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\*\*\* START OF THIS PROJECT GUTENBERG EBOOK THE BOOK OF QUINTE ESSENCE \*\*\*

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The

# Book of Quinte Essence

or

## The Fifth Being;

That is to say,

### Man's Heaven.

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

Edited from  
British Museum MS. Sloane 73  
about 1460-70 A.D.  
by  
FREDERICK J. FURNIVALL

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v

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”<sup>1</sup>—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, 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. Moreshwar Atmaram.<sup>2</sup> The Sloane MS. I judge to be about, but after, A.D.<sup>3</sup> The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,<sup>3</sup> 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<sup>e</sup>' 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. *The Mirror of Alchimy*, composed by the thrice-famous and learned Fryer, Roger Bachon, 1597.

2. 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.

3. 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.

## CONTENTS.

### BOOK I.

|  |          |
|--|----------|
| PROLOG: GOD'S GREATEST SECRET                                    | <u>1</u> |
| QUINTE ESSENCE DEFINED: ITS QUALITIES                            | <u>2</u> |
| HOW TO MAKE QUINTE ESSENCE                                       | <u>4</u> |
| 1ST WAY  | <u>4</u> |
| 2ND WAY  | <u>5</u> |
| 3RD WAY  | <u>5</u> |
| 4TH WAY  | <u>5</u> |
| 5TH WAY  | <u>6</u> |
| HOW POOR EVANGELIC MEN MAY GET THE GRACIOUS<br>INFLUENCE OF GOLD | <u>6</u> |
| HOW TO GILD BURNING WATER OR WINE MORE<br>THOROUGHLY             | <u>7</u> |
| HOW TO MAKE FIRE WITHOUT COALS, LIME, LIGHT, ETC.                | <u>8</u> |
| HOW TO CALCINE GOLD  | <u>8</u> |
| HOW TO SEPARATE GOLD FROM SILVER                                 | <u>9</u> |
| HOW TO GET ITS QUINTE ESSENCE OUT OF GOLD                        | <u>9</u> |

|  |                           |
|--|---------------------------|
| HOW TO GET ITS QUINTE ESSENCE OUT OF ANTIMONY          | <a href="#"><u>10</u></a> |
| HOW TO GET ITS QUINTE ESSENCE OUT OF MAN'S BLOOD       | <a href="#"><u>11</u></a> |
| HOW TO GET ITS QUINTE ESSENCE OUT OF THE 4<br>ELEMENTS | <a href="#"><u>12</u></a> |
| HOW TO FIX ALL EARTHLY THINGS IN OUR QUINTE<br>ESSENCE | <a href="#"><u>13</u></a> |

viii

## [BOOK II.](#)

|  |                           |
|--|---------------------------|
| HOW TO MAKE AN OLD EVANGELIC MAN YOUNG                                       | <a href="#"><u>15</u></a> |
| HOW TO CURE A MAN GIVEN UP BY DOCTORS  | <a href="#"><u>15</u></a> |
| HOW TO CURE THE LEPROSY  | <a href="#"><u>16</u></a> |
| HOW TO CURE THE PALSY  | <a href="#"><u>16</u></a> |
| HOW TO FATTEN LEAN AND CONSUMPTIVE MEN                                       | <a href="#"><u>17</u></a> |
| HOW TO CURE FRENZY, GOUT, AND TROUBLES FROM<br>DEVILS, WICKED THOUGHTS, ETC. | <a href="#"><u>17</u></a> |
| HOW OUR QUINTE ESSENCE IS HEAVEN   | <a href="#"><u>19</u></a> |
| HOW TO CURE THE GOUT   | <a href="#"><u>19</u></a> |
| HOW TO CURE THE ITCH, AND KILL LICE  | <a href="#"><u>19</u></a> |
| HOW TO CURE QUARTAN FEVER  | <a href="#"><u>20</u></a> |
| HOW TO CURE CONTINUAL (CHRONIC) FEVER  | <a href="#"><u>21</u></a> |
| HOW TO CURE TERTIAN FEVER  | <a href="#"><u>21</u></a> |
| HOW TO CURE DAILY OR QUOTIDIAN FEVER   | <a href="#"><u>21</u></a> |
| HOW TO CURE AGUE, FEVER, AND LUNACY  | <a href="#"><u>22</u></a> |
| HOW TO CURE FRENZY AND MADNESS   | <a href="#"><u>22</u></a> |
| HOW TO CURE CRAMP  | <a href="#"><u>22</u></a> |
| HOW TO CAST POISON OUT OF A MAN'S BODY                                       | <a href="#"><u>23</u></a> |
| HOW TO MAKE A COWARD BOLD AND STRONG   | <a href="#"><u>23</u></a> |
| HOW TO CURE PESTILENTIAL FEVER   | <a href="#"><u>23</u></a> |
| HOW THIS QUINTE ESSENCE IS FOR HOLY MEN ONLY                                 | <a href="#"><u>25</u></a> |
| <hr/>  |                           |
| THE SPHERES AND THE PLANETS  | <a href="#"><u>26</u></a> |
| MR. GILL'S NOTES ON THE CHEMISTRY OF THE TEXT                                | <a href="#"><u>27</u></a> |
| GLOSSARY   | <a href="#"><u>29</u></a> |

# MAN'S HEAVEN.

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

## BOOK I.

[Fol. 10.]

With þe myȝt, wisdom, & grace of þe holy  
trynite, I write to ȝou a tretice in englich  
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 philosophis,  
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  
myȝte falle þerof. For wiþinne þis breue tretis, wiþ  
þe grace of god, I wole more determine of practif<sup>1</sup>  
þan of theorik. ȝitt ben boþe nedeful /

The firste and souereyneste priuete þat god, maker  
of kynde, ordeyned for mannys nede, how þat olde  
euangelik men, and feble in kynde, myȝte be  
restorid, and haue aȝen her firste strenkþis of  
ȝongþe in þe same degree þat is in al kynde, & be  
mad hool parfytly,

except þe strok of þe þundir blast, & violent  
brusuris, and oppressynge of to myche betynge /  
Also perilous fallyngis of hiȝ placis, to myche  
abstynence, & opere yuel gouernaunce aȝens  
kynde, And also þe teerme þat is sett of god, þat  
noman may a-schape, as Iob seiþ in latyn /  
“Breues dies hominis sunt &c.”

### 2 THE NAMES AND QUALITIES OF QUINTE ESSENCE.

Forsope philosophoris clepen þe purest substaunce  
of manye corruptible þingis elementid, ‘quinta  
essencia,’ þat is to seiþ, ‘mannys heuene,’ drawe  
out by craft of mani;<sup>2</sup> for whi, as quinta essencia  
superior, þat is, heuene of oure lord god, in reward  
of þe .iiij. elementis, is yncorruptible &  
vnchaungeable /

[\* Fol. 10b.]

riȝt so \*quinta essencia superior inferior, þat is to  
seiþ, mannys heuene, is incorruptible, in reward of  
þe .4. qualitees of mannys body; and so it is  
preued naturally þat oure quinta essencia, þat is,  
mannes heuene, in it-silf<sup>3</sup> 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 vndirstonde þat oure qui[n]ta essencia is nouȝt

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 preserved to the  
end of the world.

God's greatest secret for  
man's need is how to  
restore old feeble 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.

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

but not as the heaven of  
God.

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 philosophoris, þat is to seie / brennyng watir / þe soule in þe spirit of wyn, & watir of lijf / But whanne 3e wole concelle it, þanne schal 3e clepe it 'oure quinta essencia'; for þis name, & þe nature þerof, ri3t fewe philosophoris wolde schewe / but sikurly þei biriede þe truþe with hem. and witiþ weel that it is clepid brennyng watir; and it is no brennyng watir:

forwhi, it is not moist ne coold as comoun watir; for it brenneþ, & so doiþ not comyn watir; ne it is nat hoot and moist as eir, for eir corrupiþ a þing a-noon, as it schewiþ weel by generacioun of flies, & areins, and sicke opere; but sikirly þis is alwey incorruptible, if it be kept cloos fro fli3t / Also it is not coold and drie as erþe. for souereynly it worchiþ & chaungiþ. And it is not hoot and drie as fier, as it schewiþ by experience; for hoot þingis it keliþ, & hoot sijknessis it doiþ away /

[\* Fol. 11.]

Also þat it 3eueþ 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 /

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 conseruacioun of þe .4. qualitees of mannys body, ri3t as he made his heuene to þe conseruacioun of al þe world /

And wite 3e for certeyn þat manye philosophoris and lechis þat ben now, knowe nou3t þis quinta essencia, ne þe truþe þerof / Forwhi; god wole not þat þei knowe it; for her greet brennyng coueitise & vicious lyuyng /

THE NATURE  
AND  
WORKING OF  
QUINTE  
ESSENCE.

Forsope quinta essencia superior, þat is to seie, heuene of oure lord god bi him silf / Aloone / 3eueþ not conseruacioun in þe world, and wondirful influence, but by þe vertue of þe sunne, planetis, and opere sterris; ri3t so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe sunne minerale, fynyd, schynynge, incorruptible; and euene in qualite þat fier may not appeire, corruppe, ne distroie. and þis is verry gold of þe myn, of þe erþe, or of þe floodis gaderid /

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, for it prevents dead flesh from rotting,

and much more the living flesh of man. It is Man's Heaven, 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 pure gold of the mine, not of alchemy.

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  
erbe, 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 3eueþ to gold  
his influence, nature, colour, & a substaunce  
in corruptible.

[\* Fol. 11b.]

And oure *quinta 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, ri3t as  
sol þe planete makip heuene fair / and so þese two  
togidere ioyned schal 3eue influence in us, and þe  
condiciouns of heuene and of heuenly sonne / in as  
miche as it is possible in deedly nature,  
conseruacioun and restorynge of nature lost, &  
renewynge of 3ongþe /

And it schal 3eue plenteuously heelp: and so it is  
preued by astronomy aboue, þat sterris þat haþ  
influence vpon þe heed and þe necke of man / as  
ben þe sterris of aries, taurus, and gemini, 3euen  
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, 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 pisces, & ri3t so  
of opere, *et cetera* /

Comounne 3e not þis book of deuyne secretes to  
wickid men and auerous; but kepe 3e it in  
priuytee /

4

THE 1<sup>ST</sup> WAY  
TO MAKE  
QUINTE  
ESSENCE.

Take þe beste wiyn þat 3e may fynde, if 3e be of  
power; & if 3e be ri3t pore, þanne take corrupt  
wiyn, þat is, rotyn, of a watery humour, but not  
egre, þat is, sour, for þe *quint essencia* þerof is  
naturaly incorruptible 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 wiyn /

[\* Fol. 12.]

But firste 3e muste distille þis wiyn .7. tymes; &  
þanne haue 3e good brennynge watir / Forsope, þis  
is þe watri mater \*fro which is drawe oure *quinta*  
*essencia* /

Thanne muste 3e do make in þe furneis of aischin,  
a distillatorie of glas al hool of oo. pece, wiþ an  
hoole a-boue in þe heed, where þe watir schal be  
putt yn, and be take out / And þis is a wondirful

‘Nota.’

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

Our Quinte Essence is  
the 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, and not the limbs  
beneath,  
‘Nota.’

so those spices that do  
draw from these limbs  
get their power from  
Capricorn, &c.

Tell not these Divine  
secrets to wicked men.

‘aqua vite’

---

*To make Quinte Essence.*

---

Take the best wine, or  
any not sour; distil it,  
and the 4 Elements shall  
be left like dregs.

Distil 7 times to get  
Burning Water;

‘vas’

put this in a Distiller in a  
furnace, and let the  
vapour rise, condense,

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 aʒen, and eftsoones ascendith, & eft  
descendiþ contynuely day and nyʒt, til þe  
brennyng water heuenly be turned into *quintam*  
*essenciam* / And so bi continuelle 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 is more sotil, and fer from þe  
corrumpecioun of þe .4. elementis more separat þan  
whanne it ascendith but oonys;

and so vnto a þousand tymes, so þat by coutynuel  
ascendynge and descendynge, by the which it is  
sublymed to so myche hiʒnes of glorificacioun, it  
schal come þat it schal be a medicyn incorruptible  
almoost as heuene aboue, and of þe nature of  
heuene / And þerfore oure *quinta* essencia worþily  
is clepid ‘mannys heuene’ /

And aftir manye daies þat it hath be in þis sotil  
vessel of glas distillid / ʒe schulen opene þe hoole  
of þe vessel in þe heed þat was selid with þe seel  
of lute of wijsdom, maad of þe sotillest flour, and  
of white of eyren, and of moist papere, ymeyngid  
so þat no þing respire out /

[\* Fol. 12b.]

And whane ʒe opene þe hoole. if þer come out a  
passynge heuenly swete flauour þat alle men þat  
come yn naturely \*drawe þerto. þanne ʒe haue  
oure *quinta* essencia /

and ellis sele þe vessel, and putte it to þe fier aʒen  
til ʒe haue it.

and be distilled till it is  
turned into Quinte  
Essence, and parted  
from the 4 elements.

‘Nota.’

Distil it 1000 times, and  
it shall be glorified and  
become a medicine  
incorruptible as heaven.

After many days unstop  
your distiller,  
‘lute’

and if there issues out a  
heaven-sweet savour,  
you have our Quinte  
Essence.

If not, distil again till  
you have.

5 THE 2<sup>ND</sup>, 3<sup>RD</sup>,  
AND 4<sup>TH</sup>  
WAYS OF  
MAKING  
QUINTE  
ESSENCE.

And anoþer maner worching of oure *quinta*  
essencia is þis / Take þe noblest and þe strengest  
brennyng watir þat ʒe may haue distillid out of  
pure myʒty wyn, and putte it into a glas clepid  
‘amphora, with a long necke / and close þe moup  
strongly wip wex; And loke þat half or þe þridde  
part be fulle; and birie it al in hors dounge,  
preparete as it is seid hereafter / so þat þe necke of  
þe glas be turned downward, & þe botum 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 ʒe take it out,  
softly lift vp þe glas as it stondith, and ʒe schal se  
in þickenes and cleernesse a difference bitwene þe  
*quintam* *essenciam* sublymed, and þe grose mater

---

*The second way to make  
Quinte Essence.*

---

Put the strongest  
Burning Water into an  
‘amphora;’ seal it up;  
bury it neck downwards  
in horse-dung, and the  
Quinte Essence will rise  
into the globe and the  
impurities settle in the  
neck.

Take the glass out of the  
dung;



þat is in þe necke / þe wondirful maistry of  
 departynge of þat oon fro þat oþer is þis /  
 Take a scharp poyntel, or a pricke of yren, &  
 peerse into þe wex þat hongip in þe moup of þe  
 glas aʒens þe erþe / and whanne ʒe haue 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  
 departinge bitwixe it / and þe quinte essence, þat  
 is, mannys heuene sublymed.

[\* Fol. 13.]

and whane ʒe se þat þis quint essence wole renne  
 & melte aftir þat þis erþely watir be voydid, putte  
 þanne swiftly ʒoure fyngir to þe hoole, & turne vp  
 þe glas, and þanne ʒe haue þerinne oure quinte  
 essence, \*and þe erþely watir wiþoute aside. And  
 þis is a passyng souereyn priuytee.

The þridde maner is, þat ʒe take a greet glas clepid  
*amphora*, and seele it weel, and birie it weel in þe  
 wombe of an hors al togidere. and þe pureté of þe  
 quinte essencie 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.

The .iiij. maner is þis. take what vessel of glas þat  
 ʒe wole, or of erþe strongly glasid, and þer-vpon a  
 round foot of glas wiþ a leg. and seele þe vessel  
 with his couertour, þat þe rod of þe foot of þe glas  
 wiþinne þe vessel honge in þe eyr, þat þat þing þat  
 ascendith to þe couertour in þe maner of a pott  
 boilynge descende doun aʒen by þe foot of þe glas.  
 and this instrument may ʒe do make wiþoute greet  
 cost /

6

THE 5<sup>TH</sup> WAY  
 TO MAKE  
 QUINTE  
 ESSENCE,  
 &C.

The fifþe maner is, þat þe brennyng water be .10  
 tymes distillid in hors dounge contynuely digest.

The science of makynge of fier wiþoute fier /  
 wherby ʒe may make oure quinte essence wiþoute  
 cost or traueile, and withoute occupacioun and  
 lesynge of tyme /

Take þe beste horse dounge þat may be had þat is  
 weel digest, and putte it wiþine a uessel, or ellis a  
 pitt maad wiþ þe erþe anoyntid þoruʒout with past  
 maad of aischin. And in þis vessel or pitt, bete  
 weel togidere þe dounge; And in þe myddil of þis  
 dounge, sette þe vessel of distillacioun vnto þe

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 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  
 without cost or trouble.*

---

Put horse-dung into a  
 vessel or pit lined with  
 ashes, and place your  
 vessel in it up to the  
 middle.

[\* Fol. 13b.]

myddis or more / For it is nede þat al þe heed of þe vessel be in þe coold eir /

þat, þat þing þat bi vertu of þe fier of þe dounþ þat ascendith þerby be turned into watir \*by vertu of cooldnes of þe eir and falle doun aȝen and ascende vp aȝen. and þus ȝe haue fier wiþoute fier, and but wiþ litil traueile.

The cold top part will condense the vapour caused by the heat of the dung.

Also anoþer maner of fier. sette ȝoure vessel forseid to þe strong reuerberacioun of þe sunne in somer tyme, and lete it stonde þere nyȝt and day.

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

Here I wole teche ȝou how pore euangelik men may haue wiþoute cost, and almoost for nouȝt, þe gracious influence of gold, and þe maner of þe fixynge of it in oure heuene, þat is, oure quinta essencia.

---

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

---

if ȝe be pore, ȝe schal preie a riche man þat is ȝoure freend to leene ȝou a good floreyne of florence / and anele it vpon a plate of yren as yren is anelid. and haue biside ȝou a vessel of erþe glased, fillid ful of the beste brennyng watir þat ȝe may fynde. & caste into þe watir þe floreyne anelid. and loke þat ȝe haue a sotilte and a sleiȝþe to quenche sodeynly þe fier, þat þe watir waaste not; and be weel war þat non yren touche þe watir. but af[t]er caste into þe watir þe floreyne,

Borrow a Florence 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 quickly to prevent the Water wasting.

and do so .i. tymes or more, for þe oftere þe bettere it is / And if ȝe se þat þe watir waaste to myche, chaunge it þanne, and take newe, & do so ofte tymes. and whanne ȝe haue do ȝoure quenchour, putte all þe watris togidre /

Repeat this 50 times in fresh Water, and then mix all the Waters together.

HOW TO  
GILD  
BURNING  
WATER OR  
WINE.

[\* Fol. 14.]

7

And ȝe schulen vndirstonde þat þe vertu of brennyng watir is sich þat naturely it drawiþ out of gold alle þe vertues & propirtees of it, & it holdiþ incorruptibilitie & an euene heete.

The Water draws out all the properties of the gold.

\*þanne meynge þis brennyng watir þus giltid wiþ oure quinte essence, and vse it. but be war þat ȝe quenche not þe floreyne in oure quinte essence; for þanne it were lost /

Mix the gilt Burning Water with Quinte Essence.

And if it so be þat ȝe haue not þis brennyng watir redy, þanne quenche ȝoure floreyne in þe beste whiȝt wiyn þat may be had / For sikirly þe philosophere seiþ, þat wiyn hath also þe propirtee to restreyn in it þe influence and vertues of gold / And whanne ȝe haue do ȝoure werk, ȝe schal wite þat þe floreyne is als good, & almoost of þe same weiȝte, as it was afore /

You may substitute for Burning Water best white wine, which also retains the powers of gold.

þefore vse wiyn or brennyng watir giltid, so þat ȝe may be hool, and wexe glad, and be ȝong. And

This gilt Water will make you well 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.

The science how 3e schule gilde more myȝtily by  
brennyng watir or wiyn þan I tauȝte you tofore,  
wherby þe water or þe wiyn schal take to it  
myȝtily þe influence & þe vertues of fyne gold.

Take þe calx of fyn gold as it is declarid here-aftir  
in þis book, and putte it in a siluer spon, and anele  
it at þe fier. & þanne caste þe cals of the gold in þe  
brennyng watir or in wiyn .l. times, as I tauȝte  
ȝou tofore wiþ þe floreyne.

[\* Fol. 14b.]

and 3e schule haue ȝoure licour by an hundrid part  
bettir gilt þan 3e had tofore wiþ þe floreyne /  
Forwhi. fier worchþ more strongly and bettere \*in  
sotil parties þan it doþ in an hool plate / And also  
brennyng watir or wiyn drawþ out more myȝtily  
bi a þousand part þe propirtees of gold fro smale  
parties anelid, þan it doþ fro a þicke plate / And  
3e schal vndirstonde þat wiyn not aloonly holdþ  
in it þe propirtees of gold, but myche more þe  
propirtees of alle liquibles if þei be quenched  
þerinne.

and þat is a souereyn priuite: Forwhi, if 3e  
quenche saturne liquified in wiyn or in comoun  
watir .7. tymes, and aftirward in þat wiyn or watir  
3e quenche mars manye tymes, þanne mars schal  
take algate þe neischede and þe softnes of saturne /

And þe same schal venus do, & alle opere  
liquibles / or ellis, And 3e quenche mars in whiȝt  
wiyn or in comoun watir manye tymes, and  
aftirward in þe same wiyn or watir 3e caste saturne  
liquified ofte tymes, þanne wiþoute doute 3e schal  
fynde þat þe saturne is maad riȝt hard / Therefore  
þe propirtees of alle liquibles may be brouȝt into  
wiyn or watir; but myche more myȝtily into  
brennyng watir good and precious.

TO MAKE  
FIRE WITH  
NO FIRE.

[\* Fol. 15]

The science to make a fier, þat is, wiþoute cole,  
withoute lyme, wiþoute liȝt, worching aȝens al  
maner scharpnes or accioun of visible fier, riȝt 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, & saȝ armoniac .7. or .10. tymes sublymed /  
and meynge hem togidere by euene porcioun. 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 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 liquefied, this  
will be made hard.

---

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

---

Mix equal parts of  
sublimated Mercury,  
Salt, and Sal Ammoniac,  
grind them small, expose

grynde it smal, and leye it abroad vpon a marbil stoon; and by ny3te 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 a strong vessel of glas, and kepe it /

This water forsoþe is so strong, þat if a litil drope þerof falle vpon 3oure hond, anoon 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 hem into lijknes of peerl.

who so coude reparable & *preparate* kyndely þis fier, wipoute doute it wolde *quenche* anoon a brennyng sijknese clepid þe fier of helle. And also it wolde heele euery cor[os]if sijknese.

And manye philosophoris clepiþ þis 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 turne into watir. And þis is a greet priuytee.

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 corrosive sickness.

‘sal amarus.’

It is also called ‘Sal Amarus.’

TO CALCINE  
GOLD.  
[\* Fol. 15b.]

The science to brynge gold into calx / Take fyn gold, and make it into smal lymayl: take a crucible wip a good quantitee of Mercurie, and sette it to a litil fier so þat it vapoure not, and putte þerinne þi lymail of gold, and stire it weel togidere / & aftirward \*wipinne a litil tyme 3e schal se al þe gold wipinne þe Mercurie turned into erþe as sotil as flour. þanne 3eue it a good fier, þat þe Mercurie arise and go his wey;

or ellis, and 3e wole, 3e may distille and gadere it, puttyng þer-vpon a lembike / and in þe corusible 3e schal fynde þe gold calcyned and reducid into erþe /

And if 3e wole not make lymayl of gold, 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 schal noman knowe what þei ben / And if 3e wole bere hem more priuily wipoute ony knowyng, þanne meynge hem wip pich melt, or wex, or ellis gumme, for þanne noman schal knowe it what it is.

And whanne 3e wole dissolue ony of þese calces by hem silf, putte eiþir by him silf in a test, or ellis þe pich or þe wex in which þei ben ynne; and

‘Science.’

---

*To calcine gold.*

---

Cut gold into shavings; put it into a crucible with Mercury; heat it, and it will crumble into dust like flour. Heat it more till the mercury goes his way; or distil it, and the gold powder will be in the crucible.

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

To carry these powders about, mix them with pitch, wax, or gum,

melting the mass when you want the metal.

anoon schal come out verry gold & siluer as þei were tofore.

Now I wole teche 3ou þe maistrie of departynge of gold 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 /

[\* Fol. 16.]

þerfore whanne 3e wole drawe þe toon fro þat opir, putte al þat mixture into a strong watir maad of vitriol and of saʒ petre. and þe \*siluyr 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, Saʒ armoniac; and þat watir wiþoute doute wole dissolue gold into watir.

---

*How to separate gold from silver when mixed with it.*

---

Put the mixture into a solution of vitriol and saltpetre, and the silver will be dissolved.

Corrosive water and sal ammoniac will dissolve the gold.

TO GET THE  
QUINTE  
ESSENCE  
OUT OF  
GOLD.

The science to drawe out of fyn gold v<sup>ta</sup> essencia is þis / First 3e schal reduce gold into calx, as I tolde 3ou tofore / þanne take vynegre distillid, or ellis oold vryne depurid fro þe fecis, and putte it in a uessel glased; and þe liquor schal be in þe hei3þe 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, fletynge aboue in maner of a skyn or of a reme. gadere þat away wiþ a sotil sponne or ellis a feþere, 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 do vapoure away þe watir at þe fier. And þe v<sup>ta</sup> essencia of þe gold wole abyde byneþe. And manye philosophoris clepiþ þis quinta essencia an oile incombustible, þat is a greet priuytee /

And if 3e wole fixe þis quinta essencia in oure heuene, þat<sup>4</sup> it may wiþoute doute restore a3en to man þat nature þat is lost, and reduce him a3en into þe vertu of þe strenkþe of 3ongþe, and also lenkþiþ his lijf into þe laste terme of lijf set of god //

[\* Fol. 16b.]

Now forsoþe I haue toold 3ou þe souereynest \*priuytee and restorynge of mannys kynde, and in part greet þing þat schulde not be 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 out

‘science.’

‘Nota.’

---

*How to get out of gold its Quinte Essence.*

---

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

Evaporate the water left; the residuum is the Quinte Essence of Gold.

And if you fix this Quinte Essence in our heaven, it will restore man to the strength of his youth.

Now I have told this most sovereign secret, which should not be shewed.

[Nota.]

The Quinte Essence of gold is best to heal wounds.

TO GET THE  
QUINTE  
ESSENCE  
OUT OF  
ANTIMONY,  
&C.

The science to drawe out of antymony, þat is, *mercasite* of leed, þe v<sup>te</sup> *essencie*, is a souereyn maistrie, and a *priuytee* of alle *priuytees* / Take þe myn of antymony aforeseid, 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 lital fier into þe tyme þat þe vynegre be colourid reed. þanne take þat vynegre away, and kepe it clene, and putte a3en 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 first þe vynegre wole ascende; þanne after 3e schal se merueilis: for 3e schal se as it were a þousand dropis of blessid wiyn discende doun in maner of reed dropis, as it were blood, by þe pipe of þe lymbike / þe which licour, gadere togidere in a rotumbe / and þanne 3e haue a þing þat al þe tresour of þe world may not be in comparisoun of worþines þerto /

[\* Fol. 17.]

aristotle seiþ þat it is his lede in þe book of secretis, al þou3 he \*telle not þe name of þe antymonye aforeseid /

Forsope þis doiþ away ache of alle woundis, and wondirfully heelip. þe vertu þerof is incorruptible & merueilous profitable /

it nedit to be putrifid in a rotombe and seelid in fyme, and þanne it worchip greet *priuytees* / Forsope þe v<sup>ta</sup> *essencia* of þis antymony þat is reed, in þe which is þe secreet of alle secretis, is swettere þan ony hony, or sugre, or ony opir þing.

---

*How to get its Quinte  
Essence 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 distiller, and 1000 drops of blessed wine shall come down the pipe; collect this; it is an incomparable treasure.

[Nota.]

It cures the pain of all wounds,

and when fermented it works great secrets.

11

TO EXTRACT  
THE QUINTE  
ESSENCE  
FROM MAN'S  
BLOOD.

The science in the extraccioun of þe .5<sup>5</sup> *essencie* from blood, and fleisch, & eggis / To 3ou I seiþ, 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 opere suche þingis.

for als myche as mannes blood is þe perfitist werk of kynde in us, as to þe encrees of þat þat is lost, it is certeyn þat nature þat .5. *essence* maad so perfizt þat, wiþoute ony opir greet preparacioun wiþoute þe veynes, it berip forþ þat blood anon aftir into fleisch. and þis 5 *essence* is so ny3 kynde þat [it] is moost to haue<sup>6</sup> /

‘Science.’

---

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

---

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

Forwhy. in it is merueylous vertu of oure heuene  
sterrid, and to þe cure of nature of man worchip  
moost deuyn myraclis, as wiþinne I schal teche  
ʒou /

þefore resceyue of Barbouris, of ʒong sanguelyn  
men, or colerik men, whanne þei be late blood, þe  
which vse good wyne. take þat blood aftir þat it  
hap 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,

[\* Fol. 17b.]

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  
aʒen, and aftir distille it aʒen manye tymes  
rehersynge /

And whanne ʒe haue þis noble þing of blood, þerof  
þe .5. beynge drawe out / putte aʒen þe watir in þe  
stillatorie of circulacioun til ʒe brynge it to so  
myche swetnes & an heuenly sauour, as ʒe dide þe  
brennyng watir. and þis is þe 5 beynge of blood  
deuyn, and miraclis more þan man mai bileue but  
if he se it.

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, renewing  
the dung weekly till all  
the blood turns into  
water; distil that; put the  
outcome on the pounded  
fæces, 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.

12 TO GET THE  
QUINTE  
ESSENCE  
OUT OF  
BEASTS AND  
THE 4  
ELEMENTS.

Now wole I teche ʒou to drawe out þe .5 beynge  
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 þingis forseid, which þat  
ʒe wil, as strongly as ʒe can in a mortar, wiþ þe 10  
part of him of sal comen preparate to þe medicine  
of men, as I seide tofore. putte it in þe wombe of  
an hors til it be turned into water. distille as it is  
aforeseid, and in þe stillatorie of circulacioun þe  
watir þat is distillid, putte it in aʒen til it be brouʒt  
to þe swete heuenly sauour and smel aforeseid /

The science to drawe out þe 5 beynge of euerych  
of þe .4 elementis, and to schewe euerych of þe  
forseid þing bi hem silf; & þat is riʒt merueylous /  
I wole not leue for a litil to schewe a greet secreet,  
how ʒe may drawe out þe 5 beynge of ech of þe 4  
elementis of al þe þing rehersed afore, and  
profitably schewe hem /

---

*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.

‘science.’

---

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

---

And þe maner ys \*þis / take þat þing putrified and  
brouȝt into watir, what so euere ȝe wole, as I  
tauȝte ȝou tofore; and þat þing be mannes blood  
brouȝt into watir, of þe which ȝe wole drawe out  
þe 4 elementis / putte þerfore þat water, or þat  
blood putrified, in a stillatorie of glas, and sette it  
wiþinne a pott of watir, and ȝeue vnderneþe a fier  
til þe watir of blood be distillid by þe pipe of þe  
lembike into a glas clepid amphora, riȝt clene /  
And whanne no þing may more by þat fier  
ascende, for certeyn ȝe haue of blood drawn out  
al oonly þe element of watir / Forwhi. fier of þat  
bath hath no strenkþe to sublyme eyr, or fier, or  
erþe.

and so [take] þo þre elementis, and sette in þe  
same bath by .vij. dayes þat þei be weel meynȝid,  
& so cloos þat no þing be distillid /  
aftir þe .vij. dayes take þe 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 schynynge as gold /  
and aftirward þat no þing more schal ascende, ȝe  
haue þanne in þe ampulle .ij. elementis, þat is to  
seie, watir and eyr. & oon from anopir ȝe schal  
departe in þe bath, puttynge yn aȝen wher al-oonly  
þe cleer watir schal ascende / and þe eyr schal al-  
oonly remayne in þe botum of þe vessel in  
likenesse of oyle of gold. þe which oyle þat is gold,  
þe which oyle þat is ayr / putte it aside.

þanne þer leueþ ȝitt fier wiþ erþe. to departe fier  
from erþe, putte þe element of watir, þat is to seie  
.iiij. lb of watir, vpon j lb of mater / and putte by  
.vij. daies to encorpere 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 ascendiþ. and to  
ȝou schal remayne an erþe riȝt blak in þe botum.  
þe which gadere togidere aside /  
þanne þe redeste watir ȝe schal take. forwhi. þer  
be .ij. elementis, þat is to seie, þe element of watir  
and fier. þanne yn þe stillatorie, to þe fier of baþ,  
cleer watir schal asende. and in þe botum schal  
remayne þe reed watir, þat is, þe element of fier.  
and so ȝe haue now first oon oyle, þat is, ayer o  
side, and watir, and fier, and erþe. and note ȝe weel  
þat þerfore þe element of watir is putt aȝen to  
drawe out from erþe fier and eyr, for þei wole not  
ascende, but þoruȝ þe help of element of watir.  
brynge aȝen euerych into 5 beynges wiþ þe vessel

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.

To separate fire from the  
earth, put 4 lbs. of water  
on 1 lb. of earth; place it  
in the Marian bath for 7  
days;

then in hot flames; red  
water shall ascend 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



of circulacioun as tofore / or ellis rectifie, makynge  
oon ascende .7 tymes bi an opir / but first 3e moste  
þe ri3t blak erþe of oon hide<sup>7</sup> nature, in þe furneys  
of glas mon<sup>8</sup>, or ellis reuerberacioun, xxj. dayes  
calcyne /

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.

Quinte Essence, or  
rectify it, and

thank our glorious God  
for this bit of  
knowledge.

HOW TO FIX  
OTHER  
THINGS IN  
OUR QUINTE  
ESSENCE.

The science to fixe alle erþely þingis in nostra 5<sup>ta</sup>  
essencia, þat is to seie, oure heuene, þat by her  
influence þei may 3eue þerto þer propertees and  
her hid vertues / oure glorious god haþ 3eue sich a  
uertu to oure quinta essence, þat it may drawe out  
of euery matier of fruy3t / tree / rote / flour, herbe /  
fleisch, seed & spice / And euery medicynable  
þing, alle þe vertues, propirtees, and naturis, þe  
whiche god made in hem; and þat wipinne .iiij.  
houris.

---

*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.

OUR QUINTE  
ESSENCE  
IMPROVES  
EVERYTHING  
100 FOLD.  
[\* Fol. 19.]

Now I haue schewid 3ou a souereyn priuytee, how  
þat 3e may wip oure heuene drawe out euery 5  
essencia from alle þingis aforeseid / þerfore alle  
necessarie þingis to euery syrup putte yn oure 5  
essencie, & wipinne .iiij. houris þat watir schal be  
sich a sirup, vndirstonde wel, bettir by an hundrid  
part, by cause of oure 5 essencie, þan it \*schulde  
be wipoute it /

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

And so I seie of medicyns confortatyues,  
digestyues, laxatyues, restriktyues, and alle opere;  
forwhy. if 3e putte seedis or flouris, fruy3tis,  
leeues, spicis, coold, hoot, sweet, sour, moist, do  
þei good or yuel, into oure 5 essencie, forsoþe sich  
5 essence 3e schulen haue þerfore.

Whatever medicines are  
put into our Quinte  
Essence,

oure 5 essencie is þe instrument of alle vertues of  
þing transmutable if þei be putt in it, encreessynge  
an hundrid foold her worchingis //

it increases their power a  
hundred fold.

**Explicit pars prima tractatus quinte  
essencie:**

**End of Part I.**

---

## BOOK II.

15 TO MAKE OLD  
MEN YOUNG,  
AND DYING  
ONES WELL.

Here bigynneth the secunde book of medicyns /  
The first medicyn is to reduce an oold feble  
euangelik man to þe firste strenkþe of 3ongþe /  
Also to restore a3en his nature þat is lost, and to  
lenkþe his lijf in greet gladnesse and perfi3te

---

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

---

heele vnto þe laste teerme of his lijf þat is sett of  
god /

ʒe schal take oure 5<sup>ta</sup> essencie aforeseid, þat is to  
seye, mannys heuene, and þerinne putte a litil  
quantite of 5 essencia of gold and of peerl. and  
þe oolde feble man schal vse þis deuyn drynk at  
morn and at euen, ech tyme a walnote-schelle  
fulle /

and wiþinne a fewe dayes he schal so hool<sup>9</sup> þat  
he schal fele him silf of þe statt and þe strenkþe  
of xl ʒeer; and he schal haue greet ioie þat he is  
come to þe statt of ʒongþe. And whanne his  
ʒongþe is recouerid, and his nature restorid, and  
heelþe had, it is nedeful þat litil and seelde he vse  
5 essence / Also it is nedeful þat he vse ofte good  
wijn at his mete and at þe soper, in þe which be  
fixid þe 5. essence of gold, as I tauʒte ʒou tofore.

[\* Fol. 19b.]

The secunde \*medicyn is to heele a man, and  
make hym lyue, þat is almoost consumed in  
nature, and so nyʒ deed þat he is forsake of  
lechis. but if it be þe laste teerme of his lijf sett of  
god, ʒe schal ʒeue him oure quinte essence of  
gold wiþ a litil quantite of watir of celendoyn  
ʒdrawe, and meynge it wiþ þe opere þingis  
aforeseid / and anoon as þe sike hath resceyued it  
into his stomak, it ʒeueþ to þe herte influence of  
naturel heete and of lijf. and þanne ʒe schal se  
him rise vp and speke, and wondirfully be  
comfortid and strenkþid þerby //

þanne comforte him wiþ ministracioun of oure  
quinte essencie afore seid, and he schal be al  
hool / but if it be so þat god wole algatis þat he  
schal die / And I seie to ʒou truly, þat þis is þe  
hiʒeste maistrie þat may be in transmutacioun of  
kynde; for riʒt fewe lechis now lyuyng knowe  
þis priuytee.

Give him our Quinte  
Essence with some of  
that '1<sup>a</sup>. M<sup>e</sup>.' 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.

'2<sup>a</sup>. M<sup>e</sup>.'

---

*To cure a man given up  
by his doctors.*

---

Give him Quinte  
Essence of Gold with  
celandine water,  
'Aqua celidoyn.'  
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.

16 HOW TO CURE  
LEPROSY AND  
PALSY.

The þridde 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 comeþ to man of kynde of þe fadir and of þe  
modir leprous,—for it is callid morbus 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  
wiþinne a fewe daies he schal be partily hool  
þerof. and if ʒe haue non preparete redy oure 5

'3<sup>a</sup>. M<sup>e</sup>.'

---

*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.)

essence, þanne take in þe stide þerof fyn  
brennyng watir / but þat oþer is bettere.

[\* Fol. 20.]

Also, drawe a water of þe fruyȝt of strawbery or  
mulbery tree, whanne it is ripe, and waische þe  
lepre þerwip. þis watir is of so greet vertu; for a  
souereyn maistir took it a leprous \*womman, þat  
wip þe waischinge oonly of þis watir, *withynne*  
schort tyme was maad al hool / but sikirly þe  
vertu þerof is myche worth if it be meygid *with*  
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.  
Forsope alle philosophoris seyn þat þe palesye  
vniuersel cometh of haboundaunce of viscous  
humouris closynge þe *metis* of vertu *animale*,  
sensityue, and motyue. And þerfore it is  
necessarie þat þo þingis þat schal cure þis sjuknes  
be temperate, hoot, and moist, and a litil  
attractyue, and to þe synous confortatyue /  
Therefore, blessid be god, makere of kynde, þat  
ordeynede for þe man paralitike oure 5 essence  
aforseid, þat souereynly to him comfortynge,  
restorynge, and temperatly worchynge /  
þerfore fixe þerinne þe 5 essence of þo laxatyues  
þat purgen flewme & viscous humouris, as a litil  
of euforbie, or turbit, or *sambucy*. & þanne  
wipoute doute, if god wole, þe paralitik man  
schal be hool wip comfortynge and restorynge of  
kynde, if ȝe make him a stewe hoot and moist  
with herbis, þat is to seye, eerbe yue, & sauge,  
þat haue an heuenly strenkþe to comforte þe  
joynctis, & þe senewis, and þe vertu motyue.  
and if ȝe haue not redi *prepare* oure 5 essence,  
þanne take fyn brennyng watir til it be redy, and  
lete þe pacient drynke þerof a litil *in* fyn wyn.  
and also he schal waische al his body and his  
*extremytees* wip brennyng watir ofte tymes. and  
lete him vse þis a good while, & he schal be  
hool. /

Wash the leper with  
strawberry or mulberry  
water; this is of great  
virtue, but is much  
encreased by our Quinte  
Essence.

4<sup>a</sup>. M<sup>e</sup>.

---

*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, the palsied man  
shall be whole, if you  
make him a stew of ivy  
and sage.

‘sawe’

‘Nota / yue / sauge.’

Failing Quinte Essence,  
let him drink Burning  
Water in fine wine, and  
wash all over with  
burning water.

‘5. M<sup>e</sup>.’

---

*To fatten lean and  
consumptive men.*

---

[\* Fol. 20b.]  
TO CURE  
CONSUMPTION  
AND DRIVE  
AWAY DEVILS.

\*The .5 medicyn for a man þat is almoost al  
consumed, & waastid in al his body, and riȝt  
leene, as þat man þat hath þe tisik & þe etik /  
Forsope þe verry cure to heele him is oure 5  
essence / Forwhi. it comfortiþ þe feble nature;  
and þe nature þat is lost it restoriþ, & so restorid  
it preserueþ /

And þerfore if 3e wol restore þe fleisch of a leene mannys body almoost consumed away, drawe þanne a watir of celidoyne, and take þerof a lital *quantite*, and meynge wiþ oure 5 essence if 3e haue it redy, or brennyng watir in stide þerof, and 3eue it him to drinke; and wiþinne fewe dayes he schal be wondirfully restorid and fat.

Mix with our Quinte Essence a little celandine water; 'Celidoyne.' give it the patient, and he shall soon be wonderfully fat.

The .6. medicyn for passiouns of frenesie, foly, ymagynaciouns and noyous vexaciouns of deuellis, and also for þe goute als weel hoot as coold. certeyn experience techiþ þat colerik men 3eueþ to summe ymagynaciouns; and sanguelyn men ben ocupied aboute summe opere ymagynaciouns; & 3itt flewmatik men aboute opere / but þo men þat habounde in blak coler, þat is, malencoly, ben occupied a þousand part wiþ mo þou3tis þan ben men of ony oper complexioun /

' .6. M<sup>e</sup>.'

---

*To cure Frensy, Gout, and troubles from Devils.*

---

'colerike.'  
'Sanguelyn.'  
'Fleumatyke.'  
'blake coler.'  
'malencoly.'

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 my3tis of þe brayn, engendrynge noyous ymagynaciouns, bryngyng yn horrible þou3tis boþe wakyng and slepinge; and siche maner of men ben born vndir þe constillacioun of saturne, the wickide planete /

Dark melancholy men are troubled more with anxieties than any others,

'Nota sequentia.'

being born under 'Saturne, a wykyd planete.'

Devils gladly appear to them and tempt them,

TO CURE  
MELANCHOLY  
AND DRIVE  
OUT  
TROUBLES  
FROM DEVILS.  
[\* Fol. 21.]

Forsoþe, to siche men deuellis wole gladly appere, & minister to hem<sup>10</sup> her priuy temptaciouns wiþinne þe cours of her þou3tis; and þese men þus \*turmentid wiþ þe passiouns of malencoly comounly speke wiþ hem, stryue and dispute wiþ 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 deuellis, ofte tymes falle in dispeir, and at þe laste sle hem silf /

so that they often fall into despair and kill themselves.

þe perfizt cure of alle þese is oure 5 essencie auri *et perelarum*, or ellis brennyng watir in stide þerof, in þe whiche 3e fixe gold as it is aforeseid, wherinne be putt a lital of señe 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 essence auri *et perelarum* heelith þese disesis. /

The cure is our Quinte Essence of Gold and Pearls, with a little senna or lapis lazuli.

but also brennyng watir in þe which gold is fixid, heelip hem, wiþ a lital of þo þingis þat purgen and casten out blak coler superflue, & helip þe splene.

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

Forsoþe þese medicyns puttiþ away wickid

These medicines put

þouȝtis and an heuy herte malencolious; þei  
gladith and clense þe brayn and alle hise myȝtis,  
and brynge yn gladnes and merye þouȝtis. þei  
putte away also þe craft of þe feendis  
temptaciouns, and ymagynaciouns of dispeir. þei  
distroie, & make a man to forȝete almaner of  
yueles, and naturally bryngiþ 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, euery hayl, euery tempest,  
& also þe humour of malencoly cometh of *him*. &  
he haþ his influence vpon derk leed, &

[\* Fol. 21b.]

vpon derk \*placis vnder þe erf<sup>11</sup>, foule and  
stynkyng, and derke wodis, and vpon foule,  
horrible, solitarie placis, as it is preued in *vitas  
patrum*, þat is to seye, in lyues & colaciouns of  
fadris /

And also þe moone, naturely coold and moist,  
haþ his influence vpon þe nyȝt, and vpon myche  
moisture, and vpon þe placis whanne 4. weyes  
metiþ togidere. forsoþe in alle siche placis þei  
wole a-bide and schewe hem to her foloweris /  
but forsoþe þo þingis þat ben of þe nature of  
Iubiter and of sol, goode planetis, arne  
displesynge to *him*, and contrarie, and naturally  
deuelis fle awei fro *hem*, for þei haue greet  
abhominacioun of þer *vertuous* influence /  
þerfore it schewiþ weel þat þo þingis þat ben in  
þis world, summe þer ben þat bitokene þe  
glorious yoie of heuene, and summe þing þat  
figure þe derknesse of euerlastynge peynes of  
helle / Forsoþe þe sunne and iubiter, goode  
planetis, & gold, pure metal, and alle pure þingis  
þat gladen a man, figuryng by resoun þe ioie of  
heuene /

and blak Saturne, and þe spotty moone, figure &  
bitokene þe condicioun of helle /

19 TO CURE THE  
GOUT AND  
ITCH, AND  
KILL LICE.

and siþ þat deuelis 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 þingis þat  
maken a man glad. and naturally it plesith *hem* to  
dwelle in derk, & in blak, horrible, stynkyng  
placis, in heynesse, wreche, & malencoly, & in  
þo þingis þat pretende þe condicioun of helle /

[\* Fol. 22.]

And siþ oure 5. essence aforeseid is so heuenly a  
þing, & by sotil craft \*brouȝt to so myche  
swetnes, it is so souereyn a medicyn þat it may  
weel be lijkned to þe ioie of *paradice*. forwhi, it

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 solitary places,  
as *Vitas Patrum* says.

The Moon too is full of  
bane.

‘Jubiter and Sol I .B.’

Jupiter and Sol, on the  
other hand, make devils  
flee,

and betoken the joy of  
heaven,

as Saturn and the Moon  
do hell.

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, like the joy  
of Paradise, and drives  
away anger and all that  
devils love, so that it is

makip a man liȝt, iocunde, glad, and merie, &  
puttiȝ away heuynesse<sup>12</sup>, angre, melencoly, &  
wrappe, þe whiche þat deuelis loue / **et ideo**  
**nostra 5 essencia digne vocatur celum**  
**humanum** /

Also if a man be traueylid wiȝ a feend, and may  
not be delyuerid fro him, lete him drinke a litil  
quantite of oure 5 essence, wiȝ 5 essence of gold  
& peerl, and wiȝ an eerbe callid ypericon, i.[e.]  
fuga demonum, and þe seed þerof grounden &  
aftirward distillid, & þe watir þerof a litil  
quantite medlid wiȝ þe opere 5<sup>tis</sup> essenciis; and  
anoon þe deuel wole fle away fro him & fro his  
hous.

Also for þe goute, hoot or cold, þe pacient schal  
drynke oure 5. essence wiȝ a litil quantite at  
oonys of þe letuarie de succo rosarum. and lete  
him vse þis letuarie a litil at oonys ech opere day,  
til superflue humouris be purgid / but he schal  
vse euery day a litil of oure 5. essence with 5  
essence of gold & peerle; & wiȝinne a fewe  
dayes þe pacient schal be hool. //

The .7. medicyn, for to heele ycche, & for to  
distrie lies<sup>13</sup> þat ben engendrid of corrupt  
humouris. take oure 5 essence bi him silf a-loone,  
and vse to drynke þerof a litil quantite at oonys /  
and take also a litil quantite of Mer[curie?]. &  
mortifie it wiȝ fastynge spotil, & medle it wiȝ a  
good quantite of poudre of stafi-sagre, & þanne  
put it in to a greet quantite of brennynge water,  
& þanne 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.

The .8. medicyn for to cure the quarteyn and alle  
þe passiouns þat comeȝ of malencoly in mannys  
body; and þe maistrie to purge malencoly.  
and ȝe schal vndirstonde þat þe quarteyn is  
gendrid of myche haboundaunce of malencolye  
þat is corruppid withynne þe body. and for þis  
humour is erpely, coold, & drie, of þe nature of  
slowe saturne, þerfore þe accesse of þis sijknes  
ben slowe, and it durip comounly yn a man a  
ȝeer or more, and it puttiȝ fro him gladnesse, &  
bryngip yn heuynes more þan opere feueris do /  
If ȝe wole heele þis sijknes in schort tyme, lete  
þe pacient vse to drynke oon<sup>14</sup> 5 essence, and he  
schal be al hool hastily / forwhi; it consumeȝ þe

fitly called ‘Man’s  
Heaven.’

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

---

*To cure the Gout.*

---

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

‘.7. M<sup>e</sup>.’

---

*To cure the Itch and  
destroy Lice.*

---

Drink Quinte Essence.  
Mix Mercury with  
spittle, Stavesacre and  
Burning Water.

Wash the body or head  
where the itch and lice  
are.

‘.8<sup>ua</sup>. M<sup>e</sup>.’

‘feuer quartene.’

---

*To cure Quartan Fever.*

---

‘ye quarten is  
ingendyrd of  
Malyncoly.’

The Quartan arises from  
too much black choler,  
and lasts a year or more.

To cure it soon, drink  
our Quinte Essence;

corrupt *superflue* humouris, & reducit nature to *equalite*, and bryngiþ yn gladnesse, & chasiþ a-  
wey heuynes & malencolie.

and if it so be þat 3e haue nou3t oure 5 essence /  
þanne take j th of þe beste brennynge watir, and  
þerinne putte medullam ebuli, and namely þe  
white, if 3e may may haue it / of þis watir 3eue to  
þe pacient, morowe and euen, a walnot-schelle  
ful at oonys. and he schal be al hool /

or ellis þus: take what þing 3e wole þat purgiþ  
malencolye, and putte a litil þerof into brennynge  
watir, & vse þat laxatif maad into smale pelotis,  
wijsly resceyuyng ri3t a litil at oonys, as oon litil  
pelot, and preue þerby how it worchiþ, 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.

[\* Fol. 23.]

forwhi, two litil pelotis laxatif meyngid wiþ  
brennynge watir \*wole worche more my3tily þan  
.8. pelotis wole do bi hem silf /

Also philosophoris seyn þat a toob drawe out  
from a quyk beast, born vpon a man, delyueriþ  
fro þe quarteyn / Also þei seyn þat if þe yuis of  
þe eerbe þat is callid morsus galline rubri be putt  
in hise nose-þrillis whanne he bigynneth to suffre  
þe accesse of þe quarteyn, he schal be hool, wiþ  
þe grace of god.

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

Or, take whatever  
purges black choler, put  
it into Burning Water;  
make small pellets of it,  
and take one, and then  
two, gradually.

‘Nota for y<sup>e</sup>  
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.

‘9a. M<sup>e</sup>.’

---

*To cure continual 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  
Essence of Gold and  
Pearl,  
and a little Cassia or  
Herb Mercury.

21 TO CURE  
CONTINUAL,  
TERTIAN AND  
DAILY FEVERS.

The medicyn to heele þe feure contynuele. alle  
philosophoris seyn þat þe feure contynuele is  
gendrid of putrifaccioun of blood and of  
corrupcieun of humouris in it / þerfore þe cure  
þerof is to *purge* blood, and to putte away þe  
corrupcioun of it, & þe humoris vneueene to make  
euene, þe nature lost to restore, and so restorid to  
kepe /

Forsoþe alle þese þingis worcheþ oure *quinte*  
essence; and þerfore it curiþ *perfi3tly* þe *feure*  
*contynuele* / and þou3 brennynge watir caste out  
fro blood watry humouris and corrupt, 3itt take it  
nou3t in þis cure / forwhi; þou3 brennynge watir  
be .7. tymes distillid, 3itt it is [not] fully depurid  
fro his brennynge heete, & þe .4. elementis / but  
siþ oure 5. essence is not hoot, ne moist, coold,  
ne drie, as ben þe 4. elementis /

þerfore it heeliþ *perfi3tly* þe contynuel *feure*;  
namely wiþ *commixtioun* of þe 5 essence of gold  
& peerle / and if 3e wole strenkþe 3oure  
medicyn, þanne putte yn oure 5. essence a litil



quantite of pulpa cassie fistule / or ellis þe iuys of  
þe eerbe *mercuriale*.

[\* Fol. 23b.]

& if it so be þat opere humouris habounde to  
myche *with* blood, þanne take þo laxatyues þat  
kyndely wole \*purge hem, as comoun bookis of  
fisik declareþ.

The 10. medicyn to cure þe feuere *tercian*, þe  
which is causid of putrifaccioun, or reed coler to  
myche haboundynge / to cure þees sijknys, tak  
oure 5 essence, or ellis fyn brennyng watir,—but  
þe firste is bettere,—and putte þerinne a litil of  
rubarbe or of summe oper laxatiue þat purgip  
reed coler, and a greet quantite of watir of  
endyue; and vse þis medicyn at morowe & euen.  
and þe pacient schal be hool wipoute doute.

‘10. M<sup>e</sup>.’

‘feuer tercyane.’

---

*To cure Tertian Fever.*

---

Take Quinte Essence,  
with Rhubarb and  
Endive water, morn and  
eve.

‘water of endyue.’

The 11. medicyn is for to heele þe feuere  
cotidian, þe which is causid of putrifaccioun of  
flewme to haboundynge / and siþ flewme is coold  
and moist.oure 5 essence (and in his absence  
take good brennyng watir.) haþ strenkþe and  
vertu to consume þe rotun watery inordinat, and  
to myche coold humidite /

‘.11. M<sup>e</sup>.’

‘feuer cotydyan.’

---

*To cure Daily Fever.*

---

þerfore take oure 5 essence or brennyng watir,  
and putte þerinne a litil of euforbij, turbit, or  
sambuci, or sum opir þing þat purgip flewme;  
and vse it morowe and eue, & þe pacient schal be  
hool.

Take our Quinte  
Essence, and a little  
Euphorbium, &c.

22 TO CURE AGUE  
FEVER,  
LUNACY, AND  
CRAMP.

The .12. medicyn for to cure þe feuere agu, and  
þe lunatik man and womman / discreet maistris  
seyn, þat þe feuere agu comounly is causid of a  
uyolent reed coler adust, and of blood adust, and  
of blak coler adust; and sumtyme of oon of þese  
adust, and sumtyme of two togidere, and  
sumtyme of .3. togidere /  
and þerfore þe feuere agu is þe posityue degree,  
and in þe superlatyue degree, comparatif gree &  
superlatif gree / For þe feuere agu haþ comounly  
alienacioun of witt, & schewynge of þingis of  
fantasy /

‘.12. M<sup>e</sup>.’

---

*To cure Ague Fever and  
Lunacy.*

---

‘lunatyke persons.’

This fever comes of  
choler inflamed,

and is accompanied by  
lightheadedness.

[\* Fol. 24.]

And 3e schal knowe weel whiche ben þe  
humouris adust þat causen þe feuere, be þese  
\*tokenes / Forwhi, if þe pacient seiþ þat he seep  
blak þingis, þanne blak coler, þat is, malencolie,  
is adust / & if he se þingis of gold / reed coler is  
adust / if reed þingis, and schewynge of bloodt  
þanne blood is adust / And if he seiþ þat he seep  
alle þese .iij, þingis, þanne alle þe humouris ben

‘Nota bene.’

‘Signa.’

As the patient sees  
black, gold, or red  
things, so the different  
humours are inflamed.



adust / For as myche as brennyng watir ascendip  
to þe heed, and gladly wole a man drynke /  
And siþ þat feure agu regneþ in þe regioun of þe  
heed / þe philosophis counceilis þat þe pacient  
schal not resceyue it in þis sijknese /  
but it is nedeful þat he take oure 5 essence of  
gold and of peerl, meynying þe 6 part of 5  
essence of watir of rose, violet, borage, and  
letuse<sup>15</sup> / and þanne 3e schulen haue an heuenly  
medicyn to cure perfiztly þis sijknese.

Burning Water should  
not be taken,

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

For to cure þe frenesye and woodnes, or ellis at  
þe leeste 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 biclippe þe heed and þe feet of þe pacient  
with þis medicyn; and sum þerof putte to his  
nose-þrillis. þis medicyn anoon puttþ away þe  
frenesye & þe schewyng of fantasies / it curiþ  
also wode men & lunatike men. and it restoriþ  
a3en witt and discrecioun, & makþ al hool and  
weel at eese.

‘for y<sup>e</sup> frenesye &  
wodnesse.’

---

*To cure or assuage  
Frenzy and Madness.*

---

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

[\* Fol. 24b.]

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 yn medicyns  
maad of elebore, þer is no þing þat puttþ away  
þe craumpe as doþ oure 5 essence aforeseid, or  
ellis \*brennyng watir in stede of it.

‘13<sup>a</sup>. M<sup>e</sup>.’

---

*To cure Cramp.*

---

Use our Quinte Essence  
or Burning Water.

23

TO CURE  
POISON AND  
COWARDICE.

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

‘14<sup>a</sup>. M<sup>e</sup>.’

---

*To cast poison out of a  
man’s body.*

---

Take our Quinte  
Essence, with cock’s  
flesh, nut-kernels, &c.,  
and Quinte Essence of  
Gold and Pearls.

The .15. medicyn, to make a man þat is a coward,  
hardy and strong, and putte a-wey almaner of  
cowardise and drede / I seye 3ou forsoþe þat no  
þing may telle alle þe myraclis vertues þat god  
haþ maad in oure 5 essence, and not al oonly in  
him, but also in to his modir, þat is to seye, fyn  
brennyng watir.

‘15<sup>a</sup>. M<sup>e</sup>.’

---

*To make a Coward bold  
and strong.*

---

for to cure þis sijknese, take a litil quantite of

Give him our Quinte

oure 5 essence, & putte þerto double so myche of  
brennyng watir, and a litil *quantite* of þe iuys of  
eerbe pione and of saffron distillid togidere, and  
a litil of 5 essence of gold and of peerl; and 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 deep; he  
schal drede no perelis, and passyngly he schal be  
maad hardy. þis is trewe, for it hap ofte tymes by  
oolde philosophis [bene] *preued* /

[\* Fol. 25.]

þerfore it were a greet wisdom þat cristen  
*princis*, in bateilis a3en heþene *men*, hadde wiþ  
hem in tonnes brennyng watir, þat þei my3t take  
to euery fi3tyng man half a ri3t litil cuppe ful  
þerof to drynke in þe bigynnyng of þe batel. &  
þis priuete owith to be hid from alle enemyes of  
þe chirche; and also \**princis* and lordis  
ministringe þese þingis schulde not telle what it  
is.

Essence with twice as  
much Burning Water,  
and a little Peony juice  
and saffron, and Quinte  
Essence 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 Burning Water, and  
give every fighting man  
a cup before battle with  
the heathen.

TO CURE  
PESTILENTIAL  
FEVER AND  
PLAGUES.

24

The .16. medicyn a3ens þe feuere pestilenciale,  
and þe maistrie to cure it. forsoþe holy scripture  
seiþ þat summe tymes oure lord god sendiþ  
pestilence to sle summe maner of peple, as it is  
seid *deutronomium* 28 in þis maner “Si audire  
nolueris <sup>16</sup> *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, percuciat te dominus*  
*egestate, febre, et frigore, ardore et estu, et aere*  
*corrupto ac rubigine, et persequatur donec*  
*pereas”* hec *ibidem; et infra “percuciat te*  
*dominus vlcere egipti, et partem corporis per*  
*quam stercora egerantur. scabie quoque, et*  
*prurigine, ita ut curari nequeas; percuciat te*  
*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 vndirstonde þat *men* may  
die in .iiij. maners. in oon maner by naturel deep,  
in þe teerme þat is sett of god / In anopir maner  
bi violent deep, and also in þe .iiij. maner  
occasionaly wiþinne þe teerme þat is sett of god;  
as þo *men* þat to myche replecioun, or to greet  
abstynence or by disperacioun, or ellis by  
necligence, sle him silf /

but sikirly alle opere maner of feueris pestilence

‘16<sup>a</sup>. M<sup>c</sup>.’

---

*To cure Pestilential  
Fever (when not sent as  
a punishment 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

[\* Fol. 25b.]

þat god suffriþ to come to mankynde by perilous  
influence of yuele planetis, by þe grace of god &  
good gouernaunce may be curid partially wiþ  
oure 5. essence.

and 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 siche feueris & apostemes /  
it is nedeful also þat wiþ 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 woke;

But be weel war þat he take wiþoure quinta  
essencia but riȝt a litil quantite of þe laxatif at  
oonys, as I tolde ȝou tofore, for peril þat miȝte  
bifalle.

& euery day take he by þe morowe an eye-  
schelle ful of good brennyng watir, and þe  
corrupt 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 strongly .iij  
in þe day wiþ frank-encense, mirre, & rosyn,  
terbentyn & rewe.

and þis is perfiȝt cure for þe feure pestilence /  
And þus ȝe may, wiþ þis 5 essencijs, cure alle  
þese sicknesses aforeseid, and manye opere, as it  
were by miracle, if ȝe worche disc[r]etly as I  
haue toold ȝou tofore /

Now here I make an eende of þis tretis þat is  
clepid þe mooste & þe souereyneste secrete of  
alle secretis, and a passynge tresour þat may  
nouȝt fayle //

O quantum malum foret, si hic liber perueniret ad  
manus hominum mundanorum, ad noticiam  
tirannorum, 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 //==//

from evil planets may  
be cured by our Quinte  
Essence with Aloes,  
Euphorbium, &c.,

‘Nota bene.’

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

‘Caueas.’

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  
house with  
frankincense, &c.

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

What ills 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.

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

## FOOTNOTES

1. practise, MS. Harl. Printed as a sidenote in the original text.
2. ? MS. meant for ‘man.’
3. MS. ‘siff.’
4. then, MS. Harl. Printed as sidenote.
5. 5 for *fifth*, or *quinte*.
6. MS. Harl. reads ‘and this fite beinge so nighe kinde it is most to haue.’
7. of vnkinde natuer. Harl. 853.
8. of glasse made. Harl. 853.
9. ? ‘be so hool.’ Or is *hool* a verb, become whole, recover?
10. MS. hom Printed as sidenote.
11. Erf = erþe.
12. houynesse MS.
13. “A lous is a worme *with* manye fete, & it *commeth* out of the filthi and onclene skynne, & oftentymes for faute of atendaunce they come out of the flesshe through the skynne or swet holes. To withdryue them / The best is for to wasshe the oftentimes, and to chaunge oftentymes clene lynen.”—*The noble lyfe and nature of man, Of bestes, serpentys, fowles, and fisshes y<sup>t</sup> be moste knowen*. Capitulo. C. xix.
14. ? our Printed as sidenote.
15. *in margin*, ‘Rose / violett / Borage / lutuse /’  
Printed in the space at the end of its paragraph ([page image](#)): may have been intended for a sidenote.
16. MS. volueris.

## THE SPHERES AND PLANETS

[leaf 26]

¶ Filosofirs puttyn 9 speris vndirewritten; but Diuinis puttin þe tenþe spere, where is heuyn empire, in þe whiche, angelis & sowlis<sup>1</sup> 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 .1. 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 sekenes. Wherefore he is peyntid *with* an hooke, for he repeþ dow{n} 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]eere 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]

¶ Pe sonne is þe worthiest planet, y-set in myddis. he fulfillip his course in CCClxxv daies & 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.

¶ Pe mone is a planete ny þe erþe.

[ends.]

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

27

## NOTES ON THE CHEMISTRY OF THE TEXT

BY C.H. GILL, ESQ., OF UNIVERSITY COLLEGE, LONDON

[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 *liquiables*, meaning those things which can be liquefied by heat. Indeed in the next passage we find stated that if Saturn (the

28

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 dip't 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 Fever, commonly called an *Ague*, 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 ἀμφί *on 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.), 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.

[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](#), mercurie, 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*.

[Mortifie](#), p. 19 last line, 'Among Chymists to change the outward Form or Shape of a Mixt Body; as when Quicksilver, or any



[‘Continual Feaver](#) 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.), 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, ἰερα 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](#) 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.*

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.*

[Preparete](#), p. 8, l. 21, prepare.

[‘Quartan](#) Ague 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 *Faces* or Dregs; the Spirit, chief Force, or Virtue of any thing.’

[Reme](#), 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.

[Rotombe](#), 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 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.*

[Liquibles](#), p. 7, l. 6 bot., meltable metals.  
[Lymayl](#), p. 8, l. 6 bot., Fr. 'limaille: f. File-  
dust, pinne-dust.' *Cotgrave*.

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### Errata and Technical Notes

The character “l-bar” † (html entity #410 or x019A) has been represented in this text by “l-stroke” ‡ (#322 or x0142), as it is much more widely available.

Two entries in the Table of Contents were merged in the printed book, apparently for reasons of space. The original form was:

|   |    |
|---|----|
| HOW TO CURE FRENSY, GOUT, AND TROUBLES FROM DEVILS, | 19 |
| WICKED THOUGHTS, ETC., p. 17; AND HOW OUR QUINTE    |    |
| ESSENCE IS HEAVEN                                   |    |

See also comments on footnotes, especially [Footnote 15](#) with linked page image.

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