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BOOK OF QUINTE ESSENCE

FURNIVALL

EARLY ENGLISH TEXT SOCIETY

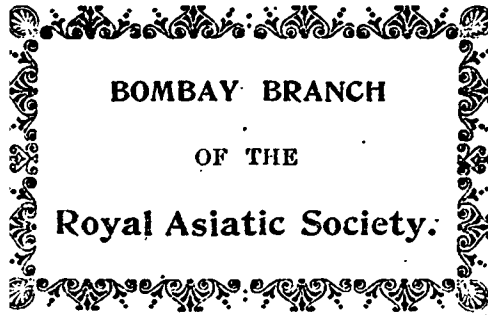
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B. B. R. A. S.



BOMBAY BRANCH
OF THE
Royal Asiatic Society.

The Book of Quinte Essence

or

The Fifth Being.

BERLIN: ASHER & CO., 5, UNTER DEN LINDEN.
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The
Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaben.

A tretice in englich breuely drawe out of þe book of quintis
essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after þe flood of Noe
fadir of philosophris, hadde by
reuelaciouzz of an aungil
of god to him
sende.

EDITED FROM THE SLOANE MS. 73, ABOUT 1460—70 A.D.

BY

FREDERICK J. FURNIVALL, M.A.

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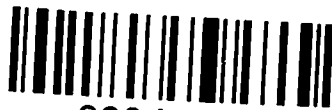
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R. CLAY & SONS, LIMITED, LONDON & BUNGAY.

THE odd account of the origin of this Treatise—in its first lines—caught my eye as I was turning over the leaves of the Sloane Manuscript which contains it. I resolved to print it as a specimen of the curious fancies our forefathers believed in (as I suppose) in Natural Science, to go alongside of the equally curious notions they put faith in in matters religious. And this I determined on with no idea of scoffing, or pride in modern wisdom; for I believe that as great fallacies now prevail in both the great branches of knowledge and feeling mentioned, as ever were held by man. Because once held by other men, and specially by older Englishmen, these fancies and notions have, or should have, an interest for all of us; and in this belief, one of them is presented here.

The loss of my sweet, bright, only child, Eena, and other distress, have prevented my getting up any cram on the subject of Quintessence to form a regular Preface. The (translated ?) original of the text is attributed to Hermes—Trismegistus, “or the thrice great Interpreter,” so called as “having three parts of the Philosophy of the whole world”¹—to whom were credited more works than he wrote. The tract appears to be a great fuss about Alcohol or Spirits of Wine; how to make it,

¹ *The Mirror of Alchemy*, composed by the thrice-famous and learned Fryer, Roger Bacon, 1597.

and get more or less tipsy on it, and what wonders it will work, from making old men young, and dying men well, to killing lice.

The reading of the proof with the MS. was done by Mr. Edmund Brock, the Society's most careful and able helper. To Mr. Cockayne I am indebted for the identification of some names of plants, &c.; and to Mr. Gill of University College, London, for some Notes on the Chemistry of the treatise, made at the request of my friend Mr. Moreslwar Atmaram.¹ The Sloane MS. I judge to be about, but after, 1460 A.D.² The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,² and has been only collated for a few passages which require elucidation. The pause marks of the MS. and text require to be disregarded occasionally in reading.

EGHAM, 16th May, 1866.

• P.S. The short side-notes in inverted commas on and after p. 16 (save '5 M^c' and the like) are by a later hand in the MS. The 'Spheres' on p. 26, and the 'Contents,' p. vii-viii, are now added.—F. 1889.

¹ Mr. M. A. Tarkhad has been for many years Vice-Principal of the Rajkumar College, for the sons of the native Chiefs of Rajkote.—1889.

² Mr. E. A. Bond of the British Museum has kindly looked at the MSS., and puts the Sloane at 1460-70 A.D., and the Harleian at about 1600.

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THE BOOK OF QUINTE ESSENCE
OR THE FIFTH BEING

THAT IS TO SAY,

MAN'S HEAVEN.

[Sloano MS. 73, fol. 10. Brit. Mus.]

BOOK I.

With þe myzt, wisdom, & grace of þe holy trynite, I write
to 3ou a tretice in englisch breuely drawe out of þe
book of quintis essencijs in latyn, þat hermys þe prophete and
kyng of Egipt, after the flood of Noe, fadir of philosophris,
hadde by reuelacioun of an aungil of god to him sende, þat
þe wijsdom and þe science of þis book schulde not perische,
but be kept and preserued vnto þe eende of þe world, of alle
holy men from al wickid peple and tyrauntis, for greet perilis
þat myzte falle þerof. For wipiane þis breue tretis, wip þe
grace of god, I wole more determine of practif* þan of theorik.
zitt ben hope nedeful / The firste and souereyneste priuyte þat
god, maker of kynde, ordeyned for manny's nede, how þat olde
euangelik men, and feble in kynde, myzte be restorid, and haue
azen her firste strenkþis of zongþe in þe same degree þat is in
al kynde, & be mad hool parfytly, except þe strok of þe
þundir blast, & violent brusuris, and oppressyng of to myche
betyng / Also perilous fallyngis of hiz placis, to myche absty-
nence, & opere yuel gouernaunce azens kynde, And also þe
teerme þat is sett of god, þat noman may a-schape, as Iob seip in
latyn /rd Breues dies hominis sunt &c." Fersope philosophoris
QUINTE ESSENCE.

[Fol. 10.]
By the grace
of God I
translate you
this Treatise
revealed to
Hermes by
an angel after
Noah's flood,
that the
knowledge of
this book
may be pre-
served to the
end of the
world.

[* practise,
MS. Hart.]
God's gwent-
est secret for
man's need is
how to re-
store old fee-
ble men to
the strength
of their
youth,

except in case
of thunder-
blast, and
too much
fasting,
and the term
set for all
men.

*Nota,

The purest substance of corruptible things is Quinte Essence or man's heaven.

[* Fol. 106.]

Quinte Essence is incorruptible as to the four qualities of man's body,

but not as the heaven of God.

It is called, 1. Burning Water; 2. the Soul in the spirit of Wine; 3. Water of Life; and if you wish to conceal it, Quinte Essence.

It is neither moist and cold like water, nor hot and moist like air,

nor cold and dry like earth, nor hot and dry like fire.

It gives incorruptibility,

[* Fol. 11.]

for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven,

clepen þe purest substance of manye corruptible þingis elementid, 'quinta essencia,' þat is to seie, 'mannys heuene,' drawe out by craft of mani;¹ for whi, as quinta essencia superior, þat is, heuene of oure lord god, in reward of þe .iiij. elementis, is 4 yncorruptible & vnchaungeable / riȝt so *quinta essencia superior inferior, þat is to seie, mannys heuene, is incorruptible, in reward of þe .4. qualitees of mannys body; and so it is preued naturaly þat oure quinta essencia, þat is, mannes heuene, 8 in it-silf² is incorruptible; and so it is not hoot and drie wiþ fier / ne coold and moist wiþ watir / ne hoot & moist with eyr, ne coold and drie wiþ erþe; but oure quinta essencia awayliþ to þe contrarie, as heuene incorruptible / But vnderstonde þat oure 12 qui[n]ta essencia is nouȝt so incorruptible as is heuene of oure lord god; but it is incorruptible in reward of composicioun maad of þe .4. elementis; & it hath .iiij. names by the philosophis, þat is to seie / brennyng watir / þe soule in þe spirit of 16 wyn, & watir of lijf / But whanne ȝe wole concelle it, þanne schal ȝe clepe it 'oure quinta essencia'; for þis name, & þe nature þerof, riȝt fewe philosophis wolde schewe / but sikirly þei biriede þe truþe with hem. and witiþ weel that it is clepid 20 brennyng watir; and it is no brennyng watir: forwhi, it is not moist ne coold as comoun watir; for it brenneth, & so doþ not comyn watir; ne it is nat hoot and moist as eir, for eir corruppiþ a þing a-noon, as it schewiþ weel by generacioun of flies, 24 & arcins, and sicke opere; but sikirly þis is alwey incorruptible, if it be kept cloos fro flizt / Also it is not coold and drie as erþe, for souereynly it worchip & chaungip. And it is not hoot and drie as fier, as it schewiþ by experience; for hoot þingis it keliþ, 28 & hoot siȝknessis it doþ away / Also þat it ȝeueþ incorruptibilite, and kepiþ a þing fro corruptibilite *and rotyng, it is preued þus / Forwhi. what pece of fleisch, fisch, or deed brid, be putt þerinne, it schal not corru[m]pe ne rote whilis it is þerinne / 32 miche more þanne it wole kepe quyk fleisch of mannys body from al manere corruptibilite and rotyng / This is oure quinta essencia, þat is to seie, mannys heuene, þat god made to þe con-

¹ ? MS. meant for 'man.'

² MS. 'sif.'

seruacioun of þe .4. qualitees of mannys body, riȝt as he made his heuene to þe conseruacioun of al þe world / And wite ȝo for certeyn þat manye philosophoris and lechis þat ben now, knowe
 4 nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi; god wole not þat þei knowe it; for her greet brennyng couēitise & vicious lyuyng / Forsoþe quinta essencia superior, þat is to seie, heuene of oure lord god bi him silf / Aloone / ȝeueþ not conser-
 8 uacioun in þe world, and wondirful influence, but by þe vertue of þe sunne, planetis, and opere sterris; riȝt so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne minerale, fynynd, schynnyng, incorruptibile; and euene in qualite
 12 þat fier may not appeire, corruppe, ne distroie. and þis is verry gold of þe myn, of þe erþe, or of þe floodis gaderid / for gold of alkamy maad with corosyues distroieþ kynde, as aristotle and manye opere philosophoris prouen / and þerfore good gold naturel, & of þe myn of þe erþe, is clepid of philosophoris 'sol' in latyn; for he is þe sonne of oure heuene, lich as sol þe planet is in þe heuene aboue; for þis planete ȝeueþ to gold his influence, nature, colour, & a substaunce incorruptible. And oure quinta
 20 essencia, mannys heuene, is of þe nature * & þe colour of heuene / And oure sol, þat is, fyn gold of þe myne, schal make it fair, riȝt as sol þe planete makip heuene fair / and so þese two togidore ioyned schal ȝeue influence in us, and þe condiciouns of heuene
 24 and of heuently sonne / in as miche as it is possible in deddly nature, conseruacioun and restoryng of nature lost, & renewyng of ȝongþe / And it schal ȝeue plenteuously heelp: and so it is preued by astronomy aboue, þat sterris þat haþ influence vpon
 28 þe heed and þe necke of man / as ben þe sterris of ariȝes, taurus, and gemini, ȝeuen influence syngulerly vpon Gerapigra galieni / And þerfore it haþ a synguler strenkþe, by þe ordynaunce of god, to drawe away þe superflue humouris fro þe heed, þe necke,
 32 and þe brest, and not fro þe membris byneþe / And so I seie of spicis þat drawip humouris fro þe knees, þe leggis, and þe feet, þat resseyuen a synguler influence of þe sterris of Capricorn, Aquarie and piscas, & riȝt so of opere, et cetera / Comounne
 36 ȝe not þis book of deuyne secretes to wickid men and auerous;

preserving his body as Heaven does the world.

Many know it not now for their covetousness and vice.

But as God's Heaven is aided by sun and stars, so our Heaven, or Quinte Essence, is made fair by the sun mineral, or puro gold of the mine, not of alchomy.

'Nota.'

Good natural gold is called Sol, because Sol the planet gives gold its power, colour, &c.

Our Quinte Essence is the [* Fol. 11b.] colour of heaven; gold makes it fair; and the two work in us (so far as is possible) renewal of youth, and give health plenteously.

As Aries, Taurus, and Gemini draw humours from the head and breast,

'Nota.'

and not the limbs beneath, so those spices that do draw from these limbs get their power from Capricorn, &c.

Tell not these Divine secretes to wicked men.

'aqua vite'
To make
Quinte Es-
sence.

Take the best
wine, or any
not sour;
distil it, and
the 4 Ele-
ments shall
be left like
dregs.
Distil 7 times
to get Burn-
ing Water;

[* Fol. 12.]

put this in a
Distiller in a
furnace, and
'vas'
let the vapour
rise, con-
dense, and be
distilled till
it is turned
into Quinte
Essence, and
parted from
the 4 ele-
ments.

'Nota.'

Distil it 1000
times,
and it shall
be glorified
and become a
medicine in-
corruptible as
heaven.

After many
days unstop
your distiller,

'lute'

and if there
issues out a
heaven-sweet
savour, you
[* Fol. 12b.]
have our
Quinte Es-
sence. If not,
distil again
till you have.

but kepe 3e it in priuytee / Take þe beste wyyn þat 3e may
fynde, if 3e be of power; & if 3e be ri3t pore, þanne take
corrupt wyyn, þat is, rotyn, of a watery humour, but not egre,
þat is, sour, for þe quint essencia þerof is naturally incorruptible 4
þe which 3e schal drawe out by sublymacioun / And þanne
schal þer leue in þe ground of þe vessel þe .4. elementis, as it
were, rotun fecis of wyyn / But firste 3e muste distille þis wyyn
.7. tymes; & þanne haue 3e good breynnyng watir / Forsoþe, 8
þis is þe watri mater *fro which is drawe oure quinta essencia /
Thanne muste 3e do makē in þe furneis of aischin, a distillatorie
of glas al hool of oo. pece, wip an hoole a-boue in þe heed, where
þe watir schal be putt yn, and be take out / And þis is a 12
wondirful instrument þat þat þing þat by vertues of fier ascendith
and distillith wipinne þe vessel, per canales brachiales, þat is, by
pipis lich to armys, be bore azen, and eftsoones ascendith, &
eft descendþ contynuely day and ny3t, til þe breynnyng water 16
heuenly be turned into *quintam essencia* / And so bi con-
tinuelle ascenciouns & discenciouns, þe quinta essencia is
departid fro þe corruptible composicioun of þe .4. elementis.
For bifore þat þing þat is twies sublymed is more glorified, and 20
is more sotil, and fer from þe corrupcioun of þe .4. elementis
more separat þan whanne it ascendith but oony; and so vnto
a þousand tymes, so þat by contynuel ascendyng and descend- 24
yng, by the which it is sublymed to so myche hiznes of glorifi-
cacioun, it schal come þat it schal be a medicyn incorruptible
almoost as heuene aboue, and of þe nature of heuene / And
þefore oure quinta essencia worþily is clepid 'mannys heuene' /
And aftir manye daies þat it hath be in þis sotil vessel of glas 28
distillid / 3e schulen opene þe hoole of þe vessel in þe heed þat
was selid with þe seel of lute of wijsdom, maad of þe sotildest
flour, and of white of cyren, and of moist papere, ymeyngid so
þat no þing respire out / And whane 3e opene þe hoole. if þer 32
come out a passyng heuenly swete flauour þat alle men þat
come yn naturely *drawe þerto. þanne 3e haue oure quinta
essencia / and ellis sele þe vessel, and putte it to þe fier azen
til 3e haue it.

And *another* maner worching of oure quinta essencia is
 pis / Take þe noblest and þe strengest brennyng watir þat 30
 may haue distillid out of pure myzty wyne, and putte it into
 4 a glas clepid amphora, with a long necke / and close þe mouþ
 strongly wip wax ; And loke þat half or þe þridde part be fulle ;
 And birie it al in hors dounge, preparate as it is seid hereafter /
 so þat þe necke of þe glas be turned downward, & þe botum
 8 be turned vpward, þat by vertu of þe hors dounge þe quinta
 essencia ascende vp to þe botum. And þe grosté of þe mater
 of þe watir descende downward to þe necke / And aftir manye
 daies, whanne 3e take it out, softly lift vp þe glas as it stondith,
 12 and 3e schal se in pickenes and cleernesse a difference bitwene
 þe *quintam essencia* sublymed, and þe grose mater þat is in þe
 necke / þe wondirful maistry of departyng of þat oon fro þat
 oper is þis / Take a scharp poyntel, or a pricke of yren, &
 16 peerso into þe wax þat hongip in þe mouþ of þe glas azens þe
 erþe / and whanne 3e hane peersid al fully to þe watir, take out
 þe poyntel or þe pricke / And þat erþely watir wole first come
 out þat is in þe necke / and so til it be come out vnto þe
 20 departinge bitwixe it / and þe *quinte essence*, þat is, mannys
 heuene sublymed. and whane 3e se þat þis *quint essence* wole
 renne & melte aftir þat þis erþely watir be voydid, putte þanne
 swiftly 3oure fyngir to þe hoole, & turne vp þe glas, and þanne
 24 3e haue þerinne oure *quinte essence*, *and þe erþely watir wipoute
 aside. And þis is a passyng souereyn priuete.

The þridde maner is, þat 3e take a greet glas clepid amphora,
 and seele it weel, and birie it weel in þe wombe of an hors al
 28 togidere. and þe pureté of þe *quinte essence* schal be sublymed
 aboue, & þe grosté schal abide byneþe in þe botme / take out
 softli þat þat fletip a-boue ; and þat þat leueþ bihynde, putte it
 to þe fier.

32 The .iiij. maner is þis. take what vessel of glas þat 3e wole,
 or of erþe strongly glased, and þer-vpon a round foot of glas
 wip a leg. and seele þe vessel with his couertour, þat þe rod
 of þe foot of þe glas wipinne þe vessel honge in þe eyr, þat þat
 36 þing þat ascendith to þe couertour in þe maner of a pott boilynge

—
The second way to make Quinte Essence.
 —

Put the strongest Burning Water into an 'amphora;' seal it up; bury it neck downwards in horse-lung, and the Quinte Essence will rise into the globe and the impurities settle in the neck. Take the glass out of the dung;

make a hole in the wax seal,

let out the impure earthy water,

and when the Quinte Essence would begin to run, turn the glass up, and keep

[* Fol. 13.] your Quinte Essence.

—
The third way.
 —

Put your amphora into a horse's belly instead of the dung, and proceed as above.

—
The fourth way.
 —

Substitute for the amphora a vessel of glass or earth, with a tube running from the top and hanging in the air.

into which
the vapour
may fall and
condense.

The fifth way.

Distil your
burning
Water ten
times.

*To make fire
without fire,
and Quinte
Essence with-
out cost or
trouble.*

Put horse-
dung into a
vessel or pit
lined with
ashes, and
place your
vessel in it up
to the middle.
The cold top
part will con-
dense the va-
pour caused
by the heat of
the dung.

[* Fol. 136.]

Or, place your
vessel in the
sun's rays.

*How poor
evangelic
men may get
the gracious
influence of
gold.*

Borrow a Flo-
rence florin of
a rich friend,
anneal
[? heat] it on
a plate of
iron, and
throw it into
some Burning
Water, taking
care to quench
the fire quick-
ly to prevent
the Water
wasting.

Repeat this
50 times

in fresh
Water, and
then mix all
the Waters
together.

The Water
draws out all

descende down azen by þe foot of þe glas. and this instrument
may 3e do make wipoute greet cost / The fifþe maner is, þat þe
brennyng water be .10 tymes distillid in hors dounge con-
tynuely digest. 4

The science of makyng of fier wipoute fier / wherby 3e
may make oure quinte essence wipoute cost or traucile, and
withoute occupacioun and lesyng of tyme / Take þe beste horse
dounge þat may be had þat is weel digest, and putte it wipine 8
a uessel, or ellis a pitt maad wip þe erþe anoyntid þoruzout with
past maad of aischin. And in þis vessel or pitt, beto weel togidere
þe dounge; And in þe myddil of þis dounge, sette þe vessel of
distillacioun vnto þe myddis or more / For it is nede þat al þe 12
heed of þe vessel be in þe coold air / þat, þat þing þat bi vertu
of þe fier of þe dounge þat ascendith þerby be turned into watir
*by vertu of cooldnes of þe air and falle down azen and ascende
vp azen. and þus 3e haue fier wipoute fier, and but wip litil 16
traucilo.

Also anoþer maner of fier. sette 3oure vessel forseid to þe
strong rouerberacioun of þe sunne in somer tyme, and lete it
stonde þere nyzt and day. 20

Here I wole teche 3ou how pore euangelik men may haue
wipoute cost, and almoost for nouzt, þe gracious influence of
gold, and þe maner of þe fixyng of it in oure heuene, þat is,
oure quinta essencia. if 3e be pore, 3e schal preie a riche man 24
þat is 3oure freend to leene 3ou a good floreyne of florence / and
anele it vpon a plate of yren as yren is anelid. and haue biside
3ou a uessel of erþe glasid, fillid ful of the beste brennyng watir
þat 3e may fynde. & caste into þe watir þe floreyne anelid. and 28
loke þat 3e haue a sotilte and a sleizþe to quenche sodeynly þe
fier, þat þe watir waaste not; and be weel war þat non yren touche
þe watir. but aff[er] caste into þe watir þe floreyne, and do so .i.
tymes or more, for þe oftere þe bettere it is / And if 3e se þat þe 32
watir waaste to myche, chaunge it þanne, and take newe, & do
so ofte tymes. and whanne 3e haue do 3oure quencheour, putte
alle þe watis togidere / And 3e schulen vndirstonde þat þe
vertu of brennyng watir is sich þat naturely it drawip out of 36

- gold alle þe vertues & propirtees of it, & it holdip incorruptibilete & an euene heete. *þanne meynge þis brennyng watir þus giltid wip oure quinte essence, and vse it. but be war
- 4 þat 3e quenche not þe floreyne in oure quinte essence; for þanne it were lost / And if it so be þat 3e haue not þis brennyng watir
- edy, þanne quenche 3oure floreyne in þe beste whizt wiyne þat may be had / For sikirly þe philosophere seiþ, þat wiyne hath
- 8 also þe propirtee to restreyne in it þe influence and vertues of gold / And whanne 3e haue do 3oure werk, 3e schal wite þat þe floreyne is als good, & almoost of þe same weizte, as it was afore / þerfore vse wiyne or brennyng watir giltid, so þat 3e may
- 12 be hool, and wexe glad, and be 3ong. And þus 3e haue oure heuene, and þe sunne in him fixid, to þe conseruacioun of mannys nature and fixacioun of oure heuene, þat is, oure quinte essence.
- 16 The science how 3e schule gilde more myztily by brennyng watir or wiyne þan I tauzte you tofore, wherby þe water or þe wiyne schal take to it myztily þe influence & þe vertues of fyn gold.
- 20 Take þe calx of fyn gold as it is declarid here-aftir in þis book, and putte it in a siluer spon, and ancle it at þe fier. & þanne caste þe calx of the gold in þe brennyng watir or in wiyne .l. tymes, as I tauzte 3ou tofore wip þe floreyne. and
- 24 3e schule haue 3oure licour by an hundrid part bettir gilt þan 3e had tofore wip þe floreyne / Forwhi. fier worchip more strongly and bettere *in sotil parties þan it doip in an hool plate / And also brennyng watir or wiyne drawip out more myztily bi a
- 28 þousand part þe propirtees of gold fro smale parties anelid, þan it doip fro a picke plate / And 3e schal vnderstonde þat wiyne not aloonly holdip in it þe propirtees of gold, but myche more þe propirtees of alle liquibles if þei be quenched þerinne. and þat
- 32 is a souereyn priuite: Forwhi, if 3e quenche saturne liquified in wiyne or in comoune watir .7. tymes, and aftirward in þat wiyne or watir 3e quenche mars manye tymes, þanne mars schal take algate þe neischede and þe softnes of saturne / And þe same
- 36 schal venus do, & alle opere liquibles / or ellis, And 3e

the properties of the gold.
[* Fol. 14.]
Mix the gilt Burning Water with Quinte Essence.
You may substitute for Burning Water best white wine, which also retains the powers of gold.

This gilt Water will make you well and young again. In it you have the Sun fixed in our Heaven.

‘science.’

How to gild Burning Water or Wine more thoroughly.

Heat calcined gold in a silver spoon and put it in Burning Water or wine 50 times, as with the florin before. Your liquor will be better gilt, as the fire and Water or [* Fol. 14b.] wine work more powerfully on the grains of gold than on a plate. Wine retains the properties of all liquibles quenched in it. If Saturn (lead) liquefied be quenched in wine and then Mars (iron) be quenched in it, Mars acquires the softness of Saturn.

Again,
if you quench
Mars in wine
and put in it
Saturn lique-
fied, this will
be made hard.

quench Mars in whijt wiyne or in comoun watir manye tymes,
and affirward in þe same wiyne or watir 3e caste saturne liquified
ofte tymes, þanne wipoute doute 3e schal fynde þat þe saturne
is maad riht hard / Therefore þe propirtees of alle liquibles may 4
be brouzt into wiyne or watir; but myche more myztily into
brennyng watir good and precious. •

To make fire
without coals,
lime, light,
&c.

The science to make a fier, þat is, wipoute cole, withoute
lyme, wipoute liht, worchinge azens al maner scharpnnes or 8
accioun of visible fier, riht as worchþ þe fier of helle / And
þis priuytee is so vertuous, þat þe vertu þerof may not al be
declarid. And þus it is maad. Take Mercurie þat is sublymed
with vitriol, * & comen salt, & sat armoniac .7. or .10. tymes 12
sublymed / and meynge hem togidere by euene porcioun. and
grynde it smal, and leye it abrood vpon a marbil stoon; and by
nyzte sette it in a soft cleer eir, or ellis in a coold seler; and þere
it wole turne into watir / And þanne gadere it togidere in to 16
a strong vessel of glas, and kepe it / This water forsoþe is so
strong, þat if a litil drope þerof falle vpon 3oure hond, anon it
wole perce it þoru3-out; and in þe same maner it wole do, if it
falle vpon a plate of venus or Iubiter, into þis watir, it turneþ 20
hem into lijknes of peerl. who so coude reparale & preparate
kyndely þis fier, wipoute doute it wolde quenche anon a bren-
nyng sijknnes clepid þe fier of helle. And also it wolde heele
euery cor[os]if sijknnesse. And manye philosophoris clepiþ þis 24
þing in her bookis 'sal amarus,' al þou3 þei teche not þe maistrie
þerof / If it be so þat þis fiery watir breke þe glas, and renne out
into þe aischen, þanne gadere alle togidere þat 3e fynde pastid in
þe aischen / and leye it vpon a marbil stoon as afore, and it wole 28
turne into watir. And þis is a greet priuytee.

Mix equal
parts of sub-
[* Fol. 15.]
limated Mer-
cury, Salt,
and Sal
Ammoniac,
grind them
small, ex-
pose them
to the air,
and they'll
turn into
water,

a drop of
which will eat
thro' your
hand, and
make Venus
(copper) or
Jupiter (tin)
like pearl.
If it could be
moderated it
would cure
the disease
Hell fire, and
every corro-
sive sickness.

'sal amarus.'
It is also
called 'Sal
Amarus.'

'Science.'

To calcine
gold.

Cut gold into
shavings;
put it into a
crucible with
Mercury;
heat it, and it
will crumble
[* Fol. 15b.]
into dust like
flour.
Heat it more
till the mer-
cury goes his
way;

The science to bryng gold into calx / Take fyn gold, and
make it into smal lymayl: take a crusible wip a good quan-
titee of Mercurie, and sette it to a litil fier so þat it vapoure 32
not, and putte þerinne þi lymail of gold, and stire it weel togi-
dere / & aftirward * wipinne a litil tyme 3e schal se al þe gold
wipinne þe Mercurie turned into erþe as sotil as flour. þanne
3oue it a good fier, þat þe Mercurie arise and go his wey; or ellis, 36

and 3e wole, 3e may distille and gadere it, puttyng per-vpon a
 lemlike / and in þe corusible 3e schal fynde þe gold calcynd and
 reducid into erþe / And if 3e wole not make lymayl of gold,

or distil it,
 and the gold
 powder will
 be in the
 crucible.

4 þanne make þerof a sotil þinne plate, as 3e kan, and putte wipinne
 þe Mercurie al warm; and 3e schal haue 3oure desier / And
 in þis same maner 3e may worche wip siluir / Thanne take þe
 calx of þese two bodies, and bere hem openly wip 3ou; and þer

A thin plate
 of gold will
 do instead of
 shavings, and
 Silver may be
 treated like
 gold.

8 schal noman knowe what þei ben / And if 3e wole bere hem
 more priuily wipoute ony knowyng, þanne meynge hem wip
 pich melt, or wax, or ellis gumme, for þanne noman schal knowe
 it what it is. And whanne 3e wole dissolue ony of þese calces

To carry
 these powders
 about,

2 by hem silf, putte eipir by him silf in a test, or ellis þe pich or
 þe wax in which þei ben ynne; and anon schal come out verry
 gold & siluer as þei were tofore.

mix them
 with pitch,
 wax, or gum,

melting the
 mass when
 you want the
 metal.

Now I wole teche 3ou þe maistris of departyng of gold.

16 fro siluir whanne þei be meyngid togidere / Forsope 3e woot
 weel þat þer be manye werkis in þe whiche gold and siluir
 be meyngid, as in giltynge of vessel & Iewellis / þerfore
 whanne 3e wole drawe þe toon fro þat opir, putte al þat mixture

How to sepa-
 rate gold
 from silver
 when mixed
 with it.

20 into a strong watir maad of vitriol and of saf petre. and þe
 *siluir wole be dissolued, and not þe gold: þanne 3e haue þat
 oon departid fro þe toþir / And if 3e wole dissolue þe gold to
 watir, putte þanne yn þe watir corosyue, Saf armoniac; and þat
 24 watir wipoute doute wole dissolue gold into watir.

Put the mix-
 ture into a
 solution of
 vitriol and
 saltpetre, and
 the silver will
 be dissolved.
 [* Fol. 16.]

Corrosive
 water and sal
 ammoniac
 will dissolve
 the gold.

The science to drawe out of fyn gold v^{ta} essencia is þis /
 First 3e schal reduce gold into calx, as I tolde 3ou tofore /

'science.'
 'Nota.'

þanne take vynegre distillid, or ellis oold vryne depurid fro þe
 28 fecis, and putte it in a uessel glasil; and þe liquor schal be in
 þe heizþe of 4. ynchis; and þerinne caste þe calx of gold, &
 sette it to the strong sunne in somer tyme, þere to abide / and
 soone aftir 3e schal se as it were a liquor of oyle ascende vp,

How to get
 out of gold its
 Quinte Es-
 sence.

32 fletyng aboue in maner of a skyn or of a reme. gadere þat away
 wip a sotil sponne or ellis a fepere, and putte it into a uessel of
 glas in þe which be putt watir tofore. and þus gadere it manye
 tymes in þe day, into þe tyme þat þer ascende nomore / and aftir

Put calcined
 gold into dis-
 tilled vinegar
 or purified
 urine; set it
 in a hot sun;
 a skin will
 soon rise:
 skim it off,
 collect all
 such in a
 glass vessel
 till no more
 rise.

36 do vapoure away þe watir at þe fier. And þe v^{ta} essencia of þe

Evaporato
 the water
 left; the re-
 siduum

is the Quinte
Essence of
Gold.

[1 then, MS.
Ifarl.]
And if you fix
this Quinte
Essence in
our heaven,
it will restore
man to the
strength of
his youth.

[* Fol. 166.]
Now I have
[Nota.]
told this most
sovereign
secret, which
should not be
shewed.

The Quinte
Essence of
gold is best to
heal wounds.

gold wole abyde byneþe. And manye philosophoris clepþ þis
quinta essencia an oile incombustible, þat is a greet priuytee /
And if 3e wole fixe þis quinta essencia in oure heuene, þat¹ it
may wipoute doute restore azen to man þat nature þat is lost, 4
and reduce him azen into þe vertu of þe strenkþe of zongþe, and
also lenkþþ his lijf into þe laste terme of lijf set of god // Now
forsoþe I haue toold 3ou þe souereynest *priuytee and restorynge
of mannys kynde, and in part greet þing þat schulde not be 8
schewid / Forwhi. þis oyle, þat is to seie, quinta essencia of gold,
hath þe mooste swetnes and vertu to a-swage and putte awei þe
ache of woundis, and for to heele woundis, oolde sooris, and
manye wondirful yuelis / Also in þe same maner 3e may drawe 12
out of siluir, quinte essencie //

How to get
its Quinte Es-
sence out of
Antimony.

Put powdered
antimony
into distilled
vinegar; heat
it till the
vinegar is
red; take
away the red
vinegar, and
put fresh;
take that
away when
red. Put the
red vinegar
into a dis-
tiller, and
1000 drops of
blessed wine
shall come
down the
pipe; collect
this; it is an
incomparable
treasure.

The science to drawe out of antymony, þat is, mercasite
of leed, þe v^{te} essencie, is a souereyn maistris, and a priuytee
of alle priuytees / Take þe myn of antymony aforeseid, 16
and make þerof al so sotil a poudre as 3e kan / þanne
take þe beste vynegre distillid, and putte þerinne þe poudre
of antymonye, and lete it stonde in a glas vpon a litil fier
into þe tyme þat þe vynegre be colourid reed. þanne take þat 20
vynegre away, and kepe it clene, and putte azen þer-to of opere
vynegre distillid, and lete it stonde vpon a soft fier til it be
colourid reed. & so do ofte tymes. and whanne 3e haue gaderid
al 3oure vynegre colourid, putte it þanne in a distillatorie. and 24
first þe vynegre wole ascende; þanne after 3e schal se merueilis:
for 3e schal se as it were a þousand dropis of blessid wyyn
discende down in maner of reed dropis, as it were blood, by
þe pipe of þe lymbike / þe which licour, gadere togidere in a 28
rotombe / and þanne 3e haue a þing þat al þe tresour of þe world
may not be in comparisoun of worþines þerto / aristotle seiþ þat
it is his lede in þe book of secretis, al þou3 he *telle not þe name
of þe antymonye aforeseid / Forsoþe þis doiþ away ache of alle 32
woundis, and wondirfully heeliþ. þe vertu þerof is incorruptible
& merueilous profitable / it nedit to be putrifid in a rotombe
and seelid in fyne, and þanne it worchþ greet priuytees / For-
soþe þe v^{te} essencie of þis antymony þat is reed, in þe which is 36

[Nota.]

[* Fol. 17.]

It cures the
pain of all
wounds,

and when fer-
mented it
works great
secrets.

þe secreet of alle secretis, is swettere þan ony hony, or sugre, or ony oþir þing.

'Science.'

*How to get
its Quinte
Essence from
Man's Blood.*

The science in the extraccioun of þe .5.¹ essencie from blood, and fleisch, & eggis / To 3ou I scie, þat in euery elementid þing, þe .5. essencie remayneþ incorrupte: it schal be þanne þe moost þing of merueyle if I teche 3ou to drawe out þat fro mannys blood reserued of Barbouris whanne þei lete blood; also fro fleisch of alle brute beestis, and fro alle eggis, and oþere suche þingis. for als myche as mannes blood is þe perfitist werk of kynde in us, as to þe enerees of þat þat is lost, it is certeyn þat nature þat .5. essence maad so perfizt þat, wiþoute ony oþir greet preparacioun wiþoute þe veynes, it berip forþ þat blood anoon aftir into fleisch. and þis 5 essence is so ryz kynde þat [it] is moost to haue² / Forwhy. in it is merueylous vertu of oure heuene sterid, and to þe cure of nature of man worchiþ moost deuyn myraclis, as wiþinne I schal teche 3ou / þerfore resceyue of Barbouris, of 3ong sangneyn men, or colerik men, whanne þei be late blood, þe which vse good wynes. take þat blood aftir þat it haþ reste, and cast away þe watir fro it, and braie it wiþ þe .10. part of comen salt preparate to medicyns of men; and putte it into a uessel of glas clepid amphora, þe which, sotely seele, and putte it wiþinne þe *wombe of an hors, preparate as tofore, and renewe þe fyne oonys in þe wike, or more, and lete it putrifie til al þe blood be turned into watir / and it schal be doon at þe mooste in xxx. or xl dayes, or aftir, more or lasse / þanne putte it in a lembike, and distille it at a good fier / what so euere may ascende, putte þat watir vpon þe fecis brayed, meynge vpon a marbil stoon; putte it a3en, and aftir distille it a3en manye tymes rehersynge / And whanne 3e haue þis noble þing of blood, þerof þe .5. beynge drawe out / putte a3en þe watir in þe stillatorie of circulaciouz til 3e brynge it to so myche swetnes & an heuonly sauour, as 3e dide þe brennynge watir. and þis is þe 5 beynge of blood deuyn, and miraclis more þan man mai bilene but if he se it.

Man's blood is the perfectest work of nature in us, and its Quinte Essence converts blood into flesh,

and works diuine miracles of healing. Get from Barbers the blood of young sanguine men; let it stand; pour off the serum; mix the blood with a tenth of prepared salt; put it in an amphora; seal that up; put it in a horse's belly, [* Fol. 176.] renewing the dung weekly till all the blood turns into water; distil that; put the outcome on the pounded faces, and distil over again.

Heat the water in the distiller till it comes to a heavenly savour. This Fifth Being works miracles hardly credible unless seen.

¹ 5 for fifth, or quinte.

² MS. Harl. reads 'and this sifte boinge so nighe kinde it is most to haue.'

—
To get the Quinte Essence out of capons, beasts, eggs, &c.

Grind some of them with a tenth part of prepared salt; put 'em into a horse's belly till they become water, and distil that till it's heaven-sweet.

Now wole I teche you to drawe out þe .5 beyng from capouns, hennes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicynable to ete for mān kynde / Grynde summe of þese pingis 4 forseid, which þat ze wil, as strongly as ze can in a mortar, wip þe 10 part of him of sal comen preparate to þe medicyne of men, as I seide tofore. putte it in þe wombe of an hors til it be turned into water. distille as it is aforesaid, and in þe stillatorie 8 of circulacioun þe watir þat is distillid, putte it in azen til it be brouzt to þe swote heuenly sauour and smel aforesaid /

'science.'

To draw the Fifth Being out of each of the Four Elements, and to separate them.

[* Fol. 18.]

Take any thing rotted and turned into water, as man's blood; put it in a glass distiller, and distil it over into an amphora.

When no more vapour rises, you have drawn out the water.

Put the other 3 elements for 7 days into the same bath,

then into a coal fire, and the water shall rise as oil shining like gold,

the air remaining at the bottom like oil of gold. Put these aside.

The science to drawe out þe 5 beyng of euerych of þe .4 elementis, and to schewe euerych of þe forseid þing bi hem 1 self; & þat is riht merueylous / I wole not leue for a litil to schewe a greet secreet, how ze may drawe out þe 5 beyng of ech of þe 4 elementis of al þe þing rehersed afore, and profitably schewe hem / And þe maner ys *þis / take þat þing putrifid 16 and brouzt into watir, what so euere ze wole, as I tauzte you tofore; and þat þing be mannes blood brouzt into watir, of þe which ze wole drawe out þe 4 elementis / putte þefore þat water, or þat blood putrifid, in a stillatorie of glas, and sette 20 it wipinne a pott of watir, and zeue vndirneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riht clene / And whanne no þing may more by þat fier ascende, for certeyn ze haue of blood drawn out al oonly þe 24 element of watir / Forwhi. fier of þat bath hath no strenkþe to sublyme eyr, or fier, or erþe. and so [take] þe þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meyngid, & so cloos þat no þing be distillid / aftir þe .vij. dayes take þe 28 stillatorie, and putte it to þe fier of aischen, þat is strongere þan fier of bath clepid marien; and þe watir schal ascende in foorme of oyle schynunge as gold / and aftirward þat no þing more schal ascende, ze haue þanne in þe ampulle .ij. elementis, þat is to scie, 32 watir and eyr. & oon from anopir ze schal departe in þe bath, puttyng yn azen wher al-oonly þe cleer watir schal ascende / and þe eyr schal al-oonly remayne in þe botum of þe vessel in lijknesse of oyle of gold. þe which oyle þat is gold, þe which oyle 36

pat is ayr / putte it aside. þanne þer leueþ zitt fier wiþ erþe. to departe fier from erþe, putte þe element of watir, þat is to seye .iiij lb of watir, vpon j lb of mater / and putte by .vij. daies 4 to encorpero wel as tofore in þe bath of marieñ / Aftirward putte it to þe fier of flawme riȝt strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony *þing ascendip. and to 3ou schal remayne an erþe riȝt blak in þe botum. þe which 8 gadere togidere aside / þanne þe redeste watir 3e schal take. forwhy. þer be .ij. elementis, þat is to seie, þe element of watir and fier. þanne yn þe stillatorio, to þe fier of baþ, cleer watir schal ascende. and in þe botum schal remayne þe reed watir, þat is, þe element 12 of fier. and so 3e haue now first oon oyle, þat is, ayer o side, and watir, and fier, and erþe. and note 3e weel þat þerfore þe element of watir is putt aȝen to drawe out from erþe fier and cyr, for þei wole not ascende, but þoruȝ þe help of element of watir. brynge 16 aȝen euerych into 5 beynge wiþ þe vessel of circulacioun as tofore / or ellis rectifie, makyng e oon ascende .7 tymes bi an oþir / but first 3e moste þe riȝt blak erþe of oon hide¹ nature, in þe furneyis of glas mon², or ellis reuerberacioun, xxj. dayes calcyne / 20 And for a cause I speke to 3ou nomore of this science. but ioie 3e; and thanke oure glorious lord god of þese þingis þat 3e haue had.

The science to fixe alle erþely þingis in nostra 5^{ta} essencia, 24 þat is to seie, oure heuene, þat by her influence þei may zeue þerta, þer propertees and her hid vertues / oure glorious god hap zeue sich a uertu to oure quinta essence, þat it may drawe out of euery matier of fruyȝt / tree / rote / flour, herbe / fleisch, 28 seed & spice / And euery medicynable þing, alle þe vertues, propirtees, and naturis, þe whiche god made in hem; and þat wipinne .iiij. houris.

Now I haue schewid 3ou a souereyn priuȝtee, how þat 3e 32 may wiþ oure heuene drawe out euery 5 essencia from alle þingis aforesaid / þerfore alle necessarie þingis to euery syrur putte yn oure 5 essencia, & wipinne .iiij. houris þat watir schal be sich a sirur, vndirstonde wel, bettir by an hundrid part, by

To separate fire from the earth, put 4 lbs. of water on 1 lb. of earth; place it in the Marrian bath for 7 days; then in hot flames; red water shall ascend

[* Fol. 180.] and black earth fall. Put the red water into the distiller; pure water shall rise; red water, or fire, shall remain;

so you have the 4 Elements separate.

Distil each into its Quinte Essence, or rectify it, and

thank our glorious God for this bit of knowledge.

To fix all earthly things in our Quinte Essence.

God has given it the power of drawing all the virtues out of every thing in 3 hours.

Put therefore every thing necessary for any syrur into our Quinte Essence, and in 3 hours it shall be 100 times better than before.

¹ of vnkinde natur. Harl. 853.

² of glasse made. Harl. 853.

[* Fol. 19.]
 Whatever
 medicines are
 put into our
 Quinto Es-
 sence,

cause of oure 5 essence, þan it *schulde be wipoute it / And
 so I seie of medicyns comfortatyues, digestyues, laxatyues, re-
 striktyues, and alle opere ; forwhy. if 3e putte seedis or flouris,
 fruyztis, leeuces, spicis, coold, hoot, sweet, sour, moist, do þei 4
 good or yuel, into oure 5 essence, forsoþe sich 5 essence 3e
 schulen haue þefore. oure 5 essence is þe instrument of alle
 vertues of þing transmutable if þei be putt in it, encreassyng
 an hundrid foold her worchingis //

it increases
 their power a
 hundred fold.

End of Part I.

Explicit pars prima tractatus quinte essence :

BOOK II.

● Here bigynneth the secunde book of medicyns / The first medicyn is to reduce an oold foble euangelik man to þe firste strenkþe of zongþe / Also to restore agen his nature þat is 4 lost, and to lonkþe his lijf in greet gladnesse and perþizte heele vnto þe laste teerme of his lijf þat is sett of god / 3e schal take oure 5th essencie aforescid, þat is to seye, mannys heuene, and ● þerinne putte a litil quantite of 5 essencia of gold and of peerl. 8 and þe oolde feble man schal vse þis douyn drynk at morn and at euen, och tyme a walnote-schelle fulle / and wipinne a fewe dayes he schal so hool¹ þat he schal fole him silf of þe statt and þe strenkþe of xl 3eer; and he schal haue greet ioie þat he is 12 come to þe statt of zongþe. And whanne his zongþe is recouerid, and his nature restorid, and heelþe had, it is nedeful þat litil and seekle he vse 5 essence / Also it is nedeful þat he vse ofte good wiyn at his mete and at þe soper, in þe which be fixid þe 5. 16 essence of gold, as I tauzþe 3ou tofore.

To restore an old euangelic man to the strength of his youth.

Give him our Quinte Essence with some of that '1a. Mo.' of Gold and Pearl,

a walnut-shell full at morn and eve. In a few days he shall feel only 40 years old. Then let him take little of our Quinte Essence,

only that of Gold in good wine at dinner and supper.

The secunde *medicyn is to heele a man, and make hym lyue, þat is almoost consumed in nature, and so ny3 deed þat he is forsake of lechis. but if it be þe laste toerme of his lijf 20 sett of god, 3e schal 3eue him oure quinte essence of gold wip a litil quantite of watir of celendoyñ 3drawe, and meynge it wip þe opere þingis aforescid / and anoon as þe sike hath reseeyued it into his stomak, it 3eueþ to þe herte influence of naturel heete 24 and of lijf. and þanne 3e schal se him rise vp and speke, and wondirfully be comfortid and strenkþid þerby // þanne comforte him wip ministracioun of oure quinte essencie afore soid, and he schal be al hool / but if it be so þat god wole algatis þat he schal ● 28 die / And I seie to 3ou truly, þat þis is þe hizeste maistrie þat may be in transmutacioun of kynde; for rizt fewe lechis now lyuyng knowe þis priuete.

'2a. Mo.' [* Fol. 196.]

To cure a man given up by his doctors.

Give him Quinte Essence of Gold 'Aqua celi-doyñ.' with celandine water,

and he shall rise up and speak. Then comfort him with our Quinte Essence, and he shall be cured, unless God wills he shall die. Few doctors now know this highest secret.

¹ ? 'be so hool.' Or is *hool* a verb, become whole, recover ?

'3a. Mc.'

To cure the Leprosy that is caused by rotten humours.

Use our Quinte Essence, with those of Gold and Pearl;

(or Burning Water, if you have no Quinte Essence.)

Wash the leper with strawberry or mulberry water; this is of great virtue,

[* Fol. 20.]

but is much increased by our Quinte Essence.

4a. Mc.

To cure Palsy, which comes from viscous humours closing the passages of motive power.

Blessed be God, our Quinte Essence will restore the paralytic.

Fix in it the Quinte Essence of euphorbium and the like; and, if God will, 'save' the palsied man shall be whole, if you make him a stew of ivy *Nota / yue / sauge' and sage.

Failing Quinte Essence, let him drink Burning Water

The pricke medicyn is to cure þe lepre þat is causid of corrupcioun and putrifaccioun of ony of þe principal humouris of man; but not þe lepre þat cometh to man of kynde of þe fadir and of þe modir leprous,—for it is callid morbus 4 hereditus,—ne þe lepre þat is sent of god by his plage, but þat þat is causid oonly of rotun humouris / take oure 5 essence aforeseid, wiþ þe quinte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wipiung 8 fewe daies he schal be partily hool þerof. and if 3e haue non preparate redy oure 5 essence, þanne take in þe stide þerof fyn brennyng watir / but þat oper is bettere.

Also, drawe a water of þe fruyzt of strawbery or mulbery 10 tree, whanne it is ripe, and waische þe lepre þerwiþ. þis watir is of so greet vertu; for a souereyn maistir took it a leprous *womman, þat wiþ þe waischinge oonly of þis watir, wyllynne schort tyme was maad al hool / but sikirly þe vertu þerof is 16 myche worth if it be meyngid witi oure 5 essence, or ellis brennyng watir; and þanne it schal be no nede to vse in þis perilous cure, venemys, as summe lechis doon.

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle 20 philosophoris seyn þat þe palesye vniuersel cometh of haboundaunce of viscous humouris closyng þe metis of vertu animale, sensityue, and motyue. And þefore it is necessarie þat þo þingis þat schal cure þis sijknes be temperate, hoot, and moist, 24 and a litil attractyue, and to þe synous confortatyue / Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralytike oure 5 essence aforeseid, þat souereynly to him confortyng, restoryng, and temperally worchyng / þefore fixe 28 þerinne þe 5 essence of þo laxatyues þat purgen flewme & viscous humouris, as a litil of euforbie, or turbit, or sambucy. & þanne wiþoute doute, if god wole, þe paralytik man schal be hool wiþ confortyng and restoryng of kynde, if 3e make him 32 a stewe hoot and moist with herbis, þat is to seye, eerbe yue, & sauge, þat haue an heuenly strenkþe to comferte þe joynetis, & þe senewis, and þe vertu motyue. and if 3e haue not redi preparate oure 5 essence, þanne take fyn brennyng watir til it 36

be redy, and lete þe pacient drynke þerof a litil in fyn wiyn. and also he schal waische al his body and his extrenytees wip brennyng watir ofte tymes. and lete him vse þis a good while, & he schal be hool. /

in fine wine, and wash all over with burning water.

*The .5. medicyn for a man þat is almost al consumed, & waastid in al his body, and rizt leene, as þat man þat hath þe tisik & þe ctik / Forsoþe þe verry cure to heele him is oure 5 essence / Forwhi. it comfortip þe feble nature; and þe nature þat is lost it restorip, & so restorid it preserueþ / And þerfore if 3e wol restore þe fleisch of a leene mannys body almost consumed away, drawe þanne a watir of celidoyne, and take þerof a litil quantite, and meynge wip oure 5 essence if 3e haue it redy, or brennyng watir in side þerof, and 3eue it him to drinke; and wipinne fewe dayes he schal be wondirfully restorid and fat.

[* Fol. 20b.]
'5. Me.'

To fatten lean and consumptive men.

Mix with our Quinte Essence

'Celidoyne.'
a littlecelandio water;

give it the patient, and he shall soon be wondrously fat.

The .6. medicyn for passiouns of frenesie, foly, ymagynaciouns and noyous vexaciouns of deuclis, and also for þe goute als weel hoot as coold. certeyn experience techip þat colerik men 3eueþ to summe ymagynaciouns; and sangueyn men ben occupied aboute summe opere ymagynaciouns; & zitt flewmatik men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupied a þousand part wip mo þouzlis þan ben men of ony oper complexioun / Forwhi. þat humour of blak coler is so noyous, þat if it a-bounde and a-sende vp to þe heed, it troublip alle þe myztis of þe brayn, engendryng noyous ymagynaciouns, bryngyng yn horrible þouztis boþe wakyng and slepyng; and sicke maner of men ben born vndir þe constillacioun of saturne, the wickide planete / Forsoþe, to sicke men deuclis wole gladly appere, & minister to hem * her priuy temptaciouns wipinne þe cours of her þouztis; and þese men þus * turmentid wip þe passiouns of malencoly comounly speke wip hem, stryue and dispute wip hem silf whanne þei be a-loone, þat ofte tymes opere folk may heere it / These maner of men þat ben þus turmentid, as weel by passioun of malencoly as of deuclis, ofte tymes falle in dispeir, and at þe laste sle hem silf / þe perlyzt cure of alle þese is oure 5 essencie auri et

'6. Me.'

To cure Frensy, Gout, and troubles from Devils.

'colerike.'
'Sanguoyn.'
'Fleumatyke.'

'blak coler.'
'malencoly.'
Dark melancholy men are troubled more with anxieties than any others,

'Nota sequentia.'

being born under 'Saturne, a wykyd planete.'

[* Ms. hom]
Devils gladly appear to them and tempt them,
[* Fol. 21.]

so that they often fall into despair and kill themselves.

The cure is our Quinte

Essence of Gold and Pearls, with a little senna or lapis lazuli.

Burning Water, with a purge, will also cure these diseases.

These medicines put away wicked thoughts, and bring in merry ones; they dispel devils' temptations and despair, and bring a man to reason.

' Saturne. γ. Saturn is an enemy to all creatures,

and has power over foul [* Fol. 21b.] solitary places, as *Vilus Patrum* says.

The Moon too is full of bane.

* Jupiter and Sol | .B. Jupiter and Sol, on the other hand, make devils flee,

and betoken the joy of heaven,

as Saturn and the Moon do hell.

perelarum, or ellis brennyng water in stide perof, in þe whiche
 3e fixe gold as it is aforeseid, wherinne be putt a litil of seiff: or
 watir of f[u]miter, or poudre of lapis lasuly, or ellis medullam
 ebuli, and vse it discretly. forwhy. not al oonly oure *quinte* 4
essence auri et perelarum heclith þese disesis. / but also brennyng
 watir in þe which gold is fixid, heclip hem, wip a litil of þe
 þingis þat purgen and casten'out blak coler superflue, & helip
 þe splene. 8

Forsope þese medicyns puttij away wickid þouztis and an
 heuy herte malencolious; þei gladith and clense þe brayn and
 alle hise myztis, and brynge yn gladnes and merye þouztis.
 þei putte away also þe craft of þe feendis temptaciouns, and 12
 ymagynaciouns of dispeir. þei distroic, & make a man to forȝete
 almaner of yueles, and naturally bryngij him aȝen to resonable
 witt. and for as myche as saturne þe planete naturally ys coold
 and drye, and is enemye to al kynde / Forwhy, euery snow, 16
 euery hayl, euery tempest, & also þe humour of malencoly
 comeþ of him. & he haþ his influence vpon derk leed, &
 vpon derk *placis vnder þe erf¹, foule and stynkyng, and derke
 wodis, and vpon foule, horrible, solitarie placis, as it is preued in 20
vitas patrum, þat is to seye, in lyues & colaciouns of fadris /
 And also þe moone, naturely coold and moist, haþ his influence
 vpon þe nyzt, and vpon myche moisture, and vpon þe placis
 whanne 4. weyes metij togidere. forsoþe in alle siehe placis þei 24
 wole a-bide and schewe hem to her foloweris / but forsoþe þe
 þingis þat ben of þe nature of Iubiter and of sol, goode planetis,
 arne displeynge to him, and contrarie, and naturally deuclis fle
 awei fro hem, for þei haue greet abhominacioun of þer vertuous 28
 influence / þerfore it schewij weel þat þe þingis þat ben in þis
 world, summe þer ben þat bitokene þe glorious yoie of heuene,
 and summe þing þat figure þe derknesse of euerlastyng peynes
 of helle / Forsope þe sunne and iubiter, goode planetis, & 32
 gold, pure metal, and alle pure þingis þat gladen a man, figu-
 ryng by resouþ þe ioie of heuene / and blak Saturne, and þe
 spotty moone, figure & bitokene þe condicioun of helle / and

¹ Erf = erþe.

- sip þat deuclis be dampned, & ful of wreche of helle, þerfore þei hate þe clenness & þe ioie of oure lord god & of hise seyntis / also þei haten þe sunne and his cleernes, and pure
- 4 þingis þat maken a man glad. and naturaly it plesip hem to dwelle in derk, & in blak, orrible, stynkyng placis, in heuynesse, wreche, & malencoly, & in þo þingis þat pretende þe condicioun of helle / And sip oure 5. essence aforescid is so
- 8 heuenly a þing, & by soȝil craft *brouȝt to so myche swetnes, it is so souereyn a medieyn þat it may weel be lijkned to þe ioie of paradice. forwhi, it makip a man lizt, iocunde, glad, and merie, & puttip away houynesse¹, angre, melencoly, & wrappe,
- 12 þe whiche þat deuclis loue / *et ideo nostra 5 essencia digne vocatur celum humanum* / Also if a man be traueylid wip a feend, and may not be delyuerid fro him, lete him driinke a litil quantite of oure 5 essence, wip 5 essence of gold & peerl, and
- 16 wip an cerbe callid ypericon, i.[e.] *fuga demonum*, and þe seed þerof grounden & aftirward distillid, & þe watir þerof a litil quantita medlid wip þe opere 5th essenciis; and anoou þe deucl wole fle away fro him & fro his hous.
- 20 Also for þe goute, hoot or cold, þe pacient² schal drynke oure 5. essence wip a litil quantite at oonys of þe letuarie de succo rosarum. and lete him vse pis letuarie a litil at oonys ech opere day, til superflue humouris be purgid / but he schal vse
- 24 euery day a litil of oure 5. essence with 5 essence of gold & peerle; & wipinne a fewe dayes þe pacient schal be hool. //
- The .7. medieyn, for to heele yeche, & for to distrie lies² þat ben engendrid of corrupt humouris. take oure 5 essence
- 28 bi him silf a-loone, and vse to drynke þerof a litil quantite at oonys / and take also a litil quantite of Mer[cury?]. & mortifio it wip fastyng spotil, & medle it wip a good quantite

Devils hate the joys of God and the brightness of the sun; they delight in stinking places, and melancholy and hell-like things.

But our Quinte Essence is heavenly, [[¶] Fol. 22.] like the joy of Paradise, and drives away anger and all that devils love, so that it is fitly called 'Man's Heaven.'

To deliver a man from a devil,—give him some of our Quinte Essence with 'fuga demonum' that of gold and pearl, and St. John's Wort water: at once the devil will flee away.

To cure the Gout.

Take a little Quinto Essence and Rose-juice electuary, and use daily our Quinto Essence with that of Gold and Pearl.

¶ 7. Me.

To cure the Itch and destroy Lice.

Drink Quinto Essence. Mix Mercury with spittle,

¹ houynesse MS.

² "A lous is a worme with manye fete, & it commeth out of the filthi and ouclene skyne, & oftentymes for faute of atendance they come out of the flesshe through the skyne or swet holes.

To withdryue them / The best is for to washe the oftentimes, and to change oftentymes clene linnen."—*The noble life and nature of man, Of bestes, serpentyes, fowles, and fishes y^t be moste knowen.* Capitulo. C. xix.

Stavesacre
and Burning
Water. Wash
the body or
head where
the itch and
lice are.
[* Fol. 22b.]

'Sua, Me.'
'feuer quar-
tene.'

To cure
Quartan
Fever.

'ye quarten
is ingendyrd
of Malyn-
coly.'
The Quartan
arises from
too much
black cholere,
and lasts a
year or more.
To cure it
soon,

['? our]
drink our
Quinte Es-
sence;

if you have it
not, put pith
of white
dwarf elder in
Burning
Water, and
take a wal-
nut-shell full
morning and
evening.

Or, take
whatever
purges black
cholere, put it
into Burning
Water; make
small pellets
of it, and take
one, and then
two, gradu-
ally.

[* Fol. 23.]

'Nota for ye
quartene.'

It is said that
a tooth from
a live beast
heals the
Quartan, and
the juice of
Hen-bit or
Chickweed
put in a man's
nostrils.

of pou dre of stafi-sagre, & panne put it in to a greet quantite
of brennyng water, & panne waische al his body, or ellis þe
heed where þe icche & þe lies ben. & vse þis medicyn .2. or
3. & þe sijk *man schal be hool. 4

The .8. medicyn for to cure the quarteyn and alle þe
passionns þat cometh of malencoly in mannys body; and þe
maistrie to purge malencoly. and 3e schal vndirstonde þat þe
quarteyn is gendrid of myche haboundaunce of malencolye þat 8
is corrupid withyune þe body. and for þis humour is erþely,
coold, & drie, of þe nature of slowe saturne, þerfore þe accesse
of þis sijknes ben slowe, and it durith comounly yn a man a 3eer
or more, and it puttith fro him gladnesse, & bryngith yn heuynes 12
more þan opere feueris do / If 3e wole heele þis sijknes in schort
tyme, lete þe pacient vse to drynke oon * 5 essence, and he schal
be al hool hastily / forwhi; it consumeþ þe corrupt superflue
humouris, & reducit nature to equalite, and bryngith yn glad- 16
nesse, & chasith a-wey heuynes & malencolie. and if it so be
þat 3e haue nouzt oure 5 essence / panne take j lb of þe beste
brennyng watir, and þerinne putte medullam ebuli, and namely
þe white, if 3e may may haue it / of þis watir 3eue to þe pacient, 20
morowe and euen, a walnot-schelle ful at oonys. and he schal
be al hool / or ellis þus: take what þing 3e wole þat purgith
malencolye, and putte a litil þerof into brennyng watir, &
vse þat laxatif maad into smale pelotis, wijsly reseeyuyng riht a 24
litil at oonys, as oon litil pelot, and preue þerby how it worchith,
þanne anoþer tyme .ij. at oonys, if it be nede / so þat þe mater
be a litil digestid and a litil egestid. for bettere it is to worche
a litil & a litil at oonys, þan sodeynly greue þe nature. forwhi, 28
two litil pelotis laxatif meyngid wiþ brennyng watir *wole
worche more myztily þan .8. pelotis wole do bi hem silf /
Also philosophoris seyn þat a tooþ drawe out from a quyk
beest, born vpon a man, delyuerith fro þe quarteyn / Also 32
þei seyn þat if þe yuis of þe cerbe þat is callid morsus galline
rubri be putt in hise nose-þrillis whanne he bigynneth to sullro
þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of
god. 36

- The medicyn to heele þe feure contynuele. alle philo-
 sophis seyn þat þe feure contynuele is gendrid of putri-
 facioun of blood and of corrupcioun of humouris in it /
 4 þerfore þe cure þerof is to purge blood, and to putte away þe
 corrupcioun of it, & þe humoris vneue to make euene,
 oþe nature lost to restore, and so restorid to kepe / Forsoþe alle
 þese þingis worcheþ *oure quinte essence*; and þerfore it curiþ
 8 þerfizly þe feure contynuele / and þouþ brennyng watir caste
 out fro blood watry humouris and corrupt, 3itt take it nouzt in
 þis cure / forwhi; þouþ brennyng watir be .7. tymes distillid,
 3itt it is [not] fully depurid fro his brennyng heete, & þe .4.
 12 elementis / but siþ *oure 5. essence* is not hoot, no moist, coold,
 ne drie, as ben þe 4. elementis / þerfore it heeliþ þerfizly þe
 contynuel feure; namely wiþ *commixtioun* of þe 5 essence of
 gold & peerle / and if 3e wole strenkþe 3oure medicyn, þanne
 16 putte yn *oure 5. essence* a litil quantite of pulpa cassie fistule /
 or ellis þe iuys of þe cerbe *mercuriale*. & if it so be þat oþere
 humouris habounde to myche with blood, þanne take þo laxa-
 tyues þat kyndely wole *purge hem, as comoun bookis of
 20 fisik declareþ.
- The 10. medicyn to cure þe feure tercián, þe which is
 causid of putrifaccioun, or reed coler to myche haboundyng /
 to cure þees sijknes, tak *oure 5 essence*, or ellis fyn bren-
 24 nyng watir,—but þe firste is bettere,—and putte þerinne a litil
 of rubarbo or of summe oþer laxatiue þat purgiþ reed coler, and
 a greet quantite of watir of endyue; and vse þis medicyn at
 morowe & euen. and þe pacient schal be hool wiþoute doute.
- 28 The 11. medicyn is for to heele þe feure cotidian, þe
 which is causid of putrifaccioun of flewme to haboundyng /
 and siþ flewme is coold and moist. *oure 5 essence* (and in his
 absence take good brennyng watir.) haþ strenkþe and vertu to
 32 consume þe rotun watery inordinat, and to myche coold humi-
 dite / þerfore take *oure 5 essence* or brennyng watir, and putte
 þerinne a litil of euforbij, turbit, or sambuci, or sum oþir þing
 þat purgiþ flewme; and vse it morowe and eue, & þe pacient
 36 schal be hool.

'9. Me.'

To cure con-
 tinual Fever.

It arises from
 putrefaction
 of blood and
 corruptions
 of humours.

Our Quinte
 Essence cures
 this, (tho'
 Burning
 Water does
 not.)

if mixed with
 Quinte Es-
 sence of Gold
 and Pearl,

and a little
 Cassia or
 Herb Mer-
 cury.

[* Fol. 236.]

'10. Me.'

'fever terci-
 ano.'

To cure Ter-
 tian Fever.

Take Quinte
 Essence, with
 Rhubarb and
 Eudiva water,
 morn and eve.
 'water of
 endyuo.'

'11. Me.'

'fever
 cotidian.'

To cure Daily
 Fever.

Take our

Quinte Es-
 sence, and a
 little Euphor-
 bium, &c.

'12. Me.'

'lunatyke persons.'
To cure Ague Fever and Lunacy.

This fever comes of choler inflamed,

and is accompanied by lightheadedness.

'Nota bene.'

[* Fol. 24.]
'Sign.'
As the patient sees black, gold, or red things, so the different humours are inflamed.

Burning Water should not be taken,

but Quinte Essence of Gold and Pearl should, with that of Rose water, Violet, &c.

'for ye frenesye & wodnesse.'

To cure or assuage Frenzy and Madnes.

Wrap the head and feet in, and smell at, Popilion (with Vinegar mixed), and Rue.

'13. Me.'

To cure Cramp.

Use our Quinte Essence or Burning Water.

The .12. medicyn for to cure þe feure agu, and þe lunatik man and womman / discreet maistris seyn, þat þe feure agu comounly is causid of a uolent reed coler adust, and of blood adust, and of blak coler adust; and sumtyme of oon of 4 þese adust, and sumtyme of two togidere, and sumtyme of .3. togidere / and þefore þe feure agu is þe posityue degree, and in þe superlatyue degree, comparatif gree & superlatif gree / For þe feure agu haþ comounly alienacioun of witt, & schew- 8 ynge of þingis of fantasy / And 3e schal knowe weel whiche ben þe humouris adust þat causen þe feure, be þese * tokenes / Forwhi, if þe pacient seiþ þat he seiþ blak þingis, þanne blak coler, þat is, malencolie, is adust / & if he se þingis of gold / 12 reed coler is adust / if reed þingis, and schewynge of bloodt þanne blood is adust / And if he seiþ þat he seiþ alle þese .iiij, þingis, þanne alle þe humouris ben adust / For as myche as brennyng watir ascendip to þe heed, and gladly wole a man 16 drynke / And siþ þat feure agu regneþ in þe regionn of þe heed / þe philosophis counceilis þat þe pacient schal not reseceyue it in þis sijknes / but it is nedeful þat he takeoure 5 essence of gold and of peerl, meynying þe 6 part of 20 5 essence of watir of rose, violet, borage, and letuse¹ / and þanne 3e schulen haue an heuenly medicyn to cure perfitly þis sijknesse. [1 in margin, 'Rose / violett / Borage / lutuse /']

For to cure þe frenesye and woodnes, or ellis at þe leeste 24 to swage it / take a greet quantite of popilion, and þe beste vynegre þat 3e may haue, and a good quantite of rewe domestik, weel brayed, and meyngid wiþ þese forseid þingis; and bicliffe þe heed and þe feet of þe pacient with þis medicyn; and sum 28 þerof putte to his nose-þrillis. þis medicyn anoon puttiþ away þe frenesye & þe schewynge of fantasies / it curiþ also wode men & lunatike men. and it restoriþ azen witt and discrecioun, & makip al hool and weel at cese. 32

The .13. medicyn is to put a-wey þe craumpe fro a man. for as myche as wise men seyn þat þe craumpe cometh of þe hurtyng & þe febilnes of þe senewis, as it schewiþ sumtyme yu medicyns maad of elebore, þer is no þing þat puttiþ away þe 36

1 craumpe as doip oure 5 essence aforescid, or ellis *brennyngo [° Fol. 21b.]
 watir in stede of it.

The .14. medicyn, to caste out venym fro mannys body /
 4 take oure 5 essence, and putte þerine fleisch of a cok, neysch
 soden & sotilly brayed, note kirmelis, fyn triacle, radisch,
 & garleek smal brayed, and opere þingis þat ben goode
 to caste out venym, as comoun bookis of fisik declariþ /
 8 And also, to comforte þe herte, putte yn oure forescid 5. essence,
 þe 5. essence of gold and of peerl. and he schal be delyuerid
 þerof & be hool.

‘14a. Me.’

To cast poi-
 son out of a
 man's body.

Take our
 Quinte Es-
 sence, with
 cock's flesh,
 nut-kernels,
 &c., and
 Quinte Es-
 sence of Gold
 and Pearls.

The .15. medicyn, to make a man þat is a coward, hardy
 12 and strong, and putte a-wey almaner of cowardise and drede /
 I seye 3ou forsoþe þat no þing may telle alle þe myraclis ver-
 tues þat god hap maad in oure 5 essence, and not al oonly in
 him, but also in to his modir, þat is to seye, fyn brennyngo
 16 watir. for to cure þis sijknesse, take a litil quantite of oure 5
 essence, & putte þerto double so myche of brennyngo watir,
 and a litil quantite of þe iuys of cerbe pione and of saffron dis-
 tillid togidere, and a litil of 5 essence of gold and of peerl; and
 20 3eue it him to drinke. and aftir sodeynly, as it were by myracle,
 þe coward man schal lese al maner drede and feyntnes of herte,
 and he schal recouere strenkþe þat ys lost by drede, and take to
 him hardynesse, and he schal dispise deef; he schal drede no
 24 perelis, and passyngly he schal be maad hardy. þis is trewe, for
 it luf ofte tymes by oolde philosophoris [bene] preued / þerfore
 it were a greet wisdom þat cristen princis, in bateilis azen
 heþene men, hadde wiþ hem in tonnes brennyngo watir, þat
 28 þei myzt take to euery siztynge man half a rizt litil cuppe ful
 þerof to drynke in þe bigynnynge of þe batel. & þis priuyte
 owith to be hid from alle enemyes of þe chirche; and also
 * princis and lordis ministringe þese þingis schulde not telle
 32 what it is.

‘15a. Mo.’

To make a
 Coward bold
 and strong.

Give him our
 Quinte Es-
 sence with
 twice as much
 Burning
 Water, and a
 little Peony
 juce and sac-
 fron, and
 Quinte Es-
 sence of Gold
 and Pearl.
 The coward
 shall lose all
 faintness of
 heart.

despise death,
 and dread no
 perils.
 Therefore
 Christian
 Princes
 should have
 tuns of Burn-
 ing Water,
 and give every
 fighting man
 a cup before
 battle with
 the heathen.
 [° Fol. 25.]

The .16. medicyn azens þe feuere pestilenciale, and þe
 maistrie to cure it. forsoþe holy scripture seiþ þat summo
 tymes oure lord god sendiþ pestilence to sle summo maner
 36 of peple, as it is seid deuteronomium 28 in þis maner “ Si

‘16a. Me.’

To cure Pesti-
 lential Fever
 (when not sent
 as a punish-
 ment by God).

God says in Deuteronomy xxviii. that if men will not hear His voice and obey His commandments, pestilences shall come on them.

These plagues a man would be a great fool to presume to cure,

but all other pestilences

from evil planets may be cured by our Quinte *Nota bene.* Essence with Aloes, sulphorbiun, &c.,
[* Fol. 25b.]

and a laxative Quinte Essence that will send the patient to stool once a day.

Caucas.

He must also take every morning an egg-shell-full of Burning Water, and 2 or 3 pestilence pills in our Quinte Essence, and smoke his

audire nolueris¹ vocem domini dei tui, ut custodias et facias omnia mandata eius, veniant super te omnes maledicciones; iste maledictus eris in ciuitate &c." et infra; "ad-iungat tibi pestilenciam donec consumat te de terra, pereuciat te dominus egestate, 4 febre, et frigore, ardore et estu, et aere corrupto ac rubigine, et persequatur donec pereas" hec ibidem; et infra "pereuciat te dominus vlcere egipti, et partem corporis per quam stercorea egerantur. scabie quoque, et prurigine, ita ut curari nequeas; pereuciat te 8 dominus necessitate ac furore mentis" // Therefore a gret fool were he þat wolde presume to cure þese plagis of pestilence þat ben vncurable, þat ben sent of god to ponysche synne // Also 3e schal vnderstonde þat men may die in .iiij. maners. in oon 12 maner by naturel deef, in þe teerme þat is sett of god / In anopir maner bi violent deef, and also in þe .iiij. maner occasionally wipinne þe teerme þat is sett of god; as þo men þat to myche replecioun, or to gret abstynence or by disperacioun, or 16 ellis by neeligence, sle him silf / but sikirly alle opere maner of feueris pestilence þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god & good gouernaunce may be curid partially wip oure 5. essence. and 20 þerinne putte a litil of aloes epatik & euforbij, & a litil of ierapigra galieni & of 5 essence, of þe rote of lilie and also of gold & peerle, capilli veneris *and ysope; for þese þingis ben nedeful to sicke feueris & apostemes / it is nedeful also 24 þat wip þese þingis þer be sich a quinta essencia laxatyue þat wole purge þe superflue humouris þat abounde; and þat þe pacient so myche resceyue in a natural day þerof þat he may go weel oonys to sege; and so lete him vse þis laxatif .3. in þe 28 woke; But be weel war þat he take wip oure quinta essencia but riht a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat mihte bifalle. & euery day take he by þe 32 rupt eyr schal not noye him; & also vse in þe dayes, two or þre smale pelotis pestilenciales in oure 5 essencia, or in brennyng watir; & al þe hous of þe pacient schal be encensid

¹ MS. volueris.

strongly .iij in þe day wip frank-incense, mirre, & rosyn, ter bentyn & rewe. and þis is perfizt cure for þe feuere pestilence / And þus 3e may, wip þis 5 essencijs, cure alle þese sijkenesses aforesaid, and manye opere, as it were by myracle, if 3e worche disc[r]oetly as I haue toold 3ou tofore / Now here I make an ende of þis tretis þat is clepid þe mooste & þe souereyneste secrete of alle secretis, and a passynge tresour þat may nouzt fayle // O quantum malum foret, si hic liber perueniret ad manus hominum mundanorum, ad noticiam tyrannorum, et ad seruicium reproborum! quia, sicut sancti per hunc librum poterunt continuare opera vite christiani diucius et vehemencius, ita et reprobi possent peruerso vsi diucius perseuerare in malo. ego autem, quantum in me est, propter solos sanctos librum hunc constituo, et ipsum custod[iæ] ihesu Christi commendo nunc et in eternum // = //

house with frankincense, &c.

Here is an end of this most sovereign of all secrets.

What ill will befall if it gets into tyrants' and reprobates' hands and prolongs their life in evil. I will keep it for holy men alone; and I commend it to Christ's keeping now and ever.

16 **Explicit librum de maximis secretis essencie quinte &c.**

THE SPHERES AND PLANETS.

(leaf 26)

- ¶ Philosophers puttyn 9 speris vndirewritten; but Diuinis puttyn þe tenþe spere, where is heuyn empire, in þe whiche, angelis & sowlis¹ of seyntis seruen god; in þe whiche is crist, in þe same forme that he walkid in erþe, and also owre lady, & seyntis that arosen with criste.
- ¶ þe first spere of þe 9 is clepid 'primum mobile,' þe first mevabil thyng. .
- ¶ þe .ij. spere of sterris: Aries .i. þe rame. ¶ the secund hows of Mars, þe bool, ¶ þe secund hows of Venus, Gemini, ¶ þe secund hows of Mercuri, Cancer. ¶ þe hows of þe mone, leo. þe hows of þe sonne, Virgo. // þe first hows of Mercury, Libra // þe first hows of Venus, Scorpio // þe first hows of Mars, Sagittarius // þe first hows of Iubiter, Capricornus // þe first hows of Saturne, Aquarius // þe secund hows of Saturne, Piscis. / þe secunde hows of Iubiter [no more].
- ¶ Saturn is a planete evel-willid and ful of sekene. Wherefore he is peyntid with an hooke, for he repeþ down grene thyngis / he fulfillip his course in xxx ȝeere.
- ¶ Iubiter is a planete wele willyng to alle thingis to be gendrid, plent[i]ful & plesyng; therfor he is y-seid Iubiter as helpyn. in xij [3]cere he fillip his course.
- ¶ Mars is an enemy to alle thyngis to be gendrid; wherfor he is clepid god of batel, for he is ful of tempest. he fulfillip his course in .ij. ȝeere. [leaf 26, back]
- ¶ þe sonne is þe worthiest planet, y-set in myddis. he fulfillip his course in CCClxv dayes & vj. howris, þe whiche causen bisext.
- ¶ Venus is apte to alle thyngis to be gendrid. he fulfillip his course in CCCxxxvj daies.
- ¶ Mercuri swyft is y-seid a messenger of daies [? heuene]. he fulfillip his course in CCCxxxvj daies.
- ¶ þe mone is a planete ny þe erþe. [encls.]

¹ *lis* is the MS. 1 with a line at right angles to it.

NOTES

ON THE CHEMISTRY OF THE TEXT

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P. 4. Direction to submit any wine *that is not sour* to distillation. (*Sour* wine is deficient in alcohol; that body having been changed into acetic acid by oxidation.) In the language of the mystical ideas which prevailed in the dawn of Chemistry, the colouring matters, sugar, &c. of the wine are called 'the .4. elementis,' or as it were the 'rotten fæces of wine'??

The direction to distill the wine seven times is a good practical suggestion for the obtaining of strong alcohol which will burn well. Then follows a description of the distilling apparatus, which seems to have been arranged to ensure a very slow distillation, so as to obtain a product as colourless and scentless as possible.

P. 5. The second way to make the Quinte essence depends on distillation of alcohol by means of the heat of fermenting horse-dung; also the fifth manner.

P. 6. The directions for gilding burning water are all nonsense; but as the writer had no means of testing the truth of his statements, they may have been made in good faith.

P. 7. The idea which he expresses, that this gilt burning water will make you well and young, is difficult to explain, except on the assumption that, it being the strongest of alcohol, a very little served to produce that elevation of spirits which seemed to bring back the spring of youth.

P. 7, l. 6 from the bottom. The word *liquibles* in the text does not mean liquids, for a liquid cannot be made hot enough to be *quenched*. If

The original *liquibles* cannot be retained I should substitute the word *liquifiables*, meaning those things which can be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the alchemists' mystical name for Lead) be quenched, &c., and that if then Mars (Iron) be quenched in the same liquid, it will acquire the softness of Saturn. Or if you quench lead in spirit which has had iron first cooled in it, it becomes hard.

Of course there is no truth whatever in the above statements.

P. 8. The fire without coals, &c., is 'corrosive sublimate,' most probably containing an excess of Sulphuric acid (vitriol) as an impurity. If Copper (Venus) or Tin (Jupiter) be dipped into this solution of mercury they will have a deposit of mercury formed on their surface, which will give them a pearly appearance.

P. 8. To bring Gold into calx. When gold is treated in the way directed, a fine powder of gold of a brown or yellow colour is left. This might readily have been mistaken for a calx by those who had no clear ideas of what calx really was.

P. 9. The departing of gold from silver is essentially the same as the plan practised at the present day.

To get the Quintessence of Gold. I can make nothing of the directions, that is, I cannot see that they (the directions) hide any real truth.

P. 10. How to get the Quintessence of Antimony. I can make nothing of this part, and can only suggest that the vinegar used contained hydrochloric acid, and when distilled with 'Myn Antimony' (native sulphide of antimony) gave a distillate of Chloride of Antimony containing some 'kermes' which is red.

From this point onward there is little or nothing that can be explained by a Chemist.

GLOSSARY.

- Agu, p. 22, l. 1, 'Intermittent Feaver, commonly called an *Aque*, has certain times of Intermission or ceasing; it begins for the most part with Cold or Shivering, ends in Heat, and returns exactly at set Periods.' *Phillips*.
- Aischin, p. 4, l. 10, ashes.
- Amphora, p. 11, &c., 'a large vessel which derived its name from its being made with a handle on each side of the neck, from ἀμφὶ ὀν both sides, and φέρω I carry.' *Dict. of Gr. and Rom. Ant.*
- Anele, p. 6, l. 26, &c., heat?
- Apostemes, p. 24, l. 24, imposthumes, boils.
- Appeire, p. 3, l. 12, impair, worsen.
- Arreins, p. 2, l. 25, spiders.
- 'Cassia Fistula (Lat.), [p. 21, l. 16], Cassia in the Pipe or Cane, a kind of Reed or Shrub that grows in *India* and *Africa*, bearing black, round, and long Cods, in which is contain'd a soft black Substance, sweet like Honey, and of a purging Quality.' *Phillips*.
- Colaciouns, p. 18, l. 21, ? comments, homilies.
- Comounne, p. 3, l. 35, communicate.
- 'Continual Feaver [p. 21] is that whose Fit is continu'd for many Days; having its times of Abatement, and of more Fierceness; altho' it never intermits, or leaves off.' *Phillips*.
- Deedly, p. 3, l. 24, liable to death, mortal.
- Departynge, p. 5, l. 14, parting, separating.
- Depurid, p. 9, l. 27, purified, purged.
- Distillatorie, p. 10, l. 24, a still. Randle Holme, (*Academy*, p. 422, col. 2,) speaks of a Still or Distillatory Instrument, and further on, iv., 'He beareth Sable, the Head of a *Distillatory* with 3 pipes; having as many Receivers or Bottles set to them.'
- 'Ebulum or Ebulus (Lat.), [p. 18, l. 3] the Herb *Wall-wort*, *Dane-wort*, or *Dwarf-elder*.' *Phillips*.
- Encorpere, p. 13, l. 4, mix, incorporate.
- Euforbii, p. 21, l. 3 bot., 'Euphorbia, the *Libyan Ferula*, a Tree or Shrub first found by King *Juba*, and so call'd from the Name of his Physician *Euphorbus*.' *Phillips*.
- Euphorbium, 'the gummy Juice or Sap of that Tree much us'd in Physick and Surgery.' *Phillips*.
- Extremities, p. 17, l. 2, ends of the limbs.
- Fecis, p. 4, l. 7; p. 9, dregs.
- Fire of hell, p. 8, l. 23, a disease.
- Fumiter, p. 18, l. 3, fumitory.
- Fyme, p. 10, l. 2 bot., mud, clay.
- Gerapigra galieni, p. 3, l. 29, ἱερα πικρα Γαληνου.

- Giltid, p. 7, l. 3, having the properties of gold communicated by it.
- Groste, p. 5, ll. 9, 29, grossness, heavy particles, residuum.
- Hide, p. 13, l. 18, ? for *hideus*; compare the Harleian reading 'unkinde.'
- Hool, p. 15, l. 10, recover, improve.
- Incombustible, p. 10, l. 2.
- Incorruptibility, p. 7, l. 2.
- Kynde, p. 1, l. 12, all creatures; l. 13, nature.
- 'Lapis Lazuli [p. 18, l. 3] a kind of Azure or Sky-colour'd Stone, of which the Blew Colour call'd *Ultramarine* is made . . . much us'd in Physick.' *Phillips*.
- Lembike, p. 9, l. 2, 'Alembick or Limbeck (Arab.), a Still, a Chymical Vessel used in Distilling, shaped like a Helmet, and towards the Bottom having a Beak or Nose, about a Foot and a half long, by which the Vapours descend. They are commonly made of Copper tinn'd over on the inside, and often of Glass.' *Phillips*.
- Liquibles, p. 7, l. 6 bot., meltable metals.
- Lymayl, p. 8, l. 6 bot., Fr. '*limaille*: f. File-dust, pinne-dust.' *Cotgrave*.
- Marien Bath, p. 12, l. 7 bot., *Balneum Mariæ*, a Chemist's bath. '*Bain de Marie*. Maries bath; a cauldron, or kettle full of hot water.' *Cotgrave*.
- Medle, p. 19 last line, mix.
- Medulla, p. 18, l. 3, pith.
- Mercasite, p. 10, l. 14, 'a kind of Mineral Stone, hard and brittle, partaking of the Nature and Colour of the Metal it is mixed with; some call it a Fire-Stone.' *Phillips*.
- Mercuriale, mercuric, p. 21, 19, &c., 'Mercury . . . among Chymists . . . signifies Quick-silver; and is also taken for one of their active Principles, commonly call'd *Spirit*. . . Also the Name of a purging Herb, of which there are two sorts, *viz.* *Good Harry* and *Dog's Mercury*.'
- Metis, p. 16, l. 22, *meatus*, passages.
- Mon, p. 13, l. 19.?
- Morsus Gallinæ, the Herb Henbit or Chick-weed. *Phillips*.
- Mortife, p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quicksilver, or any other Metal, is dissolved in an *acid Menstruum*.' *Phillips*.
- Neischede, p. 7, l. 2 bot., neshness, softness, pliancy.
- Oo, p. 4, one.
- Popilion, p. 22, l. 24; 'Populeum, an Ointment made of Poplar buds, of a cooling and allaying Quality.' *Phillips*. Fr. '*Populeon*. Popilion, a Pompillion; an ointment made of blacke Poplar buds.' *Cot*.
- Prepare, p. 8, l. 21, prepare.
- 'Quartan Ague [p. 20] is that whose Fit returns every fourth Day.' *Phillips*.
- Quenchour, p. 6 at foot, cooling the florin?
- Quintessence is defined by Phillips as 'the purest Substance drawn out of any Natural Body; a Medicine made of the efficacious active Particles of its Ingredients separated from all *Forces* or *Dregs*; the Spirit, chief Force, or Virtue of any thing.'

- Remè, p. 9, l. 5 bot., A.S. *reoma*, a strap, thong.
- Reparale, p. 8, l. 21, make, compound.
- Respire, p. 4, l. 5 from foot, exhale.
- Restreyne, p. 7, l. 8, retain.
- Reward, p. 2, l. 4, 7, regard.
- Recombe, p. 10, l. 3 bot., a retort.
- Sambucy, p. 16, l. 7 bot., 'Sambucus, the Elder-Tree; a Shrub of very great use in Physic.' *Phillips*.
- Stafisagre, p. 20, l. 1, 'Staphis agria, the Herb Staves-acre, or Lice-bane.' *Phillips*.
- 'Tertian Ague or Feaver [p. 21] is that which intermits entirely, and returns again every third Day with its several Symptoms at a set Time.' *Phillips*.
- To, p. 1, l. 16, too.
- Triacle, p. 23, l. 5, cordial, 'Treacle, a Physical Composition, made of Vipers and other Ingredients.' *Phillips*.
- Turbit, p. 16, l. 7 bot., 'Turbit, Tripoly, an Herb called Turbith, or blew Camomel.'
- 'Turbith, an Herb so call'd by the Arabians, which grows in Cambaya, Surat, and other parts of Asia; a dangerous Drug upon account of its violent purging Quality.' *Phillips*.
- Vapoure, p. 8, l. 5 from foot; p. 9 at foot, evaporate.
- Woodnes, p. 22, l. 23, wildness, madness.
- Ypericon, p. 19, l. 16, 'Hypericon, St. John's-Wort, an excellent Herb for Wounds, and to provoke Urine.' *Phillips*.

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