgement, and leave the trial and sifting of any fur-
ther 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.

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
Cap. II. The Way to Bliss.

and never begotten by Hermes, or any of his Sons: So no reason they should slander the Name and House of Hermes, but bear the burthen of their own fault. They may be sorted out and known from the holy, stung, 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 Seneca faith, Operose nihil agunt, they 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 faith, that mad God with the sober? Even so the Emperour might with better advice, have tempered the heat of Alchimy, with the cooling Card of Discretion, and made it an Art lawful for a small Number onely, and with the like charge to be Practised, which had been a Counsel worthy a wise Prince, neither to let the hope of so great a Treasure go for a small loss; nor yet upon uncertain Hope, be it never so great, to lose a certain great thing, to wit, the Life and Goods of his Subjects, well and orderly bestowed.
Mary Manston Their Book
Stafl not This
THE SECOND BOOK.

CHAP. I.

Of Long Life.

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

E 2

formed
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 Aegypt and Arabia, (though we have their secret help now and then) the best able indeed, and the nearest unto me, if they were so

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 sleepe, 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 everlasthing 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 hundred away round about, a fine and lively piece (which they call Heaven) for the (c) Male, Mover and Workman, leaving still the rest (as gross and deadly) fit for the Female, to receive the Working and Fashioning, which we term the four Beginnings, [or Elements] Earth, Water, Air and Fire; and thereof springs the (d) Love which we see get between them, and the great desire to be joyned again, and coupled together.

Then, that there might be no number and confusion of Workmen, and doing Causes, but all to flow from one Head, as he is One, he drew all force of Working, and virtue of Begetting into one narrow round Compass, which we call the (e) Sun, from thence he

(a) Plato in Tim. & Arist. Metaph. lib.1. c.2.
(b) Lib.de Caelo per tot. & lib.2. c.1. Excusatur a B.Kecker. Syst. Phys.1.7. Verum condennatur a Phil. lib. de Mund. Incorrupt.
(c) Ocell. Luca. cap.2.
(d) Cor. Agrip. de Oc. Phil. lib. 1. c.38. & Jos. Quercet. Herm. med. defens. 1.2. tract. de quinques.
sent out, spred and bestowed all about the World, both above and below, which again meeting together, made one general Light, Heat, Nature, Life and Soul of the World, Cause of all things. And because it became the Might, Wisdome 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 endless Race to and fro, this way and that way, that by their variable presence, absence and meeting, they might fittingly work the continual change of flitting Creatures.

This Soul which (b) Plato calls the Ever-moving Mover, quite contrary to (i) Aristotles &stelxera, 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 subtile and small Beam, or spark of heavenly Fire; in property and quality, for his Cleanliness, 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 Egg, and quickneth any thing apt to receive Life, when

---

(f) εὐ οὐκεῖς·

(g) One Light in many.

(h) Plato calls the Ever-moving Mover.

(i) Aristotles &stelxera.

(k) how Tully could translate it so.

(l) Lucians gallows misled him.

(m) think nothing made without Mingling.

(n) and breaking small together the whole stuff.

(o) Dung hatcheth an Egg.
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 perishement. 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.

Now the Stuff and Female, to be fit to suffer Working, must be first open, that is, Soft and Moiit: and then not one, nor yet many like things, left 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 (r) four fighting enemies; yet in the soft and open Stuff, there are but two of them, (u) Earth and Water in one mixture, seen and extant at the beginning, (w) before the painful Soul draws and works out the rest, Fire out of Earth; and out of Water that breath-like and windy thing called Air.

So that, (x) if there were much Earth, little Water, and great Heat to mingle them, Fire will shew it self and bear the sway: It but small Heat upon the same measure of Earth and Water, Earth will rule the rest:
If on that other side, upon small store of Earth, and much Water, but a small Heat of working, the thing will fall out to be raw and waterish: If upon the same quantity a stronger Heat, it ariseth an Ayery, which is termed a fat and oily Body.

Wherefore, when the Soul comes down upon the Stuff, clothed with a fine windy coat of the cleanest Air, next unto Heaven, called Ether, (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 kinds 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
of the Waters; and chiefly that upon the flimy and hot Land of Egypt, there are yet some bloody and perfect Land-wights (as Hares (d) and Goates, &c.) so made and fashioned.

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 shifting, 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.

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 Falness: Even so it is between the fine starry Fire, and his like Food, the fine Fat of Aether: for that cause, besides the Divine Purpose above set, it cometh down in post into these Quarters, to finde and dress himself store of meat, as appeareth by his tarrying; for as soon as his Food is spent, he fieth away as fast, and leaves his House at six or sevens uncared for. — I was about to tell
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.

Then if the suffering (b) 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 air and blow 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 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) Mind, for a special and Divine purpose, yet that Mind as well as the Soul above, is all one of itself in all places, and worketh diversely according to those divers places, as we shall see more at large hereafter.

Then you see all the differences of the four great Heads or Kindes, which contain all things: yea, and of many lesser degrees and steps, lying within every one of these, which I named not before: as also of sundry sorts (not worth the naming) of Doubtful and Middle things, touching and partaking on each side of the four great ones, (as between the first two, Stones budding like Herbs (n) in the Scottish Sea; between Plants and Beasts, (o) the Spunge: 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.

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 carry 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, others more freely, in the half-made Stuff, called Seed; and in finer Seed yet more lively; and in Man most at liberty, excepting where I said it was free indeed from all kind 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 faith;
(w) Nought is made, and nothing perisheth, but all are altered and changed up and down by Mingling: And again, (v) 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 read 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.

It seems hard for a Man to appoint what bounds of Life are large and long enough for Bliss, unless God (who knoweth best, both the measure of Happines 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
dreaded 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 herself plentifully upon them; for there can be no other odds in one and the self-same thing in all places. But the Fat Food of Life, (which they call the first Moisture, and the finest piece of all the Seed lying hid and unseen in the sound parts of Wights, and yet by skill to be fetched out, and let before us) must not only 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 Aetherial (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
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 Rotteness, 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 Lacedemon 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.

Now
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 Lufty, and lived long; and all the fail 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 Beast (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 left 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 flouris
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 les cause from
Nature, they may be driven by force of Reason to
yield, (c) that we have a better Kinde and worser Custom,
and that we did and might live long, but for our own
fault, which may be reformed.

To begin with the Soul and Natural Heat, for his
worthines ; 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 out-
ward 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 Con-
trary in place and property, set: the Brain, I mean,
some more and some les, still according to the behoof
and (g) request of the Heart ; Insomuch as they that
have no Blood, and small Heat within them, as not need-
ing any Cooler, have no Brain at all. Then, by cer-
tain 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 fur-
ther into them, and you shall see Man, by how much

(c) Macrobi. 
S. u. l. t. c. 5.

(f) Arift. Hist.
Anim. t. c. 16.

(g) Considera
in tepso, quia
Cerebro frigii-
dissimo, cor fon-
tem caloris sup-
posuit Deus.
Bonavent. ser.
de uno Martyr.
4. in Ordine
16. l. de S. u. 
in com. Tom. 3.

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

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

These may seem sore matters, but chiefly the last incurable, 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 found Judgement and Knowledge in the ways of Nature that allowed the Story, (and Aristotle by name (n) condemns it, when he giveth the Elephant the longest Life of all, and Man next to him) what should we reckon of a Poets Record? Besides, doth not one among them confess himself, (o) they are not to be believed; and held as Witnesses? Doth not Plato, once a Poet, and then a wise Philosopher, (p) chase them up and down in all places? and in one say, (q) They be besides themselves when they sit on their Muses stool, and run like a Spring, pouring out all that comes? Are they not in all wise Mens account the greatest Enemies (l) Fort. Lice. de vit. l.2. c.11.


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


The Way to Bliss. Lib. II.

To God, good Manners, and all right and true Knowledge, that ever the World or the Devil bred:

But I slide too far unwares, 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 livesthree 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 faith. 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 kindes of Reports and Hear-sayes, into those Books, (thereof by
The Way to Bliss.

some called θεολογαντα) some false and untrue Tales might creep in among them; yet I owe much to that Mans worthines; 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.

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 Calcut, 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 fulfillleth the time of Nature, but all are swept away with the blast of untimely Death.

But it may chance that long race of Life, which the Author makes the Beast to run, was no common and ordinary course in that Kinde, but some odde and rare Example; And then no doubt, as there be some amongst...
amongst us, which by their diligence, and 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 fort, 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 said in the midst, and mean, as it were, because it seems to obey the secret Will of God the better, and yet withall to fulfill the whole desire of Nature.

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

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

Wherefore, if a company of pickt and lufy Men and Women would agree to live together in some wilde, open, clear and sweet Air, scatteredly like a Country Village, and not like a close and smothered City, (which one thing prevents a thousand Diseases and Deaths alone) and to lie together to the right end of Nature, that is, for Children, (d) and not for Pleasures sake, (for this was made a Spur to the right purpose) and in as feldome and due a course, as the better sort of Beasts, (the ready way to preserve Life and fore-stall Diseases, but specially to get good Children;) and to bring up their Children in Labour and Hardship, (e) mingled with much Mirth and Sleep together (no small helps to Long Life and Health, as the Dieters themselves confess and know:) But for this Meat and Diet (wherein those Leaches offend and fail greatly) if they would consent to take no Physick, but in great danger cast in by misfortune, (in which case the Beasts do not want their Remedies) never to drink Wine, the shortner of Life; and to be short, not take any Meat and Drink that the fire hath touched, (for it (f) funders 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 should see this People prove a Nation of Giants, not onely passing the age of Beasts, and the bounds of Long Life aforeset, but wholly recovering and restoring all the Blessings of the first estate of Body.

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

And sure for the Inhabitants of Zeil and Atbo, which I brought in even now, filling the Term of our Long Life, although I am not certain of their use and custom, 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 leaft, 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,) 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: Informuch that (k) Cardan dares think, that if any dwell in Ather, as Plato's heirs affirm, they live for ever: yet if ill Diet went withall, it would marre as much as the other made, and greatly cloy and hinder, yea, and
and cut short the race of their Long Life.

I am of the same minde for all other odde and private Persons of great Age and Long Life recorded; (as for some Italians in (i) Pliny's time 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 Jupiter's Kingdom: and that sith the World, as it now goeth, cannot be brought, without a kind of Divine Power, to raise 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 endeavours and skill of Healing, be up-

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

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

(l) St. Albans hist. Vit. et Mort.

(m) Cicer. ad Attic. 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 re-
quired 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 fa-
vour 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 *Mo-
sture*; 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, be-
ning first, with the last, because it is least and
lightest.

It is enacted by the Law of *Nature*, (n) That no Bo-
dy, 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 Na-
ture: 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 Com-
pass of this *Law*, then *Heaven* may not be free nor
exempted;
exempted; and they speak not altogether fondly that say, the Stars 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.

That this is so, the hungry Souls (which are but Imps slip 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 

H 2
confumeth other, but both are marred, dulled and weakened, which they call Consent, and Temper and Mixture. For Example, Fire extreme hot and somewhat dry withall, and Water very cold and somewhat wet, meeting together in even powers and proportions of strength are both impaired, but neither lost and destroyed: But if this Water chance by the heat of Heaven to be taken in hand, and turned into Aiery and fat substance; though there be now two Moistures set against the drought of Fire, yet because of the heat of Weather and Heaven abounding, it is now become partly like to Fire, and friendly, or at least his weaker Foe and Enemy, yielding himself for Food unto it, and increasing his strength and Nature: But if, on the other side, Air, unto his exceeding Moisture, matching the drought of Fire, get some strength and watery coldness (as appeareth in a thick and foggy weather) it is able easily to overcome the Fire, and eat him up.

Now for a mixt Body (which is a 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, until they return to Earth, from whence they all came; for

for Example, and that near home; for the fiery frame
of Mans Body, (q) when the Soul for want of food fails
and flits away, they straight retire, and run back in or-
der; first Fire waxeth moist and lukewarm, suct 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.

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, dis temper'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 flow 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 Poison 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

(q) Jarch. Cur. 

de seif. & fin-
sib. I. 2. c. 24, in
p. 175.

(r) Ocell. Luc. 
c. 1. in p. 19.
name of *Poison* feeding and strengthening the Dregs, but devouring the fine Liquor of the Body, wherein the Life standeth, when as the same *Poison* nourisheth and maintaineth the like framed and so tempered Body, as venomous *Foes* 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* faith he saw a *Girl* of three years old, that fed greedily upon *Spiders*, and was never hurt, but liked greatly with it.

Do not think it any *Discord*, when I said above *Fasting*, 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 asunder.—I grant it must be so, by the course of *Nature*, because to fulfil the *Will* of her *Lord*, she hath appointed a stronger means and cause to work it; either the want and absence of the inward *Friendship*, and keeping of the *Soul* in those which the common sort call *Living things*; or, in the rest, the presence of some ravenous and spoiling *Enemy*: But if cunning *Art* and
and Skill (which by the help of Nature, is above the course of Nature) by knowledge of the due Food for Life, and defence against the Enemy, may be able to defend the one, and keep off the other; then, no doubt, the frame and temper of both Dead and Quick may last for ever.

The way is found already, and known by certain and often proof for the one; I mean, that Art hath often, by keeping off the spoiling Enemy with a strong Contrary, preserved and upheld a dead thing of slippery state, and soon decay, for ever: as a (t) Corps by Balm, or Water of Salt, Timber by the Oyl of (u) Brimstone, and such like: why then should the next prove impossible? to wit, by giving store of fit Food still to Life and natural Heat, (for the other two helps of Meat and Exercise are easie) to under-shore, and keep upright our weak and falling frame for ever: The Greeks hold, that our natural Heat and Life, because it feeds upon and washeth the most fine and unseen Oyl (called first Moi-flure) 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.

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 Food & Sustenance, it must needs by heaps be crowded up in a shell of Water, called Oyl or Fat, as we heard before. In that Fight & Battle, if much Heat and Oyl meet together, the work is great and busy, & thereupon 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 reports.

(w) Card. Subt. l. 2. in p. 64.
(x) Arist. lib. de Respirat. c. 4.
(y)  Senec. nat. quest. l. 3. c. 19.
(z) Athen. Deipnos. l. 8.

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 Ethereal Smoke, and Spirit that carrieth it: Now this, no more than a Flame, needeth cooling to preserve his Being, but to temper a kinde of hid proportion, fit for Wit and weighty Perceiving, which I said before, the Brain and not the Air performed.

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

Then to draw near the Matter; If the Stars do feed on Ether, and this upon clean and spotless Air, as on the weaker Likes; and our Soul and Life is of a starry kind; even a slip and spark thereof, as is aforesaid, then it followeth, That to feed our Ether, the carrier of our Soul, good Air which is round about us, will serve the turn; but to nourish Life and Heat it self, Ether 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 Ether; which it is not, and can go
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 Sustenance, say you, fit to bear it up, and maintain his Being? In that fine oyl, and unseen first Fat and Moisture? And call you that Aethereal? how can that which was once Seed, and before that Blood, and first of all a Plant, become a Body so fine, clean and Aethereal? especially when one weak Star, a soft Fire of Heaven, is not able to make so fine a Work, so far and highly lundred?—I marry, this is the Secret and Depth of all, which because the Greeks never founded, 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
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 founder parts:
But the first Moisture is now at his full growth and per-
fection, and from thence feedeth Life, being unfed it
self, and wasteth daily, against the grounds and rules of
Physick: for the Childe hath now received all that the
Workman can, and is put over for the rest, which is his
Nourishment, unto his 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 airy
piece (for the rest go every one his own way, to make
his own part from whence he came) of all the Seed
mingled, wrought, purged, raised and refined, and then
closely thickened, 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 Wat-
ter is to other Oyl and Fatness.

And by this, to come to the point, we have a plain
Pattern (if we be Wise and Careful) and way to work
the great Mystery of Adjournment of Life; for if it be
so as I proved above, that all the Moisture of the Mat-
ter lieth in the maintenance of our Natural Heat; and it,
as our Men, & all Reason teacheth, followeth the steps of
common
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 fame Oyl dropt in still into the Fire, augment 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 flip 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 Æthereal 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,
Cap.I.  The Way to Blifs.

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 (b) Lust, with the Yard of a Lusty Beast; the Womb that cannot hold, with the Womb of a quick Conceiver; Narrow breathing, with the Lungs of a long-winded Wight, and so forth: then consider with how much more kindly consent, we might with our own parts finely dressed help our selves in our Diseases.

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

What need I say more? Is not the Matter clear enough? that another fast fine Oyl and first Moisture may be made in all points like to our own, and able to maintain or repair it, and the natural Heat together: and then that by the same (though other easie means would serve) because it is so temperate, the Body may be brought and held in square and temper? And so, by reason all the Causes meet and flock together, that
Life 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 un- toward 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 Æther, is able alone to hold together the brittle state of Man very long above the wounded 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) Fernelinus 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 kind of delivery will not yet serve the
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) Aegypt 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 luyft fort, until a hundred and twenty four Years. Neither think that Mixture better than our sngle 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) S: n. Ep. 58.
Lipotiinot. 15, 16, 17. &
(l) Diog. Laur. in vita Plat.
(m) Plato in Charmid:
(n) Card. var. l. 10. c. 50. &
Hieron. Rubel. de diff. fippi. 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.

CHAP. II.

Of Health.

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

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

By so many Ways 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, 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

(k) Nat. Hist. l.7.c.50.
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
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 grossnesse and foulnesse 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-
fages to and fro, their greediness in pulling and holding, and a hundred such like means, subject to great mish-
chances, 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, espe-
cially so small a number of the better sort, in so clean a 
Diet. Nay, see the malice of those Parts (those Parts 
are Milt, Gall and Reins) if there be not sufficient store 
of other foul Meat at hand, like a poisoned and purging 
Medicine, they use to draw good Juices, 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, faith very 
truly and wisely, (t) The Heart andLiver 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 o-
ther three unprofitable: Nay, for one of them, (w) 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) DiScors dei 
Matthiol. nol. 3. lib. di Dioscor. 
Alex. ab Alex. 
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 days together) being in their Childhood gelt of their Milt, prove thereby the most Light, Swift, Sound and Fastest 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, whose Life hangeth upon the same hold, by the sufferance, nay by the command of Nature, do Fail 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 control-
ment.

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

be a fine airy and fiery Frame.

Then the Air itself, especially when it is evermore (as the wet Sun-beams declare) so sprinkled with some fine foreign 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 groffer, sounder and tougher parts whereon the strength lieth, shall want food in this Diet, and fail, no doubt, greatly; yet Life shall hang still, as long as Air and first Moisture hold, in my Opinion.

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

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

(c) Vid. 6th. in p. 40. De Democriti mori violenti, &c.

(d) Vide Maufricin. argum. in Plut. Phaed. in p. 490.


(f) Paracels. in molo pharmac. in p. 244, & 245, & 159.
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.

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.

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. (k) faith, he knew one that kept that namelesls Matter forty days together: and although this answer-

eth not the Question, yet it sheweth the truth of the former holy Story; for if he, in so foul and 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 groffer fort, which make up this foul and shamelesls one, were left before as you heard, and the finer in that passage from the Stomach, through the former Guts were drawn all away, to the Liver, as the like is ever in us, and voided other wayes.

To close up all; Mecanas, (l) Augustus his Minion, slept, not one wink for his three last years space togethcr, 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 Scottisli 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.

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

(k) De part. morb. & sympt. l. 6. c. 10.
(h.i.k) Sen. de lra. l. 2. c. 12.
(l)Plin. l. 7. c. 51. nunquam horam totam dormitive interp. pretatur. J. Lipsius ad Sen. lib. 2. de lra. c. 12.
(m)Gonz. Ferdin. Ovid. in fol. 261.

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

L
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 stoppt with all kindes of Letts and Incumbrances, that a Man can scarce tell which way to set a Foot forwars.

First appears Aæsculapius, Hippocrates and Plate, the chief among the Grecians, bearing in hand sundry Diseases of both kindes (both came by descent, and gotten by purchase) hopelesss 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 loft 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 les Diseases: But for the four Stagers, to wit, the Gout, Leprosie, Dropsie, and Falling-sicknes, they could never heal them, and have for Oracles set them down incurable.

What were best to be done in this matter?: What shall we set against the weight of so many great Mens Authorities? Marry, put them in Ballance, as we have done hitherto, and weigh them with Truth and Reason.

But where shall we finde it, say they?: As it is every where (as (p) Democritus said) drowned in the Deep, so in this Matter it is scattered all about, and largely spred withall:
Cap. II.  The Way to Bliss.

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 tra-
versed 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 Egyptians, 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 particu-
lar s in appliance.

Neither would I have you let Paracelsus and his heirs
upon me, and say they have taken great and goodly
pains in this field; you will then force me to speak my
Fantasie. Though this Man, (to let his Scholars go, as
too young yet) by great Light of Wit, wherewith he
flowed, and by long proling about both with Eyes,Ears
and Hands in the Mysteries of Egypt, saw and per-
formed many of their Deep Secrets, yea and found out
some of his own worthy praise, (albeit I think a num-
ber feigned;) yet his new Art and Rules of Healing are
not good in mine Opinion; for First, against the Exam-
ple 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
chiefly carried away with a mad and raging desire of Fame and Honour; he took in hand, (a Man unfit to do it) to pull down and rase the old Work of Physick, and to set up that strange and famous New one: Then see how it is performed: He sets down some false Rules, some waste and idle, and some wanting; and all unconstant, disordered and unlearned! Where he doth well (as he doth sometimes) he doth no more than was done before him, and brings in the same things disguised with new, odde, cross, and unheard-of Names, such as may move Wonder at the first, but when they be scanned, laughter, (q) as Tully faith of the Stoicks like device in Philosophy.

And that I do not flander 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 Mankind, by descriying 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,
Cap. II. The Way to Bliss.

pains, (which we know were great) bestowed in that
kine 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 fetched out and gotten by skil-
full 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
tail and trouble of their fruitless and barren dead Sea;
Then let us shift our Sails, and fly as far and further too,
I hope, if Tide and Wind and all, which we have at
will, fail not.

But first let us describe that Haven of Medicine, and
see what Marks it hath, and how it differs from other
Creeks adjoyning, left at our Journey's 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 ways, 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 dullod and weakened, and make one blockish thing,
which Nature casteth out for an unlike and unkindly
dead thing, which they call a Leaving (or Excrement.)
But in case it be of more strength and power than our
Enemy, then it quite destroys, devours and turns him
into his own Nature; — And this Consumer is either like
the

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

&
Fort. Licct. de
bis qui dux fine
aliment. vixc-
runt, l.3.c.42.
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) toison doth cure another,
and all purging and drawing things do heal us, and all
(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 fat-
ness 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 o-
other ways of Healing, which they themselves and
other Folk did take unawares; though Paracelse found
out the name, belike, of late, but he strayeth as much
as they on that other side, when he thinks all Cures
thereby performed.

Now when the consuming Medicines have done their
duties, Nature expels them for Poison and unlike strange
things, according to the Gracian Rules, because all their
Medicines were, by their own confessions, such. But if
they had either Thought of the dulling Nourisher, which,
as I told you, takes the nature of Leaving; or had
known our Mens 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 toge-
ther, and the world be full of both these kindes of Crea-
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 faith in that, he that knoweth the causes of Changes and Chances in the great World, may soon espy them in the little.

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

I marry, Destinies are too deep and bottomles, (to return straight (v) Homer-like upon them) and therefore (x) ümeis τα it were best indeed to let them go, and the applying of the Medicines with them; the rather, because the other, (the former, I mean) is so slight a matter to a discreet and well-ordered Leach, such a one as is pointed out by their old and famous Leader Hippocrates, who, both in this, and all other duties of his Art, hath made such speed, and so far passed all his Fellows, as none since (which,
(which is a good time) could ever overtake him, 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 if 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. acuti. Cap. de insigni Magica abus. & quomodo in incant. illa abst. Tom. 10. in p. 27.

(a) Plin. l. 7. c. 52. 
Tertull. lib. de An. cap. 44.
Cap. II. The Way to Bliss.

Roots named, but from a foul and venemous 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 carrying, 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 steadfast view, not onely amazeth and benums a Weasel, but also kills a young Child: 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 Monstres 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 angrily 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. Agr. de Occ. Phil. 1.1. c.63.  
&  
Fr. St. Albans Aug. scient. 1.4. 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.4.  
&  
Phil. de anim. propriet. c.39.  
&  
Oppian. bal. l.3. v.149.  
&  
Fern. de oc. rer. caus. l.2. c.14.  
(c) (f) Plin. l. lib.8. c.21.  
&  
Ficin. de vit. rel. comp. l.3. c.16.  
&  
be most commonly) lone-life, and foul Diet, unto the pitch of *Melancholy*, that is, unto a cold and moist, dry Temperature, which is the most poisoned and venomous Temperature in the world: for certain proof whereof, bring one of them out of that beastly Life, unto merry company, and full & dainty Diet, and within twenty days (as hath been found true by Report (k) of a good Author) the whole state and order of her Body will be so changed, as it shall not suffer her to bewitch and hurt again.

To come to the next and chiefeft 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 croft, 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 farness to go to a Reed, and by rubbing a Vein against a Knot, to let himself Blood, and to stop it again by laying
Cap. II. The Way to Bliss.

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

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. Insomuch 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 Leprose, 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.

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 only oversee and skip the Minerals, the stoutest helps in the whole Store-house of Kinde, (although they could dig

M 2 them
them out well enough to other and worse 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 faith) for Wits to devise, and Bodies to put in practice: 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 itself as easily, without any
any further doubt, toil or labour. But especially, (2) because there is no one thing in the World, take what you will, that hath not all the Virtues of Heaven, and of 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 Wisdome 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 remember 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 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 stipt out of Order, to do as much as all the powers and forces of all the Plants, Wights and Minerals in the World; that is, to put to flight all trouble of Diseases, and restore the Body to perfect health and quietness.

But how is all this done? we huddle up too many great matters together; it were good to mark them out more distinctly. When this hot (by the Heat we spake of) and strong tempered Medicine slips into the Stomach, it stays 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 faith to pierce bounds and all to that purpose; that is, to seek his like food and sustenance, whereby to preserve his State and Being, which is the purpose of all things in the World, as it was said above.

Now, there is nothing so like and near a perfect temperature in the World, as the Aethereal first Moisture of Man. This is best and most in the Heart, the Root of Life: then, thither it hie, 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

(a) Arist. hist. anim. 9. c. 48.
Plin. l. 9. c 8.
Cicer. de Nat. Deor. l. 1.
Oppian. hal. 12. v. 533.
Cap. II. The Way to Bliss.

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 suf-
fér; 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 Dis-
eases, 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.

But in the mean while, and in the midst of this work,
we must know, that by his exceeding Heat and Subtile-
ness, 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 distem-
pered and hurtful things, and if they cannot be recon-
ciled 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 Na-
ture, notwithstanding by skill to be founded and weigh-
ed up: for as Heaven was once a gross and distempered
Lump, by the Divine Art of God refined and fundred
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 Cun-
ing 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.

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 lost 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 herself 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 *Æther* in the former Chapter, and matched our first *Moisture*, a thing *Æthereal*, 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 Heaven*; And yet it is a way far beneath *Hermes Medicine*, as we shall hear hereafter.

But if they will not yield yet to *Reason*, but mutter and blabber out, still Country-like, that this heavenly *Medicine* of ours is over-high for the reach of Mens silly Wits here strewed below upon the ground, for other lesser and baser uses; and that no *Man* since the first *Man* hath ever yet been known to have found and wrought the same: I will not stand to beat *Reason* into such hard Heads, but go to the other two lower and weaker 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 Paracelsus. We may fitly call this *Second Kinde*, because that is too large a *Name*, (if it be lawful for us, as well as for all learned *Men*, where a fit Word wants to make a new) we may do well, I say, to call it a *Cure-it-self*, because it is by that way of *Healing*, whereby every self-same thing, further broken, Cures it self; and the inward and hidden thing, as they say, the outward and apparent, by that course of *Kinde*, whereby the stronger-like eats up in trial, and consumes the weaker.
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, always 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 only raw, as the Gracians use them, without any curious dressing.

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

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

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

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

Now, what are these poisoned Vapours, but most cold and dry Bodies, wrought and broken by natural mingling unto great fineness and subtileness, by this piercing swiftly all about, and by those contrary qualities overcoming? Then let us take the stoutest Minerals, such as are called Middle Minerals by our Men, or hard Suyces, 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 clenfed 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 Suyces, and feed upon them.
Then what do you doubt? Is not a Mineral Body far better? and therefore, if it be raised to as great a Fine-ness, 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.

They make Binders also, (l) to glee 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

---

(k) Id. Archidox. l. 7. Tom. 6. p. 59.

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


(l)Paracels.ubi suprâ ad (k).
(m) Idemibid.
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 always 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 out from a weak beginning, and it self as weak as Water) is able, if it be but once distilled, to make flouter 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 such all are not of like Capacity, I will adde yet one familiar example: When a Chirurgeon goeth about to search the matter somewhat deeply, if he thrust at it with a Butchers Prick, he shall do nothing but move laughter; let him take a Thorn, and it will pierce somewhat prettily; but to do it throughly, and at his pleasure, he will use (though to the great grief of his Patient) a fine and long Instrument of Metal: But a right Chirurgeon (the common ones are but Butchers) such an one as is a Physician, nay a Philosopher also, would touch his Tool with a kinde (o) of Loadstone, (such as is to be found) to make it pierce throughout the Body without all Sense and Feeling.

(o) card. subl. losopher alio, 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.
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 Herb 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.

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 practive; 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 eafe.
The Way to Bliss.

...eater of all pain, and their common Medicine Death, be quickly administered. 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 Egyptian, or as they now term it, the Paracelsian and Mineral Skill is sufficient and able to cure all Diseases, then I have paid the whole sum of my Promise, touching the second means and help...
help to Blisse and Happiness, 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 Graecian 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 fake 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, Gorræus, Fernelius, Severinus, Danus, and other such like, which have and do revolt, and fly away from them daily; yea, and by the certain and sufficient both written and living Witness of the Deeds of Paracelsus, it were Impiety to stand still. Well, few words will serve to Wise and Virtuous Physicians, such as are of themselves forward.

But there is another, and (I am afraid) the greater 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
(t) Polit. l. 3. c. 13.

(f) 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 only speak fouly, 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, faith (t) Aristotle, the matter would be so far from Banishment, as they would deem such a Man, as well as the Laws, (for he is himself a Law) exempt from all Obedience, and judge him worthy to be followed and obeyed as a perpetual King.

This untowardness and crookedness in Men, caused all our All-healing Ancestors, from time to time never to abide their Sentence, but (to the great hurt and loss of Mankind) to go into willing Banishment:— You have established a kinde of Government among you, (to pursue the fame 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
greedy upon Man's flesh, is with manifold and wonderful helps furnished and armed unto it; first with a Face like a Man, and Voice like a Trumpet, two fit things to allure and toll him in; and then, if he fly, with the swiftness of a Hart to overtake him, and darts like a Porcupine, to wound him afar off, and with the Tail of a Scorpion, as it were a poisoned shaft near hand to sting him; furthermore, lest all this might not serve, by reason of Armours he hath Feet like a Lion, fiercely and stoutly to rear him, and three rows of Teeth on each Chap for speed in devouring.

Apply you, and your Apothecaries the rest of your selves in secret; for my part, as I am sorry to see evil done, so am I as loth to speak evil of it; and sure were not the great grief and Envy I do bear, and always did, to see desert trodden down by such unworthines, 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.
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 Bliss, 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 Bliss, 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,
Cap. III. The Way to Bliss.

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 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 inbred heat, caused by the two Seasons of Summer and Winter; as appears in (y) India, where for the continual heat and moisture and Summer of the Country, no Plant feels Age, or fall of the Leaf, (that word is idle in those parts) save Fen-greek, because by a strange property besides the rest, it hath strange cooling above the rest, standing in Water first, and then somewhat deeply from the Sun. Nay, (z) amongst us we see those Plants which are Hot and Dry, found and hardy, able to withstand the force of Cold, to keep their leaves in Winter.

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

Then
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 faith, 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 Moiftner, 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 foreign 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 foreign 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 Lustinesse 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 flackness of the heat of Women suffers them to remain within, and turn into Menstrues, a thing more grievous and noisom, in truth, than Beauty is delightsome. And thereof (c) Aristotle very well calls her a Weak Man, which our Tongue more fitly calls a Wombed-man; and he

---

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

(c) Ubi supra cap. 20.
Cap.III. The Way to Bliss.

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

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

I will not urge the way of upholding heat in Plants, abovesaid, nor yet the witness of the German, who hath found out means for the same, both in Plants and Wights, as he teacheth in his High Opinions; Nor yet make Account of those Examples, which by course of Nature & good Order of Life have done well, and drawn near to this matter, as of Lucia (d) the Player, who pronounced upon the Stage at Rome an hundred years together; nor of Cornelia, who bare (e) Saturnine the (e) Plin. l.7. c. Consul after sixty two years; nor yet of King Massinissa, (f) Plin. l.7. c. who about Ninety got a Child, 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 Author) 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,
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 youthfull and lively, yet it is but a vain and
Gap. III. The Way to Bliss.

and empty show 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 fort, 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 bushed 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, (b) the Bush-star a plain sign of both these matters, but causes of neither.

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

(1) Vide Plin. l.11.c.16.
Athen. Deipnos. l.2. in p. 46.
(2) Card. Subt. l.6. in p. 365.
At Arist. lib. de res. in cap. 4.
Septem tantum annos vivere iit.
(3) Arist. Hist. anim. l.5.c.22.
Stal. Ex. 7. 7.
wide, as well, though not so far as the former; for if you remember well, when we spake of things that preserved Life, (which is nothing else but Heat) there were found onely two belonging to that use, like Meat and Exercise; and that (to let pass Exercise) although the finer Breaths of the outward Air, or of Meat, may serve to feed the Ätherial Spirit, which carrieth Life, yet our heavenly Heat must have finer food, an Ätherial Body, which is ready and at hand no where in Nature, save in our first Moisture of our Body.

Then this fat and airy Meat of theirs, may help to lengthen Life & Youth indeed; but not directly by feeding Life, & maintaining the first Moisture, but by another by-way procuring Health & Soundness, (for Sickness and Disease bring Age and Death apace.) And this is because for their great cleanliness, 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.

Sith then there is nothing in the world within the compasse of reach, able to maintain and nourish Heat, but it must needs faint and wane daily with our first 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 blest them above all People, and brought down Äther, and given them to nourish them; for their Soyle and Meat, because it lyeth right under the Sunnes walk and travel, (m) is not through extreme heat uninhabitable.

(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 pro-
portionable; 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 Wis-
dome, stinted the Sun within the known bounds, the
North and South turns, (which they call Tropicks) left if
he had run round about, he should have worn and wa-
fted 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 compasse of his Walk, and so rise by
little and little on both sides without the Turnes, untill
it come to the top and highest pitch, where it is furthest
off; that is, under the Pins (which they call Poles) of
the World.

Then here, for the Coldnesse, the Earth is fit to thic-
ken the Ayre and breed Water, and for the bent and fall-
ing to send it down to the widest and lowest part;
where by the great strengthe 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 abun-
dantly,
dantly, raining three or four 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 Neceffity 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 guess 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 fadnessse, (we have but argued hitherto) it is not good to seek dispence against the Law of Nature; and it were better to discredite 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 faith; for then they should not dye and depart as other Men doe, naturally, which is, when Age creepinge 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 sicknesse
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 first Moisture, which because for want of supply, it likewise wasteth daily, Youth must needs by Nature fail away, and cannot last for ever: And yet we must also (to come to the purpose) remember how it was full often above proved, that such a supply of due food of Life, were to be made by Skill, and fetched out of the bottome of Naturall things, by the Divine Art of Hermes. Wherefore to avoid the jarre and ill sound of our often beating upon one thing, our Cure-all and Heaven above declared, is it that feeds our hearts; that holdeth and preserveth Youth; This is it, I say, that doth the deed, for many causes set down before: I will send them that cannot come hither along the right way, back again to take all before them.

But there is another thing, Motion, I mean, that helps to bear up the state of Life, and Heat, which I scant touched there, and yet it should be handled; because although it be not so needfull as the former, yet it cannot in any case be wanting: For as a Martiall People, like unto Mars, (as we term it) and Valour it self, loseth his Glory and Brightnesse in Peace and Quietnesse; So this Heat that rules our Body, though he be never so strong and lusy, yet he cannot so soon rest, as he decayes, and, as it were, rufts with Idlenesse: Nay, the Body it self, being (as I shewed above) an ayery and fiery temperature, must needs have quick Motion, as one of the two Pillars of his Estate; And therefore Plato.
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 to plain a matter?) Motion doth not only increaseth Heat where it is, but beget and purchase it of nothing: and not only 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) Babyloniens in time past, when they used to roast Egges by whirling them about in a sling, in the same manner. And to those

(1) Card. Subs. l. 2. in p. 81.

(2) Card. Var. l. 7. c. 39.

(3) Rhod. Lest. ant. l. 8. c. 12.

(4) Heilfeild Sphynx Theol. c. ap. 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.

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 Child 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 grippe 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 itself from the outmost and coldest parts soonest, and leaves the Moisture raw, which, for lack of inward Heat and Salt to keep it, lies open to the force of outward Cold, whence comes all rottenness, and from this, a white Coat, and hoariness. Therefore

Cap. III. The Way to Bliss.

fore we see why Sickness and Sorrow bring grey Hairs so fast, yea sometimes presently; As, to pass by the plain, you shall hear of one strange Example of a sorrowful young Gentleman of Italy, (u) that being fallen into the hands of Pirates, and laid wrapt in a Sail ready to be cast over-board, and within four and twenty hours space released and set at liberty, by great Grief and Fear, forcing his Heat to retire to the Heart his Castle, made his Head white and aged in that space, and could never get it turn again all his life, which was long after.

And so we have this point briefly and easily dispatched, because it was a loose and easy 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 repairation is kept sound a long time, whereas, if for lack of care it be once fallen to decay, it cannot without great cost and time be renewed; even so it is of our Body: As it is easy if it be taken in time, with heed to preserve 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 only 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 endeavours strive to shew, that Youth long before lost, though not easily, yet as well may
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.

There is another kinde as far in extremity that other way, and altogether in deed, which Aloman calls joyn- ing 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.
But what be their new and marvellous means: which way is this incredible course performed: After they saw not only 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 a-fresh, 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 practice at some further matters, and to lay 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 clofe 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.

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 speed well, say they, in proof upon Jason's father, and made him Young again, as Tully saith, recoguendo; 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 choose 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 itself, 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 begettting, (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 finely, 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 the 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,
The Way to Bliss. Lib. II.

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

They might more safely have made a proof upon a piece of themselves, which we call seed, ordered by that skilful kinde of Recreation, (which hath been found true (d) as some Report, and I think it certain) or perhaps more kindly and throughly, 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 Child 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 Lustines.

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

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

(c) De anim. lib. 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 Rhine, had their Teeth shaken out and loose, had them come again, or no: But this is certain, that there be Waters in the World, which by a special quality, make those Beasts that drink thereof, cast their Hair, Horns and Hoofs, and so renew them.

What need many more words? This part is easie, and of small weight, we may pass it over: But that an old, withered, crooked, feeble and barren Man, should be taken from the brink of his Grave, as it were, and led back to his former Youth and Lustiness, is a thing, say they, both in Truth false, and in Reason incredible; nay, if two such Men were set before us, it would seem, in sense, ridiculous:—Indeed it will seem to such Men, as are either all Sense, and no Reason, or else whose Wit is all bestowed upon the search of such Truth,
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 afraid 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 Jesters) 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 faith, that the cruel Beast Hyæna every year change her Sex, being by course one year Male, another year Female, never ceasing nor missing that strange and
marvellous turning. Is not this a much more hard and
greater kindly change and alteration than that we spake
of? Then we grant Nature is able to do this, if she be
willing; But it seemeth no, because she never doth it;
she runneth still, if she be not letted her appointed race:
But if there be many dead chances able to let and hin-
der 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 con-
senting.

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 ac-
cording 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 de-
faced; But bring again Heat into the parts, and likewise
Money into the Bankrupts Coffers, and they shall be
both lusty, and flourish again as much as ever they did.

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

---

(l) Macrobi, in
Som. Scip. l. i. c. 14.

(m) Arist. de
anim. l. i. c. 3.
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 pricke 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, scattereth 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 caft 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 lift 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 doe the same) knitting and binding the weak and loose Joints 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 only 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 dawning of that Spring in the Isle Bonicca, which (as P. Martyr doth witness) will in few days 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 risled 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-lound in the Ears of Wisdome; wherefore, let these few suffice for this Matter.

(n) Decad. 2. lib. 10. Boniccam sive Agueveo appellant.
(C) Card. Boniccam Subt. lib. 2. in p. 7.
(G) Gaud. Merula Bonamem, l. 3. c. 4.
(9) Langius Boniccam, epist. med. 79. ap.
(S) Simon. Cicogn. Pal. de. gli en-
cani prospet. 1. l. 4. c. 7. in p. 390. See Anton. Herrera his Descript. of the West-Indies in Purch. Pilgr. vol. 3. l. 5. c. 1. in p. 868.
CHAP. 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 and Virtue:—But what are Riches? for the World and Philosophy agree not in this account: No nor this within itself. 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
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 (q) Plin. 1. 9. let go feigned Midas) when Hannibal besieged Carthage.

Then true Riches are enough of outward things needful for good Life, that is, for our Bliss above-let: 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 blare-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 Bliss belonging, so it is in proof and trial, the less hard and troublesome both to Art and Nature, the most ready, and easie to be gotten and performed.

And to shew this, (we will make no long tarrying) it were good first of all to enter into the way and order
which Nature below keepeth, in making the Metals underground. If I thought I might not run into that part of (r) Socrates acculation, for searching over-deeply the Under-ground-matters: But I hope I shall not, now by the mighty pains of Miners Spades and Mattocks, the way is made so plain before me; or else sure, as they be indeed, I would account them over-deep and hard for my Pen to dig in.

Then all under-ground Bodies, which the Arabians call Minerals, are either Stones, or hard (s) Fuyces (which we name Middle-Minerals) or else they be Metals: These, as all other perfect things, have all one Stuff, Earth and Water, and one Workman, the Heat of Heaven, as I said above: for their Womb, because they be but dead things, as they call them, (t) the Earth will serve. But for that Nature meant to make most perfect things in that kinde, which require long time to finish them, she chose a most sure and certain place, (u) even the deep and hard Rock it self; not to the end the Earth might hide them as hurtful things, and lean upon them with all her weight, as (v) Seneca faith 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.

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 cros and crooked race, which we see, (y) of Wombs, called Veins and Pipes of the Minerals:
The Way to Bliss.

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 draining closeth and resineth 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.

This Workman continuing and holding on his labour, (though Agricola (b) faith the cold and drought of the Rock now layes hold upon the stuffe, and by little and little, at last bends it into that harde 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 Mineral work, except there chance (which chance happens often) by the means of that boyling any contrary hot and dry breath of the same kind, to be made withall in the same place. Then this meeting with that raw, waterish and unshapen lump, like Rennet with Milk, or Seed with Menstrue, curdles, thickens, and fashions it into the standing body of a Metall.

This Mineral breath our (c) Men, for his likenesse in Quality, (though their Substance doe greatly differ) doe use to call Brimstone: Now when this (d) second and earthly heat is come into the work, the milde (d) heat of Heaven sets the stuffe, which stayed before, to work again, and drives it forward, and these (d) two together,
ther, by continuall boyling and mingling, alter and
change, cleanse and refine it from degree to degree,
untill at last, after many yeares labour, it came to the top
of perfection in Cleanesse, fineness, and Closeness, 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 turns 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 soulness of that earthly Brim-
stone 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, midft, 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 Metals.

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 Metal, and when the owner comes to
enjoy it, bringing in the cold breath of the Aire upon it,
like unto (h) Corall, and other soft and growing Sea-
plants, it freezeth and hardeneth of a sudden, fit for the
turn and use of Man, wherefore it was made and or-
dained. 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, agreeeth jump as may
be.

But left these dimme and little lights may seem to
be darkned with the brightnesse and fame of Aristotle
and
Cap. IV. The Way to Bliss.

and his Scholar Theophrast, and the late renowned Agricola, holding hard the contrary, and the same sometime stifly 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 Wimen 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 Sheves and Authorities.

First, that the Minerall stiffe sprung out from those rock-shavings aforesaid, all cunning Miners can tell you, who still by the nature and grit of the stone, though there be twenty sundry sorts, (as there be sometimes) in the Rock, are able certainly to say this or that veine followeth. But to passe over lightly the lighter matters, and such they grant as well as we: The Quick-silver is the nearest stiffe and MensTrue, or Mother of Metals, that is the thing in great strife and question; when it needed not in my opinion, if we mark the consent of all those Men, in all Nations, that put the name upon things (which were not of the unwiseft sort) flatly to allow his saying, when they by calling it in (i) Greek, Latine and other Tongues, Quick or liquid Silver, in secret meaning plainly say, that it by the force of those two hot Workmen aforesaid, it were 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 stiffe and heats (as they are in hot Countries) be good and taultlesse.

(i) Vocatur à Gracie 
Agricola. 
Ab Arist. et Theophrast. 
Accepagepov 
& Ægypgov 
κινντον. 
Ab Alexand. 
Aphrodite. 
Arabice Zaibar, 
vel Zibach. 
Hispanicæ Argente biuæ, vel 
Azoque. Gallicæ. 
Aegypt. 
German. 
Quick-silver, 
&c. 
Anatol. 
Ægyp. 
Chiamano Argent vivœ. 
Græc. 
(k) Ægypgov 
L. in Argente 
Evanum ole Arabi 
Zaibar & 
Zaiback I te- 
def. bi. Quick- 
Silver.
But the disputers will account this kind of Argument unskilfull, and soone cast it off: Then (l) remove the cold that at last came upon the Metall and hardened it, and it appeares to the eye nothing else but such an altered Quick-silver: Or, if the witnessse of fencce be sometimes false and deceitfull, enter into our School, and behold them by a more kindly and gentle way, lead them back to a true Quick-silver; both in cold and heat abiding; being a true (m) rule in Philosophy, every thing to be made of that, whereunto it is loosned and dissolved.

But if this will not serve, passe a little further into the border and edge of secrets, and you shall see them by following the steps of Kinde underneath (which I marked out before) that is by sowing the dissolved feedes 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 faith, The Sun and Man make a Man, and the rest have two working and moving causes, the Heat of Heaven, and the breath of the Male-feed; 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.

That there lacks a little Earth to stay Quick-silver,
Aristotle himself sheweth by a pretty like example; He (p) faith 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 blood 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 stays him.

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

But, if Minerals as well as Plants, take Food and Nourishment, wax and grow in bigness, 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 trial, the
Cap. IV. The Way to Bliss.

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

To be short, doe but cast with your selves, (d) why there be no Metals but in Rocks and Mountains, unless 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 closenesse of the Place to keep in that heavenly heat, and barrennesse withall; and emptiness of Plants to draw it forth and spend it.
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 everywhere, and there especially; but bid them bring up a piece of mineral earth, and lay it in the open air, and they shall feel, if they lay their hand upon it, (g) no small, but a burning heat, by the cold blast stirred up and raised; even as the lurking heat of lime is stirred up with water.

Wherefore we may safely set down, (h) and build upon it, that all minerals 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 gold.

Now for the steps and degrees of metals, that they all except iron and copper (though some do not except them) arise from the steps and degrees of baking the self same thing and stuffe of quick-silver, it appears in lead-mines, where is always, for the most part, some gold and silver found, by report of good authors. And therefore (i) Albert faith, that cunning miners use in such case, to shut up the mine again for thirty or forty years, to bake the lead better, and lead it on to perfection, and that thing to have been found true in his time in sclavonia.

But what doe white and yellow (k) coppers sometime found in the ground, signify 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 metal some gold and silver, and out of these some base metal, unless gold and silver were the heart and best part of the
Cap. IV. The Way to Bliss.

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

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

If all Metals are so neer and like one another, especially some of them (which I set down be-fore) wanting nothing but continuance of Cleaning 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 forty 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 between 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 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 inbred 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 Closeness and Colour; the rest, as Cleanness, Fineness, Weightiness, and Stedfastness in the Fire, follow all under Closeness; for a thing is close, (p) when much stiffe is packt up together in a narrow room, which
which cannot be unless the stuffe be clean and fine before; and when (q) this is so packt up, it must needs be weighty and steadfast also; heavy for the much stuffe, but steadfast for two causes, both for that there is neither (r) entrance left for the Fire to pierce and divide the stuffe, (and by division all things are spoiled) nor yet any gross or greasy stuffe, the food of Fire remaining——

Quick-silver, as I said, was clean at first, and if it meet with a fine Brimstone, to stay and fasten it, (which is often in hot Countreys) it straightway, (I mean without any middle steps) proveth Silver, and then Gold: But if that curdling breath be foul and greasy, (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 only in

(\textit{f}) Gold.

That Nature doth in due time, and \textit{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, \textit{(w)} which is not the waterish stuffe seen with Eyes, (that is but a shell given for the safe keeping) but an unseen Hot Breath of their Bodies, whereby alone without the help of that shell, many Wightes beget their Mates with Young, as we may read \textit{(v)} in Aristotle, and other good \textit{(x)} Authors; but what makes it so plain as the barren Eggs which many Birds fashion fully
fully in themselves by conceit of Lust, wanting only an outward quickning cause from the Male.

Then how shall we purge out this foul and greasy 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 dyeing 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 greasy 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) sone, 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,
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 such 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 fair-ness, 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 such we are here, and he is so ready; let us talk with him a little. I marvel much at him, a

T

Man

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 stuffe, 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 stedfaft 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, Erasīmus 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
Cap. IV. The Way to Bliss.

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


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 with them to stay their over-swift and fore-running judgments, until they come to the trial and battle 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 steadfast 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

<table>
<thead>
<tr>
<th>Source</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eorum decreta usque adeo sunt obscura, dubia, incerta.</td>
<td>139</td>
</tr>
<tr>
<td>Cardan. de subr. l. 6. in p. 140.</td>
<td></td>
</tr>
<tr>
<td>Joannes Matalus Metal-</td>
<td></td>
</tr>
</tbody>
</table>

T 2 thing
thing by their fighting. Is it then a Wonder if Iron or Copper, be by some pretty flight, or kindly skill defended from all Fire, and made sure and stedfast? To draw neerer unto you; It is very well known, that base and unripe Gold, (b) as it were a mean between Silver and Gold, wanting Colour and Closeness, waiting 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 the 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; Paracelsse (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 ways of binding and colouring set down before, that is, lesser ways of then Hermes Medicine, and yet sufficient to serve our turn, and to raise that Wealth appointed, as we may fie by guesse of their common practife, 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 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 quicksilver doth ways may be bound, and coloured, and made perfect gold and silver; and one way when it is with brimstone burnt and made cinabar, very gainfully: (which thing Joannes Chrysippus (k) also found true:) And further that in his due time and place, Mercury by the smoke of brimstone within one Moneth will be turned into perfect Luna.

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 WISDOME AND VIRTUE.

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

(k) Lib. de arte metall. metamorphos T.C. Vol. I. in p. 32.
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 least, 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 subtleties about the difference between (m) *Sapience* and *Prudence*, (if I may so term it for once and use it not) as one of them to be seen in general (n) and everlasting, the other in particular and changeable things, &c. because they ought evermore (as I shewed at first) to go together (even as our *Tongue* better than either *Greek* or *Latine*, hath linked and shut them up both in one *Word* together:) I will take the Common and true bounds of *Wisdom*, that is to wit, *The Knowledge*.

---

(1) *Solent Geometrae non omnia docere, sed quaedam postulare ut sibi concedantur, quod facilius quar volupt explicer, Cicero. officii. 4.

(m) *Arist. Eth. lib. 6. cap. 5, 6, 7.

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

Cicero. Tuscul. qua. lib. 4.
ledge of Divine and Humane things; those containing all Minds 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 Mind, (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 Aristotle (o), Dicaearchus (p), Pliny, Galen, &c. who rating the Mind 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 itself, and all the odds springs from the divers tempers of Bodies; so the Divine and immortal Mind proper unto Man, and Author of Wisdom and Virtue, to be wise, and alike Wised 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


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 itself all one, and the same in all places.

Then as the *Sun* (think not much if I be still driven to *Likes*, because it is the lightsomest way of delivering Divine things, wherein you see me plunged; for as the *Eye* can (t) behold all things but her self and the *Sun*, and those it cannot see, but in another thing fit to represent the figure; (u) even so the *Mind*, cannot understand her self, nor yet other Divine Matters, so well as in a like and comparison:) As the *Sun*, I say, of himself ever sheweth, and seeth all things, if his Beames be not stoppt 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 busy, and likewise knoweth all things, as unto so Divine a thing be-longeth: 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.

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 Windowes of the five outward Senses: Then another Crew which we call Rememberance, keeping the hinder part of the Head, receiveth still these shapes in great plenty, and layeth them up as it were in a Store-house, until first, the third company of the Soules Spirits, called Common sense, and sitting in the middle of the Brain (as becomes a Judge) calleth for them to examine them and determine of them (though this lower Judge heareth present matters in Thought also) And then at last the great and chief Justice, called Understanding, by laying the things together, and gathering one of another, judgeth of all.

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

(x) Eadem pond ad verbum Phv.
 Heb. c. 2. in p. 31.
the Heart, the 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 only immovable, and thereby to move others the only fit part of the Body; for then sure the Mamide, 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 Mamide 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 Mamide understand. Let us go down more particularly to the matter, and see what Condition or Disposition of the Body helps or hinders this Work of Understanding.

After that the Five Wits and Messengers have thus received and delivered up the Tidings to the threefold Glass within the Brain, this by stirring and running up and down presents and musters them before the Mamide, 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 Glass, 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 clearly than needs any light of teaching. But how in Sleep? when the heat of the Spirits serving Wit, is either loaden with the clogging Fumes and Breaths of the Stomach, or spent either with Labour, or with Sweat, and still beholding (for Rest abates Heat, as I ever said) or else lent for a time unto his fellow-servants, the Spirits of Life for digestion sake, then the Spirits of the Brain be still and quiet, and outward and inward Senses, Wit, and Understanding all cease at once: But if the Meat (to omit the expence of Heat) was neither much, nor of an heavy and clogging kind, and so neither breathing out loading stuffe, 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 Glass 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 Glass appear to the Eye, by halves and confusedly, and it maketh Madness.

But how came the Spirits of this inward Glass so foul and flow, 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 Kind is lost and gone, and so, that stillness is come upon them also.) Neither is that aethereal 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 above) between them, foul or still of itself; (for Spirits are not, as some Leaches think, made of, but fed with the breaths of our Meat) but very fine, clear and lively, as all Men grant of Æther. 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;

(c) supra pag. 32.
Cap. V. The Way to Bliss.

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

But methinks (I must favour them a little because they are our Neighbours) he might have done better to have resembled those broiled People to Old Men otherwhere, and the Aged Men in frozen 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, Clearness, 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 light of Sense, yet it is a Token that the light of Wit increaseth, for Drought as I said, (g) breeds Clearness, for de Arce, phil. locis. in fis. (c) Problem. Sect. 14. quest. 1. & 15, 16. (i) S. creat. sp. Plat. in Sympos. (g) non im- mensis sipientes appellari H - raclitus, Joan. Bodin. method. histor. in p. 108. & Jo. Huarte Eximen de los ingenios. & Har- ron de la sageff. l. i. c. 13.
The Way to Bliss. Lib. II.

ness, if it be not mixt with coldness, for then it brings in Earthliness, the most soul 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 always observed: Caesar 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 balmimg, 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 Cleanness of the Bodies.

Now when we know the cause of this Hurt and Disease, let us apply the Medicine; let us clear the Ideots body. In many kindes of foolishness, as in Childhood, Drunkenness, Sleep, and Doting Diseases; Nature her self is this Salve, to disperse in her due time and season, and scour out the foul and cloggy, cold and gross humors, which overwhelmed the Spirits, and made them unclean, and quiet: or at least, in the ranker sort of them, as in Doting Diseases, she may be holpen easily and enabled by little skill to do it: that we may judge, if great, and strong, and mighty means of Art chanced once to joyn with Nature, the rankeft of all, and deepest root-
rooted, that is, Natural folly, itself, 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, unless we grant that a Beast may be holpen also, and put on Manly Nature.——I had need send you back to the degrees of Kinde, allotted and bounded out above, by the Counsel of Philosophers, whereby you may see, if you consider well, that a Beast standing in a lower kind of mixture, can in no case bebettered and made a Man, unless his temper be marred first, and made anew, and so his Life and Being put out and razed; when as a foolish Man hath no such cause and reason, being both for his Divine Minde, (though it be eclipsed by the shadow of an earthly Body) in respect of his temper a degree above a Beast, and in the state and condition of Mankinde, fire abounding in him, as his shape declares, as well as in other Men, though not so much, and in the same point and measure. And what is the cause? Not because Nature meant it so, but by reason she was lett and hindered by some cross thing laid in her way, within the stuffe, whereby she was driven to stray, and misse, and come short of her purpose: like as the Mole (l) Aristotle faith, for all her blindness, is in the same kind with all other hot and bloody perfect Wights, which should have all their Wits and Senses; because having all the parts of an Eye whole and perfect, it is a sign that Nature meant to have gone forward, and was lett with the bar of a grosse and thick Skin.

Now
Now then we see the failies and errors of Kinde by Skill daily corrected: yea and some hold opinion that the blemish in the Mole, may be washed out and mend-ed alfo; 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 pur-pose, which feemeth fo in that work of the Mole; but some odd and rare Examples, and as it were, Monfters in kind; or, more fitly, Diseaes 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 higheft anddeepest 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 Diseaes 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 fltght means of flender 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 Leprosy, 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 only, 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-affectd, 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 soul 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 Men's Bodies; But without all doubt and question, if that our most fine, clear, and hot Egyptian Cure-all came in place to help the matter:
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 itself 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 Aether? 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 Battle, 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 Stufte now lost, and slip away, being too hard for Nature, upon so hard a Stufte 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 Stufte in most unfit Places, to our thinking, yea, much more then these in this Work: and not onely the thick and sturdy Stufte 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 gros disempers, 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 Bliss, let us go to the second: and because we have not done it before, though we talked much thereof, we will now begin to bound the Matter, and make Virtue (as (m) Aristotle and Truth teacheth us,) A mean in our outward deeds and dealings with other Men, or A Reason in Manners and Conditions, as Plato termeth it, all is one:

The cause of Virtue is likewise set out in the beginning, to wit, A temperate Body, but I left the Proof unto this place, which is all the hardness in this cure of Lewdness; for, if it be once known that Temperateness is the cause of Virtue, we shall easily, by that temperate Medicine, so notable in the speech going before, purchase and procure the same: And why that is so, it hath been so often worn before, that we may quite cast it off, and leave it, being enough, in this place, to prove that a temperate state of Body is the cause and way to Virtue.
But first let us see whether all Manners flow from the Body or not, and then from what State and Condition of the Body. Among them that have searched the Reason and Nature of things, the cause of Manners is laid upon the Disposition, either of Stars, or of Mens Bodies, or of their Wills, thus or thus framed, either by the bent of Nature, or by use of Custome. Let us scan the matter, and yet briefly. They cannot flow from the Will of the Mind of Man, lest all Men should perforce be good against our daily proof and experience; because the Mind of itself, as coming from goodness, is good, and alike good in all Men, as I said before. And sure no Custome can alter and turn so Divine and Right a Will to lewdness, but by great force of Necessity, which force cannot be sent and laid upon it by the Stars; for whether the Stars be Wights, or no, they are all (as 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 than the Stars, cannot pierce out of the Body, as we heard before, then much less shall they make way to get in by themselves, without the helps to our Mind allotted; and as these are all bodily, (I mean the first helps) so the neerest cause of Manners must needs flow from the Body: And if the inward Spirits and Wits likewise, do nought without the Instruments of the Body, and follow the Affection and Disposition of the same, then the appetite of the unreasonable Soul, common between us and Beasts (upon which A-
ristotle and his heirs do lay the cause of Manners) is dispatched also, and all the whole strain must needs clearly 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 hoar it up with Experience, a thing most fit to fill and please the sense of them which have nothing else but sense.

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 in large 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) Hippocr. lib.de Aire Ag. & locis. &
Alexand.ab Alex. dier. gen. lib.4.c.13.
(p) Omnis in Arctois sanguis quicunque pruini nascitur, in-
ch.1. cap.17.
To come down to the Ground (for I must be short) we see that a fat and (q) and foggy Land makes the Blood and Spirits thick and gross, and thereby dull and flow, and so the Men fond in Wit, and rude, and simple, faithful, chaste, and honest, and still in that strain of Manners: whereas a barren and dry Ground, if the Sun be temperate therewithal (as at Rome and Athens (r) maketh the same thin, clear, and lively, subtil and deceitful Men, valiant, unchaste, and so forth of all other properties appertaining. For meet Manners in Men are like the Virtues and Properties of Plants, following both the sundry tempers of the Bodies, when the Soul in them, and Mind in us, is one in all. Then as the mixtures, qualities, and virtues of Plants are altered up and down, according to their Food and Sustenance, as (to omit the outward nourishment of the Ground, whereby (f) Pepper brought out of Calicut into Italy, will, after a few settings, turn into Ivy, and such like): the case is plain, a cunning Gardiner, either by steeping the Seed or Slip, or better by enclosing the Root or Stock, can give to any Plant any colour, taste, smell, or power of Healing: even so the temper of Mens Bodies, and Condition of their Manners change to and fro, upon the same occasion.

To let go that hold in Physick, That distempered Meats do breed the like distempers in those famous Humors (t) Quinquefiam which make Complexions, and their Conditions; why are cibo quo utere interresque liquide ad mentis accepit putant. Cicer de nat. Deor. lib. 1. S. e Rec. Eden in his Book of Moscovia and Tartary, annexed to the Decades of Peter Martyr, fol. 299, &c.
but because (besides their Soil) they eat and drink the
Fleph and Blood of Horses? we see the Islanders (u) of
Corsica 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 neer 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 unkind-
ly 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.

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 cur-
ed father-beating kindred set down in (a) Aristotle, and o-
ther 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 de-
scend and reign in Kindreds:) whence are these? Not
from the Parents Minds, which off-spring not, nor can be
left nor engraffed, but must return straight, and whole,
and all at once, when they flit out of this Life, to that
Heavenly place from whence they came: Neither are

(u) Cardan: (w) Lib. (v) Boian, de Co-
subt. II. in 
(p. 339. & de
1.8. v.i vide cue-
vari. 1.8. 
fan. de Co-
c. 40 vide cu-
jiris 1.2. c. 8.
(p. 103.
(y) Lib. 
Plutarch, (x) Pla-
not. & ajoy.
to in 7. de 
(y) A. GeL. 12.
legb. c. 1.
(z) Scal. exer-
(cit. 206. &
c.
Jo. Leo. Afric.
lib. 9. ap. Purch.
Pilgrim vol. 2.
Mc-
all their Wits alike framed by (b) use and custom, 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 fractick 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, fitting, 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 Couragious and Liberal, desiring Honour and great outward things; if Hot and Drie, Cruel, Angry, Deceitful, &c. But if it keep a Mean, and be Temperate in Quality, it keepeth a Mean and obeyeth Reason in that kind of Manners.——for the Liver, if it be (f) Hot and Moiſt likewise, it followeth Venery and Gluttony, if Hot and Drie it doth the same, but crookedly and out of course; but if it be Cold and Drie, the Man on the other side is very Chaſt and Abſtinent; and if Cold and Moiſt, somewhat Chaſt and Abſtinent, but untowardly; whereas a Temperate Liver holds a Mean in both, and following the Race of Kind, desires to live Soberly in Company, and Honestly in Marriage, a Life as far from Monks and Eremites, as Gluttons and Lechers.

Wherefore, we see that all Manners proceed from the Temper of those parts, (nay perhaps Understanding also, (e) Sennude 18, 19; (f) Plato in Timeo.
also, if it varieoth still according to the diuers 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 Philosophi-
cal 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 ra-
ther by good Diet, and by right Physick especially.

(g) In Timeo.
in p.499. & in
Prot. in p.296.

Epist. Enchi-
rid. cap. 64.

M. Aurel. An-

And thus we have, at last, finished these Parts, where-
in we meant to prepare the Mindes both of the Com-
mon 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 shewn heretofore divers wayes to Bliss 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 driftof that pur-

Y 2
pose) than to be gone and travelled by the lovers of wisdom and virtue. Wherefore, I would not with 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 only one, ready, and easy way to all bliss 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 bliss.

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 buzz and empty sound of words, about that which no man understands.

We are like now to be driven unto a marvellous strait, either to flee 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 l b. καὶ ἀφοινήσιαν νοοῦ in princip.

entrance 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, left 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 ways are long, cumbersome, and costly, as well as the rest, and I seek, you know, the most ready, near and easy, which is Gold, far above all other things in the World. The Reason is, because Nature (c) hath poured herself wholly upon him, and enfeoffed him of far more, and greater gifts, both of (d) Soul and Body, than all the rest: having given him not only great store of the heat of Heaven, but also the most fine, temperate and lasting Body; whereby, but especially by Reason of his exceeding rough and lasting Body, wherein he wonderfully passeth all things, we have him halfe ready, crest to our hands, and brought.

(b) Cassius de doct. Ignorant. l.2.c.5 in p.18.
(c) Crollius Bif. folic chymica, in p.258.
(d) Lib. secret. max. Philosph. 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 durft 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 practice: And therefore (f) Geber faith, It is possible out of Plants to make the Stone, and yet almost impossible also, because thy Life would first fail thee: Wherfore we may be content also to know the Secret, but let us use no other way but this, and so disparch 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 the wont of bad Women is;) so this our Earthly Moon be she never so bright and excellent in another Company, yet in sight and regard of Gold her Husband, she appears as nothing. If you marvel why, It is because she wanteth much in heat of Heaven, temperateness and toughness of Body; but in fineness an hundred fold. These things are high and lofty, and soared 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 Bliss, 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 Men's 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) sooon Repe, soon Rotten, as they lay, an ill Weed grows apace,

Plin. l. 10. c. 83.
Card. sub. l. 7. c. 37.
apace, and so forth. The cause of this in Bodies is, because 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 spreads as fast. And for this that Heavenly Virtue, when the stuff hath long lain open under the hands of the Spirits of Heaven, it must needs receive great store of them, and hold them surely with his strength and toughness; what Reason can shew this more plainly, except you will call me to examples? then bend your Ears awhile, and mark the (l) 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 immortal) not only by his strength and long life, which you heard before, but through (m) a kind of Wit and good Conditions also drawing near to the Nature of Mankind.

Consider again of Mice, those little Vermine, how soon they be bred, as, sometimes the Earth creates them, sometimes the Mother without the Male, (n) by licking salt, and otherwise (for a Wonder in Nature) they (o) conceive and are big with Young in their Mothers 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.

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 (§) faith, that the whole kind of Women, amongst the Calinzius, 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 (w) writes of one, that stood from Abraham's 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 Man's age, scarce begins to bear any fruit, and lasteth after that almost past all Ages; wherefore the Minerals, by the course of Reason and 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.

(1) Lib. 7. c. 2. (v) Kickerm. syst. physic. l. 3. c. 10. (u) Cardan. ubi supra (u) in p. 325. Scalig. Exerc. 158. (w) Cardan. ubi supra (u) in p. 325. & Purch. pilgr. Tom. 4. l. 7. c. 5. f. 16. 1. (x) Leo. Heb. de Amor. dial. 2. in p. 384. & Nusfemenstra : Et
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 way one from another, do meet at last together jump (γ) in the Navel of the Earth; yea, and with great force and strength above all other Spirits in other places, not only by reason of the length of their journey (for all natural things, the (ε) 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 (σ) Hephaestites, or the Steeple-fashioned burning-Glass, thereby shews such strange and unwonted force, (η) to burn dry things, melt Metals, and such like, because the beams that light upon it, do meet all on heaps, and apace, in one narrow point of the middle.

Wherefore the Minerals, because (τ) 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 only less store faintly put upon them, but also those which they have, for their loose and soft stuffe, quickly lost and foregone again.

But

But if the edge of some Mens Wits be too blunt and dull to cut so deeply into the Earth, to find this Matter, let them cast their eyes, and behold the dayly experience, how these Heavenly Spirits in Minerals, for all they be shut up and bound so fast in the prison of that hard and sturdy Stuffe, yet are able to shew their force as much, and work as mightily as the free Breaths of other things enlarged in their soft and gentle Bodies.

It would not be amiss I think, to bring in a few and let 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) Facinith, 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 Juyces, and Middle Minerals: The Water of Nile, which makes the Women of Egypt so quick of Conceit, and so Fruitful, as to bear seven at a Birth, as (h) Pliny writes, is known to be Salt-Peter-Water.——: It is found by common proof, that the same (i) Salt-Peter, or Common Salt, or Coppress molten and made a Water, kills the poyson of the Toadstool, and Juyce of Poppy: That a Plaister of (k) Salt or Brimstone, heals the hurt of Venom-in-stinged: That Amber, (l) which is no Stone, but a hard clammy Juyce called

---

(d) Camel. Leo. 
(nard de Lapid. 
ib. 2. 
& 
Joseph. Michel. 
Apol. chym. in p. 
175. 
& 
Wolfgang. Gab. 
comment. ad 
And. Bacii lib. 
de gem. & lap. 
c. 5. & 16. 
(c) (f) Cam. 
Leonard ubi (d) 
(g) Discors 
del Mat. nel 
D ο ' cor. l. 5. c. 
114. 
(h) Lib. 7. cap. 
3. & l. 31. c. 10. 
& 
Libav. com- 
ment. Alcb. par.  
2 l. 6. de judic. aq. mineral. par. 3. in p. 188.  (i) G. Agric. de nat. fossil. l. 1.  (k) De his omnibus, 
side Discord. de. Mer. Medic. l. 6 c. 43. & l 4 c. 85.  (l) Gab. ubi supra ad (d) cap. 9.
called Bitumen, easeth the labour of Women, and the falling sickness of Children; It is known likewise that almost all wholesome (m)Baths, both wet and dry, of Water or his Vapour (which are without number in the World; but especially that famous Hot-House in Italy, called (n)Salviati, for the space of three miles compass wrought and hewn out of the ground very daintily, deserveth to be named, and delivered to the Memory of Men to come; flow from (o) a Brimstone ground, and draw from thence all their Nature, Quality, Force, and Virtue, except a few of Copperess Water, as appears by their dying property, whereby they give any white Metal, their own yellow and Copper colour.

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, Benumbming, Palsey, and Falling-sickness, if it be worn on the hearty finger; and gives signs besides if the Body aileth any thing, by spots and sweating: and bewray Poyson if it be made in Plate, by the same tokens, for all that (q) Pliny will have Poyson so described 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 faith, when he had allotted to chaff 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) Brass, (f) Iron Saffron, (t) Metal-smoke, (and this by Galen’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, yet straight against our Nature, and the least part thereof taken inward, to hurt and annoy us, to the great laughter of the Countrey Wits, which, even with Child, a dangerous time to take Physick in, without any hurt at all, nay with speedy and onely help, (x) use to drink it against Worms in great quantitie. —But Galen did but rove by guess at the matter, when as (y) in another place, forgetting himself, (as he doth often) he saith he never had tried her force, neither within, nor without the Body.


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

those great and rare Mineral virtues could issue out and come from the gross and soul 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 paffed 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) Cullifes? 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 wholsomeness 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

\[\text{Body,}\]
Body, were by great mingling and breaking of the Stuffe, refined and raised in their kind, an hundred degrees at least: (which our Art professeth;) and those lively and piercing heaps of comfortable Spirits, freed and set at liberty, and all these seated upon a most mighty Body, subduing all things? Is there any thing in the World to be compared unto the marvellous Work which he would make in our Body? Could any of these very violent and mortal Poisons, which I brought in above, so easily and roundly destroy, as this would help and save us? But to come to the Point: If that our Old, Fine, Close and Æthereal Oil, which they call a Fifth Nature, was able alone, for the Reasons set down in their places, to breed and beget all those blessed bodily gifts and properties, that is, Lastingnesse, Health, Youth, and the two springs of Wisdom and Virtue, Clearnesse 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
The Way to Bliss.  
Lib. III.

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 Philosopher's Stone, I mean the same measure of both; when, besides that it is not so temperate, and near unto Heaven, (though the name be never so near) for it wanteth twenty parts of the Soul, and as much of that fine Stuffe closely and finely tied up together; and therefore one part thereof will last longer, and spread further with all his Virtues, and so do more good in our Bodies, then twenty times as much of the former. Deliver to minde what I say, it is worthy marking,——

I shall not need to stand to shew you the Reasons why, and manner how this great Medicine of Hermes shall be able to get and purchase these our Blisses of Mind and Body, because it is already done at large elsewhere, and it may suffice, in this place, to win by force of Reason (which hath been done as much as needs) that this Medicine is much better, and more able than an Aether, Heaven, or Fifth Nature.

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
Cap. II. The Way to Bliss.

Then a purging Medicine, except it were off that Viperous kind aforesaid: for he would then battle 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 dishonouredly cold and drie in body, set straight against our Hot and Moist Nature, as appears by flying the Fire and Oil his Enemies, The Philosophers Stone was temperate in respect, at first; and is now exactly so, and a very fine Oil, and full of Heavenly Spirits: and so, for these three causes, not onely most friendly, and like to our Nature, but also a very deadly Enemy, and most crosse, contrary to all Poisons.

CHAP. II.

That the Philosophers Stone is able to turn all base Metals into Silver and Gold.

And thus we have lightly run over the former part of Long-Life, Health, Youth, Clearness, and Temperatenesse, which make up all good gifts of Bead, useful: Let us now come to the outward help of Nature, and borrow so much leave again, as to use the God's
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 Co-
lowing, (though a little, if it were without milspence of
time and travel, would serve our turn) but as fully
and plentifully, as any of our Men avow, to the amaze-
ment of the World: They set down no certain summe
nor flint, 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 Re-
venue, yea, though it be Fifteen Millions Sterling, as I
find it (a) credibly reported; yea, let us be bold, and
not, as (b) Socrates did when he spake of Love, hide
our Face for the Matter.—— The Truth is vouchable
before God and Man, and will bear it self out at last;
though it be my luck, still to be crost by Men of our
own Coat, Hermes Foster-children; —— But what
do I call them so? Albeit Paracelse, with whom we
dealt of late, was plainly so; yet his Scholar Dorne
which now comes in place, is out of this account as
clearly: This Man, I say, to excuse his own Ignorance,
hath learn'd a new trick in unfolding of Hermes Ridd-
le, that neither (c) Hermes, nor any of his Follow-
ers, in saying they turn the four foul Metals, Lead, Tinne,
Iron, and Copper into Silver and Gold, mean plainly ac-
cording to common Speech, but still Riddle and double
the matter, understanding the four Complexions of our
Body.

(a) Francesco Sansovino del
governor de S.
regin.lib.6. in
fine.
(b) Plato in
Phedro.

(c) Gerard.
Dorn. Artis Chy-
mistica 1.1.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 lifteth 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 only 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 joyn 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
can change so much as to make up that Sonne, I see, as needful.

He is to turn Metals two ways; first, as a Seed, if a Man lift 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.

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 Lead-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 destroys him, and puts out all his Life, Strength and Virtue.
But how if the 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 void their Leaving.—— Agricola faith, (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 (c) 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 flight 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) Paracelsa faith, 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

Cap. II. The Way to Bliss.

But how if the 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 void their Leaving.—— Agricola faith, (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 (c) 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 flight 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) Paracelsa faith, 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

Cap. II. The Way to Bliss.

But how if the 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 void their Leaving.—— Agricola faith, (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 (c) 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 flight 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) Paracelsa faith, 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
lay 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 faith 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, therewith not one-ly the common soul of the World, but also Wights, yea, and perfect (p) Wights sometimes, beget without the company and sense of that frothy stuff and shell, as I said above; but yet most commonly Nature takes the help and guard of that Body called Seed: This was proved to be not onely a branch and part slipt from the whole Body, but the whole it self sometimes, as by kind, in the four beginnings, and in Minerals, and in seed-leffe Plants, and Wights; and by Skill in all. Therefore Minerals and all have their Seed, and their whole Body is their Seed.

Then, as by Nature, they are wholly sowne and die, and (or else under-moon (q) things would prove mortall) rise again the same encreased according to the wont of Nature, even so they will above ground, if we can by skill use them kindly, which we may, as well as Nature, if we could espy her Footings, not unpossible to be seen, as I could shew you quickly, if I might a little unwind the bottome of secrets, and lay them open; But I must take heed.

Then, as the seed of Plants and Wights riseth again much encreased in store and bignesse, because it drawes unto it and turns into his Nature much of the kindly Stuff
fluff 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.

Now Dr. Dorne may see, if he be not blinded, that this is no Riddle matter, but a plain and certain Truth, grounded upon the open and daily race of Nature, which not I spied first, (as he spied out the subtill falsehood:) but the same all the Troop of the wise Egyptians saw and taught before me; yea, and some of them that sit in darkness, as those worthy Leaches, whose aid we took before, Ficine, Fernel, and Cardane; especially the two first, because they bare good-will 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 natural 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 natural food of Metals, & he must needs, if he be quick, & able to be nourished, digest, change, and turn them into his own Nature, much more easily than Lead; and he in a cold place, and rude and hard fashion, was before able to turn strange meat and digest it.
And 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 Dorer, with such proportion, that one shall either get the Victory, and eat up the other quite, or both be maimed alike and weakened.

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 Flower, 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 Flower and Milk, they turn them into the middle Natures of Dough and Curds: Nothing so fit; mark it well.

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.

There is an old Mine-pit in the Hill (b) Carpat in Hun- gary wherein the people daily steep their Iron, and make it Copper: the reason of these things is plainly that which I brought, for our great and Golden change, and likened to Rennet and Leaven hard before.
The waters and Earths which astonish things in that order, are evermore, infected and mixed with some very strong Stony juice, (c) as Agricola, faith; and Reason agreeth plainly in the waters, when they no sooner (d) rest from running, then they go into a stone. Nay, (e) Pliny faith, that Stony-stix 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.

The Irish water is, without doubt, Mineral, and as I gather by the description, temper'd and dried with that Iron by juice which is called Ferrugo: But every Man knoweth for certain, that the water of Carpat (g) is Copprefs water; Now Copper's is as near the Nature, as the Name of Copper, which the Greeks set out most clearly, calling Copper, Chalcum, and that other, Chalcian, and that stone Pyritis, or Marcasite, (as it is termed in Arabia) that breeds them both, Chalsin. 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.

But how shall we shew that Coppis came of Copper in that Order? first the proof of our Men maketh it clear,
Chap. II. The Way to Bliss.

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 Cum. and as it were the drop-
pings of Copper: But chiefly the workmens daily pra-
tice, who by following the steps of Nature, softning and dissolving that brazen stone Pyritis, do commonly make Copper.

Let us now see what Art hath done by counter-
feiting 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 Mettals 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 turneth 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 Armonilik. I could set down a way to turn Iron in to such (p) steel, as would cut Iron as fast as this will cut wood.

(k) Gasto Clas-
vus Apol.
Argyrop. &
Chryspop.T.C.
Vol. 2. in p. 41.
(l) Sum perfect. part. 2. l. 2 c. 23.
(m) Paracels.
l.de Transmut.
erum.Tom.6.
in p. 236.
(n) G. Agric.
de nat. fustill.
l. & 1. 8.
(o) Paracell.de
transr. rer. com.
6 in p. 235.
(p) Card. de
subt l 6. in p. 242. G. Al-
bericus Mag. de
reb. metall.
l.2.c.2.in.p. 195.
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 Coppress, which Nature sometimes yields under ground, and Art counterfeits by our binding and colouring Rules above sett, 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.

But to proceed, To turn Iron into Copper by Coppress water, is somewhat more ordinary then the rest. (r) Agricola faith, an old parting water, which is made thereof (as we know) will do it. But the workmen in the Hill (s) Kuttingen in Germany, do more nearly follow Nature in that Hill of Carpat; for they drain a strong Lie from the Brazen Stone, that is, they make Coppres-water strongly and kindly, and by steeping their Iron in it, make very good Copper. Nay, further Paracels. (t) faith again, that in Casten they turn Lead also into Copper, and though he nameth not the means in that place, yet other where he doth, and teacheth how by Coppris sundry wayes sharpened, to turn both Lead and Iron into Copper; In which place he delivereth another pretty Feat, to unloose, and leade back, both Iron and Copper into Lead again, and this into Quick silver, by the force of a sharp melting dust, which Miners use, and this by our common Rule still of stronger Lakes; for this dust be-
Cap. III. The Way to Bliss.

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.


Now then we see that Art hath reached and overtaken all the natural changes of Minerals; why may not she by the same pattern devise more of her self, as the guise of good work-men is, and go beyond Nature, and turn the foul Mettals into fine Silver and Gold? She hath a great advantage of Nature. First her Patterns, and then her help in working; and lastly the Light and Instruction of a Divine Wit and Understanding, whereby no marvel if all wise men have said, she passeth Nature.

Albeit it is uncertain whether Nature hath such a Golden Medicine in her bosome hid, or no, as well as those of Copper, Stone, and such like; yet this is sure, that by the bastard way of binding (as we have heard before) she turneth Lead and Tinne, and perhaps Copper too, but surely Quicksilver and Silver into Gold. Then I say it is a sign of a weak and shallow wit if Art cannot by these patterns aforesaid, devise further to turn other Mettals into Silver and Gold. Is it any more to do, then to exalt and raise Silver and Gold (but this (w) will serve for both) into very sharp and strong qualities, able, like the rest, to devour and turn their like meat into their own middle Nature, from whence they sprung; certain-
ly the reason is so plain and ready, that I must needs deem him less then a child, that cannot conceive 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 juices, turning all sorts of things, even Mettals themselves (x) into stone, as hath been found by the stamp remaining; of Antimony and Copper 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.

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 term 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 kindely way, let it go, and us keep our Order.
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 stuffe 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 increase 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 stuffe, 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 crosseth my purpose abovesaid; for if he be sown alone, he cannot rise increased, whereas we desire to augment his heap and quantity. Then there are two kindes of Grounds, and yet both one kind, which
which we may put unto him to corrupt him easily, and
raise him again with encrease in quantity. One near-
er his Nature then another, one better then another; so
much is enough for that. Now for the store of ground
fit to be laid about him, there is a choice better or
worse also: But that is no great matter, so you keep the
measure and discretion which a common (a) Seeds-man
can keep, neither to overlay and drown him, nor to
leave him dry and barren. Then to our purpose.

Cast with your self what encrease in store one grain
of Corn will yield within a few times sowing. When
I had a little leasure, I did once cast what one grain, by
the encrease of fifty, (which happens often) would arise
to in seven times sowing, and I wearied my self in an
endless matter. A greater Summe then any Man would
think: I have forgotten it, (b) cast you that have lea-
ure. 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 se-
cond 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.

But
The way to Bliss.

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

(h) After the Son of Gold hath been once sown and raised again, he is now able to work mightily and not before, and to turn a hundred parts of his due meat, into a third middle thing Gold his father's 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.

Then if we may so soon heap up so great a quantity of this Golden Medicine, it may chance we should not need any great help of the readiness of the stufte, 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 stufte, 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 stuffe, and force of the doer, one
part may come to turn a hundred, then we shall
supply and overtake all the want and hinderance;
let us see.

And first again of the stuffe, because it is the shorter
and easier matter; a thing is fit and eath to be changed,
when it is like to the nature of the workman, and near the
ways end. The strait affinity and nearness of the
Metals one to another we have opened above, (l) when
we found them all to be one thing, differing only by
certain Hang- byes of cleanness, fineness, closeness and co-
lour, sprung out from the adds of Concoction; and
that, if the same Concoction hold, they will come at
length to their journeys end, which they strive unto,
the perfection of Gold, (except, perhaps, Iron and Copper
by over-sudden heat, or some other foul means, have
been led out of the way, yet they may be led back
again, and cleansed as we heard before:) and that they
were all made at first of Quicksilver, a foul and greasie
thing in respect, and then were grimed and bespoited
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 kind-
ly Concoction, all the foul and gross stuffe was cleansed
and refined, and so made apt to take good colour (as we
see in Plants and all things) and to gather it self up close
together, and likewise to be weighty, for the much fine
stuffe in a narrow room (when Lead and (m) Quick-sil-
vers 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 si
cuncta etiam
sint uni subdi-
ta forma.

Quae specie
volgo prohi-
tenus differe
metalla?

E quibus exi-
terit quoque
impuris atq.

Cordibus infe-
tum terrestri-
bus exuit omne
Arte hum ca-
tius, &c.

Augr. Aug.

Chrysl. i. T.C.
vol. 3. in p. 195.

Et Rog. Bazbo,

specul. Al-
chym. c. 7. T.C.
Vol. 2. in p. 417

Et Alb. magn.

T. C. Vol. 4. in
p. 969.

(m) Avic.
trat.

etcul. (rel ut
habetur) T. C.
vol. 4. in p. 948

Alb. mag. li. 8.

cap.) c. 2. Art.

Aurif. vol. i. 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 Mettals, and easiness to be changed one into another (especially if we work upon silver, which is half Gold already) when they want nothing of Gold, but either long gentle concoction, or instead thereof (because we cannot carry) a strong and fierce one answerable unto it; first to cleanse out all that gross and greasie stuffe, and then to bring colour upon it.

So that I cannot but wonder at those Men, if they be learned, who, in reproof of this Art unknown, vouch unfitness of the stuffe to be changed, saying, that Mettals 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 (supposed, first, empty, and naked stuffe, without shape, but apt to receive all, even that which is the middle 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,
unto another kinde and fashion: I think I might drive them to blow the seck, 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 stuffe Quicksilver, and then put on our shape, and form upon him, according to the kindely sowing of Gold upon his base ground above said, 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 flitting, onely, and shift of those Hang-byes called Accidents, the form, kinde, and being of the thing remaining.

Then, if the stuff be so fit, let us see what the worker is, not in store which is done already, but in force and power. His strength and power is seen in two things, purging and colouring; for first he must mightily shew himself in purging and driving out all the gross greatness of the stuffe, and then when all is fine, clear, and close, he ought to stretch himself at large, and to spread far forth in colour upon it; for albeit long and gentle purging by Concoction, of it self, breeds and brings good colour, yet this our short and violent heat proportioned
tioned doth not so, (as I shewed above in the discourse of binding and colouring) but must 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 Purginge 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 under-hand; and we must scoure 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 when 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 Mettals, and to perform other such like
like marvellous things in a moment: As (to let pass plants
not so strange) I have read (r) of eight Reapers in the Isle
of Lemnos, which as they sat at meat under an Oak, were
all suddenly strucken 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
Man's side, and molten the Coyne without hurting the
leather, because such a subtle and speedy Fire found
that resting stay (t) to work on in the Metal, which it
wanted in the open soft and yeilding Leather; And
many more 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 Philo-
sophy.

Let us match these two together, and see how they
can agree, that all things nearly laid, and as it were,
strucken together, the light of Truth may at last ap-
pear, and shine forth out of that Comparison: let us, as
Tully faith, and doth, at the first setting out, lanch and
row a little easily, before we hoyse up fail.

Gold, in our Philosophy, is of it self a Fire, that if
it be raised and encreased an hundred degrees in quali-
ty (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
Metals; 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
quench
quench a little Fire, yet a strong (x) Fire consumes him, and puts him out of being: because, I say, like the Fire-fly he doth live and flourish in the Fire: when as, indeed, (y) Gold, as all other Metalls, is cold and waterish far from the kinde of Fire. And yet it is not the outward shew of the Body alone that makes a fiery Nature, but sometimes the inward quality doth the deed of Fire, (if we speak at large, as the common custome is;) And so the Star-fish in the Sea (a) burns all she toucheth; and a cold spring in (a) Slavonia sets on fire any Cloth spread upon it; and to come nearer, by such a fiery force doth the water Styx in Thessaly pierce through any Vessel sate a Horse-hoof.

But now we are come into the deep, let us hoyse up fails, 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 Offspring, is a very hot and dry Substance: The first cause of Fire is Motion, gathering and driving much dry stuff, into a narrow strait, which by stirring and striving for his life and being, is still made more close, fine, and hot; then its Nature will bear and suffer; and so it breaketh out at last, and is turned into another larger, and thinner, dryer, and hotter nature, called Fire: Hence the great under-ground Fires in Aetna, Hecla, and many other places, grow and spring at first, when the Cold driveth a heap of hot earthly Breathes 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
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 flowing, 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 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 distempered, cold and dry
poisons can work alone, and as fast and faster then they
devour and destroy temporate bodies, these do over-
throw the contrary: Then what a Fire he is I shewed
before, how full stuff 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 subtlenesse, able
to pierce through rocks and all things, where that
other shall quickly stay.

Admit it, say you, if that heavenly fire were quick,
free, and at full liberty: But it is fast bound up in a
hard body; Then I will tell you all the reason, bend
your wits unto it.—gold, at first was full fraughted
with the most piercing fire in the world; Art then
came and wrought it into a most fine flowing oyl, and
so unbound it, and set it at full liberty; Not so freely
indeed as in heaven, but as can be an earthly body,
closely crowded up together, (which helps heat, as we
hear in a burning-glass) upon a most strange and mighty
body, far above all things in the world, and lastly,
with a violent outward fire, he sent all these a part
away to work together. Judge then, you that have
Judgement, whether it were not like to bestir it self,
as lustily as the Lightning? Compare; The heat of
the hot spirits is as great; and if it were not, yet their
passing subtlenesse, would requite that matter easily,
and make him even; yea and perhaps, when they be
drawn and carried up close together, make some odds
and difference between them; But sure the exceeding
toughness of the body (as we see in iron & the rest)aug-
ments his heat greatly, and carrieth him far beyond it.

D d

Now
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 Metals? how many times more then a weak and gross Mineral binder? fasten and bend your Mindes upon it: we see how a weak, waterish and earthly Breath in a narrow place, within a Cloud, the Gramide, or Gunne, (all is but (d) Thunder) because he is so suddenly turned into a larger Element, and lacketh room, bestris 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 Metal can be able to withstand them? How easily shall they cast down all that comes in their way, break and bruise all to powder? May we not all say plainly, that which the (e) Poet by borrowed speech avoweth, That Gold loveth to go through the midst of the Guard,

(c) Vide Palladium pagyricum,c.21.in p.277.278.
(d) Cardan de subr.l.21.in p.704.
(e) Horac car. l.3. Ode 16.
Chap. III. The Way to Bliss.

yea and pass through the Rocks, being more mighty than the stroke 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 mettalline 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 Mettals, 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 Judge had not need hear these Matters, who hath not seen how Quicksilver enters, cuts, and rents the Mettals, 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 Mettalline water, entering the Mettals, freezeth their moisture within them, and makes them crack and fall asunder, 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
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 Paracelsus for one;) some most moist; other dry: But, as she hath them all apparently, so I deem her temperate, like him that hath sprung from her, and is most like unto her, gold I mean, though perhaps the qualities be not all in her, as in him, so equally ballanced.—But let the cause be what it will, (I love not to settle upon uncertain matters,) the great spirit of mettals, after she is first wrought into gold, and then into his son our 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 greater than 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 suff to an eating water, able, within three or four distillings to devour and dissolve mettals.—Then what shall not only 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 always 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 utheth, 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 (μέμοριατς) 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 Philosophers, which (like as the (m) Poet, when they stick a little, call upon love 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. subj. l. 7. p. 283, 284. 
De Variet. l. 5. c. 19.

(m) Ut trigici Poeta confugiunt ad Deum cum explicare argumentum existimant non possum. Cic. de nat. deorum l. 3.
hid and unsearchable secrets to cover the shame of ignorance: as though God moved all with his finger (as they say) without any tween-meatns 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 more the Reporters) and found to be for the loose and light temperature of his body, apt to drink up moisture, and compress 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, as seen to some; and certain, howsoever it was my luck to see if 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 itself, and makes it like himself, as far as his strength will carry.

What need I pray in aid of any more 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 Copper press water part and draw away Silver from Gold? But, that Copper is like to Copper, and this to Silver; for as (p) Lead is to Gold, so is this to Silver, both very like one another, both in weight and softness, and therefore counted Leprous Gold and Silver.--- For try all of both together; when you have so parted Gold and Silver, cast in plates of Lead and Copper, and that will cleave to the Gold, and this (q) to the Silver. But Silver is liker to Silver than Copper, therefore to part Silver from Copper, the Miners use to season a lump of Lead with a little Silver, that softneth the work and maketh it ready; then one Silver draweth the other part unto her. Nay, view Quicksilver (r) as she is strange in all things, so in this very wonderful: Quicksilver, I say, the Grandmother of our medicine, and the spring of all her goodness, will quickly receive and swallow, either in heat or cold; her near friend and 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 mathed 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 Quicksilver part of the Metal.
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 the two great Heats I spake of; and thirdly, for the wonderfull, subtle, 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, 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.
Chap. III. The Way to Bliss.

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 stuff, 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 ease; I mean to them that be Learned, for these be no matters for dull and mazed wits to think on: Then after this spreading Metal is made a fine flowing Oyl, and drawn out at length, and laid out abroad most thinly, by a vehement heat of fire, upon how much will it spread may you think in reason? But such a view may quickly dazzle the Eye of the Understanding, let us picture out the matter as Plato useth.

Think the difference in fineness and colour, between the Sonne of Gold and Silver (if you will take him to turn, as I bad you) to be like the oddes between 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 Walnut, 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 little Gall, Poyson, &c. it is common: Then these two encountering (as we must suppose) shall, of force, hurt and change
change each other equally, & so the exceeding fine and gross mingled, make a middle thread, and the extreme red and white colours, carried with their bodies take a Yel-low 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, confumes 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.
Chap. IV. The Way to Bliss.

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 Wisdome, 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 tayes, 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.

Even so, it is as hard in opinion and unlike, that Gold may be spoild, and brought to nothing, (as he must be first) and then restored and raised to such dignity
nity; Because as *Heaven* is ever one and unchangeable, for that in it all *Beginnings* are weighed so evenly, and surely tied 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 his fine *earth* and *water*, that no force (y) of *nature*, neither of *earth*, *air*, or *water*, nor of *fire*, although he be 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 easy; overcast for lights fake, if need be, with such *Marble* as *Nero* made his temple shine in darkness with all; 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)
Chap. IV. The Way to Bliss.

fible, 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 found 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 faith 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)
it may be a divine and nonatural 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.

But what is that divine Pattern? & how shall men be like unto God? even by the goodness of God, who hath, as I said above, left this Pattern open in all places, & easy to be seen, to them that seek to be like the main Pattern, were of we were al made: And this, as Hermes (c) faith, is gentle & witty separation, wherewith he avowed both the great, & this our little work made & woven, & 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 expars 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 Smith's 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 faith) 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 withal: 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.


(b) 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 combate with him and devour 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
thing most like and nearest unto him; This is, in all
Mens light, corrupt and subject to decay, and then,
when it is loosened very (k) strong and fierce; It is e-
ever more wrapt about him, and so by contagion it
strikes, and enters, and pulls him after; and all in
their own natural heat and furnace, rot together, and
in due time rise again, and the same; for being all one
in effect, as the seeds of Male and Female, it booteth
not whether overcome in the end, and a new thing like
the old, must needs arise, if some occasion in the place
(as I said of Heat and Brimstone) come not between and
turne the course.

You have heard of Nature, let us now come to Art:
If she cannot follow those steps of nature, she is but a
rude skill; Nay, she must pass them far if she mean to
take profit by the work, for albeit I deny not but all
things may fall out so luckily, that our Sonne of Gold
may start up under ground, (though never found, for
who would know it? yet nature may so easily fail in
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 wore, before the work were finished.

Then how shall Art her Counterfeit pass this kindly
Pattern very easily, by the understanding skill of a di-
vine Mind, which I said to pass nature in her own works?
first in choosing the best ground and best proportionated
for generation, which nature in this, respecteth not, as
aiming at destruction onely; then in removing all
Lets to come between; But especially in well ordering
that gentle and witty fire of HERMES, wherewith all
the work is fundered, that is, turned, altered and
mingled.

But
But what is this Witty Fire: for here is all the hardness: here all the work is blinded: All the rest is easie: Bend your mindes I say, I will tell you all the Art: Enclose the seed of Gold in a common, and yet kindly place: lo, here is all the Art: All the rest is written to blinde and shadow this: so far as I may do good and avoid hurt, I will unfold this short hid and dark matter, and yet Hermetically and Philosophically.

(m) As the Sun is the Father of all things, and the Moon his wife the Mother, (for he sends not down these begetting Beams immediately, but through the belly of the Moon) and this double Seed is carried in a winde and Spirit into the Earth, to be made up and nourished: so our (n) Sun hath his wife and Moon, though not in sundry Circles, but (o) Adam-like, and both these are carried in a Spirit also, and put into a kindely Furnace.

To be more plain, this Seed of Gold is his whole Body loosened and softened 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, Aierly, 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 middes of both these places, and yet but in one indeed.--- You may think I cross my self, and know not what I say.

(o) De transmut. met. e. 6. T. C. v. 1. p. 553.
(r) In centro ter. est sol cent. & Scudevog. 12. Tint. c. 11.
but compare and look about, and you shall finde no-
thing prosper but in his own place.

Let then the 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,
and standing of all his parts. Wherefore no marvel if
the World mistleth this Happy Stone, when they think to
make it above the Ground; I say they must either climbe
up to Heaven, or go down deep within the Earth, for
there and no where else is this kindely Heat.

Wights are heat with Blood, and Plants with Earth,
but Minerals with an Heavenly Breath: To be short;
because Men are too heavy to mount up to Heaven, you
must go down to the midft of the Earth, and put your
Seed into his Myne again, that he may take that Influence
of Heaven equally round about him.

Muse and conjest 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
if a man could read little and think much upon the
ways of Nature, he might easily hit this Art, and be-
fore 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 imbase as the seeds of Plants and
Wights are, and as the seed of Gold was by that base way
above said, with the Ground that corrupteth it.

So if a poisoned Plant or Wight be rotted in a Glass,
Cap. IV. The Way to Bliss.

The will rise again a most Venemous Beast, and perhaps a Cockatrice, for that is her Offspring. Corrupt in like sort a good Plant, and it will prove (y) a Worm, or such like, with much encreased Vertue. What is the Reason? Because the same temper and measure of the qualities still riseth in power, as the Body is refined, and the gross stuff that hindereth the working, stript of the Lets of Body, (z) and all the qualities shall be raised equally, and shall work mightily, devour and draw things to their own Nature, more then any thing else; because they be not onely free, and in their clean and naked Nature, but also seated upon a most subtile and tough Body, able to pierce, divide and subdue all things.

Again, both 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 coyneth 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...
how 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 esp'y 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 slip 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 Musæus, 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 seen. But what care I? These men whom I regard will take all things well, and then the rest I passed by long since unregarded.

FINIS.

All glory be ever and onely to him that is, that was, and that is to come, Amen, Amen, Amen.