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by Frederick James Furnivall

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Title: The Book of Quinte Essence or the Fifth Being (1889)

Dubious author: Trismegistus Hermes
Editor: Frederick James Furnivall

Release date: November 29, 2005 [EBook #17179]
Most recently updated: December 13, 2020

Language: Middle English

Credits: Produced by Louise Hope, David Starner and the Online
Distributed Proofreading Team at <https://www.pgdp.net>

*** START OF THE PROJECT GUTENBERG EBOOK THE BOOK OF QUINTE ESSENCE OR THE
FIFTH BEING (1889) ***

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The
Book of Quinte Essence

or

The Fifth Being;

That is to say,

Man's Heaven.

A tretice in englisch 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

Published for
THE EARLY ENGLISH TEXT SOCIETY
by the
OXFORD UNIVERSITY PRESS
LONDON · NEW YORK · TORONTO

FIRST PUBLISHED 1866
REVISED EDITION 1889
REPRINTED 1965

REPRINTED IN GREAT BRITAIN BY RICHARD CLAY
(THE CHAUCER PRESS) LTD., BUNGAY, SUFFOLK

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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, 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.

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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. Moreswar Atmaram.² The Sloane MS. I judge to be about, but after, A.D.³ The later copy (Harleian MS. 853, fol. 66) seems late 16th century or early 17th,³ 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^e’ 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.

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1 THE BOOK OF QUINTE ESSENCE

OR THE FIFTH BEING;

THAT IS TO SAY,

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 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 myȝte falle þerof. For wiþime þis breue tretis, wiþ þe grace of god, I wole more determine of practif¹ 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 ſtrengþis of ȝongþe in þe ſame degree þat is in al kynde, & be mad hool parfiztly, except þe ſtok of þe þundir blaſt, & violent bruſuris, and oppreſſynge of to myche betynge / Also perilous fallyngis of hiȝ placis, to myche abſtynence, & oþere yuel

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

		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."	men. 'Nota.'
2	THE NAMES AND QUALITIES OF QUINTE ESSENCE.	Forsobe philosophoris clepen þe purest substau[n]ce of manye corruptible þingis elementid, 'quinta essencia,' þat is to sei[e], 'mannys heuene,' drawe out by craft of mani; ² for whi, as quinta essencia superior, þat is, heuene of oure lord god, in reward of þe .iiij elementis, is yncorruptible & vnchaungeable /	The purest substance of corruptible things is Quinte Essence or man's heaven.
	[* Fol. 10b.]	riȝt so *quinta essencia superior inferior, þat is to sei[e], 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 itself ³ is incorruptible; and so it is not hoot and drie wiþ fier / ne coold and moist wiþ watir / ne hoot & moist wiþ eyr, ne coold and drie wiþ erþe; but oure quinta essencia awayliþ to þe contrarie, as heuene incorruptible / But vndirstonde þat oure qu[un]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;	Quinte Essence is incorruptible as to the four qualities of man's body,
		& it hath .iiij. names by the philosophoris, þat is to sei[e] / brennyng watir / þe soule in þe spirit of 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 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 corruppiþ 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 flizt / 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 sijknensis it doiþ away /	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.
	[* Fol. 11.]	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 þerime, it schal not corru[m]pe ne rote whilis it is þerime / 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 sei[e], mannys heuene, þat god made to þe conseruacioun of þe .4. qualitees of mannys body, riȝt as he made his heuene to þe conseruacioun of al þe world /	It is neither moist and cold like water, nor hot and moist like air,
3	THE NATURE AND WORKING OF QUINTE ESSENCE.	And wite ȝe for certeyn þat manye philosophoris and lechis þat ben now, knowe nouȝt þis quinta essencia, ne þe truþe þerof / Forwhi; god wole not þat þei knowe it; for her greet brennyng coueitise & vicious lyuyng / Forsobe quinta essencia superior, þat is to sei[e], heuene of oure lord god bi him silf / Aloone / ȝeueþ not conseruacioun in þe world, and wondirful influence, but by þe vertue of þe summe, planetis, and opere sterris; riȝt so oure quinta essencia, þat is, mannys heuene, wole be maad fair wiþ þe summe mineralle, fynyd, schynyng, incorruptibile; 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 / for gold of alkamy maad wiþ 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 ȝeueþ to gold his influence, nature, colour, & a substau[n]ce incorruptible.	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.
	[* 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, riȝt as sol þe planete makliþ heuene fair / and so þese two togidere ioyned schal ȝeue influence in us, and þe condiciouzs of heuene	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. '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 of heuently *sozme* / in as miche as it is possible in *deedly* nature, *conseruacioun* and *restorynge* of nature lost, & *renewynge* of *zongþe* /

And it schal *zeue* plenteuously *heelþe*: 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*, *zeuen* influence *syngulerly* vpon *Gerapigra galieni* /

And þerfore it *haþ* a *synguler* *strenkþe*, by þe *ordynauunce* of god, to *drawe* away þe *superflue* *humouris* fro þe *heed*, þe *necke*, and þe *breast*, and not fro þe *membris* *byneþe* / And so I *seie* of *spicis* þat *drawiþ* *humouris* fro þe *knees*, þe *leggis*, and þe *feet*, þat *resseyuen* a *synguler* influence of þe *sterris* of *Capricorn*, *Aquarie* and *pisces*, & *rizt* so of *opere*, *et cetera* /
Comoume *ze* not þis book of *deuyne* *secretes* to *wickid* *men* and *auerous*; but *kepe* *ze* it in *prūytee* /

Take þe *beste* *wiyn* þat *ze* may *fynde*, if *ze* be of *power*; & if *ze* be *rizt* *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 *ze* schal *drawe* out by *sublymacioun* / And þanne schal þerleue in þe *ground* of þe *vessel* þe .4. *elementis*, as it were, *rotun fecis* of *wiyn* /

But *firste* *ze* muste *distille* þis *wiyn* .7. *tymes*; & þanne *haue* *ze* good *bremynge* *watir* / *Forsobe*, þis is þe *watri* *mater* *fro which is *drawe* oure *quinta* *essencia* /
Thanne *muste* *ze* do *make* in þe *furneis* of *aischin*, a *distillatorie* of *glas* al *hool* of *oo*. *pece*, *wiþ* an *hoole* *aboue* in þe *heed*, where þe *watir* schal be *putt* *yn*, and be *take* out / And þis is a *wondirful* *instrument* þat þat þing þat by *vertues* of *fier* *ascendith* and *distillith* *wiþizne* þe *vessel*, *per* *canales* *brachiales*, þat is, by *pipis* *lich* to *armys*, be *bore* *azen*, and *eftsoones* *ascendith*, & *eft* *descendith* *contynuely* *day* and *nyzt*, til þe *bremynge* *water* *heuently* 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 *corrupcioun* of þe .4. *elementis* *more* *separat* þan *whame* 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* *hiznes* 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* / *ze* *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 /

And *whane* *ze* *opene* þe *hoole*. if þer *come* out a *passynge* *heuently* *swete* *flauour* þat *alle* *men* þat *come* *yn* *naturely* *drawe þerto. þanne *ze* *haue* oure *quinta* *essencia* /
and *ellis* *sele* þe *vessel*, and *putte* it to þe *fier* *azen* til *ze* *haue* it.

And *anoþer* *maner* *worthinge* of oure *quinta* *essencia* is þis / *Take* þe *noblest* and þe *strengest* *bremynge* *watir* þat *ze* may *haue* *distillid* out of *pure* *myzty* *wiyn*, and *putte* it into a *glas* *clepid* 'amphora', *wiþ* a *long* *necke* / and *close* þe *mouþ* *strongly* *wiþ* *wex*; And *loke* þat *half* or þe *þridde* *part* be *fulle*; and *birie* it al in *hors* *doung*, *preparate* as it is *seid* *hereafter* / so þat þe *necke* of þe *glas* be *turned* *dounward*, & þe *botum* be *turned* *vpward*, þat by *vertu* of þe *hors* *doung* þe *quinta* *essencia* *ascende* *vp* to þe *botum*. And þe *grosté* of þe *mater* of þe *watir* *descende* *dounward* to þe *necke* /

And *aftir* *manye* *daies*, *whanne* *ze* *take* it out, *softly* *lift*

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*, 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 *manye* *days* *unstop* your *distiller*,

'lute'

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

If *not*, *distil* *again* till you *haue*.

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

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THE 1ST WAY
TO MAKE
QUINTE
ESSENCE.

[* Fol. 12.]

[* Fol. 12b.]

5

THE 2ND, 3RD,
AND 4TH
WAYS OF
MAKING
QUINTE
ESSENCE.

vp þe glas as it stondith, and 3e schal se in pickenes and cleernesse a difference bitwene þe *quintam essenciam* sublymed, and þe grose mater þat is in þe necke / þe wondirful maistry of departyng of þat oon fro þat oþer is þis /

Take a scharp poyntel, or a pricke of yren, & peerse into þe wax þat hongip *in* þe mouþ of þe glas azens þe erþe / and whazme 3e 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 bitwix it / and þe *quinte* essence, þat is, mannys heuene sublymed.

[* Fol. 13.]

and whane 3e se þat þis *quint* essence wole reme & melte aftir þat þis erþely watir be voydid, putte þanne swiftly 3oure fyngir to þe hoole, & tume vp þe glas, and þanne 3e haue þerime oure *quinte* essence, *and þe erþely watir wipoute aside. And þis is a passyng souereyn *pru*ytee.

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 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 aboue; and þat þat leeuþ bihynde, putte it to þe fier.

The .iiij. maner is þis. take what vessel of glas þat 3e wole, or of erþe strongly glasid, 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 wipizme þe vessel honge in þe eyr, þat þat þing þat ascendith to þe couertour in þe maner of a pott boilynge descende doun 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 contynuely digest.

The science of makyng of fier wipoute fier / wherby 3e may make oure *quinte* essence wipoute cost or traueile, and *with*oute occupacioun and lesyng of tyme /

Take þe beste horse dounge þat may be had þat is weel digest, and putte it wipine a uessel, or ellis a pitt maad wip þe erþe anoyntid þoru3out *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 myddis or more / For it is nede þat al þe heed of þe vessel be in þe coold eir /

[* Fol. 13b.]

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 eir and falle doun azen and ascende vp azen. and þus 3e haue fier wipoute fier, and but wip litil traueile.

Also anoþer maner of fier. sette 3oure vessel forseid to þe strong reuerberacioun of þe sunne in somer tyme, and lete it stonde þere ny3t and day.

Here I wole teche 3ou how pore euangelik men may haue wipoute cost, and almoost for nou3t, 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 *pre*ie a riche man 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 beside 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 loke þat 3e haue a sotilte and a slei3þe to quenche sodeynly þe fier, þat þe watir waaste not; and be weel war þat non yren touche þe watir. but

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 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.

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

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

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

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.

aff[te]r 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 watir waaste to myche, chaunge it
þanne, and take newe, & do so ofte tymes. and whanne
3e haue do 3oure quencheour, putte all þe watris
togidere /

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

7 HOW TO GILD
BURNING
WATER OR
WINE.
[* Fol. 14.]

And 3e schulen vndirstonde þat þe vertu of brennyng
watir is sich þat naturely it drawiþ out of gold alle þe
vertues & proprietees of it, & it holdiþ incorruptibilitie
& an euene heete.

The Water draws out all the
properties of the gold.

*þanne meyng þis brennyng watir þus giltid wiþ oure
quinte essence, and vse it. but be war 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 redy,
þanne quenche 3oure floreyne in þe beste whiþt wiyn þat
may be had / For sikirly þe philosophore seiþ, þat wiyn
hath also þe propriete 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 /

Mix the gilt Burning Water
with Quinte Essence.

þefore vse wiyn or brennyng watir giltid, so þat 3e may
be hool, and wexe glad, and be 3ong. And þus 3e haue
oure heuene, and þe summe in him fixid, to þe
conseruacioun of mannys nature and fixacioun of oure
heuene, þat is, oure quinte essence.

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

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

Take þe calx of fyn gold as it is declarid here-aftir in þis
book, and putte it in a siluer sponne, and anele it at þe
fier. & þame caste þe calcs of the gold in þe brennyng
watir or in wiyn .i. times, as I tauzte 3ou tofore wiþ þe
floreyne.

Heat calcined gold in a
silver spoon and put it in
Burning Water or wine 50
times, as with the florin
before.

8 [* Fol. 14b.]

and 3e schule haue 3oure licour by an hundrid part bettir
gilt þan 3e had tofore wiþ þe floreyne / Forwhi. fier
worchiþ more strongly and bettere *in sotil parties þan it
doiþ in an hool plate / And also brennyng watir or wiyn
drawiþ out more myztily bi a þousand part þe proprietees
of gold fro smale parties anelid, þan it doiþ fro a picke
plate / And 3e schal vndirstonde þat wiyn not aloonly
holdiþ in it þe proprietees of gold, but myche more þe
proprietees of alle liquibles if þei be quenched þerime.
and þat is a souereyn pruite: Forwhi, if 3e quenche
saturne liquified in wiyn or in comoun watir .7. tymes,
and aftirward in þat wiyn or watir 3e quenche mars
many tymes, þame mars schal take algate þe neischede
and þe softnes of saturne /

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.

And þe same schal venus do, & alle oþere liquibles / or
ellis, And 3e quenche mars in whiþt wiyn or in comoun
watir many 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 riht
hard / Therefore þe proprietees of alle liquibles may be
brouzt into wiyn or watir; but myche more myztily into
brennyng watir good and precious.

If Saturn (lead) liquefied be
quenched in wine, and then
Mars (iron) be quenched in
it, Mars acquires the
softness of Saturn.

8

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

TO MAKE
FIRE WITH
NO FIRE.
[* Fol. 15]

The science to make a fier, þat is, wiþoute cole, withoute
lyme, wiþoute lizt, worching azens al maner scharpnes
or accioun of visible fier, riht as worchiþ þe fier of helle /
And þis pruytee 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, & sal armoniac
.7. or .10. tymes sublymed / and meyng hem togidere by
euene porcioun. and grynde it smal, and leye it abroad
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 a strong vessel
of glas, and kepe it /

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

Mix equal parts of
sublimated Mercury, Salt,
and Sal Ammoniac, grind
them small, expose them to
the air, and they'll turn into
water,

This water forsoþe is so strong, þat if a litil drope þerof
falle vpon 3oure hond, anon it wole perce it þoruþ-out;

a drop of which will eat
thro' your hand, and make

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 *reparale* & *preparate* kyndely þis fier, wiþoute doute it wolde *quenche* anoon a brennyng sijknes clepid þe fier of helle. And also it wolde heele euery cor[os]lif sijknesse.

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 *re3me* 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 *tume* into watir. And þis is a greet *pr3uytee*.

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

'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.

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or ellis, and 3e wole, 3e may distille and gadere it, puttyng þer-vpon a *lembike* / and in þe corusable 3e schal fynde þe gold calcyned and reducid into erþe / And if 3e wole not make *lymayl* of gold, þanne make þerof a sotil þime plate, as 3e kan, and putte wiþime þe *Mercurie* al warm; and 3e schal haue 3oure desier / And in þis same maner 3e may worche wiþ *siluir* / Thanne take þe calx of þese two bodies, and bere hem openly wiþ 3ou; and þer schal noman knowe what þei ben / And if 3e wole bere hem more *pr3uyly* wiþoute ony knowyng, þanne meynge hem wiþ 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 yme*; and anoon schal come out verry gold & *siluer* as þei were tofore.

How to separate gold from silver when mixed with it.

[* Fol. 16.]

Now I wole teche 3ou þe maistrie of *departhyng* 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 giltyng of vessel & *Iewellis* / þerfore whanne 3e wole drawe þe toon fro þat oþir, putte al þat mixture into a strong watir maad of vitriol and of sal 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, Sal *armoniac*; and þat watir wiþoute doute wole dissolue gold into watir.

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^{ta}* *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 *heizþe* of 4. ynchis; and þerime caste þe calx of gold, & sette it to the strong sume in somer tyme, þere to abide / and soone aftir 3e schal se as it were a liquor of oyle ascende vp, fletyng 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 /

'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.

10

and aftir do *vapoure* away þe watir at þe fier. And þe *v^{ta}* *essencia* of þe gold wole abyde byneþe. And manye philosophoris clepiþ þis *quinta* *essencia* an oile *incombustible*, þat is a greet *pr3uytee* /

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

And if 3e wole fixe þis *quinta* *essencia* *in oure* heuene, þat⁴ it may wiþoute doute restore *azen* to man þat nature þat is lost, and reduce *him azen* into þe *vertu* of

And if you fix this Quinte Essence in our heaven, it will restore man to the

þe strenkþe of 3ongþe, and also lenkþiþ his lijf into þe laste terme of lijf set of god //

strength of his youth.

[* Fol. 16b.]

Now forsoþe I haue toold 3ou þe souereynest *pr̄iuytee and restorynge of mannys kynde, and *in part* greet þing þat schulde not be schewid / Forwhi. þis oyle, þat is to seie, *qūnta 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 of siluir, *qūnte essencie* //

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, *mercassite* of leed, þe v^{te} *essencie*, is a souereyn maistrise, and a *pr̄iuytee* of alle *pr̄iuytees* / 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 litil 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 /

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.

[* Fol. 17.]

aristofle 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 woundis, and wondirfully heeliþ. þe *vertu* þerof is incorruptible & *merueilous profitable* /

[Nota.]

It cures the pain of all wounds,

11

it nedit to be putrifid in a *rotombe* and seelid *in fyme*, and þanne it worchþ greet *pr̄iuytees* / Forsoþe þe v^{ta} *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.

and when fermented it works great secrets.

TO EXTRACT THE QUINTE ESSENCE FROM MAN'S BLOOD.

The science in the extraccioun of þe .5⁵ *essencie* from blood, and fleisch, & eggis / To 3ou I seie, 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 beriþ forþ þat blood anoon aftir into fleisch. and þis 5 *essence* is so ny3 kynde þat [it] is moost to haue⁶ / Forwhi. in it is merueylous *vertu* of oure heuene sterrið, and to þe cure of nature of man worchþ moost deuyne myraclis, as wiþime I schal teche 3ou / þerfore resceyue of Barbouris, of 3ong sangueyn men, or colerik men, whanne þei be late blood, þe which vse good wyne. 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*,

'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,

and works divine 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;

[* Fol. 17b.]

þe which, sotely seele, and putte it wiþime þe *wombe of an hors, *preparate* as tofore, and renewe þe fyme 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, *meyngyng*e vpon a marbil stoon; putte it a3en, and aftir distille it a3en manye tymes *rehersyng*e / And whanne 3e haue þis noble þing of blood, þerof þe .5.

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.

beynge drawe out / putte azen þe watir in þe stillatorie of circulacioun til 3e brynge it to so myche swetnes & an heuenly sauour, as 3e dide þe brennyng watir. and þis is þe 5 beyng of blood deuyn, and miraclis more þan man mai bileue but if he se it.

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 3ou to drawe out þe .5 beyng from capouzs, hezmes, and al maner fleisch of Brut beestis, and from al maner eggis of foulis þat ben holsum and medicynable to ete for mæn kynde / Grynde summe of þese þingis forseid, which þat 3e wil, as strongly as 3e can in a mortar, wiþ 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 aforeseid, and in þe stillatorie of circulacioun þe watir þat is distillid, putte it in azen til it be brouzt to þe swete heuenly sauour and smel aforeseid /

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.

The science to drawe out þe 5 beyng of euerych of þe .4 elementis, and to schewe euerych of þe forseid þing bi hem silf; & þat is riht merueylous / I wole not leue for a litil to schewe a greet secreet, how 3e may drawe out þe 5 beyng of ech of þe 4 elementis of al þe þing rehersed afore, and profitably schewe hem /

'science.'

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

[* Fol. 18.]

And þe manerys *þis / take þat þing putrifid and brouzt into watir, what so euere 3e wole, as I tauzte 3ou tofore; and þat þing be mannes blood brouzt into watir, of þe which 3e wole drawe out þe 4 elementis / putte þerfore þat water, or þat blood putrifid, in a stillatorie of glas, and sette it wiþizme a pott of watir, and 3eue vndirneþe a fier til þe watir of blood be distillid by þe pipe of þe lembike into a glas clepid amphora, riht clene /

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.

And whanne no þing may more by þat fier ascende, for certeyn 3e 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.

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

and so [take] þo þre elementis, and sette in þe same bath by .vij. dayes þat þei be weel meyngid, & so cloos þat no þing be distillid /

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

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 /

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

and aftirward þat no þing more schal ascende, 3e haue þanne in þe ampulle .ij. elementis, þat is to seie, watir and eyr. & oon from anopir 3e 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 þat is ayr / putte it aside.

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

13

þanne þer leueþ zitt 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 marien /

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;

[* Fol. 18b.]

Aftirward putte it to þe fier of flawme riht strong, and þe reed water schal ascende. þe which gadere togidere as longe as ony *þing ascendip. and to 3ou schal remayne an erþe riht blak in þe botum. þe which gadere togidere aside /

then in hot flames; red water shall ascend and black earth fall.

þanne þe redeste watir 3e 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.

Put the red water into the distiller; pure water shall rise; red water, or fire, shall remain;

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 azen to drawe out from erþe fier and eyr, for þei wole not ascende, but þoruþ þe help of element of watir.

so you have the 4 Elements separate.

brynge azen euerych into 5 beyng wiþ þe vessel of circulacioun as tofore / or ellis rectifie, makynge oon

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

ascende .7 tymes bi an opir / but first 3e moste þe riȝt
blak erþe of oon hide⁷ nature, in þe furneys of glas
mon⁸, 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.

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^{ta}
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 fruyȝt /
tree / rote / flour, herbe / fleisch, seed & spice / And
euery medicynable þing, alle þe *vertues*, *propirtes*, and
naturis, þe whiche god made in hem; and þat wiþime .iij.
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.]

14

Now I haue schewid 3ou a souereyn *pruuytee*, how þat 3e
may wiþ oure heuene drawe out euery 5 essencia from
alle þingis aforeseid / þerfore alle necessarie þingis to
euery syrup putte yn oure 5 essencie, & wiþime .iij.
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 wiþoute it /
And so I seie of medicyns comforytyues, digestyues,
laxatyues, restriktyues, and alle *opere*; forwhy. if 3e
putte seedis or flouris, fruyȝtis, leeuys, spicis, coold,
hoot, sweet, sour, moist, do þei good or yuel, into oure 5
essencie, forsoþe sich 5 essence 3e schulen haue þerfore.

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

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 aȝen his
nature þat is lost, and to lenkþe his lijf in greet
gladnesse and *perfizte* heele vnto þe laste teerme of his
lijf þat is sett of god /
3e schal take oure 5^{ta} *essencie* aforeseid, þat is to seye,
mannys heuene, and þerime 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 wiþime a fewe dayes he schal so *hool*⁹ þat he schal
fele him silf of þe statt and þe strenkþe of xl 3eer; and
he schal haue greet ioie þat he is come to þe statt of
3ongþe. And whanne his 3ongþe is recouerid, and his
nature restorid, and heelp had, it is nedeful þat litil
and seelde 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. essence of gold, as I tauȝte 3ou
tofore.

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

Give him our Quinte
Essence with some of that
'1^a. M^e.' 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.

[* Fol. 19b.]

The secunde *medicyn is to heele a man, and make hym
lyue, þat is almost consumed in nature, and so nyȝ
deed þat he is forsake of lechis. but if it be þe laste
teerme of his lijf sett of god, 3e schal 3eue him oure
quinte essence of gold wiþ a litil quantite of watir of
celendoyn 3drawe, and meynge it wiþ þe *opere* þingis
aforeseid / and anoon as þe sike hath resceyued it into
his stomak, it 3eueþ to þe herte influence of naturel
heete and of lijf. and þanne 3e schal se him rise vp and
speke, and wondirfully be comforyd and strenkþid
þerby //
þanne comferte him wiþ ministracioun of oure *quinte*

'2^a. M^e.'

*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

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 zou truly, þat þis is þe hizeste maistríe þat may be in transmudacioun of kynde; for riȝt fewe lechis now luyunge knowe þis prūytee.

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 princípal 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 /

‘3^a. M^e.’

To cure the Leprosy that is caused by rotten humours.

take oure 5 essence aforeseid, wiþ þe quínte essence of goold and peerl, a litil quantite at oonys, and vse it in maner as I seide afore / and wiþime a 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 oþer is bettere.

Use our Quinte Essence, with those of Gold and Pearl; (or Burning Water, if you have no Quinte Essence.)

[* Fol. 20.]

Also, drawe a water of þe fruyȝt of strawbery or mulbery 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, wíthynne schort tyme was maad al hool / but sikirly þe vertu þerof is myche worth if it be meyngid wíth 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.

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

The 4 medicyn is to cure palsie vniuersel. Forsoþe alle philosophoris seyn þat þe palesye vniuersel comeþ of haboundauce of viscus humouris closyng þe metis of vertu animale, sensityue, and motyue. And þerfore it is necessarie þat þo þingis þat schal cure þis sijknes be temperate, hoot, and moist, and a litil attractyue, and to be synous confortatyue /

4^a. M^e.

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

Therefore, blessid be god, makere of kynde, þat ordeynede for þe man paralitike oure 5 essence aforeseid, þat souereynly to him confortyng, restoryng, and temperatly worchyng /

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

þerfore fixe þerime þe 5 essence of þo laxatyues þat purgen flewme & viscus humouris, as a litil of euforbie, or turbit, or sambucy. & þanne wiþoute doute, if god wole, þe paralitik man schal be hool wiþ confortyng and restoryng of kynde, if 3e make him a stewe hoot and moist with herbis, þat is to seye, eerbe yue, & sauge, þat haue an heuenly strenkþe to comforte þe joyntis, & þe senewis, and þe vertu motyue.

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.’

17

and if 3e haue not redi preparate oure 5 essence, þanne take fyn brennyng watir til it be redy, and lete þe pacient drynke þerof a litil in fyn wyne. and also he schal waische al his body and his extremytees wiþ brennyng watir ofte tymes. and lete him vse þis a good while, & he schal be hool. /

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

[* 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 / Forsoþe 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 /

‘5. M^e.’

To fatten lean and consumptive men.

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 litil 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 wiþime 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 deuelis, and also for þe goute als weel hoot as coold. certeyn experience techiþ þat colerik men 3eueþ to summe

‘6. M^e.’

To cure Frensy, Gout, and troubles from Devils.

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 wiþ mo þouztis þan ben men of any 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, engendrynge 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 /

'colerike.'
'Sangueyn.'
'Fleumatyke.'
'blake coler.'
'malencoly.'

Dark melancholy men are troubled more with anxieties than any others, 'Nota sequentia.'
being born under 'Saturne, a wykyd planete.'

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

Forsøþe, to sicke men deuelis wole gladly appere, & minister to hem¹⁰ her priuy temptaciouns wiþime þe cours of her þouztis; 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 deuelis, ofte tymes falle in dispeir, and at þe laste sle hem silf /

Devils gladly appear to them and tempt them,

so that they often fall into despair and kill themselves.

18

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, wherime be putt a litil of señe or watir of ff[u]lmiter, or poudre of lapis lasuly, or ellis medullam ebuli, and vse it discreetly. forwhi. 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 litil of þo þingis þat purgen and casten out blak coler superflue, & helip þe splene.

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

Forsøþe þese medicyns puttip away wickid þouztis and an heuy herte malencolious; þei gladith and clense þe brayn and alle hise myztis, and bryng yn gladnes and merye þouztis. þei putte away also þe craft of þe feendis temptaciouns, and ymagynaciouns of dispeir. þei distroie, & make a man to forzete almaner of yueles, and naturally bryngip him azen to resonable witt. and for as myche as saturne þe planete naturally ys coold and drye, and is enemye to al kynde / Forwhi, euery snow, euery hayl, euery tempest, & also þe humour of malencoly comeþ of him. & he haþ his influence vpon derk leed, &

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

[* Fol. 21b.]

vpon derk *placis vnder þe erf¹¹, 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 /

'Saturne. γ.'
Saturn is an enemy to all creatures, and has power over foul solitary places, as *Vitas Patrum* says.

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 metip togidere. forsøþe in alle sicke placis þei wole a-bide and schewe hem to her foloweris /

The Moon too is full of bane.

but forsøþe þo þingis þat ben of þe nature of Iubiter and of sol, goode planetis, arne displesyng to him, and contrarie, and naturally deuelis fle awei fro hem, for þei haue greet abhominacioun of þer vertuous influence / þerfore it schewip 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 euerlastyng peynes of helle / Forsøþe þe summe and iubiter, goode planetis, & gold, pure metal, and alle pure þingis þat gladen a man, figuryng by resoun þe ioie of heuene /

'Jubiter and Sol | .B.'
Jupiter and Sol, on the other hand, make devils flee,
and betoken the joy of heaven,

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

as Saturn and the Moon do hell.

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 summe and his cleernes, and pure þingis þat maken a man glad. and naturally it plesip hem to dwelle in derk, & in blak,

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

orrible, stynkynge placis, in heuynesse, wreche, & malencoly, & *in þo þingis þat pretende þe condicioun of helle /*

[* Fol. 22.]

And siþ oure 5. essence aforeseid is so heuently a þing, & by sotil craft *brou3t to so myche swetnes, it is so souereyn a medicyn þat it may weel be lijknd to þe ioie of paradice. forwhi, it makip a man list, iocunde, glad, and merie, & puttip awey heuynesse¹², angre, melencoly, & wrapþe, þe whiche þat deuelis loue / **et ideo nostra 5 essencia digne vocatur celum humanum /**

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

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

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'

Also for þe goute, hoot or cold, þe pacient schal drynke oure 5. essence wiþ 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; & wipizne a fewe dayes þe pacient schal be hool. //

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.

The .7. medicyn, for to heele ycche, & for to distrie lies¹³ 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 wiþ fastynge spotil, & medle it wiþ a good quantite of poudre of stafi-sagre, & þanne put it in to a greet quantite of bremynge water;

'7. Me.'

To cure the Itch and destroy Lice.

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

20

[* Fol. 22b.]

& 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.

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

TO CURE
QUARTAN
FEVER.

The .8. medicyn for to cure the quarteyn and alle þe passiouns þat comeþ of malencoly in mannys body; and þe maistrie to purge malencoly.

'8^{ua}. Me.'

'feuer quartene.'

and 3e schal vndirstonde þat þe quarteyn is gendrid of myche haboundaunce of malencolye þat is corrumpid withyme þe body. and for þis humour is erbely, coold, & drie, of þe nature of slowe saturne, þerfore þe accesse of þis sijknes ben slowe, and it durip comounly yn a man a 3eer or more, and it puttip fro him gladnesse, & bryngip yn heuynes more þan opere feueris do /

To cure Quartan Fever.

'ye quarten is ingendryd of Malyncoly.'

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

If 3e wole heele þis sijknes in schort tyme, lete þe pacient vse to drynke oon¹⁴ 5 essence, and he schal be al hool hastily / forwhi; it consumeþ þe corrupt superflue humouris, & reducit nature to equalite, and bryngip yn gladnesse, & chasip a-wey heuynes & malencolie.

To cure it soon, drink our Quinte Essence;

and if it so be þat 3e haue nou3t oure 5 essence / þanne take j lb of þe beste bremynge watir, and þerime putte medullam ebuli, and namely þe white, if 3e 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 /

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

or ellis þus: take what þing 3e wole þat purgip malencolye, and putte a litil þerof into brennyng watir, & vse þat laxatif maad into smale pelotis, wijsly resceuyng ri3t a litil at oonys, as oon litil pelot, and præue þerby how it worchip, þanne anoper 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.

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

[* Fol. 23.]

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

Also philosophoris seyn þat a tooþ drawe out from a quyk beest, 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-brillis whanne he bigynneth to suffre þe accesse of þe quarteyn, he schal be hool, wiþ þe grace of god.

'Nota for y^e 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.

21 TO CURE CONTINUAL, TERTIAN AND DAILY FEVERS.

The medicyn to heele þe feuere contynuele. alle philosophoris seyn þat þe feuere contynuele is gendrid of putrifaccioun of blood and of corrupcieun of humouris in it / þefore 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 þefore it curiþ perfiztly þe feuere contynuele / and þou3 brennyng watir caste out fro blood watry humouris and corrupt, 3itt take it nou3t in þis cure / forwhi; þou3 brennyng watir be .7. tymes distillid, 3itt it is [not] fully depurid fro his brennyng heete, & þe .4. elementis / but siþ oure 5. essence is not hoot, ne moist, coold, ne drie, as ben þe 4. elementis / þefore it heeliþ perfiztly þe contynuel feuere; 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 iuis of þe eerbe mercuriale.

'9^a. M^e.'

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.

[* Fol. 23b.]

& if it so be þat oþere humouris habounde to myche w^{ith} blood, þanne take þo laxatyues þat kyndely wole *purge hem, as comoun bookis of fisik declareþ.

The 10. medicyn to cure þe feuere tercián, þe which is causid of putrifaccioun, or reed coler to myche haboundyng / to cure þees sijknes, tak oure 5 essence, or ellis fyn brennyng watir,—but þe firste is bettere,— and putte þerime a litil of rubarbe 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.

'10. M^e.'
'feuer terciyane.'

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 haboundyng / 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 / þefore take oure 5 essence or brennyng watir, and putte þerime a litil of euforbij, turbit, or sambuci, or sum oþir þing þat purgiþ flewme; and vse it morowe and eue, & þe pacient schal be hool.

'11. M^e.'
'feuer cotydyan.'

To cure Daily Fever.

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 /

'12. M^e.'

To cure Ague Fever and Lunacy.

'lunatyke persons.'
This fever comes of choler inflamed, and is accompanied by lightheadedness.

and þefore 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, & schewyng of þingis of fantasy /

[* 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 seeþ blak þingis, þanne blak coler, þat is, malencolie, is adust / & if he se þingis of gold / reed coler is adust / if reed þingis, and schewyng of bloodt þanne blood is adust / And if he seiþ þat he seeþ alle þese .iiij. þingis, þanne alle þe humouris ben adust / For as myche as brennyng watir ascendiþ to þe heed, and gladly wole a man drynke /

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

And siþ þat feuere agu regneþ in þe regioun of þe heed / þe philosophoris counceilis þat þe pacient schal not resceyue it in þis sijknes /

Burning Water should not be taken,

but it is nedeful þat he take oure 5 essence of gold and of peerl, meynging þe 6 part of 5 essence of watir of rose, violet, borage, and letuse¹⁵ / and þanne 3e schulen haue an heuenly medicyn to cure perfiztly þis sjuknesse.

For to cure þe frenesy 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 wih þis medicyn; and sum þerof putte to his nose-þrillis. þis medicyn anoon puttij away þe frenesy & þe schewyng of fantasies / it curij also wode men & lunatike men. and it restoriþ azen witt and discrecioun, & makij al hool and weel at ease.

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

'for y^e frenesy & 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 schewij sumtyme yn medicyns maad of elebore, þer is no þing þat puttij away þe craumpe as doiþ oure 5 essence aforeseid, or ellis *brennyng watir in stede of it.

'13^a. M^e.'

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 kirenelis, fyn triacle, radisch, & garleek smal brayed, and opere þingis þat ben goode to caste out venym, as comoun bookis of fisik declariþ / And also, to comferte 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^a. M^e.'

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^a. M^e.'

To make a Coward bold and strong.

for to cure þis sjuknesse, take a litil quantite of 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 soðeynly, 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 deþ; he schal drede no perelis, and passyngly he schal be maad hardy. þis is trewe, for it haþ ofte tymes by oolde philosophoris [bene] þreued /

Give him our Quinte 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.

[* Fol. 25.]

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

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.

The .16. medicyn azens þe feuere pestilenciale, and þe maistrie to cure it. forsoþe holy scripture seiþ þat summe tymes oure lord god sendij pestilence to sle summe maner of peple, as it is seid deutronomium 28 in þis maner "Si audire nolueris¹⁶ 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

'16^a. M^e.'

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.

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infra "percuciat te dominus vlcere egipti, et partem corporis per quam stercora egerantur. scabie quoque, et prurigne, 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 .iij. maners. in oon maner by naturel deeb, in þe teerme þat is sett of god / In anopir maner bi violent deeb, and also in þe .iij. maner occasionally wipime 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 þat god suffriþ to come to mankynde by perilous influence of yuele planetis, by þe grace of god & good gouernaunce may be curid partialy wip oure 5. essence.

[* Fol. 25b.]

and þerime putte a litil of aloes epatik & euforbij, & a litil of ierapigra galiene & of 5 essence, of þe rote of lilie and also of gold & peerle, capilli veneris *and ysop; for þese þingis ben nedeful to sicke feueris & apostemes / it is nedeful also 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 woke;

But þe weel war þat he take wip oure quinta essencia but rizt a litil quantite of þe laxatif at oonys, as I tolde 3ou tofore, for peril þat mi3te 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 wip frank-encense, mirre, & rosyn, terbentyn & rewe.

and þis is perfizt cure for þe feueris pestilence / And þus 3e may, wip þis 5 essencijs, cure alle þese sicknesses aforeseid, and manye opere, as it were by myracle, if 3e worche disc[r]eetly as I haue toold 3ou tofore /

Now here I make an eende of þis tretis þat is clepid þe mooste & þe souereyneste secrete of alle secretis, and a passyng tresour þat may nou3t 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[i]æ ihesu Christi commendo nunc et in eternum //

Explicit librum de maximis secretis essencie quinte &c.

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 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.

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 skymme, & oftentimes 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 oftentimes clene lynen."—*The noble lyfe and nature of man, Of bestes, serpentys, fowles, and fisshes y^t 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

[leaf26]

¶ Philosophirs 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 .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 sekene. Wherefore he is peyntid *with* an hooke, for he repeþ dow{n} grene thyngis / he fulfilliþ his course in xxx 3eere.

¶ 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 filliþ 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 fulfilliþ his course in .ij. 3eere.

[leaf26, back]

¶ Þe sonne is þe worthiest planet, y-set in myddis. he fulfilliþ his course in CCclxv dayes & vj. howris, þe whiche causen bisext.

¶ Venus is apte to alle thyngis to be gendrid. he fulfilliþ his course in CCCxxxvj daies.

¶ Mercuri swyft is y-seid a messenger of daies [? heuene]. he fulfilliþ his course in CCCxxxvj daies.

¶ Þe mone is a planete ny þe erþe.

[ends.]

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

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.

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[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 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.

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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.

'[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.

[Euforbij](#), 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

[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 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 *Fæces* or *Dregs*; the Spirit, chief Force, or Virtue of any thing.'

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

[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.*

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, WICKED THOUGHTS, ETC.,	p. 17;	19
AND HOW OUR QUINTE ESSENCE IS HEAVEN		

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

*** END OF THE PROJECT GUTENBERG EBOOK THE BOOK OF QUINTE ESSENCE OR THE FIFTH BEING (1889) ***

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