

A

Spagyricall Pharmacopœa:

O R

DISPENSATORY.

Being an exact description by what means, profitable, efficacious, and penetrating Medicines may be made, and prepared out of Vegetables, Animals, and Minerals; after an unwonted and easie method.

PART I.

To the well minded Reader.

SOME or other will perhaps wonder at, and fain know what the reason should be of my describing this Pharmacopœa Spagyrica, or Chymical Dispensatory, especially when they consider that there are not only found various preparations of divers Chymical Remedies in my Books that I have published, but also many such innumerable Writings of such kind of busineses, are publick even from the days of old down to this very day, both profitable ones (of which the number is very small) and also unprofitable ones (of which there are a great multitude,) inasmuch that it might seem altogether needless to commit to the Press any more matters of that kind. To satisfy such a one that thus enquires, I judge it well worth my while to demonstrate in this place, that it is not only very profitable, but also highly necessary, well to distinguish between good and tried Medicines, and such as are not proved ones, not because you should neglect, correct, reject, and suppress other Mens Writings, and so esteem highly of mine. No such matter, for I well know that none can give more than he possesseth, and if any one doth (out of a candid mind) bring to light any thing for the profit and benefit of his Neighbour, how vile soever, and mean the thing be, yet is it to be most thankfully accepted of; and therefore let no body be so proud, as to presume upon the rejecting of the industry and labour of another Man, but rather extoll it with praises, though he himself could have done better. And so by what is here spoken, I would hint unto you that the very reason why I have published this small Treatise, is this, viz. that my inventions may reach out an helping hand to poor afflicted mankind, and that I may assist them in a Christian manner, according to the will and command of the most high. And although I have already described the preparation of many profitable Medicines, as well out of Vegetables and Animals, as out of Minerals, in my Philosophical Furnaces, by the use of which in case of necessity, every curable Disease may be sufficiently enough driven out and carried off; yet nevertheless it hath seemed expedient unto me, to set forth this little Work under three Parts, each of which parts shall contain singular Medicaments as for example. The first Part shall comprehend such Medicines, as proceed from Vegetables, the second Part, such as proceed from Animals, and the third Part, such as may be had out of Minerals. And this also is a primary reason why I have comprised each kind of Medicaments in a singular Work or Treatise, because of the envious know-littles, and foolish deriders, and despisers of Arts, who reject all Mineral Medicaments, (but they know not their properties) as unsafe at all times, because not taken forth out of the wholesome Vegetables, (whose use and virtue [say they] hath been approved for many Ages) but out of the poisonous Minerals and Metals, whereto no trust is to be given, and the use of them too is to this day very rare, and their operation too vehement. Now that I may stop the mouths of these kind of Men, and that they may see and know, that I likewise am well versed in the virtues of Vegetables, and their true preparations, together with their purification and fundamental Anatomy, and with their reduction into most wholesome and most safe Medicaments, I have purposed with my self in my first part of my Spagyricall Dispensatory, to treat of no other things (save onely such Medicaments as are made out of known Vegetable Simples, without the addition of any other things, (either Animal or Mineral) as for instance, out of Herbs, Flowers, Roots, Fruits, and Seeds, their separation by Art, and their reduction into a better form. In the second part, we will treat of such things onely as proceed from, and are prepared out of Man, and other Creatures, and such as live in the Air, and also such as live in the Waters. But in the third Part I shall not desist from defending those Medicaments of mine, which I published some years since, and were prepared of Minerals, and shall demonstrate unto you, that they are not at any rate to be shunned or neglected, if rightly prepared and applied, but are to be preferred far before those Medicaments that are prepared out of Vegetables and Animals. To them I will also adjoin the use and preparations of several other things, which I never as yet made mention of. Nor do I doubt but that the eyes of the blind will sometime or other be opened, so as to see the truth, and confess it and love it, to the doing wherof, I pray God, that Eternal, Immutabile, and durable Light, the Father and defender of the truth to help us. Amen.

THE

T H E

SPAGYRICALL PHARMACOPOEA:

O R

DISPENSATORY.

What Vegetables are, or what is meant by the name of Vegetables?

YOU are in the first place to note, that under the name Vegetable, comes all that which hath its Food out of the Earth, or tall Trees with what appertains unto them, as the Root, Stalk, Leaves, Flowers, Seeds, and Fruits of them, as well cultivated as wild, both of our own Countrey, and Forreign, as well the known wholesomes one, as the unknown and hurtfull, whatsoever name they are called by, the kinds, shape, form, property, virtue, and power; of which, may be found described by many ancient and later Philosophers and Physicians, so that 'tis needless to make any farther rehearsal of them.

My purpose is onely to tell by what means, and by what most excellent way that innate virtue, operation, and efficacy, which God hath implanted into them, may, and indeed ought, by the dexterity and industry of Man, to be separated from their dead Faeces and Husks, and be concentrated and applied in a convenient form to Diseases, and be reduced into a most pleasant and acceptable Essence. But some may object and say, what good is here in bestowing such a deal of labour and care to extract the virtues out of Herbs, and concentrate them, and so at last administer them to the Sick? Will it not be all one, if any one know their natures, virtues and properties, (the which may abundantly enough be known by the large description given of them, in the Books both of the Ancient and Modern Physicians) and so make use of them, green and dried, according as they are at hand, or else first steep them in Wine, Ale, Water, or any other drink used at Meals, or else boil them therein, or omit the decoction, and drink the infusion, and so administer help. Will not that perform the very same effect, that the well prepared, pure, subtil, sweet, and efficacious essence will? I answer that without question, there is extracted some kind of virtue out of the Herbs, by such a kind of infusion in Wine, Ale, or such other like drinks, and is together with the Wine carried into the Body, and effects no small things, if it meets not with too much matter that is to be turned out. But yet no body will deny but that their virtues being extracted and concentrated, and taken in a spoonfull of Wine or Ale, will operate more speedily, and be taken in more pleasantly, and display its virtues more effectually than the boiled Herbs, or its infusion; wherein by reason of the virtue of some few drops as it were lying hid in a whole handfull

of Herbs, we are constrained to drink down together herewith such a deal of Wine or Ale, which too is rendered very unpleasant and ungrateful to the Herbs: This the Ancient Physicians well observed, and made an accurate search many Ages ago, by what means they might best of all prepare Herbs sundry ways, so as to be taken inwardly with delight, and be increased in their virtues. Thence it came to pass that so many preparations are brought into the Dispensatories, which abide in use even to this very day: amongst which there are distilled Waters, Oils, Balsoms, Ointments, Juices, Electuaries, Conerves, and such like; the which I do not by any mans reject, but onely mention how the virtues of Herbs may be administered to the Sick, in a far more pleasant form. It is all one to me, if the aforesaid and usual preparation of Herbs be still in best repute and so continue, for I neither sow there, nor expect to reap thence. And should I need their help (which God forbid) and that I had no better to supply my necessity, I would give God thanks, for his vouchsafing me a part of those prepared Herbs, left I be constrained to make use of raw Herbs, in that manner that the Cows eat grass, but yet that I have better, no Body can blame me, if I rather use them, and am willing to communicate them out of love and duty to my Neighbour. Verily no Body is compelled to do otherwise than as pleaseth him, one useth Herbs in an infusion of Wine, another eats them with Vinegar, Salt, and Oil, another takes them green as they are, and cuts them small, mixeth them with Sugar, and allows as they are come to a dryness, brings them into Powder, and takes them in some Broth; Another may thicken them with Honey, and Sugar, squeeze them in a Press, and so use them. And plainly 'tis no matter what way a Man takes in using them. Some there are that can't abide any Powders, because they stick to their Gullet and will not pass down into the Stomach, others can't endure Pills, and some you will meet with to whom all sweet things as Honey and Sugar are distastfull. And you will find many too that can't endure Wine or Ale, wherein Herbs have been steeped but all night. Upon this account venerable Antiquity considered of so many preparations of Herbs, that if haply one way did not like them in administering them, the Physician might make use of another way, and so Men did year after year attempt more and more the preparation of sweet Medicaments, and so trimmed and adorned their Pharmacopœa's daily by little and little, and brought it to a better state: And that is thus evident (I will now speak onely of the Vegetables,) there are to be found almost in all well constituted

tured *Pharmacopæia*, burning Spirits, which are produced (by distillation) out of fermented Herbs, as likewise Salts, which are extracted out of calcined Herbs and again coagulated; also extracts, and (by the mediation of the Spirit of Wine) thickned Juices are extracted; also distilled Oils, and some coagulated into Balsoms. And many more preparations of this kind, and better sorts there are, which have not been of any very long standing, but have been by little and little added by good and faithfull Physicians, all which things do perform as much as they ought (or may be expected in the rank in which they are) nor ought any one to throw them clear off. But now if any one knows how ingeniously to extract the virtue of an Herb, and to concentrate it in such a manner, as that one only drop shall be of as much efficacy as a whole cupfull of distilled Water, or as a spoonfull of Powder, Juice, Syrrup, or Conserve. Why I pray, should not one drop be in all likelihood more willingly taken than a full Cup, or a spoonfull? That which may be done by a few, needs not be done by a great many. But haply some other will say, how can I be certain that there is a greater virtue in some drops of some good Essence, than in a whole spoonfull of dried and finely powdered Herbs, or of green Herbs condensed and beaten with Sugar, or than a Porfull of distilled waters; now this may be known by the virtue, odour, and taste, and that on this wife. If a few drops be put into a porfull of pure fountain water, and be stirred with a *Spasula*, the said water doth then exactly resemble the odour of the Herb when whole, and doth as to its taste agree with that water which is drawn out of the green Herb by distillation. If therefore the odour and taste be there, the virtue cannot be far off, besides the use will easily shew it, if both of them are in the proof compared together. And this now cannot be contradicted by any probable argument, for it is clearly evident to everyone, that such a kind of Essence is an hundred thousand times more efficacious (respect being had to the quality and quantity of the same) than the Herb either green or dried: Besides there also ariseth this benefit, that such a kind of Essence doth not at all lose any thing of its virtues though kept a great many years, whereas the other preparations and especially the distilled waters will grow muffy and putrifie. But an Essence will (if warily preserved) endure as efficacious above ten, yea an hundred years, as it was the very first day that it was made. Forasmuch therefore as these things are without controversy true, we should rather mind the chusing of such things which being but small in quantity, are pleasanter and more efficacious than those that are of so great a bulk, which indeed are of little or no efficacy at all. There is no body will deny, but that the virtues of Herbs are widely dispersed and hidden in themselves, and for which virtues sake we are forced to take the whole Herb, that is, the dead body for that little virtue that lies hidden therein, just as if a Man instead of Bread should eat the crude wheat together with the stalk whereon it grows, which certainly would prove very hurtfull to the Stomach, and would together with its allaying our hunger corrupt the Stomach, and make it unfit for digestion. If therefore the Countrey-men who are the most sluggish and unapt Men of all others, have by a long course of time arrived unto and experimented this Wisdom and Dexterity, viz. that the Corn is not just as it comes out of the ground

in its husk and stalk, at all fit for the use of Man, and do likewise well know that it is far more profitable (if the grain be first threshed out of the Eare, then ground small in a Mill, the husky Bran be separated, and then the pure Meal mixed with a little water and Salt, or ferment Leaven, and so the Paste suffered to ferment, and afterwards be baked) than to use the crude Corn just as it grows, why should we not use also the utmost of our endeavours to extract the most pure Essence out of medical Herbs, and so to administer them to the Sick; than to use the crude Herb as it comes out of the Earth? And this I instance only for example sake, that it may appear that a legitimal preparation exalteth a thing into a far better state than it was before. And this may be demonstrated by sundry examples, if need required, but here is no body that is such an unwise Tatler as to dare to oppose it. Forasmuch then as the case stands thus, that an extracted, pure, and subtle Medicine, operates far more speedily and safely, than when prepared after the common manner, I judge it much amiss to conceal the way that leadeth thereunto, and to give directions for the use and profit of ones Neighbour. Nor indeed can I say that this invention of preparing Essences of Herbs did proceed first of all from my self, for 'tis unknown to me what another may either have done, or is able to do. But this I know, that no body hath hitherto mentioned the same either in Writings or otherwise, and that this preparation is no where known or in use. Well be it as it will, whether or no others know it as well as I, or have known it before me, yet it ought to be accounted a good thing, that I bring it forth to light for the sake of so many sick People. And it would have been much more acceptable unto me, if any body else had published it before me, and had eased me of this labour. But that I may return to my purpose; I will begin a brief but very clear description of the way whereby the virtue of Herbs is to be extracted and concentrated, that so by this means they may be more effectually operative in Diseases, and be more commodiously administered than the crude and unprepared Herb, and it is to be done as followeth.

The Preparation of the Essences of Vegetables.

TAKE of an Herb cleaned from the Earth, and its withered and putrified Leaves, both Root, Stalk, Leaves, Seed if they may be had, as much as you list, but however let it be at the least some fifty pounds weight, for the Fermentation will not succeed so well in a lesser quantity, as if taken in a due measure and plenty. Cut the Herb, &c. small, pour Water hereupon as much as is sufficient to fill your Copper Still, within an hands breadth of the top, urge your fire somewhat strong, and there will distill forth a clear and well smelling Water, together with a little Oil, which you must separate from the Water by a tritory or separating glass, and reserve it apart: then take out the Herbs remaining in the Still, put more of your Herbs in, and distil the Water and Oil as before, this repeat so long, until you have distilled all the Herbs, always separating the Oil from the Water, and keeping it apart. Now then all the Herbs being thus distilled, pour water on them again, and put thereto a spoonfull of good new Ale yeast, and let them ferment together in a wooden Vessel covered over for some three or four Days: Then when the Herb begins to leave off

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working, 'tis enough, and is fitted to send forth in a volatile manner by distillation its most pure parts, viz. Salt and Sulphur. Stir the matter well with a stick, that so both thick and thin may be well mixed together; fill your Still herewithal, give a fire by degrees, that the Herbs burn not too, and the Spirit taft of an Empyreume. Distill it with a Refrigeratory so long as the water hath any savour, the which you may easily find by tasting it often, when the water comes forth insipid cease from the Distillation, keep what is distilled forth in glasses: Then empty your Still and fill it again with more fermented Herbs, even within an hands breadth of the top, distil thence the Spirit, the which so long repeat until there remains nothing of the Herb undistilled. Then having cleaned the Still and Refrigeratory, pour hereinto all your distilled Spirits, and rectifie them, take only the strong Spirits, pour out the insipid water left in the Still; rectifie the Spirit again in an Alembick in *B. M.* and it will again put off an insipid water; and if need be repeat this rectification yet once more in a glass Alembick, that so the Spirit being exalted by a farther operation may become very strong and subtil, and its internal Vertue may be concentrated. So then, now take the Herb from which the Oil and Spirits proceeded, make thereof small Balls which dry in the Sun or at the Fire, burn them un to Ashes, from which Ashes extract the Salt with the insipid water left in rectifying your Spirit, and coagulate it: This Salt you must again dissolve with more new water and filter, and coagulate it and then it is enough. To one part of this Salt, pour two parts of the rectified Spirit, and gently abstract it in a *B. M.* and so the Spirit will receive into it self as much as it needeth of the fixed Salt, and bring it over with it self by the Alembick: But the fixed Salt holds back the Phlegm, which as yet lurked in the Spirit. But now the Salt thus moist, if it be again fired (or calcined) is as good as it was before. To this Spirit thus concentrated even to the utmost, pour an half or a third part of the Oil you distilled before out of the said Herb, mix them together by shaking them well, and the Concentrated and Alkaliized Spirit will in a moment devour his said proper Oil, and will all of it be converted into a clear efficacious and pleasant Essence. In which Essence the volatile Salt and Sulphur of that Herb are united with the fixed Salt, and are to be accounted of, as a pleasant, penetrative, efficacious Essence, and friendly to nature; the which may be mixed and profitably taken with any Liquor: A few drops of which have more Vertue than a whole handfull of the crude Herb. And this Essence being taken into the Body, doth not only operate more efficaciously in those kinds of Diseases which the Herb served for before it being thus prepared, but doth also (by reason of its subtil purity) more speedily display its Vertues, and being externally applied, doth (by its Odour) corroborate the Heart and Brain beyond all other, how sweeter and odoriferous soever thickened Oils, prepared with Civer, Musk and Ambergrete; all which if compared with this Essence, are to be esteemed of as a dead Body: For in this Essence, the volatile Salt which is conjoined with the Oil, doth presently introduce (or lead it inwards) and make it subtil, even to Admiration. And so this Medicine serves as well for inward, as for outward Uses. And certain it is, that the sweet Odour of any Herb, such an one as by which the Heart might be comforted, as it were in a moment, doth sometimes ef-

fect more than another comforting Medicine taken into the Body. For the Heart of a Man lives of the Air, as a Fish doth in the Water, the which being pure, the Heart becomes also well thereby, and so on the contrary ill. Why should a Man love to smell a Flower, did not the sweeter Odour comfort his Heart and Brain, and were not his Spirits refreshed thereby. If then the Flower and Herb effecteth thus much, where the sweet and comforting Spirits are as yet encompassed, involved, wildly diffused, and tied to their dead Body; what will the Spirit do, being separated from the Body, highly depurated and again concentrated. Besides the daily, and (to all) well known experience, that a pleasant Air refresheth the Heart, but a corrupt and infected Air (as is evident in the time of the Plague, doth (on the other hand) debilitate it, and plainly suffocate it; it might be an easie matter to produce Histories to prove and verifie the same, but that it would be too tedious. But yet I must needs set down here one or two memorable ones, for the better confirmations sake of my Opinion. *Josaphus de Acosta* an acute and very expert Philosopher, of the Order of the Jesuits, wrote a Book of the Condition and Property of the Isles of the West Indies newly found out, and amongst other things in the third Book, and ninth Chapter, speaks of things no less incredible than true, concerning the nature of some Winds which (in some Provinces situate beyond *Chili*) leap down as it were from the Tops of Mountains and Desarts, and faith of them, that these Winds, do (by reason of the notable piercing cold) not only cast or throw down for dead, the Passengers passing that way, who not dreaming of any such thing are not well provided against it, but doth also wholly kill some meely from that most subtle Cold, so contrary and extremely inimicitious to the Spirits and Life of Man. For even as a pleasant and temperate Air doth preserve and cherish our vital Spirit, and nourisheth it; so on the contrary an intemperate and cold Air, doth suffocate and kill it: The which thing is wont to happen to such sail at Sea, for there the Air is infected by the motion of the salt Sea, and doth to attack and debilitate those that are unaccustomed thereunto, and especially their Brain, Heart, and Ventricle (as we said above concerning the cold Wind, in the Desarts about *Chili*) that it causeth men to vomit, their Head and Heart pains them, they loath both Meat and Drink, until they are accustomed to the Air, and can well brook it. Besides this story I will yet add another, to shew that an infected Air can bring more detriment to the life of a man, than any corporal Poyson. For a corporal Poyson invades the stomach only, the which by the help of Nature doth easily expel the same again, which is sufficiently witnessed by all well known Histories, viz. that a man casts out by vomit a Poyson that is drunk down inwardly, but that spiritual Poysons do hasten to the Heart, to suffocate the vital Spirit, unless a man be well armed, and this shall be instanced unto you by the following History.

About some 30 years ago, there were two Mountebanks at *Paris*, that had their stations not much distant from one another, and they did each of them to their utmost commend their own Treacle which they sold to the Inhabitants, thereby to disparage each other, and each to allure the men to himself only. But at last they came to a bargain betwixt themselves, which was this, each of them should defend himself with his own Treacle, against the Poyson the one should

should give unto the other, and thereby defend the excellency of his Medicine. Well, one of them takes a huge Toad, swallows down one half, gives the other half to his Companion to devour, the which he also swallowed and neither of them hurt. The next day following, the other invites his Adversary and used this Stratagem. He took a Viper, together with a Toad and put them into a Drum, adding hereto an handful of Salt, and ordered the Drum to be beaten a while with Drum sticks, with which unwonted noise both the Serpent and Toad being enraged, breathed forth their spiritual Venome, and filled all the Drum herewith: This done, he bid his guest put his nose to the hole of the Drum, which is usually about the middle of it, for the letting forth of the fount, who as soon as ever he had drawn in the spiritual Venome, fell backwards and died presently, not dreaming any such matter, nor understanding that the spirits either good or bad have an effectual operation upon the body, as a corporal Poyson hath.

I have not inserted these two stories, to fill the Paper up with words, but to shew, that Spirits being separated and freed from their bodies, are in their virtue and operation an hundred times stronger than the bodies themselves are, though conjoined with their Spirits. The which thing doth as well take place in such subjects that are wholesome and friendly to Man's nature, as in those here rehearsed. It is abundantly known how many good and subtle Spirits I have described for the sake of the Sick, in my second part of Philosophical Furnaces; yet few are here to be found that set about the preparation of them. Amongst which Spirits, that of *Sal Armoniac* is not the meanest, which because of its penetrating and temperate heat doth exhibit amongst present operation, and is a Spirit worth all Men's knowledge, and worthy every where to be had at the Apothecaries Shops. Yet I have not as yet seen it any where to be had, though I described a short easie way of preparing it: But of this (if God will) more shall be spoken in the next part, where we treat of such Medicaments as are prepared out of Animals. Such as are their volatile Salts, and fixed ones, wherein a great virtue lieth hidden, and are (in some cases) to be far preferred before those Medicaments that are made out of Vegetables. But yet though it be thus, I cannot but admonish here that good and subtle Medicines are to be circumspectly used, and not to be administered to the Sick in a greater quantity than their nature will bear. Good and sound Wine is able to comfort, and conserve in health, the Heart, Brain, and whole Body of him that useth it aright. Whereas another that useth it immoderately, even the same Wine is able to inflame and infect his Lungs and Liver, to possess his Head, to bring a trembling into his Hands, and a Gout into his Feet, to weaken his Sight, and to fill his Reins and Bladder with the Stone; and for this end it was never given by God, nor gotten with so much labour, but was created onely to serve for the health of Man. O what curious secrets do lie hidden in the Wine onely (not to speak of Corn and other Fruits) all which the World neither knows nor cares to know, and I have determined with my self to publish, in my Vegetable Work, but yet it is at the pleasure of God, whether he will permit me to do or not. It is sufficiently manifest by Wine alone, that the abuse of a thing hurts not the abused subject, and the same may be said of other penetrating Medicines, whose operation

is according as you use them. We do not suffer a Child or a Fool (neither of which are *compos mentis*, to meddle with a sharp Knife, for fear lest they should hurt both themselves and others too; but now a Wise Man useth it aright, and knows how to employ it both to his own and the use of other Men. If then one hurts another with a Knife, the fault lies not in the Smith that made it, because he gave it such a keen edge, but in him rather that used it amiss.

Thus much I judged it worth the while to advise you of, lest haply some of the Essences which I have described, should undergo a wrong censure, as if they were too hot, but if they should, it may be known what answer to give. For I confess that too much heat doth as well extinguish the Vital Spirit (seeing it is a temperate warmth that is its life and nutriment) as the cold, which is an enemy to nature: and therefore you are here taught not to drink down these fiery Essences as if they were your ordinary drink, but they must be wisely administered, *viz.* 1, 2, 3, or 4 drops at a time according as the Patient is, in a spoonfull of Ale, Wine, or other liquors. And so the Medicine penetrateth through the whole body, and performeth that effect which God hath given it. But this is to be known, that the force and essence of all good and wholesome Herbs consisteth of heat, the which by how much the more it is dilated and diffused throughout the body of that Herb, so much the less observable is it; and by how much it is contracted, by so much the more visibly and sensibly is it apprehended. Whatsoever yields a temperate heat, is acceptable and wholesome to nature; and contrarily, whatsoever refrigerateth too much, all that is inimicious and deadly, and this even every one, to whom nature is in any small measure known, is enforced to acknowledge.

The death and destruction of the life of Man, is no other thing having a dissimilitude and contrariety, whereby that which is alike and temperate is destroyed and dissipated, whether it be done by too much heat or too much cold, 'tis both on the same manner. Too much heat doth exhaust the strength out of a Man's body, just as a great fire draws to its self a lesser. But a mighty cold drives the spirit and life of a Man to the heart, and is worse than the heat, but yet more insensible, and this is clearly evident in Wine, which being set in a Vessel at the Fire, the Sun, or some warm place, the heat draws to it self the spirit and life of the Wine, and leaves behind an insipid or unfavoury matter, because like covers its like; but if a Vessel filled with Wine, be set in an intense cold, that cold doth not attract the Spirit as the Fire did; but hates it as being unlike it, drives it into a little room into the center of the Vessel, so that having broken the Vessel and separated the Ice, the spirit will be found whole by it self, which otherwise, and in the heat did ascend and might be caught in a Receiver set hereto. So then, the Spirit is constrained as well by too much cold, as by too much heat to forsake its Soul and Habitation and leave it to the power of Death.

And many things might be spoken both of the nature of heat and cold which are understood but by few. There lies hidden therein great *divicinium* which is not at all fit for the contemners to be acquainted withall. An hot and temperate Air, and the light of the day being dispersed widely or a far off, are the graces and virtue of God. But the concentrated hot Air and Light of the Day, what can

can they be else but God himself, the Habitation of pure Spirits. The darkness and cold night is nothing else, but the emitted and widely dispersed or dilated curse and wrath of God. But the concentrated and dark night is nothing else but the eternally mortifying power and center of all evil, and Habitation of evil Spirits, where is howling and gnashing of Teeth. Do but a little consider, what is it that a little concentrated handfull as it were of the Sun will not do? will not the heat kindle Wood, as it were in a moment, and melt Lead and Tin? what would not the Sun do if intercepted the breadth of three or four paces? without doubt it would suffice to melt Iron and Copper. But it exceeds all understanding to guess if the shining Sun were concentrated a miles breadth what would it then do. But yet it is likely that it would burn up the whole World in a moment, and make it vanish away in smoke, should the Sun shine on it in this wise. This may be demonstrated by the contact and union of the Sun's beams in Concave one a burning Glass. And if we are unable to behold the light of the Sun, when a little collected by some instrument because the brightness thereof is such, as to hurt the Sight; who is able to stand before the Sun it self, (and yet he is but as an egress or out-gone virtue of God) much less before God himself who is the Center of light. And could the darkness be so concentrated as the light is, what an incomprehensible and dreadful monster (such as Death, the Devil, and the infernal Pit are) should we see, which God in mercy prevent. For by how much the titer, excellent, and more unutterable the concentrated light is, as being the divine presence and clarity by so much must the concentrated darkness be the more horrible and more dreadful, for these two are contraries. I may haply have made too wide a digression, but yet these things are well worth your consideration, that so it may even from hence appear how little the nature of man is able to abide the extremes and centers of either heat or cold, for either of these is a death and poison, but their temperature is the life of a man. Forasmuch therefore as a Physician ought to be a Philosopher and Spagyrist, and such an one who hath nature in his hand and power, it is not difficult for him to find out a true temperature, which may give to nature that which she desires and stands in need of. Thus now it is hereby proved, that my Vegetable Essences are not to be therefore flunped, because they are in themselves hot, for then we might upon the same account flun God too, who in himself is a consuming Fire; but it lies in the Physicians hands to temperate and moderate these kinds of Essences with proper and suitable vehicles, according as best conduceth to the help of the Sick.

Moreover the external use of those Essences is very notable in the cold affects of the members, in which case they are a present help: for the volatile Spirit is as it were a leading vehicle to the Oil and volatile Salt, and the use of them is pleasant, if a little Cotton be herewith impregnated, and so put to the Nostrils and inhaled. It doth most notably vivify (in time of infected Air) and comfort the Spirits, preserves the heart from the corrupt Air and contagious Vapours. It doth also correct and refresh the pent up Air in Parlors and Chambers, &c. if the Glass wherein they be, be opened and exposed to the Air, from whence the subtle Essence may be withdrawn ceasing diffused into the Air, and make the room

smell sweet. So that whatsoever is already in the room, or goeth hereinto will be refreshed with the friendliness of the Odour. Nor are they very dear neither to him that knows how rightly to prepare them, and is not to seek in manual operations.

But now this method (which I have spoken of) serves for such Herbs onely as may be had fresh and plenty, and not so well for foreign Herbs, dried Spices, Woods, Seeds, and Roots, for they require another way which is as followeth.

Process for Spices, &c.

Forasmuch as that extraneous well smelling Vegetables are not every where to be had, as our home-grown Herbs are, we must deal more sparingly with them, and that on this wise. They must be powdered, and to every pound must be put five or six pounds of common water, and be macerated some three or four days in a warm place (whether it be Root, Wood, Herb, Seed, or the like) then put them into a Still and by Distillation draw according to Art some part of the water, and there will come forth together herewithall an Oil of that Herb or Fruit, which you must separate from the waters and keep by it self, untill you get the Spirit and volatile Salt also, the which are to be joynd with the Oil and be converted into a sweet Essence. Then take out the water that remains together with the Vegetable out of the Still, put it in a wooden Vessel, and add hereto the water you distilled and put thereto so many pounds of Sugar as the Vegetable weighed. When your Sugar is dissolved in the Water, mix therewith new Ale-yest, and let it stand in a warmish place, and the Spice will ferment as if it were a new Herb; when it hath done working, put it into your Still, and it will yield a Spirit, like as the new fresh Herbs did, and such an one as will both tast and smell strong of that Seed or Wood you distilled, the which you ought to rectifie as is said before: the residue is to be burnt into ashes, the Salt is to be extracted, and the Spirit to be thence distilled, with which the Oil is to be conjoynd according to the before prescribed weight.

N.B. Now forasmuch as the outlandish Spices can scarce be distilled in quantity enough at one time onely, so as to yield Salt enough out of the remainder thereof, it will be well enough, to use the Salt of another Herb, instead of its own, or in defect of that root, you may use highly depurated Salt of Tartar as a substitute, but yet it is better to use its own proper Salt, provided it may be had.

This is the true and genuine description, how the Essences both of our own home-grown Vegetables, and likewise of foreign and dry Vegetables are to be prepared. Now remains that we describe the virtue and efficacy of the prepared Essences; and this I could do, would it not be too tedious, *viz.* to describe the virtues and efficacy of the several Herbs. But seeing there are already Books that are full thereof, I look upon it as superfluous to repeat the same, but refer the well minded Reader, to those kind of Herbs which treat of the virtues of the said Herbs. For whatsoever virtues the Herb either green or dry abounds withall, its Essence possesseth the same much more excellently, as being what is brought into a small compass, and so multiplied: whereas otherwise a good part of the Herb goes to the said contained virtues; especially of our Herbs here in *Germany*, in which the virtues widely dispersed, and it is there-fore

fore far more adviſedly done to collect them into a narrower room, that they may be the more commodiouſly adminiſtr'd. This moreover is well worth the noting; *viz.* that we can ſearch out the Vertues of all Vegetables by their Signature, far better than by reading thoſe Books that are compoſed of ſcraps from one, and ſcraps from another &c. Neither is it fo well always to acquieſce in the Writings of the Ancients, who alſo remained ignorant of ſuch things as God taught them not, by nature. Pray what Maſter is there of knowledge that never erred from the truth? and who is it that you can in all things ſafely truſt?

O! I could wiſh, that we could but read, and underſtand the Writings and Signs of the ſaid Herbs, by which it ſpeaketh with us, we ſhould not need ſo many reducing Books. Who I pray exalted *Mojſes, Daniel, Joſeph, Solomon,* and many other Philoſophers, to ſuch an height of Wiſdom and Art? It was onely God, who yet lives and can at any time eaſily doe whatever he formerly could: who can doubt as touching him, when God minds the enlightning or bleſſing of any one with his Gifts, he makes no uſe of any Books, for this purpoſe, and fo inſtructs out of them, nor doth he diſpute or controvert with him. We ſhould ſeek unto this Maſter and learn from him, and not out of the elegantly written *Arabian, Graecian and Latine* Books. But now the world is come to ſuch an height of pride and error, that it can neither believe nor comprehend that any one can learn ought but in the Schools, and yet the moſt expert and moſt famous men that ever lived in the world, arriv'd to that famous light of nature without making uſe of the Schools, and the things that they wrote, they did not publiſh them in a ſtrange Language, but in their own Mother Tongue, as is ſufficiently evident. And this is the ſaying to this very day, *viz.* Whence hath this man his underſtanding, and was never bred up in the Schools? I knew him from his youth, and that he had nothing in him. Alas good Sir, you are very wiſe. Brought you with you into the World more than I did? Were not you born a naked Infant as well as I, and that ſkill which any one hath, received it he from his Parents, hereditary? Is it not the gift of God, whether it be much or little? Art doth not conſiſt in the variety of ſtrange Languages, but in experience. It is one Art to underſtand and ſpeak ſeveral Tongues, it is another Art to calculate the Courſe of the Sun, Moon and Stars, and to predict from them the Changes of Times and Seaſons. Again, it is another Art to prepare and puriſe the Nature, Properties, Vertue and Efficacy of all the Vegetables, partly for the conſervation of the Life of Man, and partly for diverting accidental Diſeaſes, and to know how to uſe them as need requires. Beſides it is another Art, to get out of the Earth thoſe many rare kinds of the wonderfull Creatures of God, and thoſe Fruits of the Earth as the Minerals and Metals, for Man's uſe, (which is the End they were created for, and which we cannot want) and to depurate them by the Fire, to tranſmute them out of one form into another better form, and to have the knowledge, underſtanding and experience of them all.

As concerning the ſignature of Herbs, by which God reacher us their hidden Vertues, many things might be ſaid, and it were to be wiſh'd, that ſuch knowledge were earneſtly deſired, and fought after by all thoſe that deal in Phyſick, and dothenceforward their food, there would not then be ſo much

need of troubling ones Brains with ſo many foreign and domeſtick Writings, where you ſhall find one gainſaying another, and ſo leave they as doubtfull what party we were beſt addit our ſelves unto and believe: but now we may eaſily find out the certainty and truth by their ſignature, and diſtinguiſh what is erroneous, and proceed on with more ſafety in all the practice, yea and in time too (by God's permiſſion) come into a far better State. And here you are to remember, that the ſignature of Herbs, do ſhew a Phyſician their Vertues as well as Books do, for indeed they rather trace by paths, than walk in the way of truth. And here would be a very convenient place to treat of the ſignatures of Vegetables, but forasmuch as I have written a peculiar Book concerning them (which God willing) ſhall ſuddenly come abroad, let the friendly Reader have a little patience and expect it, wherein he ſhall find things wonderfull and unheard of.

But that there may appear ſome footſteps thereof in this firſt part, *viz.* by what means you are to meet with Diſeaſes by the Effences which I have deſcribed above, I could not omit the reckoning up of ſome ſpecificall ones, which I have proved by moſt certain experience to be good againſt ſome principal and well known Diſeaſes: That is to ſay, in the Gout, there is Hellebore but eſpecially Helleborafter (which is a kind of Elebore) the *German's* Tobacco, and the Tobacco of the *West Indies* are a ſingular ſpecifick and moſt notable ailwager and helper in all Podagrical griefs. Now the Phyſician ſhould know and underſtand, what the reaſon is that Elebore and Tobacco ought to be uſed in ſuch kinds of Diſeaſes. Then for the ſtone, I commend the Effence of the ſeed of the Aſh [or Aſh keys] before all other ſtone-breaking Diuretick Medicines. For verily very many men have (by that ſame Medicine) been freed and reſtored to health, who have lain ſick of it many years, inſomuch that after their death there hath not been found (in anatomizing them) nor ſo much as the leaſt footſtep thereof either in their Reins or Bladder: And yet before they uſed this Medicine, they were almoſt every day pained with the ſame. This ſpecifick is made of the ſeed of Aſh, which is uſually ripe in Autumn, the ſeed you are firſt of all to bruise well, and then mixing water therewith diſtil it into your Still, and ſeparate the Oil from the Water, and reduce it into ſmall Morſels or Troches with Sugar, for your daily uſe. But a whole ſack full, and as much as a man can carry, will ſcarce yield you an Ounce or two of Oil: and one Ounce of this Oil will ſuffice for two pounds of Sugar, for a greater quantity makes the Sugar too unpleaſant; for the Oil of the Aſh keys is very unpleaſant and nauſeous, inſomuch that it will provoke to vomit, if too much of it be taken, otherwiſe it performs wonderfull effects in this caſe. But now if out of what remains behind, you do (by the means of fermentation) diſtil its Spirit, and after its concentration extract the fixed Salt out of the Aſhes, and unite it with the Oil, then will you have a perfect Medicine, and moſt high ſpecifick in the ſtone. And ſeeing that we treat onely of Vegetables in this part, it will not be expedient to mix herewith the Animal and Mineral medicaments, but in the ſecond part ſomewhat ſhall be mentioned of Animals, which doth efficaciously bring forth ſtony and gouty Humours. Inſomuch that the Urine of ſuch a ſick Perſon, doth (after the uſe of this Medicine) being heated at the fire, coagulate (like Cheeſe or Cows Milk) in the manner

manner of natural *Cals vive* that is made out of ſtones. There is likewiſe amongst the Minerals, one of them that efficaciously drives out the ſtone and gouty Humours, which alſo we ſhall ſpeak of, in its due place, *viz.* in the third part. In ſome internal affects of the Liver and Spleen, and in all concentered Blood be it from a blow, fall, or any other accident, the Effence of *St. John's* wort bears the chiefſt note: For it baniſheth away all pains, reſolveth congeald Blood, and healerh an hurt (or wounded) affect provided the evil be not too inveterate. As for the Uterine affects of Women, when the Womb hath taken Cold and is moved out of its place, or otherwiſe hurt, the which produceth to Women many difficult and chonical Diſeaſes; the Effences of Tobacco, Henbane, (of all forts) being applied by means of a Sponge in a Uterine Inſtrument, are a moſt certain lenative and ſure Medicine: they reſtore the *Matrix* to its place and quietude, and heal all other infirmities. In weak decrepid and decayed men, what will not the true Effence of Roſes and Cinamon do? if often taken, it comforts the Heart and Brain above all other Medicaments: But this Effence muſt be prepared, and concentrated into a narrow room, that fo one or two drops, whether put on the Tongue, or put to the Noſe, may corroborate the whole Body by its vertue, and the ſlander by may have enough to do to admire its ſweet Odour.

N. B. If any one hath a mind to make ſuch an Effence, it behoves him that he firſt gets the true Oil of Roſes, which is diſtilled out of the yellow Thrums on which the Roſes grow, and not out of *Lignum Rhodum*, and is gotten out by the mediation of water (but you muſt not ferment them before you have gotten their Oil) then afterwards ferment them with new Yeaf, whereby you may get their Spirit, for if you obſerve not this method, you will effect nothing, the reaſon is this: becauſe if you ferment a fermenting fiſt, the Oil (as being the beſt and moſt efficacious part) is mixed and united with the Spirit, and ſo widely dilated, that it will be a hard matter again to concentrate it. Well, what ſhall I need ſay more of the vertue and efficacy of the vegetable Effences, ſeeing that the Nature and Vertue of them is enough known already: But yet thus much I muſt needs confeſs, that I have not in all my Life time ſeen any thing done, which was more ſweet, friendly and efficacious, than theſe Effences of Vegetables. For if the Effences are but prepared according to this deſcription of mine, we can hardly be ſatisfied with their Odour, eſpecially if made out of well ſmelling Herbs, as Roſes, Violets, Clove-gilliflowers, Bawm, Camomile, Pennyroyal, and other ſuch like. Beſides ſuch kind of Effences may be made out of Gums, when their Oil is driven forth by the Spirit of Salt, (left eſſe they favour of an Emphyreum, and become unpleaſant) but with this Proviſo that you uſe the Alcolized well ſwelling Spirit of ſome other Herb, whoſe Odour is not much unlike, for the Gums do not afford a Spirit. Now there's *Aſſa Fetida*, or Benzoin, Storax, Maſtick, Camphire, Amber, and the like, may even Civet, Muſk, and Ambergreſe may be reduced into very fair and pellucid Effences, by an Alcolized Spirit, and be rendered far more pleaſant than the common Muſk, Ambergreſe, and Civet: For the volatile Salt contained in the Spirit, makes the Body volatile and ſpiritual, ſo that at the opening of the Glaſs, where in ſuch an Effence is, the whole room will be filled with the ſweetneſs of the Odour: But more of this

in the ſecond and next following part, wherein ſhall be taught, by what means a ſweet Odour may be extracted out of our ſmall Animals in *Germany*, nor unlike to Civet. What ſhall I ſay more, methinks I have done enough, he that underſtands not this, would much leſs underſtand the things that are more ſubtil, ſhould they be deſcribed. And though I could ſhew a far more compendious way of preparing Effences, yet haply the ingratitude of the World being conſidered, that that I have already done is too much, and if any is minded to carp at their here, let him firſt give us better than theſe, but they will have a care how they attempt that. For he that is endowed with underſtanding, even he alſo underſtands that the labour and diligence of another man is not in the leaſt to be diſreſpected, for the truth will remain truth though never ſo much expoſed to injuries. And as we have ſaid, that good and efficacious Effences, may be prepared out of pleaſant and well ſmelling Herbs: Even ſo by the ſame rule may ill ſmelling ones be made out of bad ſmelling Vegetables and Animals, which alſo have their uſe and are profitable, as in the ſulcation of the *Matrix*, where, (for the moſt part) ſuch things that egregiouſly ſtink are applied to Womens Noſtrils, that (by their grievous ſmell) they may impud and repreſs the riling up of the Womb: And this doth ſometimes ſucceed very proſperouſly; theſe are *Aſſa Fetida, Caſtoreum*, burnt Rags, burnt Feathers and ſuch like, which yield a moſt ſtinky Odour: And if now the unprepared Body, in which the Odour lies largely dilated doth nevertheleſs perform notable Operations, what would it be think you if the Oil of ſuch bad ſmelling things were conjoynd with the volatile Alcolized Spirit? I ſay it would do more than the crude Body, not onely ten, but twenty or thirty times more. But amongst all the terid and ill ſmelling things, which are not inimicitious to Nature, theſe I find the ſtrongeſt, *viz.* the black Oil of Tartar, which is drawn forth by diſtillation, and that too which is diſtilled out of Goats horns, Hogs hoofs, Birds feathers, and the Hairs of all Animals, all which do ſtink extremely, and yet are not hurtfull unto man, as thoſe ſinks are which proceed from rottenneſs, as from dead Beaſts, Fiſhes, rotten Eggs, and ſuch like, whoſe ſmell is wholly inimicitious to the Spirit of Life, do threaten its deſtruction, and are (as much as poſſible can be) to be ſhunnd. For the Heart, Brain, and whole Body is therewith infected, and debilitated. But why ſuch ſtrong ſmelling Oils as thoſe are, that come from Beaſts horns, Hairs, and Hoofs, do not perform the ſame, ſhall be told in the following ſecond part, where we will treat of Animals and of ſuch parts of them, as may be made uſe of for Medicine.

And thus will I put an end to the firſt part of my *Spagyricall Pharmacopœa*, and would have the Reader admoniſhed that (if he would uſe this my Deſcription of Effences) he would have a watchfull Eye by whom they are prepared, and not truſt every Body that hath ſcarce faluted even the very firſt entrance of Art, and yet dares to make Medicaments, and adminiſter them to others. For under this covering will be exerciſed great deceit, for ſome will not for their gain ſake, beſtow ſo much Labour and Coſts, as to make Effences out of good and new Herbs, but ſcrape up any thing, that there by they might onely bring forth ſomewhat or other that may reſemble the Odour and Savour of the Herb. And although ſuch Effences ſhould be prepared

pared of some of the best Vegetables, yet the covetousness of profit may cause that the Spirit be in too great a quantity mixed with the Oils, which may easily be done, if to one part of Oil, five, eight, ten, or twelve parts of Spirit be taken, because the Spirit is easier to be had than the Oil, (whereas according to my prescription two or three parts are to be taken only) and therefore may you easily conjecture, that such Essences are far less efficacious; for the greatest virtue consists in the Oil, the which being by the Alkalicized Spirit, made volatile and penetrable, is introduced (or carried more inwards.) And besides this is not all, but there may be another abuse too, as when a Man willing to spare his own labour, doth not himself make the Oils, but buys them cheap from some sweet Powder-makers, which Oils may (and sometimes 'tis so) have in length of time lost their most subtle part, and are become rank and clammy, and so makes use of such, from whence no laudable matter can be effected, as is manifest to every Body. But admit it be so, that new Oils can neither be had nor prepared with your own hand, because of the defect of the Commodity, yet may such Oils as are never so old and never so much clammy be rendered usefull, if they are first distilled and then rectified in a Retort, by Spirit of Salt: For then they come over clear, and become fit for an Alkalicized Spirit to dissolve them, which such Oils as are old will not do. This I thought good to advise, lest haply he that thinks he enjoys a good Medicine, should impute the blame to me, or lay the fault to the Essence, when the effect answers not his expectation: For thus it hath hitherto hapned to my Medicaments, and doth even to this day fall out so, viz. that very many (in sundry places) do falsely pretend as if they knew my secrets, but 'tis untrue, and a meer diabolical couzenage, for they administer their unprofitable Medicaments, selling them for mine, and especially my *Panacea* and Tincture of Antimony, which notwithstanding hath no affinity with mine, and what is more to they fear not to affirm that such Medicaments are made by my universal *Mensurum* (which they neither understand nor know how to use.) And because here falls in some mention of this *Mensurum*, 'twill be expedient to say somewhat of it, viz. what is to be understood concerning it, seeing there are so many various opinions of the same. Most People think that the Alkaleft is a subtle water, whether drawn out of the Air by certain instruments, or prepared by subtle Distillations, but in this opinion, they err. But yet I will not deny but an efficacious water may be drawn, not only out of the Air, but also out of the most intense light of the Sun, and thus I my self have somerime done. But this most dry *Mensurum* which I call by the name Alkaleft, is nothing else but the Salt of the Earth, and may be used both in a moist and a dry form, and thus much the very Etimology of the word signifies, if rightly lookt into and read, viz. *Alkali est*, for the word Alkaleft is compounded of two words, of *Alkali* and *est*, where the *l* and *s*, by a transverse line are made one letter, viz. *h*, and is then read Alkaleft, but take away the transverse line, and then 'tis read *Alkali est*. Hence 'tis manifest to every body, that I have not rashly imposed that name upon this *Mensurum*, but have thereby openly named the subject. For this very reason it will be very expedient to suspend your judgment, and not to be so hasty in uttering your opi-

nion and censure of such a thing as you do not at all know, but rather think thus, who knows if I understand what I say or not: I may happen to say somewhat unadvisedly which may easily be refuted, the which we see here to be done. For there have been various discourses of this *Mensurum*, as if I had given it a name so famous without any ground, seeing it ariseth from Salt only, when as the Alkaleft is a subtle water. But by what I have above said it appears that I have not given it an improper name, but have called it by its peculiar Title; the which I did for the sakes of such as contend, to prevent any future controversy about the name thereof, but how it is to be used as to those secrets contained in *Miraculum Mundi*, is not to be spoken of here. Let it suffice the well minded Reader that I do again, and again assure him, that all and every of the things I have there spoken, may without controversy be done by this one only subject, viz. the Salt of the Earth. And so that Treatise doth rightly deserve the Title of *Miraculum Mundi*. But yet I do again by way of Summary as 'twere, Admonish, if any one should use this my Essence, and have it not rightly prepared, he throw not the blame on me, as that I had written unprofitable things, but rather let him that has not rightly prepared it, bear the blame.

But yet 'tis not to be doubted but that men of all states or conditions will in process of time endeavour the preparing of those Essences, not only because they are a pleasant and efficacious Medicament, but withal because of their comforting, penetrating, and highly grateful Odour. For the crude and cold Air in pent in rooms may not only be tempered and rendered acceptable and friendly to nature, but it may also be happily and safely made use of in external cases and Diseases, as need requires.

It will therefore behoove everyone what way he may most profitably attain them by. The preparation is easie, so he use but diligence, and then may a good quantity of those kinds of Essences of all the Vegetables and Spices which are in use in the Shops, be easily gotten. Now such an one that hath conveniences to prepare them himself, he verily best knows what he has, and may safely trust thereto. There is also great difference in the Essences according as they are prepared; one will happily prepare them very neatly, another but rudely, but the difference will easily appear as well by its efficacy as by its sweet smell; as for instance. That Essence which is rightly prepared according to the aforesaid weight and proportion, must necessarily be very subtle, sweet, efficacious, and of a strong Odour and Savour. But if it be otherwise 'tis a sign that the Oil was too sparingly added, and it can't be accounted of as a rightly prepared Essence.

N. B. The things which I have here spoken, of Odour and Savour which the Essences ought to have, are to be understood only of well-swelling Vegetables, such as are Roses, Marjoram, Rosemary, Violets, Camomil, for the Essences that are prepared out of these, must needs be well-smelling and efficacious. But as for those Essences which are prepared out of those kind of Vegetables that have no such notable Odour, it can't be expected that the Essences prepared from them can afford more Odour than the Vegetable had, but yet do they excite a more present efficacy, as for example. The Essence of Wine which doth easily exceed all other comfortatives is notwithstanding void of any eminent Odour, nor haply doth it resemble any other than the flower of the Vine in Spring.

Spring-time: and therefore being taken into the body, it displays its Virtues, but not by its Odour; even so, neither doth the Wine it self being taken into the body operate by its Odour.

And hitherto belongs the teaching how to come to get such an Essence, seeing that it is not prepared after such a manner as I have delivered for the general dealing with Vegetables, and that, because the pleasant Oil of Wine (without which [oiliness] no Essence can be prepared) is hard to come by. I will therefore teach the way of preparing it, but what I now write is only for the sake of weak and decrepid old Men, and also the poor, but not for the wiselings and unworthy Deriders. For I very well know that some or other after he hath read this Book, will out of the good conceit he has of himself say, this is no news to me, I knew this many years ago, *Glauber* doth not publish this of himself, but hath gotten it elsewhere out of some old Book or other: He that thus judgeth of me doth for no other cause say so, but out of envy and hatred to detract from my Writings: And the answer I make to such envious men is this. That I do not know whether any one heretofore either had, or at present hath either such or such a secret which I have made mention of in my Writings, or no: It may be for ought I know that such secrets were extant above an hundred years ago, and may be even at present in use with some, that I know not: however that's nothing to me: For it is assuredly false, if any say that I have borrowed from any one, or else out of any old Books, so much as one, much less most of, or all the secrets (according as the envious say) which I have published in my *Miraculum Mundi*, or in any of my other Writings: But I obtained them through the Grace of God by the many Trials I made, searching after them with my Cofts and Labour. And forasmuch as such envy me, therefore do they privily scatter abroad their lies concerning me, which will in short time (God permitting) be demonstrated. But put care that I did take whatsoever I have written out of others, and out of ancient Books, will they I pray be either more or less profitable because of that, than if they were my own: Is it not one and the same for any notable thing to be emitted, who writes it, or whom it proceeds from, so that it be, and may be exceeding profitable to very many. But because of this envy and calumny which I undergo from wicked men, I do keep within my breast many things, which otherwise I would have communicated for the common good. And if so be that they cannot believe nor comprehend what is mentioned in my *Miraculum Mundi*, (and yet is not of such deep search as the unskillfull imagine) how will they believe, that I should fet before them far higher things? Well therefore may the old Proverb take place, *Secret things are for secret Men, and foolish things for foolish Men.*

Now followeth the process of preparing a comfortable and pleasant Essence out of the Oil of Wine, and its fixt and volatile Salt. I think there's no body will deny, but that hitherto there hath not been made any mention by those that are wont to distil Wine of any such thing as an Oil; save that by those that have written, that the Oil of Wine is to be fought for in Tartar and in the Facces, and that a black Oil may be distilled both out of the dried Facces of Wine and also out of Tartar, I think is sufficiently known to all Chymists: But such an Oil doth purchase to it self (by this way of proceeding) such an ungrate-

full Odour, that it is merely on that score, used neither inwardly nor outwardly, though it be endued with good Vertues. For verily I do not yet know whether there can be found (amongst all other things) any thing that stinks worse than that Oil that is prepared out of Tartar, and therewithall may't thou drive away both Men and Beasts, because the Odour that it emits, is in a manner intolerable. Whereas this which I here mention, is a pleasant, friendly, clear and bright Oil; and is made thus. In the Vintage time, when the Grapes are pressed forth, take some pure Must, let it ferment in a Barrel, until it becomes white, and the greatest part of the Facces settle to the bottom, which done begin your distillation, and draw out the Spirit, either out of a Copper Still tinned in the inside, or some other distillatory Vessel; of the Spirit will be no great quantity. After it hath ceased, take off the head; and pour that which remains into clean Glasses, let it stand for some days, and there will swim at the Top a white Oil, and sometimes it will settle to the bottom, the which is to be separated from the Must, and will serve for the making the aforesaid Essence. But the Must, from which the Spirit and Oil are taken, may be mixed with your other Must, and it will again ferment and become White, but if you can't do thus for want of skill, make thereof a Vinegar. This is a most compendious and the most easie way of preparing the Oil of Wine, and although I know another way besides this, and how (such an Oil may be had even out of the Autumn season, yet doth it seem to me not so well to publish all things together, and at once: This way of preparation that I have now taught will to many be hard enough to effect, though it be clear enough described. And you are to observe, that in this work the due time of distillation is to be regarded, viz. When the Must is so far fermented, as that its taste is neither plainly sweet, nor plainly vinous, but a midling between both; which if neglected the fault is none of mine, for I have advised you of all things to a tittle. If you begin your distillation too soon before the Must is sufficiently dissolved, it affords no Oil; if you tarry too long, the Oil precipitates with the Facces, nor wilt thou get ought, and therefore all things are to be done in their due time. But how this Oil is to be reduced, with his own Spirit, and his fixt and volatile Salt, into an Essence, is mentioned before, what use this Essence serves for needs no description. For every body well knows what a vivifying and comforting virtue there is in Wine, and yet the Wine is endued but with little Oil (though the Oil as we said before is the best part of the Vegetable) and besides, it is united with a great quantity of insipid Water, and crude Tartar, but the Essence is freed from those Crudities of Water and Tartar, and is compounded of a due proportion of the most pure parts, or of the three Principles, Salt, Sulphur, and Mercury, and may deservedly be called the Quintessence or Soul of the Wine.

Whosoever he be that hath it, will see what good it is endued with, and how to be used. To me it seems to be an Antidote against Poisons; for seeing it is written of old, that a Serpent or other venomous Animal, cannot abide in the Vineyards at such time as the Vine flowreth, therefore the Oil and Essence of the Wine resembling this very Odour, the Essence may not unfitly be thought to be good in healing contagious Diseases.

But this is to be noted concerning Essences, that they

they must not be stopp'd with such things that will be meted by the Essence, but be rather stopp'd in with a double Bladder, lest the volatile Spirit should fly away. For should this so be, the Oil would again be de-bitigated and let go its Spirit, and the Essence would be corrupted.

And because my purpose was to speak of the preparation of Vegetable Essences, but not make a description of their most ample use, I will now put a period to this business, leaving every one to be wise as his own capacity is. But yet, would the present time have permitted, I would have mentioned some specifics, which may haply be elsewhere done. But thus much I say, that in Wine, lies hidden very much which but few know, and which if one would reckon up, would stir up admiration. But it appertains not to this place, but to the Vegetable Work, which (if God permit) shall soon follow. But seeing I have made mention of Wine, I cannot omit to add in this place one thing, *viz.* what yet farther use the Essences of Herbs might be of, if always to be had ready prepared in the Apothecaries Shops: For one, two, three, or more drops of Essences, being put in a Cup of Wine at pleasure and stirred about, that the Wine may be united with the Essence, do presently make the Wine clear and pleasant, resembling the kind and nature of the Essence you put in; and by this means divers kinds of Wines may presently be made out of one and the same Vessel, to refresh and please your guests: And this way far exceeds the using of extracts, which make the Wine troubled, but this leaves

it clear. It will be needless therefore to put different sorts of Wines in several Vessels in Cellars, where they will all of them by degrees wax weaker and weaker, unless they are kept always full; but one onely Vessel, is sufficient for to make various kinds of Wines at your pleasure; and this is a very profitable secret for great Men and others, who sometimes must have various Wines. It is a usual thing with many to drink a draught of Physical Wine in a morning on a fasting Stomach, to strengthen the weak Stomach, and to preserve it from hurtfull Air, if they can burget it, and if they use that which is usually made of the Reliques of the Wine, and such decayed stuff, such is void of virtue, and brings more hurt than benefit. But now, having these Essences of Herbs, you may easily impregnate generous Wine therewith and make it Medicinal, and by this way maist thou be certain that thou hast good Wine, and not such as is made out of the droppings and refuse, which is usually employed to make Medicinal Wines of, and from whence gripings and other incommodities do frequently exist: But that which is compos'd of generous Wine, and a well prepared Essence deserves the name of wholesome Physical Wine. These things I was willing to add to this first part of my *Spagyric Pharmacopoeia* by way of Ornament, and do request the well minded Reader, that he think well of his Labour, Diligence, and Intention. There shall follow (God permitting) in the two next parts, more good Medicines.

The End of the First Part.

THE

THE SECOND PART OF THE Spagyricall Dispensatory.

Concerning the preparation of Animals, Vegetables, and Minerals, by an Universal Dissolvent.

Wherein is clearly demonstrat'd and exactly described, that Niter is the true Universal Dissolvent, and how all Vegetables, Animals, and Minerals, are therewithall dissolved, correct'd, and their venomous and obnoxious property changed into wholesome Medicaments; contrary to the opinion of many ignorant Men.

What Animals are, and what is understood or meant by them.

I do here understand by the name of Animals all such things as have life, and a vital motion, as Men, all kinds of Beasts, Worms, and Insects, either in the Earth or above the Earth, the Fishes in the Water, the Birds in the Air, and all the Creatures that can move themselves, and that do partake of a visible life. Amongst these living Creatures, there is this difference to be observed, *viz.* that some of them serve for the use of Medicine; other some of them are not fit for Medicine; for all those Animals which nourish mankind and sustain his body, have not a medical but nutritive power, so that out of them can't be prepared Medicaments resisting Diseases. For although that out of some Animals (as Oxen, Sheep, Goats, Hens, Birds, and such like) a good Essence may (by the benefit of Art) be extracted, so as to restore and strengthen a body that is debilitated by sickness (as you may see in my Book of the Kitchen Art) yet that labour doth appertain to the Kitchen, and Cooks, rather than to the Apothecaries. Therefore in this Treatise nothing else shall be mentioned, but concerning such Animals onely as do not nourish the body of Man, but (being eaten or any ways entering into Man's Belly, or other parts of his body) do by their venom most greatly hurt: But being inverted or turned in and out by the Spagyricall Art do become excellent Medicines, and (without that bettering them) would remain venomous and hurtfull: such as these are Vipers, Serpents, Toads, Scorpions, Spiders, and other venomous Insects; the which being spoiled of their venom or changed by Art, do become Medicines of a penetrative efficacy. Indeed a Serpent, a Toad, and other like venomous Creatures being onely boiled in common water, are

barred of their Poison, and may be eaten without any hurt, seeing that their Poison consists not in the Flesh, but in the Spirit, and vanisheth by a bare decoction. Many examples do confirm this thing, and 'tis evidently known that Serpents have been oftentimes boiled and eaten instead of Eels. It is no new thing in *India*, that that People do feed on great Serpents boiled, instead of Food, and contrariwise other Animals there are which do not deposit or lay aside their venom by a bare boiling, but do retain it, such as are Scorpions, Tarantula's and such like. But now, if to such kind of Vermine that are endued with so hurtfull a Poison, a water or liquor of a stronger efficacy be added, wherein they may be digested, their venom is turned into a wholesome Antidote, and is a resister of Poison, as shall be proved anon. This is certain, that the omnipotent God hath not created so much as the least Worm in vain, which cannot bring some profit, though by the under sort of Men, it be contemned and plainly neglected. But forasmuch as almost all such Vermine and Insects, are (by reason of their Poison) rarely used in Medicine, and scarce any one knows their occult virtues, from that signature God hath given them, or cares to know, the use of them remains unknown and in the dark. Nay it is well done, that (seeing the way of correct'g such Poisons, or turning them into Medicine, hath lain hid from the greatest part of the Learned ones) their use was thrown out of the Apothecaries Shops. But yet in process of time, some of those kind of Vermine were admitted by the Physicians, as the Scorpions, Cantharides, and such like. The Scorpions being suffocated in Oil Olive do tame their own proper Poison; Cantharides, great Worms, and Milli-pedes, or Pigs-lice, are used to provoke Urine. But yet not without danger, because of the venom they abound with. Nevertheless Men have dared to use them, and many times they have proved very pro-

fitable But had their bettering been known; and had they (being thus corrected been made use of, they would (without all fear of danger) have procured a greater honour to those that used them. Now the usual way of all such as know not the manner of correcting them, such little Animals are dried, and (crude as they are) beaten into a powder, and so admixtured to the sick, and do sometimes (though with mighty hazard) perform great cures. Were the signature of such Vermine well examined, and their use in Medicine well known, and they were afterwards transmuted and changed (by the help of an universal Dissolvent) into a safe Medicament, they do then become such safe and effectual remedies, as to take away most grievous (and in the account of some plainly incurable) Diseases, and do in many Degrees exceed the weak operations of Vegetables. For the Animals which God hath gifted with life, are of a far greater efficacy than the Vegetables, and this any one will not be over hard in believing of. You will find many wonderful things in my Book of the signature of Animals, Vegetables, and Minerals (which shall shortly come forth to light) nay and besides their signatures, as well their unknown and occult Vertues as their known Vertues shall be herein declared. But in this Treatise, shall only be mentioned some of the principal small Animals of use in Medicine, viz. by what means they may be reduced into most excellent and most safe Medicines, by the help of the universal Dissolvent As for their Vertues, and Efficacy, the well minded Reader may search for them in my other Writings. And although I have met with admirable Vertues in some hitherto neglected Vermine, and would have also described them for the profit of my Neighbour, and so purposed to have made a large discourse concerning them; yet the love to my Neighbour (whom I would not willingly lead about in many erroneous Turnings) hindred me from performing it. For all the Vertues that are apart dispersed amongst all the Vegetables and Animals, are all of them concentrated in one Mineral, and found perfectly united, so that there's no need of using so many distinct Medicines of Vegetables, Animals, and Minerals, and therefore I refer the Reader thereunto. But yet for satisfactions sake of such who abhor such Medicines as are made of Minerals, and dread them as if they were a Poison, I will detect the Vertue and Power of some of the most principal ones in Medicine.

Of the Signature, Property, and Medicinal Vertues of the Bull-like and Horned Scarabeus or Beetle.

I Have known some of the biggest and flying *Scarabeus's* that have weighed half an Ounce, or a whole Ounce, and of a Chestnut Colour, and they will firmly stick to any thing by reason of their sharp Feet, and are furnished with double Wings, the upper ones are hard and smooth like an horn, the under ones are very thin and transparent, and these like the dried leaves of Poppy. The Male is for the most part bigger than the Female, and is armed with two horns, which in their branchings resemble the Figure of Stags horns, hard and smooth like horn, and hollow on the inside, without any marrow, with these he defends himself. If you put one of them on a Table, and smite him often with some small twigs, and enrage and provoke him to anger, he doth not run away like as other Animals do, but

sets upon his Enemy, with his upright and variously branched horns, as if he would revenge himself for the injury done him; and whatsoever you reach out to him, he presently snatcheth with his horns, and holds it so fast, that 'tis a hard matter to get it from him: If the thing be too heavy, he then leaves it, and goes his way without it: But if it be light, he carries it away with him, and afterwards unlooseth his horns from it and lets it fall. The Females two horns are lesser and crooked, which open and shut like Pincers; whatsoever they seize on, they hold it most firmly, and if you expose to its horns any thing that is not hard she doth gripe it so long, till the tops of her horns touch each other. Being hanged at a Cats or a Dogs Ear she presently pierceth it through, and so holds that the Dog can't cast her off with her Feet, but (not knowing what is happened to him) runs to and fro, howling and crying out, as if he implored help from some body else, such is the innate anger and malice of this small Creature. They feed not upon Grass and the Leaves of Trees as other *Scarabeus's* do, but are nourished with the Juice of the thin soft resinousness which is in Summer Flowers out of those Trees that bears fruit with stones in them, such as Nuts, Cherries, Plums, Pruehs, Peaches, and such like. These Trees they sticking fast on, do by sucking out the Resin thence flowing, support their lives withal. These small Creatures are truly Martial, and as if they were endued purposely by nature with Weapons, and armed. Some men do break off their horns, and carry them about them, as if they were a safeguard against the invasions and being fet upon by wild Beasts, but I count this as superstitious. Some (I know) do reduce them with their Wings into powder, and make use thereof, and have healed the inward pains and prickings of the Body: And have cured Quarances, yea have in all Feavers hanged it about the Neck; but yet I believe it would bring more profit, if it be duly prepared and so taken into the Body. But what effects they will perform in the other parts of the Body I know not, nor have I hitherto tried or known them to have been used to any other intent than before mentioned. But I am certainly assured, that there is a most wholesome Vertue in this insect, because of his thus living on, and being nourished by those resinous Juices which flow out of such Trees as bear those kinds of Fruits that have Stones in their inside: Wherefore I think that their whole Body is of a balsamick Nature, and I do judge by their signature, that they may be profitably used in curing all inward and outward hurts arising from beating, wounding, stabbing, and shooting, if they are first reduced into an Essence according to my method. The horns and those hard wings, may be reduced into a Magistery, apart by the universal Dissolvent, and serve for inward Use. And the body being on like manner prepared, may be applied and made use of for the allaying of all griefs, or pains both externally and internally. Without doubt it aboundeth with many other hidden Vertues which are unknown both to my self and other men.

Of the Pilular or Globular Scarabeus.

THERE are other *Scarabeus's* used in Medicine, viz. the black and globular ones, usually abiding in Horse dung, and also those that live in Oaks, and be of an ashy Colour, and are pleasant food to

Poultry,

Poultry, who by feeding on them do lay abundance of Eggs, but the black ones they abstain from, and do not eat them. I know not whether or no these last mentioned (viz. the Oak ones) are any thing at all helpfull in Medicine. But yet thus much they do, if they are bruised and applied to the bare skin they cause Pusles, and so do those too that are called golden *Scarabeus's* that are usually on Roses, and Elder-flowers. Both these sorts have this property internally and externally, and so have the *Cambarides* or those green Flies called Spanish Flies, and do most vehemently provoke Urine. If now these are by Art changed, and their venomous quality taken away, they are profitably used, and safely, in curing the Gout, Stone, and other grievous Diseases and bring a great deal of benefit. The black and globular ones are martial, and are not much unlike to the horned *Scarabeus's*; the ashy ones are of a Saturnine nature, the green ones of a venercal Quality, and the red and little ones are of a solar property. These last mentioned, are by the *Germans* called Golden and God Almighty's Birds, and some do boast that they have gotten out from them good Gold, and put it to the Test, which to me doth seem unlikely. I will not deny but that there lieth hidden in them a strengthening Cordial (as they call it) properly for corroborating a man's heart if a preparation or correction precede, I should be unwilling to make use of them crude and unmeddled. Besides the aforesaid reckoned up *Scarabeus's*, there is yet another kind of black ones which creep along the Grass in the Months of *May* and *June*, and cannot see as the above mentioned ones can, and yet have little Wings. These are exceeding slow creepers, and being put upon ones hand, do turn out a strong smelling Liquor, and are called *May* Birds, and the Worms of Fat by the *Germans*; the *Latines* call them the unctuous *Scarabeus's*. They operate most efficaciously, and are used by many for curing those most grievous Diseases of the Gout, Stone, Leprosie, French-pox, and Dropsie, one two or three Grains of them being reduced into powder, are usually admixtured, in some proper Vehicle. They do most vehemently expel Disenlements, by vomit, stool, and Urine, inasmuch that the Urine of the Gouty, Leoprous, or those that are afflicted with the Stone will be coagulated like Milk, or will become tenacious, and wax hard like a stone, the which event may well astonish any one to consider of. I know very many that have had the Gout, and been cured of it thereby, though I confess it is a Medicine somewhat hazardous because of the force of its operation. But if it be first corrected by the Universal Salt, it may be most safely afterwards used in the curing of the said Diseases. *Wierus*, a very learned Physician, did heretofore publish a Treatise of the wandering Gout, and highly commended this *May* Worm, so called by some: And likewise the great common Earth-worms, for curing it. Neither is it without ground that this Worm [or *Scarabeus*] we mention, far exceed all the rest of them that are endued with Vertues, healing Diseases. The *Cambarides* come far short of it, and the sky coloured Flies, which are formed only in Carkasses, are far short of the *Cambarides*. In the next place follow those greater Flies, that usually stay in mens houses, and keep buzzing about till they can find some raw Flesh, whereon they cast their filth in the likeness of small Eggs or Knirs, which become VVorms in a days time. And I do believe that there is scarce any Creature endued

with a smelling so acute and subtil as this Fly, and upon that account I do not question, but that it would shew its Vertues in hidden Diseases. Yet I would not be any man's Authour or encourager to make use of him, because nature her self cannot by any means endure (when a man by chance eats the flesh that is defiled with their Excrements) their filth in the Stomach, but doth presently cast it forth by vomit as that it were a Poison. I ascribe to these Flies a mercurial Nature, and I likewise affirm that there are in the common Worms medicinal Vertues. For they do strongly expel by Urine and Sweat, and being made use of, crude as they are, they provoke to stool, and cause vomiting. But I verily believe, that being corrected by the universal dissolvent and transmuted into a sweeter Essence, they will become an excellent Specifick against Impotency, and a notable corroborative to such that are tired with the venercal Sport. Their signature is testimony enough, and the Figure of their Bodies, for they will sometimes stretch out themselves at length, otherwise contract themselves into a horniness, one while become thicker, then presently, and as often as they please can they extenuate themselves or become smaller, nor can any Animal do thus besides themselves. Nor know I any Animal that doth (in Coition) more firmly adhere to the Female, than this Worm, whom I have many a time seen, in the Spring Season when the Cold is asswaged and the Earth again open, to join himself to the Female (not under the Earth) but to creep out of the Earth with half his Body, and so apply himself to the half part of the Female, who likewise creeps out of the Earth, and he so long labours with her, till there is made a thorough conjoining of both their Bodies. And these two Worms are so pertinacious or earnestly bent on this action, that they will rather suffer themselves to be slain than be separated. This venercal Labour being finished, they do each of them betake themselves into their Caverns or Holes. Such Hens as feed on them do plentifully lay Eggs daily, and sometimes two on a day, the which thing no sort of Corn will make them do. That Earth-worm is endued therefore with a venercal Nature and Property. There are besides these, other small Vermine that are far more prone (and approach nigher) to a venercal Nature, and they are a sort that have six Feet and run most nimbly, and have wings but do not make use of them. They are small and broad, and are in great companies in old VValls, and old rotten Boards of Stables, and lay their Eggs in the Walls and VVood. They come abroad only in curious VVeather, and in a rainy and cold Season do betake themselves to their Holes, and in fair weather out come they again, and observe no order in their coupling. The Female going, carries the Male along with her sitting on her back, another Male being stronger throws him off, and himself gets up upon the Female, and he again being thrown off in his room comes a new trader, and thus spend they the day in this riding kind of Sport, and the Female is exercised with an uncessant Change of Males. They are not seen to eat any Food. Some of them I shut up in a Glass so that they could not get away, yet (in this captivity) they betook themselves to this venercal Act, and at length setting upon each other, would rather perish with Famine than be separated. They are so small that an hundred of them will but weigh an Ounce: Their wings are red and spotted with black. They run exceeding

ceeding swiftly, I never could find any thing written of them. I gave them to Cats and Dogs to eat with their meat, and I found wonderfull things. Hens and other Birds will not eat them, haply because they cannot brook the too vehement operation of them. They must needs be endued with singular gifts, he that will make trial, may so do, but yet so as not to use them but corrected, because (amongst all the Vermine that I know of they do most excell, and abound with the greatest venereal Venome. There are yet besides these, other Worms (or Vermine) that are profitable to make Medicine of. The food and nutriment of the *Aselli* or Pig-lice is rotten Wood; if you touch them they rowl up themselves into a round Ball. They are for the most part used for repressing of the Stone. The Cimexes, or Knats, or Flies, are of a red colour, and do vex and disquiet a Man at night, they suck his blood, and usually quarter in old Pine-wood, and in ancient Chambers, and are detestable things because of the stinch they emit. And besides them, there is another kind of such Vermine that are of a green colour, and more venomous, and yield a more filthy stinch than the red Worms do. This Insect has wings, and is four times bigger than the Cimex, and live in the Grass; but when the cold Winter approacheth, they then live in hollow Trees, or hide in the Chinks that be in Walls. If an Ox or Cow do by chance in eating Grass swallow down such a kind of Vermine, they swell up, and sometimes die of it; but yet they do so well know how to shun them, that the Beasts seldom swallow them. I do from hence guess, that there lies hidden in this kind of Animal, some singular matter, because of its wonderful disposition it hath: For I have tried by certain experiments that it can either retain, or emit its stinch as it pleaseth. It is a notable fubtile and fallacious Creature, and this I could confirm by wonderfull stories. It doth exactly imitate the perverse disposition of all Turn-Coats, Lustfull, Venereal, and Bestial Men. It doth presently deposit or lose its stinch in the universal *Menstruum*, but what it will (being thus prepared) perform, I having as yet omitted farther inquisition, cannot tell. Infinite is the number of these and such like Insects, and without doubt they were not created in vain, they persecute each other with a mutual and deadly hatred, and do by laying snares endeavour to destroy each the other. I have known one little small Worm or Insect, that by sucking out the juice and strength of the great Earth-Worms do wax fat, and is in all places his Superiour or Master. In the Spring-time he is a small lean Worm, and is not so big as the Blatta, that live upon Meal, but in Summer time he doth so fatten himself with the Earth worms, and becomes so unwieldy that he can hardly creep: He is black as a Coal, and moves himself by the many short feet he has, is about the thickness of a Quill, and about a fingers length, and under the earth shrewdly bites the poor Earth-worm, and sucks from him his best juice, which said Earth-worm being no ways able to defend himself, doth out of meer pain creep out of the Earth, and brings out his fast adhering Enemy: he sticks on to him so close, that he can't be driven off, and so long sucks, until being well fatiated and full, he at length falls off of his own accord. I have often seen these Earth-worms so long vexed with them and twined themselves to and fro till this little Vermine hath pierced the Worm through, and divided him in twain, but

yet close together again, if he can but onely get into the Earth. You may see evident signs of the malice of this small Vermine, upon some of the older Worms, that have had several such bittings, and yet closed together again. For I know no enemies the great Earth worms have, save onely the Mole; and this same Worm. This black and martial Worm having done with one, presently sets upon another Worm, and so sucks out the best juice, and leaves the body of the laid great Worm destitute of any strength. He is of great virtue and as to his excellency is to be preferred far before all other Worms if but well prepared: As for Spiders, there are many talks of them as if they were poisonous, but I could never as yet find any such thing in those that grow in the space of one year, and then vanish away again; they are such that make their Webs on Trees, Bushes, and the like to catch Flies in, and are cross-bearing Spiders, because they have on their backs the figure of a Cross. Every month they pur off their old skin, and so do those too that make their Webs in the corners and holes in Houses, and will live three months without either meat or drink before they die. These are somewhat worse than the former, and yet not so poisonous as the report goes, and as is believed. All the green sort of Spiders, that live in the Grass and among Leaves are void of all Poison, (and all others) save those which abide in cold places, as Cellars, and moist Vaults, and nourish themselves with Insects, and are covered over with a black and roughish skin like black Silk or Velvet, are slow paced, and as being the Kings of all Spiders, do kill the others by their biting, and devour them if they can but get them within their power. If one Spider be thrown into the Nest of another, the stronger drives out the weaker, but they cannot any of them abide these black Spiders, abhorring their presence, and running away as fast as they can. Nay more, neither the Black-bird, nor other Birds (whose food's the other Spiders are wont to be) will eat them. They grow old very slowly and live in a Cellar many a year, as being patient endurers of the cold, and do not renew their skin as the rest do. Those likewise that devour the Flies in stores in the Winter, or at least-time are nourished with the sweet fume or vapour of Hony, Sugar, and such like things, and arrive to an old Age, are also venomous. All these are rarely used in Medicine, there being indeed no need of them amongst such plenty as there is of good Medicaments. This one benefit I have observed in them that they so purge sick Hens, as that they recover their former health, and do presently after get strength and wax fat. Emments that live by the juices and Rosins of Trees, are also used in Medicine, but yet do no great matters. Locults, Grylli (a kind of Grass-hopper) and such like Insects, (though they are endued with hidden virtues) are notwithstanding neglected, forasmuch as there is one onely Mineral that can effect more then all the bigger or lesser Animals, Worms, and Insects, and therefore well may they be despised. There are also some things that are taken from the bodies of the bigger sort of Animals that are used in Medicine, as the Stomach, Intestines, and Teeth of the Woolf; the Lungs of the Fox: The Gall, the Hair, the Skin, the Excrement, the Horns, &c. of other Animals; but yet no great matters have been hitherto done by all this ado, because they are parts or Members of such Animals, as being altogether void of Poison, are usually Man's Food, or may so be.

Whereas

Whereas were they the parts of Animals that would alter our nature, or were they the Teeth, Bones, Horns, or other parts of venomous Creatures, and then changed and reduced into good Medicaments, somewhat might be done by them. By such as alter nature I mean, the Teeth of Dogs, Wolves, Bears, Lions, and such ravenous Creatures; the Bones and Horns of the Elfe, Goats, Kids, Does, Seags, Elephants, and the Hairs of Men and other Animals. Amongst the venomous Animals, the Teeth and Skins of Vipers, Serpents, Toads, Salamanders, &c. In the third degree are the Teeth of the Sea-dog, and Whale, and of the horned Fishes, and those which the *Dutch* Mariners call *Warruffen*, and others the Unicorn: the Horns of them, and of other such like Sea Monsters, whose Flesh is venomous, and therefore their Teeth must necessarily be endued with medicinal Vertues, provided they be changed and converted into a convenient Essence. Besides in the Excrements of all Animals, lies hid a singular medicinal Vertue, nor is the volatile Salt (but especially of those that are poisonous) to be contemned. The fixed Salt being the subduer of many Diseases, doth not a little help to the making of Medicine. But I am not minded to treat of these at present, but will onely demonstrate by what means all Animals are to be dissolved by the universal *Menstruum*, and Poison to be converted into most wholesome Medicine. The Vertues of them are already known, nor is ought more required save a due preparation, the knowledge of which I am minded to manifest in this Treatise. It is apparently evident that the Teeth, Horns, Skin, Hairs, and Claws or Hoofs, are by so much the better and more efficacious Antidote, by how much the greater and more present Poison their Flesh is endued withal, and this we see by experience. Such as desire to know more, of such like venomous Animals, may read my Book, of the signature of things, wherein they will find many profitable things and worthy of consideration.

The preparation and changing of all venomous Animals, and Worms, &c. into safe and efficacious Medicaments.

AS touching what belongs to their preparation, it doth not consist in the way that hath been hitherto used as to the preparing of Animals for medicinal Use, the which have hitherto been either reduced into Powder, or else have been converted into Spirits, Waters, and Oils, by decoction in a B, or else turned (by Calcination) into Athes, that so their fixt Salt, may be extracted, or (by sublimation) pass into a volatile Salt. I do no wise contemn these, and other hitherto used ways and methods of preparing Animals for the use of medicine, for in very deed they are good and profitable. But forasmuch as I have the knowledge of a better and more compendious way of doing all these things, I neither would nor could any longer hide the same, but communicate it for the good of mankind, and for the help and comfort of the sick. And now that the well minded Reader, may perceive a difference between the old way of preparing these Medicaments and my way, I will briefly declare and demonstrate the same. I have not hitherto heard or read of any other way than this which followeth,

vis. The Animals are either wholly or else some part of them, dried in the Air, then powdered and admixtred in Powder in some appropriate Vehicle, or else some Hony or Sugar is added to the Powder, thereby to make it into an Electuary; or else the Animals are digested (whilst new or fresh) in Oil, then pressed out, and changed into a Balsam, that so they may serve either for inward or outward Uses as necessity requires. Or else they are made up into other Medicines, and so confected and kept for use. Or, being new, are distilled by a B. in water, the residue is by Calcination burnt into Athes, and the fixed Salt, is (by the benefit of distilled water) extracted out of the Athes. Some do distil the bodies of Animals, dry, or moist, in a Retort, and do get a stinking Spirit, Oil, and volatile Salt, which parts they Sever from each other, rectifie them, and keep them to use in time of need. Others do put the venomous Animals alive into Oil, or into some other Oil drawn out of an Aromaticall Vegetable by distillation, and so suffocate them herein; and do afterwards use that Oil for outward and inward Uses, as is evident in the Oil of Scorpions. These are the ways hitherto made use of for the preparation of Medicaments out of Animals, nor have they been fruitlessly used. But whereas I saw, that the Animals being prepared the aforementioned ways are venomous and crude, but especially when they are but onely dried and powdered, and so used, and that the administering them to the sick is not without danger, because they set upon nature with too much vehemency, if any (may the smallest) error be committed in the Dose: and besides, they do (by their ungratefull and loathsome favour) beget a nauausea, and withal considering, that the Spirits, Oils, and Waters drawn out of Animals by distillation, do for the most part smell of an *Empyreum*, and are extremely distastefull to nature; and that though the volatile Salt, and the fixt, which contain the greatest Vertues of the Animals, and may more commodiously be taken into the body than the Oil, which is plainly intolerable to sick Persons because of its stinch; yet so far as in such an Operation the chiefest Vertue is burnt up, and corrupted, and that therefore the Medicament so distilled is less profitable than the crude Body of the Animal; this way and method cannot at all be accounted of as worthy the being ranked amongst the best sort of Medicines. Seeing then and well perceiving all these Circumstances, I counted it wholly necessary to bethink my self of a more profitable and better way, and such a way too, as by the help whereof, every Animal, or at least such a part of it according as is requisite, may (without any separating of the whole body into divers parts) be dissolved, and changed in its whole substance by a certain dissolving and correcting Water poured upon it, and so its venome be converted into Medicine. Now the dissolving Water, and the dissolved Medicine stand in such a posture, as that it may be again abstracted and separated from the dissolved and corrected body after its dissolution and correction, and this so corrected or purged body may be admixtred in some convenient Vehicle to the sick, or else alone by its self, as shall be more clearly manifested in the following discourse.

A universal Menstruum by the help of which all Vegetables, Animals, and Minerals are dissolved, corrected, and reduced into a most pure and most safe Medicament.

I have in my *Miraculum Mundi*, taught and told you that Niter is the true universal dissolvent, and is operated withall three manner of ways.

1. As it is in its own proper nature and form.
2. When it is changed into a fixt and fiery Liquor.

When (by the benefit of the fire) it is distilled into an Acid Spirit. With these three instruments are dissolved all whatsoever is in the nature of things, are amended, and transmuted into a better and purer substance. But the manner how this is done shall clearly be taught in this Treatise, and explained, inasmuch that all such as have either out of gross Ignorance, or conceited Pride, or meer diabolical hatred and envy, hitherto contemned, despised, and traduced it as a thing impossible to be done (as *Fornius* for one) may be confounded with shame, and be driven to confess, that their meer ignorance, pride, and envy, caused them to oppose the Noon-day light, and attempt the extinguishing, blotting out, and obscuring the same. And although that I have described the preparation and use of the universal *Menstruum*, both in my *Miraculum Mundi*, and in its explication, as likewise in my Apology against *Fornius*; yet notwithstanding many perfwade themselves, that that description is too much clad over with darkness, and that without a more accurate and plainer declaration or explication, it cannot be understood, and consequently not made use of. Therefore that such Men may have their food ready chewed, and thrust into their mouths, and may have no farther cause of labour and consideration, I will give a plainer declaration and make (in God's name, for whose honour, and for the benefit of all mankind, I have thus purposed to do) an initiation, and perfectly demonstrate, that Niter is (by the three aforementioned ways) able to dissolve, and alter all whatsoever is in the nature of things, and to reduce them into a better substance. These are the weapons wherewith I enter the list with all deriders and haters of the truth, and do demand, if they have any better and more powerful thing, than this universal dissolvent out of Niter, if so, to produce it; if not, then to let this alone. Every man has his liberty, (if he hath better) to publish it for the common good; but if he can't produce a better, he may well submit himself to the truth. Verily would any man discover a better universal dissolvent, he would do me an acceptable thing, and I would most readily acknowledge any errors I have committed in this matter, and would refuse my own proper writings. But that some such will arise and do this thing, I do not in the least fear. If such an one should come, we will hear and see him, and receive him with a decent reply. In the mean while we will address our selves, to the preparation of good Medicines, to the honour of God, and benefit of our Neighbour. The battering and correcting metals, which is to be accomplished by the said Niter, is exactly described and demonstrated in the second, third, and fourth part of the Treatise of the prosperity of my Countrey; in this place we have purposed to treat only of medicines. But as for the way of reducing Niter into a fixt and fiery Liquor, and al-

so into a Volatile, Acid and fiery Spirit; we have already taught in other places of our writings, so that it is a meer needless thing, here again, to repeat the same. But because it is profitable to the lover of Arts, that he find both the preparations here conjoined, I have deemed it necessary to set them down both to your view.

The Process of turning Salt-peter into a fiery Liquor.

TAKE of pure Salt-peter, and such as is free from all common Salt one pound, put it into a strong and well burned Pot or Crucible, with a Cover to it, put it into a VVind Furnace, urge it so long with Coals till it be a bright red hot, and all the Niter flow; which being molten and in flux, cast in a little Powder of good Char-coals, that so it swimming at top of the Salt-peter may burn up. This Coal Powder being consumed, throw in some more of the same, and proceed on thus with casting on Coal Powder so long till the Coal Powder you cast in will not take Fire any more, and the Salt-peter appear of a greenish and sky colour. Then pour it out thus molten into a warmed Mortar or Basin, (for if you throw it into a cold Vessel, it will leap up into your Face) and there let it lie till it be cold. If you touch your tongue with some of this Salt, you shall find it fiery like the Salt of Tartar. Beat this Salt into a Powder and put it into a Glass, or else set it in some moist or cold Cellar, and in few days, nay, or hours, it will be dissolved into a clear and fiery liquor, which strain through Cap Paper or a Filter (as they call it) and set it up for use.

The use thereof in the preparation of such Medicaments as are made out of Animals, and also Vegetables.

FORasmuch as the use of this *Menstruum* is already demonstrated in my first Apology against *Fornius*, and in the first part of this *Spagyricall Pharmacopoeia*, wherein the Essences of Herbs are taught. But in this Treatise shall mention be made only of such Medicaments as are preparable out of Animals. I will here set down the way and manner of operation, whereby not only Animals, but also Vegetables may be corrected and transmuted into safe Medicaments. And here it is to be noted, that the use of this *Menstruum*, takes place only in correcting such Herbs and Animals as are strongly operative and as it were venomous, whose malice is to be necessarily removed. For those Herbs that are good, and used in the Kitchen, and without any hurt in them, need not any correction, except one will make out of them, an extract by Spirit of VVine, or make of them a burning Spirit, and Oil, as also a fixed Salt, and conjoin them by the benefit of Art, and make them into sweet Essences, which labour is accurately described in the first part of my *Spagyricall Pharmacopoeia*. In this place were at only of turning Animals, Vegetables, and Minerals into sweet Medicaments, by the benefit of Salt-peter: And in other places of my Writings is sufficiently enough taught by what other ways, and those various ones too, several Medicaments may be prepared, and that without the help of this universal dissolvent, whereto I refer the well minded Reader, and proceed on here to reach the preparation of the said Medicaments by that hitherto often named fiery dissolvent, which (without any additions; is of notable effect.

The Preparation of Animals and Vegetables by the fiery Liquor of Niter, their Dissolution, Correction, and Transmutation into wholesome Medicines.

TAKE any Animal or Herb, what you please, if it be new, cut it small; if the Animal or Herb be dry, beat it into Powder, and pour thereto the liquor of fixt Niter, that it may well moisten the Animal or the Herb, and may cover it all over; set the Glass in a B. and digest the venomous Animal or Herb for one day and night, in which time the liquor of Niter will ripen the venomous Animal or Herb, and transmute it, and make a Medicine of the Poison. After the Cucurbit is cooled in the Balneo, take it out and pour forth the liquor, together with the corrected Animal or Herb into another Glass having a long Neck, and pour thereon the best Spirit of Wine, or burning Spirit of Corn, and such as is well purged from all Phlegm, that it may swim on the solution the height of two fingers. Note well, that the liquor of Niter, and likewise the burning Spirit, must be well freed from all Phlegm, so that the Spirit may not conjoin it self with the Niter, but swim on the top of it. For if both of them be watery or phlegmy, there would be a conjunction or commixion of them both, and your labour would mis the event hoped for, and this is well to be observed. Therefore seeing that such a commixion, is prevented by removing of the aquosity, the burning Spirit will attract to it self, the true and corrected Essence of the Herb or Animal, and leave the fixt liquor together with the unprofitable Faces of the Herb or Animal. Separate the burning Spirit thus impregnated with the Essence, and so much that it can attract no more, by pouring it off from the liquor, and pour more Spirit thereupon, repeating this labour to long and so often, until all the Essence shall be extracted out of the liquor of the Niter. Then take all these extractions which contain the transmuted or corrected venome of the Herb or Animal, and put them together in a Cucurbit, in a B. M. and draw off the burning Spirit with a gentle heat, that so at length the remaining liquor, may be of a thick and dark coloured reddishness. Note well that the best part of the burning Spirit may be also separated in a B. and reserved for farther use; but its remaining and weaker part may be taken out with the extract, out of the B. M. and be evaporated in a Glass Vessel, over a vaporous B. to the thickness of Honey. For in so doing, there's no fear of burning the extract in the Cucurbit, if the B. should be over hot; and thus you are to have an especial regard unto. But if the evaporation cannot be done in Glass Vessels, by a vaporous B. then when the Essence is brought to such a pass in a little Cucurbit, pour thereto some of that burning Spirit, that came first over, and presently shake it well about, and mix it well, and this will again forthwith extract the purest part of the Essence, and leave behind a few Faces, with a little of the fixt Niter Liquor, from the which, the burning Spirit together with the Essence, is to be forthwith separated, by pouring it off, left it should (by any longer stay on the Faces) draw also to it self the Salt, and so not get the sweet Saviour and OJour of the Essence. But if any one death yet desire to make the Essence more pure and more sweeter, he may extract it yet a third time after the aforesaid manner, and after this third labour there will remain again some more Salt, and the Essence

will become sweeter. If a diligent regard be not had hereunto, there will (for the most part) some of the fixed Salt abide with the Essence, and render it of an unpleasant favour: this admonition therefore is not to be neglected, but such a one that covers the churning of any good must bestow his labour with all kind of diligence.

This is an exact description of the manner of preparing most efficacious Medicines, out of the most venomous Herbs and Animals. Furthermore this is to be noted, that when the Essence is extracted by the burning Spirit, out of the Alkalkized Herb or Animal, the remainder is to be boiled in an earthen or glazed Pot even to driness, and afterwards to be made red hot, that all the impurity may be consumed by calcination, and the pure fixt Niter may remain alone, which if you set in a Cellar, and do again let it dissolve into a liquor, it will be of the same virtues as before, and thus will it be many a time, and so may the Spirit of the Wine be used for the like operation.

Now although this fixed Niter doth change as well venomous Minerals, as Animals and Vegetables, and reduce their venomosity into wholesome Medicine; yet is it more fit for the sulphureous Vegetables, Animals, and Minerals, than for mercurial ones; and for such the Acid Spirit of Niter is more fit, though it doth also dissolve, correct, and transmute Vegetables, Animals, and Minerals; the which is chiefly observable in the Minerals, for therein may be learned the wonderful property, and the all-things-changing efficacy of this Fire. For Niter crude as it is in its body, being mixed with combustible Animals and Vegetables, and enkindled, burns up all things, and drives them with the flame up into the Air, inasmuch that nothing save the fixt Salt only is left remaining: And therefore this crude Niter is altogether unfit for Vegetables and Animals, if you would have any good from them. But in the venomous Minerals it performeth its office better, than the fixt Niter, or than the volatile corrosive or Acid Spirit, as shall be afterwards shown where we treat of Minerals. This I thought expedient to advise you of, and have thus done to this end, that those that are desirous of the Art may learn the divers operations of Niter. The crude Niter doth (by its flame, display its virtues upon the venomous Animals; and changed them in few hours space into safe Medicaments) Being reduced into a fixt liquor, it dissolveth all sulphureous Vegetables, Animals, and Minerals, the which thing the common or crude Niter, as also the acid and corrosive Spirit will never do: As this fixt liquor of Niter also dissolveth wholly the sulphureous Minerals, and leaves nothing behind save the only Faces. So the acid Spirit of Niter dissolveth all mercurial Minerals, that nothing remains undissolved. From whence 'tis evident, that every nature doth lovingly embrace its like, and is willingly conjoined therewithall, and especially if such natures are pure and clean, and not mixed with any other things. But that you may yet better understand these things, hearken a little farther. There is no Herb, no Animal, no Mineral, that consisteth not of its three first principles, *viz.* Salt, Sulphur, and Mercury, but yet are these very unequal: for in one subject, the Salt is most powerful, in another, the Sulphur, in a third, the Mercury: But when in such subjects consisting of the three principles, there is not too much inequality, and that no principle bears sway over another, then either the acid Spirit,

Spirit, or the fixed Salt of the Niter will alike dissolve them, as is evident in many Vegetables, Minerals, and Animals, which being compounded of well tempered Principles, do admit of Solution and Correction, both by the fixt Liquor, as also by the volatile acid Spirit: For example. I take some Herb, be it *Napellus*, or *Mandagora*, or *Opium*, or some Animal, as a Spider, Scorpion, or Golden *Scarabæus*, I deal on this Subject now with fixt Niter (as I afore taught) and the whole will be dissolved, changed, and become a safe Medicament, (for they consist of well tempered Principles.) If now I pour upon either Subject the acid Spirit of Niter, it will be dissolved therein, changed, and corrected, and put on the nature of an wholesome Medicine, as well as when dissolved in the aforesaid Liquor. Now though both Liquors, *viz.* the fixt Liquor and the acid Spirit do arise out of one Root, yet do they exceedingly differ in their nature, and do prosecute as it were each the other with a deadly hatred: And that because the fixt Liquor, as well as the acid Spirit, are in some sort as yet adversaries, and do not absolutely bear such sway as if they were in one Nature. For they are from one Subject, and are by the fire drawn out of common Salt-peter, and reduced into two contrary parts and into Enemies opposing each other. But they are again conjoined, that they mutually set upon each other, with that enmity they have received from the fire, and may overcome and kill each other, then neither the fiery Liquor, nor the acid Spirit is any more discerned, but they return unto that which they were before, and from which they were born, *viz.* unto Niter or common Salt-peter. Excellently well therefore say the Philosophers, make the fixt Volatile, and the Volatile fixt. *Hermes* also saith, that our Dragon dieth nor without his Brother and Sister, many things might be spoken of this matter, but they belong not to this place, but to the fourth part of the Prosperity of *Germany*, in which is treated of the Concentration of Gold and Silver into Tinctures, but if so be that one of the aforesaid Principles, whether it be Sulphur or Mercury (for the Salt is not to be here considered) do bear overmuch sway in any Subject, then both the dissolvents cannot alike dissolve that body, but that dissolvent only which is appropriated to the nature of that Subject: As for example. The seed of any Herb (though it hath a mercurial Salt) yet the Sulphur hath the predominancy, and therefore admits of dissolution by the fixt Liquor rather than by the acid Spirit. But if the Oil be separated from the mercurial Salt, either by expressing it or distilling it out of the Seed, then the fixt Liquor hath a greater efficacy of operation upon its like, and dissolves all the Oil, without leaving any part thereof behind. But contrariwise, the Oil being severed from its mercurial Salt, which admitteth of the acid Spirit only, the acid Spirit hath no power at all to dissolve it, though he be arisen from the very same Subject, as his brother the fixt Liquor is: So then the Sister answers not the brother in the like operation, and 'tis impossible for the Sister to accomplish those things that the Brother doth. But when both brother and sister are mixed together, they do again beget Children like to their Parents, *viz.* *Hermaphrodites*, from whence themselves had their Original, returning to simple and crude Niter, out of which there do again proceed the like Procreations and Generations of the masculine and feminine Sex. And so one birth

transmutes it self into another, augmenteth and bettereth each other and that even to infinity, if it do but get its own conjugal bed, and be dealt withal in a Philosophical manner. And what we have said of the vegetable Sulphur, the same may likewise be understood of the Animal and Mineral. For such a Sulphur as is severed from its Salt and Mercury, the acid Spirit of Niter will not dissolve, but its sulphureous Liquor doth readily perform it, and this doth wholly dissolve the common mineral Sulphur, whereas the acid Spirit leaves it untouched. But such a Subject as participates of both Natures, *viz.* of the sulphureous and mercurial one, doth admit of dissolution both by the fixt Liquor, and by the acid Spirit, whether it be a Vegetable, Animal, or Mineral. Therefore the extremes, *viz.* the beginning and the end, the first Ens and last Essentiality, the volatile and combustible, and the fixt and incombustible, are to be compared with each other, (as thus.) Let the common combustible Sulphur and which adheres to Minerals and Veins of Metals be accounted of as the beginning, and let Gold be accounted the end. The fixt Liquor now dissolves the Sulphur wholly, but cannot do so with the ripe Gold; but the acid Spirit dissolves that, and cannot at all dissolve the Sulphur. But now such as are middle Subjects and do partake of both natures, *viz.* of a sulphureous and a mercurial, such as are *Saturn*, *Jupiter*, *Mars*, *Venus*, *Mercury*, *Lune*; for they are dissolvable by both, *viz.* by the fixt Liquor, and also by the acid Spirit. But by how much the more either of them partake of combustible Sulphur, by so much the easier doth it admit Solution by the fixt Liquor. So this Liquor doth easily dissolve these Minerals, *viz.* Antimony, Auripigment, common Sulphur, red Arsenick, &c. and of metals these, *Mars*, *Venus*, *Jupiter*, *Saturn*, difficultly; *Lune* more difficultly; *Mercury* most difficultly; but for *Sol*, which is the last and best of all, it doth in no wise dissolve, because it is plainly freed by nature from its superfluous, extraneous, and burning Sulphur, and is washed, purified, and matured into a most pure mercurial Substance. Contrariwise the acid Spirit (if it be strong enough) doth dissolve all, even from the supremest metal, to the lowest Mineral, Sulphur only excepted, which it can't dissolve. Yet doth it more easily dissolve one Subject than another according as it is of more affinity with, or remote from its own Nature. And therefore every Chymist may easily know the Nature and Properties of every metal and mineral by the dissolving them, with these two, *viz.* Liquor and acid Spirit. Note well, I have (by this means) found out what Metals and Minerals are of nearest Affinity with Gold, and this kind of enquiry is far more certain and safer than the reading of many Books; nor will it be hurtfull to him if he did understand the signature of metals and minerals, and thereby know how to learn their Nature and Property; but my intent is not to treat of that, in this place, but will refer my labour to the second part of my Treatise of the Prosperity of *Germany*, where we will speak of the Concentration of Metals and Minerals. But that I may trifle out no more time in the discoursing of the difference of metals and minerals, I will go on and describe how the venemous Subjects of Animals and Vegetables are to be dissolved by the acid Spirit of Niter, to be transmuted and ripened thereby, and converted into safe Medicaments.

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The Process and Preparation is as follows.

TAKE either *Nux Vomica*, or venomous party-coloured Toads, Scorpions, Cantharides, or such like venomous Vegetables or Animals. Cut your Vegetables, but take your Animals whole as they are, that so dying (in the *Mensurum*) they become greater and safer Medicaments, put them in some glass: As for example. Take one Ounce or two Ounces of the Spirit of Niter; put it in a glass with a narrow neck, that so it may be stopped, and put into that Spirit such Vegetables as you would dissolve; which being dissolved into a Liquor, then put yet more Herbs, thus doing so long till the Spirit grows thickish, and can dissolve no more. After the same manner may you proceed with the Animals if dead; but if alive, then to the Spirit add some water before you put the Vermine thereto; for the too vehement force of the Spirit, is to be fo allayed, that the Vermine being put in alive may not presently die, but may kill himself with his own proper Poison. For if the Spirit be too strong, such kind of Animals will die in less than a moment, and not know what hath happened unto them. But now they live longer in the milder Spirit, and when they see that they must needs die, they are extremely enraged, do prick, and bite, and kill themselves with their own Poison, inasmuch that the venome is increased, and the Medicine acquires the greater Virtues. So then those which thou hast put in being dissolved, add more until the Spirit becoming thick, can dissolve no more; strain this Solution through a thin Linnen Cloth into another glass, and pour thereon by little and little, or drop by drop, the fixt Liquor of Niter, that it may kill the acid Spirit, and they both having lost their strengths return into Salt-peter as they were before, and the corrected Vegetable or Animal may be precipitated to the bottom in the form of a Powder. When you have fo done pour on some more fresh Water, or Rain-water, that the Salt-peter may be the better dissolved. Then pour out all the Solution, through a thin Linnen Cloth placed in a glass Funnel, into another glass, that so the Salt-peter, which before was partly an acid Spirit, and partly a fixt Liquor, and is again become Niter, may (being dissolved with the water poured thereon) run through the Cloth, and that corrected Vegetable or Animal may stay behind in the same, the which by pouring on store of fair water, is to be freed of all Saltiness, and afterwards to be put together with the Cloth upon Cap-paper several times doubled. This Paper will drink up all the moisture, and the remaining Animal or Vegetable Powder will stay behind: which being thus dried is to be lay'd up for use, and may afterwards be used either *per se* in the form of a Powder or be reduced into Pills, which before this preparation could not be safely used, nor without much danger. There is besides, another way of turning Animals and Vegetables by the acid Spirit of Niter, or by the fixt Liquor into wholesome Medicaments: and the manner thereof is thus.

Those Subjects which refuse to be dissolved by the fixt Liquor, are dissolved by the acid Spirit, and precipitated with the fixt Liquor, or contrariwise those which are not dissolvable by the acid Spirit, are dissolved by the fixt Liquor, and precipitated by the acid Spirit. All being precipitated, and the Dissolvent sufficiently staid, let some more of the fixt

Liquor be poured thereupon, so that it may much exceed in quantity the acid Spirit. This done, let the Phlegm be drawn off in a vaporous B, and to the remaining Liquor, let be poured as much burning Spirit as is sufficient, that so it may by extraction extract all that is to be extracted. This burning Spirit operates upon, and attracteth to it self, no other thing save the only Effence of the Herb or Animal alone, and leaves the Dissolvents untouched. But this Effence is no ways inferior neither in virtue or efficacy, to that which was prepared after the before described manner. And thus much let suffice to have been said of the preparation of Vegetable and Animal Medicaments. And now we will betake our selves (in God's Name) to speak likewise of Mineral and Metalline Medicaments, and see what good thing the Omnipotent God bestoweth on us by the benefit of these things.

The preparation of Metalline Medicaments is almost a-kin, and like to the precedent preparation of Vegetable and Animal ones, and doth herein only differ, that the most part of Minerals and Metals, are dissolved, corrected, and converted into safe Medicaments by crude and purified Niter, as the following manner demonstrates.

Take of powdered Antimony and purged Niter each alike, mix these equal parts in a covered Pot least the Mass leap out, calcine it, after Calcination pour it forth, and reduce the Mass into a Powder, and wash off the Salt-peter with Water and dry the Antimony, which hath now lost its black Colour, and is become white. Mix it again with an equal part of Salt-peter, calcine it, and wash it, and repeat this Labour a third time. This done, the Antimony hath laid aside all its venomosity and blackness, and become white, and such a medicament, as may be most safely administered in expelling all Diseases by Sweat, the Dose from two, three, four, even to six Grains. Note well, if you use the *Regulus* instead of the Crude Antimony, it will presently, in the first operation become a white Diaphoretick, and to be adhibited in the same Dose. Even after the same manner may you deprive poisonous Arsenick, Auripigment, and such like Poisons of all their venomousness, and transmute them into most safe Diaphoretick Powders. But so far as the preparations of them do not correspond with every ones mind, yea and may easily injure the ignorant and unskillfull, my advice to such men is this, that they abstain from meddling with them and betake themselves to Antimony only, and to fix him well, for that they may use him with far more safety. But that I speak here of those most highly venomous Objects, I did it for this end, that every one might know, that even the chiefest Poisons may be corrected and transmuted into Medicines, merely by the help of Niter alone. But he that desires yet farther to render Antimony safer and better, let him use the following preparation: Take the aforesaid Diaphoretick Antimony, fixed by the help of Niter, dissolve it up in strong *Aqua Fortis*: and being dissolved, precipitate it with the fixt Liquor of Niter, that it may settle to the bottom like a snowy Powder: Pour off the moisture, vapour away some part of the humidity, and let by the remainder that the Salt may thoo, and so will you have your Niter again. As for the Powder, dry it and wash it well with water, and it may well be styled a *Besoardicum* Mineral, being a most excellent Medicine to expel all Diseases by Sweat, the Dose of which is one, two, three, four,

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fix, even to twelve Grains, according as the Disease and Patient is. But I have sufficiently enough treated of this Medicine at large in my other Writings, and therefore needs not to be repeated in this place. So then all Metals, Minerals, Stones, and whatsoever is in the World, may by these three ways be dissolved and corrected by Niter, either crude, fixed, or acid, and be transmuted into Medicines void of all kind of danger. Thou maist dissolve all the Metals (Gold only excepted) with the acid Spirit of Niter, and if thou put thereto a little *Sel Armaniack*, or rectifie it with common Salt, then it will likewise dissolve common Gold. But the Minerals are dissolved with the fix Liquor of Niter, and precipitated, and then washed with common water, and being washed are used to make Medicine with. They yield subtle Powders, according to the nature and property of their Metals and Minerals. The Powder of Gold is yellow, and is called *Aurum Fulminans*, of Silver, *Athy*, of Copper, Green, of Iron, Red, of Tin, and Lead, White, of Antimony, white; of *Laps Calaminaria*, *Tuta*, and *Cadmia*, *Athy*: But the common Sulphur, and all the precious and common Stones, it *viz.* the acid Spirit cannot dissolve, but leaves them for her Brother, the fixed Liquor to dissolve. So then what the Sifter cannot do, that the Brother can perform with ease, and that which the Brother can't effect, that the Sifter undertakes the accomplishment of; and what neither of them can possibly perform, we see it possible to be done, by their Father and Mother, *viz.* the crude Niter, inasmuch that to this subject is a power given of doing what you please. But that I may perfectly demonstrate, that Niter is able to dissolve all the things that are in the World, and may withall shew, how those subjects, which yields not to a Solution by the acid Spirit may come under the power of the fix Niter, I will proceed on, and begin with the common Sulphur.

Take Sulphur reduced into Powder, one part, of fix Niter two parts, put them in a Cucurbit, pour thereon twice as much water as they both of them weigh, *viz.* six parts. Boil them about one hour in Sand, in which boiling the Liquor of the fix Niter, will dissolve the Sulphur into a red Solution. Strain it through Cap Paper, and precipitate it by the acid Spirit, then wash it, and you shall have a white and subtle Powder, profitable in the Diseases of the Lungs. And now it remains that I shew you Flints, Sand, Crystal, all kinds of Stones both precious ones and common, which the acid Spirit is not capable of dissolving may be dissolved by the fix Niter, and display their Virtues, the which is thus done. Make the Flint, Crystal, Marble, or any other Stone that is meltable in the Fire into a Glass, very red hot, and pretently quench it in cold Water, and dry it, that it may be powdered with ease. Take one part of this Powder, and three or four parts of fix Niter, mix them well, put them into a Crucible, and cover the Pot, and melt them with a strong Fire in a Wind Furnace, that it may become a transparent Glass. Then turn it out, Powder it, and set it in a Glass Vessel in a moist Cellar, that the Stone may be turned into a Liquor; or else having powdered the fix molten Glass, pour common Water thereupon, which will dissolve the Powder. If now you pour the said acid Spirit of Niter on the clear Solution, then the fix Niter being deprived of its fiery virtue and force, will let fall the dissolved

Stone in the form of a Powder, which is to be washed with store of Water, and be dried, and it will be the Magistery of that Stone, which this operation is bestowed on. These Stones may likewise be digested and dissolved in a strong Glass set on Sand, with the fix Niter Liquor, but this moist way is more slow and tedious than the former dry way which is done by melting. And besides, the Glasses themselves cannot long endure this liquor, but are themselves also dissolved. Now these Magistries or Stones thus prepared are profitable in the Stone, the which they do not only expel out of the Reins, but likewise out of the Bladder, if it be not too much hardened. If you desire to make this Medicine yet better, then do thus. Take the Liquor of the Flints or Crystals, that are dissolved in a Cellar after they having been melted, put it in a Vial having a long Neck, whereon pour twice as much Spirit of Wine, but see that the Belly of your Glass be but half full; then let some body or other shake the Glass in their hands strongly up and down, and commix the Liquor and Spirit of Wine well, then will the Spirit penetrate, dissolve and render it sweeter. Note well, this agitation is necessary, because if it be not thus roiled to and fro, the Spirit of Wine will stand at the top of the Liquor, and not attract the fix Niter to itself. Now when the Spirit of Wine that you poured first on, is sharp enough, pour that out and pour on more, and when that is sharp enough, decant that also, and pour on more, repeat this operation so often, until the Liquor of the Stones be rendered sweet. Note well, the Spirit of Wine must be void of all Phlegm, for if there be in it any water, the Liquor of the Stones would be precipitated into a Powder. But he that proceeds well and rightly will obtain a noble Medicine against the Stone of the Microcosm.

N. B. After that the Liquor of the Stones is brought to a sweetness, it is to be covered over with the Spirit of Wine, in the Glass you keep it in, that the Liquor may abide in its Liquidity, otherwise it will in a few days space be turned into a Stone in the Glass. When you would use the Liquor, stop the mouth of the Glass with your Thumb, and turn down the Glass that the Spirit of Wine may (as being lighter) give place for the Liquor to flow out by your Thumb, and thus may you take out as much Liquor as you please. I have been the more curious in describing this preparation in this place, that no error may be committed, seeing this labour requires an expert Man, and not such a rude and insipid Scot as *Farmers* is. Experience testifies that the Liquor, and the Magistery of Sand, Flints, Crystals, and such like Stones, are endued with one and the same virtues. Any one may chuse which in his opinion is best. I commend the common white Flints, that are in the Sands of Rivers. The Magistery of these are notably conducive to weak Stomachs, nor is any thing corrupted by the fame, whatsoever Diseases they be used unto. The Dose of the Powder is 4, 8, 12, 20, 30 Grains, of the Liquor, 1, 2, 3, 4, even to 10 Grains. This Liquor, wherefore it comes, adheres to every matter it meets with, if it be kept in a dry place, it becomes a natural and transparent Stone. In Man's Body, it attracts to itself its like, and carries it off with it self. There lie hid in it many other secrets, which forasmuch as they pertain not to this place, are to be found in my other Writings. Moreover there are Stones found which do not admit of Solution either by the fix Liquor or acid Spirit, and they are to be thus tamed. Take

that Stone which yields not to a Solution by the fix Niter Liquor, nor by the acid Spirit, beat it into Powder, then mix it with three times as much of the Powder of pure and well dried Niter. Then with this mixture fill a Crucible half full, take up a Coal with your Tong, and put it into the matter, and hold it hard on, least the flame throw it clear out again. So the Niter being kindled by the Coal doth (together with the Stone) flame and burn up, and cause such a speedy and vehement Fire, that the Stone is thereby penetrated and opened, and may (after this operation) be dissolved with common Water. This done, the Solution which hath imbibed (or which contains) the dissolved Stone, is to be purified by passing it through Cap Paper, and to be precipitated by pouring in of the acid Spirit, that so the Stone may settle down in the form of a Powder, the which is to be washed with Water, to be dried and kept for use. Thus now have we dissolved all the Metals, all Stones, all Vegetables, and Animals, and transmuted them into Medicaments. And were there yet any other thing in nature besides these subjects, or could there be found any thing else, I would have taught its Solution by this my universal *Menstruum*. But forasmuch as I find nothing else besides Vegetables, Animals, and Minerals, as likewise all kinds of Stones, yea and Glass it self, nor can find ought besides, it will deservedly remain an universal *Menstruum*, and Dissolvent (though the moanish deviders, and brethren of ignorance, and haters of the truth, split for anger) constant, unconquered, and incomparable, as long as the World stands. As to its efficacy in bettering and correcting Metals, the second, third, and fourth Parts of my Treatise of the Prosperity of *Germany* will testify, for therein we treat of the concentration of Metals. But as for such other mysteries as concern true Hermetick Philosophy, and that lie hid in this wonderful subject, they are accurately and succinctly described in my Treatise of the Nature of Gold, and of the concentration of the Elements, in which Book the studious Reader may delight himself with divine and humane Miracles. So now we have proved and demonstrated, that Niter is an universal *Menstruum* and Dissolvent, seeing there is nothing in the nature of things that is able to resist its dissolving virtues; nor can its like be found out. Well therefore may it most deservedly remain, as in very deed it is, and as 'tis accounted of both by my self and all skillfull Chymists. But now if any one shall object and say, that the before produced proofs are no ways satisfactory to him, neither do demonstrate that this dissolvent is also profitable as to the Philosophick Work, I do not intend to answer him, nor will I so open my Bosom to such Adventurers as *Arnoldus* did to *Lully*, but leave secret things in a secret place. I have spoken enough, and do also speak much in my Treatise of the concentration of Heaven and Earth. He that understands not my sayings, and doth as yet despise them, has no reason to reckon himself amongst the Adeptists and Sons of *Hermes*, but rather is of the rank of the *Farmers* sodality, and must remain at the Hogs Trough.

The Use, Power, and Virtues, of the Medicaments out of Vegetables, Animals, and Minerals: The Composition whereof we taught above.

AS concerning Vegetables, some few of them there are that need correcting by the universal

dissolvent. For such things as are in their own nature whole and found, need not any Medicament. For Rosemary, Ferber-sew, sweet Marjoram, Sage, Thyme, and such like Herbs needs no correction, but may be reduced into their sweet Effences, according to the ways that I have prescribed in the first part; but those Herbs that are more strongly operative, and used in medicinal affairs, are not without danger, such as are *Hobane*, *Hemlock*, *Manasake*, *Opium*, *Tobacco*, *Napellus*, *Levant-Berries*, *Nux Vomica*, &c. these must be amended by a good correction, or else can they not be safely taken into the body. If they be dissolved by the fiery operative *Menstruum* and corrected thereby, (as we shewed in the foregoing discourse) then may they be taken into the Body most safely, and without any danger, and will perform things wonderfull in Medicine. And whatsoever was a Poison before is afterwards rendered a Poison subduing Antidote. For Example, *Hobane*, *Mandrake*, *Opium*, have by their nature a stupefactive power, and do suppress the vital Spirit, do infect, or destroy, the *Humidum Radicale*, do procure overmuch Sleep, yea, do close up the Life in perpetual Sleep. But now those Herbs being corrected by the force of the fiery Water, and being dissolved of their Poison, do no more hurt, but allay all inward and outward pains, do pacifie the vital Spirits being provoked and enraged, do compose all disquietudes with a sweet pleasant rest, do expell venomous humours out of the Body by Sweat, and do by reducing all things into a quiet State, heal many Diseases. The *Cicuta* or *Hemlock*, *Napellus*, *Levant-berries*, *Nux Vomica*, &c. do not only cause a most deadly Sleep, but do also provoke most vehement vomitings, and make most acute prickings in the body, and deprive Men of their Sences and understandings, and do at last bring on Death, if they be admitted into the Body in too great a quantity, and are not drawn out from thence again by strong vomitings. But such Herbs being corrected, and changing the Poison into wholesome Medicaments, do no more cause such horrible and dreadfull painful Symptoms, but by penetrating the whole Body in a harmless and insensible manner, do take away all obstructions, and cast forth all hurtfull things out of the Body, by sweat, urine, and stool, and frees the inward bowels by purging them from all impure humours, and do happily take away occult Diseases. And now if they did before load the head with a very great heaviness and render it mad and unbound, it doth now mundifie it, and purge it, and free it from grievous and obnoxious Vapours, and do comfort the Brain and make Ingenuity or Memory better. So that what they did corrupt (before their correction) they do now (after their being bettered) amend and refresh it. But however you are to have good regard, that you be carefully provident in the use of these Medicaments, that you exceed not a due measure, and so commit an error, for it is not lawfull to play with such kind of penetrative Medicaments.

The strongest purgative Medicaments, as *Ejula*, *Cataputia*, *Staveacre*, *Gummi Gutta*, and such like, being dissolved in this *Menstruum*, and precipitated, do lose their vehemence, and as it were venomous quality, and become safe and gentle purges. N. B. You are here to observe (as concerning this Solution) that forasmuch as the Seed of *Ejula*, *Cataputia*, *Staveacre*, as likewise *Gutta Gambogia*, and *Scammony*, are of a fat and resinous nature, are not to be dissolved with the acid Spirit of Niter, but with its

fixt Liquor, or better with the Spirit of Wine corroborated and alkalinized by fixt Niter, and to be precipitated with the acid Spirit. And so with the same Spirit of Wine, being made more strong by the addition of the fixt Niter, all Gums that have a fat quality (may be thus dealt with) and contrariwise such as are not fat may be dissolved with the acid Spirit, and precipitated with its contrary Liquor. So likewise all bitter Juices, as Aloes, Myrrh, and the like, being therewith dissolved and corrected do acquire a more sweeter and more grateful Savour. It is also very fitting, for the grievously smelling Gums, as *Alyx Esida* is, and for correcting other such like stinking things arising from Animals or Vegetables, and so spoil them of their grievous Odour, and for correcting them into a grateful smell. Inasmuch that some things that emit even almost an ungrateful stench may be so transmuted as that they may afterwards yield a pleasant smell. And although that I made some mention of this Work or Operation some years ago in the first Book of my Philosophical Furnaces, where mention is made of the Spirit of Salt, yet will I not leave it off so, but describe more, yea and compendiouser ways too in my third part of the *Spagyricall Pharmacopoeia*, for effecting such matters, and thereto refer the studious for the preparing of pleasant and efficacious Medicines.

As for such Animals as serve for the Kitchen, as Beef, Mutton, Pork, Hens, Geese, and such like, also Fishes and Birds, they need not much correction. Those of them that are a year old or more may be boiled with Water, Salt, Spice, Wine, and Vinegar, &c. the younger may be roasted on a Spit. These are not hurtfull to such men as are in health, if they feed on them and drink after it a good draught of good Wine or Ale, that so they may thereby wash down into the Stomach any such matters as might stay by the way in the Throat, &c.

If now any one would make use of venomous Worms, and Insects in Medicines: for sometimes they perform far more in Medicine than Vegetables can, as experience witnesseth) they are not to be adhibited without correction. But I do not here understand the Kitchen correction, which is done by Wine, Sugar, and Spices; but such an one as in which all the parts remain together, and are corrected and amended by the fiery *Menstruum*, and that without the addition of any other thing as we taught before. And being on this wise corrected, they do not onely safely conduce to a Medicinal help in desperate Diseases, but do also become of greater assistance and comfort to many a sick Person, and purchase to their Authours a greater honour. It is well known even to blind Bayards and Barbars what effects sometimes the great Earth-worms, *Scarabaeus*'s, *Cantharides*, *Aselli* or Pigs-lice, and such like Urtine provoking Insects do effect, being administered to the sick, crude, dried onely and so powdered; he that desires to procure a good quantity of Earth-worms, let him but thrust a stick into the Earth, and sit it to and fro thereby to disquiet the Worms, for they will presently gues that the devouring Mole is at hand, and will for fear creep by heaps out of the Earth, so as you may then easily take them. If any one loathes the Worms themselves, let him take that Earth which the Worms do cast out to the top of the ground, after a warm Rain in the Spring time, and is like small bunches; as if they should say, give us our lives for this Earth's sake; and from thence you may extract an Essence, which

will be as profitable to you as if you took us: *N.B.* The *Merula* or Blackbirds feeds after this Earth and carries it to her young ones lying in the Nest, which thing they would not do, did it contain no good in it, but would rather take the Worms themselves and carry them. A Dog which hath devoured many bones seeks out for some clean place to dung in, either on a smooth stone, or on the grafs, as that he should say, This do I give you by way of thankfulness for the food which you have bestowed on me, keep it and use it according to your knowledge. *N.B.* The greatest Vertues of Animals are placed in their Excrements, and not in their flesh. Next the Excrements are the superfluities of the bodies, which in men) are, the Hair, Teeth, and Nails: In Beasts, the Hairs, Teeth, Hoofs, and Horns: In Birds, the Claws, and Feathers, &c. And that the *May Worm* frees from the Gout and Stone, See *Doctour Wierus*, he hath written a peculiar Treatise of the Gout, and of the wandering or moveable pains of the Joints, and of the intrinsecal and hidden Scurvy, and other such like Diseases, and which are commonly accounted of as incurable; all which he teacheth the removal of, by the means of the *May worms*, or unctious *Scarabaeus*'s. Nor indeed is it without ground, that there is sometimes more effected by such abject and contemptible Vermine, than by the most precious and highly esteemed Compositions and Vegetables: This now they do crude as they are, and uncorrected. But if the great Earth-worms, and principally their Enemies, *viz.* those black, smooth, and many footed Vermine, that suck from the Worms their Juice and Strength; and likewise those broad, and partly coloured, venereous small Vermine, which we have before mentioned (if all these I say) be corrected by the fiery *Menstruum*, they would not onely drive forth Urine, and the Stone, safely and without hurt, but would wishal most notably strengthen the nature of Man, and be a great comfort to many debilitated Gallants. The green *Scarabaeus*'s, the *Cantharides*, and green Flies, being all of a venereal Nature, do (being corrected) not onely drive forth the Stone and Urine, but do also wonderfully shew their efficacy in the Feet Gout, wandering Gout, and other grievous Diseases which have already gotten deep rooting: But that black and slow creeping *May worm*, or unctious *Scarabaeus* doth operate the most efficacious of them all, and may be plentifully enough had in the Months of *May* and *June*. The whole knack of the business doth consist in this, that such Vermine be well corrected with the Liquor Alkalest, and so prepared before they be made use of. As for those great and horned *Scarabaeus*'s, that live upon the Juice and Rofins of Nuts, Cherries, and Plums, and are wholly of a Balsamick Nature, if they be corrected, I do highly encourage the use of them both inwardly and outwardly, *viz.* when the internal and external Members are tormented with most vehement pricking Pains and Torments. As for Emmses or Ants they have a wholesome and efficacious Balsam, and are healers both of inward and outward Dolours. But the chiefest of them are those that live in Woods wherein are store of Pines, and Fir-trees, and do there feed upon the Rofins of the Trees, and do not as the others do, live upon leaves and grafs, but do in the Summer Months fore their little Holes with the small Grains of those Rofins for their Winter food. And this the Inhabitants of those Woods know full well, and do

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seek after it and sell it the Druggists instead of Matlick For it answers to the Matlick that comes out of *Judia* in efficacy, vertues, form, and odour, and haply we might not need that Gum, knew we but how to get and use this. There is great variety and plenty of such like Insects as these, which without all question may be of great use in medicine; but seeing they can't be gotten in such plenty as the Vegetables and Minerals may be, the use of them is forborn, and rarely are they sought after. Nor indeed is it necessary to seek after and fetch from far, such things as we have present before our Eyes. The drift of my writing is this primarily, that I may demonstrate, that there are in the universal *Menstruum*, such vertues as are able to correct all venomous Animals, and deprive them of their Poisons, and to convert them into wholesome Medicaments, for the honour and renown of it, was I even constrained to write these things. And as to its energetic Operation on venomous Minerals, it is sufficiently enough known, and doth most clearly appear even in its effect upon Antimony alone, the which being burnt twice or thrice with common Niter, is wholly deprived of its blackness, and cloaths it self with a most white colour, and becomes a Diaphoretick and an all-evil-repelling Powder. So is it to with Arsenick and Auripigment, these most vehement Poisons, which may be so changed in a few hours space, as that they may be taken afterwards into the Body without any hurt or danger, and will subdue and expel the greatest Poisons, though indeed there's no necessity of making use of those venomous Subjects, seeing there is plenty enough of other means. 'Tis sufficient that we have shewn, that Niter hath such notable vertues, as to be able to invert the venomous Nature of every Vegetable, Animal, and Mineral, and of transmuting the Poison into a wholesome Medicament. Now because the Animal vertues are more efficacious than the Vegetables, and that the Minerals exceed them both, therefore by good right are those Minerals of greatest use in medicine, which be most efficacious, most sweet, and most safe. But yet we would willingly have the Animals and Vegetables to retain their own dignity and station: And for the better discovery of the difference betwixt these, and that my Neighbour may be the better and more sincerely served, necessity doth even require a larger explanation. This therefore is generally to be observed, that by how much the riper the Minerals be (and so 'tis with the Animals and Vegetables) by so much the nearer they are to the Sun, and abide therein, so much the safer and securer may they be taken into the Body. All Herbs, Vermine, and Animals, that delight in a warm Air, and love to abide therein, are never infected or impregnated with so great a Poison as those are that delight rather in obscure, shady, and darksome places. For *Napellus*, *Mandragora*, *Cicuta*, and such like Herbs are never, or at least most rarely, to be found in other than dark places that are shaded over. And so the most venomous Animals and Vermine, do most willingly take up their abode in holes of the Earth, in cold and darksome Dens; and by reason of the want of the warm Air remain venomous, and do necessarily hurt mankind. But being digested by the Liquor of fixt Niter, they deposit their venomous quality and become wholesome Medicaments. So then all the maturation of things consisteth in heat, but Poison consisteth in cold, witness Wine and the Fruits of Trees, the

which being ripened by the solar heat, men may feed on them without hurt, but if they be eaten raw and unripe they corrupt their Stomachs. Now as we have said of Animals and Vegetables, the same is also to be understood of the unripe minerals and metals. By how much the unriper and cruder they be, so much the more do they hurt, and are unfit for the making of medicine. And as for metals, they do by little and little, and step by step go on towards their perfection, and end: Like as an Infant doth by little and little arrive to its highest degree of age. And as there is more to be found in a man that is arrived to man's Estate than there is in an Infant, so is there in minerals and metals that have in long success of time attained to their maturity. And inasmuch as in them may be found, most safe, sweeter, and efficacious Medicines, I have deemed it necessary briefly to detect their dignity and degrees, and shew the Ladder as it were, or Scale, wherein the metals stand in order, and how by their signature that perfection which they have gradually arrived unto, may be known. I do resemble the mines of metals to a Tree, thus, *Saturn* is the Root, *Mars* the trunk or body, *Jupiter* the bark that covers the Tree over, *Mercury* the Juice that sticks between the bark and the trunk, *Venus* the green leaves, *Luna* the flower, and *Sol* the fruit. The ancient Physicians or Naturalists, compared the seven principal metals with the seven Planets, the which comparison squares notably well with them. For the Planets and Metals have a mutual correspondence with each other. The Chymists ascribe Lead to *Saturn*: Tin to *Jupiter*: Iron to *Mars*: Copper to *Venus*: Quick-silver to *Mercury*: Silver to *Luna*: and Gold to *Sol*: And even as the Planets do excel one the other in brightness, vertues, and other things; even so do the metals, and this their nature informs us of, and their different signature demonstrates. Verily when the ancients would mark out to us a perfect thing, they described it under the form of a round Circle: And by how much imperfecter the thing was, by so much the less roundly did they give unto it. The Character of the Sun is *Sol*, *viz.* a Circle with a point in the midst: The Circle denotes the Golds perfection, the point in the middle of the Circle signifies the Original of perfection. The sign of Silver or the Moon was this *Luna*: which consisteth of two half Circles, and tells us of its half perfection: So is it with the other signs, and signatures of the other metals. How much the nearer they approach to a roundness, so much the nearer are they to perfection, and so on the contrary. The Sun being the noblest amongst all the Stars, doth also yield and make the noblest metal, *viz.* Gold, the which is likewise to be observed of the other metals. But by how much perfecter the metals be, so much excellenter are the Medicaments that proceed therefrom. *Saturn* or Lead, is not much profitable for the inward use of the body, except it be in the Plague, and in other most hot Diseases. Being outwardly applied it dries up the moist affects of the body, and moist Ulcers, and healeth heat and all the external affects arising thencefrom. *Jupiter* or Tin is somewhat hotter than *Saturn*, but yet is wishal very dry. *Mars* or Iron is hot and dry. *Venus* or Copper is hot and moist. *Mercury* or *Argent vive* is hotter and moister. *Luna* or Silver is of a milding heat and moisture. *Sol* or Gold is at length of temperate heat and moisture. If now any good thing be made out of Gold, it corro-

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borates the heart as being the most noble member of the body of man. And so in like manner, Silver doth the brain: *Argent vive* the Liver: Tin the Lungs: Iron the Gall: Lead the Milt or Spleen: and Copper the Reins. Thus have the ancient Philosophers and Physicians distributed the metals and distinguished them, the which I leave as I find it, though perhaps some of them may yet admit of another distinction. But so long may they remain (as they are) until *Elias* the Artist, shall by his coming release us of our Errors. Amongst the Minerals Antimony is the chiefest, in whom the Vertues of all the Vegetables, Animals and Minerals, are collected and concentrated into one, as its signature declareth. For the Philosophers have signed it with a round Sphere, by which the Earth is deciphered) and on it a cross put, and is without doubt for this reason, because the Earth never produced any fitter Subject for medicine, and this is attested by all true Chymists, as may be read in their Writings; but especially in *Basil Valentine's* triumphant Chariot of Antimony, being a Treatise he wrote in honour of this Mineral. The same thing doth that Philosopher testify, saying, common Gold and Silver do not effect it, but their first Ens does it. Now that Antimony is the first and true genuine Ens of Gold, is not only testified by all the Philosophers, but also daily experience it self witnesseth the same, from whence it is as clear as Noon day, that Antimony is rarely to be found in any other places but in Gold Mines, nor is there (besides) any Antimony but what is pregnant with Gold, but yet some Antimony contains more Gold and other some less. Nay farther, amongst the very Veins of Gold it self is Antimony often met with, and may therefore underversely be filled an unripe Gold. I myself have seen a piece of golden Vein, which was digged out of the Gold Mines, and contained some pounds weight, in one side there was pure Gold, mixt with the hard Flint, on the other side was a black Vein of Antimony. There is a place in *Germany* called *Gold Granaek*, nigh which in the *Sudetic* Mountains called *Fichtberg* by the *Germans*, was found heretofore much Gold, but now at this day is there digged out onely Antimony, cleaving on to the hard Flints and Rocks. And herewithal is mixed a golden Marquette, which being separated therefrom, and prepared after a due manner, becomes a most excellent Medicament, of which we shall hereafter make mention. Further, had we not this testimony of a daily experience, yet have we the witness of the true Alchymy, which doth most assuredly affirm, that true Gold may by the help of Art be extracted out of Antimony. Nay more, this incomparable Art, doth not onely perform this, *viz.* of bringing Antimony to the true ripeness of Gold, but doth also to change the Gold (by extracting its Soul) that it is no more Gold, but is plainly indistinguishable from any *Regulus* of Antimony both as to the form, volatility, nature, and properties of the same. And although an infinite number of men will contradict these sayings of mine, yet shall they never draw me from this my opinion, for I believe but what my Eyes have seen. One Eye witness is of more value than ten hear-say ones. Such as do gainsay these things, do build on no other foundations save such as they have gotten by reading or hear-say, and what will not at all correspond with experience. Well, I will remain stable in my opinion and in very truth demonstrate, that there is no subject to be found in

the nature of things, that may be preferred in Medicine, before Antimony, so that it be but duly brought into its true Essence. I confess that whilst it is crude and as yet unprepared, it is a mere Poison, and the use thereof is accompanied with a great deal of danger. And such as do use the common glass of Antimony, and other Medicaments made thereof after a rude manner, and so hurt the sick, must impute the blame to themselves and not the Antimony.

I have mentioned in my *Miraculum Mundi*, and in my first part of my *Spagyricall Pharmacopœa*, the preparation of a Medicine out of Antimony, and have called it a *Panacea*. This now out strips the capacity of very many rude and ignorant men, to whom it seems unlikely and impossible, that a Medicine of such wonderful efficacy should lie hidden in so contemptible and base a thing as to deterve such a Title as a *Panacea*: but especially seeing some unskillful men, have instead of it, administered to the sick crude Antimony, and by saying it is my *Panacea* have with a wicked boldness deceived men, and have hereby brought an *Odium* and contempt amongst very many men, upon this true Medicine of mine. Amongst these is that faithless *Farmers* note of the least, yea rather is more eminent or standard-bearer to the rest, and such a one as may rightly be termed the blot and scandal too of other men. For my part, he that lifts may persecute Antimony with as much hatred as he pleaseth. But whereas I have already praised it, and the thing doth which concern my Neighbour's profit, I could not omit yet farther to magnifie and exalt it with greater praises, and in very deed confirm this truth, *viz.* that such a Medicine may be made thereof of as I have described, and therefore every one that judgeth of the truth without prejudice must confess, that there is not a better, an effectualer, or a more harmless medicament, and purchasable by a meaneer price, inso much that both rich and poor may enjoy the same, if so be it be but prepared and used as it ought. But that he who is studious after good Medicaments may withal see, that I have not spent my labour altogether on Antimony, but on other Subjects too, I will adjoin the description of the preparation, use and efficacy of other Subjects, and will take care for the preparation of those Medicaments for the benefit of mankind, and of the sick, and for the distribution of them amongst the needy. For by this means shall I satisfy my conscience and shall not be accused thereby of burying the Talent given me, out of envy and hatred to my Neighbour. And whoever he be that hath any good thing, let him make it common, and being moved with pity and commiseration become serviceable unto his Neighbour. But if he neither hath, nor knoweth ought better, let him desist from contemning this, and omit despising the things he is ignorant of. And let him not deprive the miserable poor sick people of such things as himself cannot give, that so he may remain an honest and pious man. But as touching the Medicaments, which are here treated of, they are indeed but few, however they are such as may next God be safely confided in.

I have formerly written of preparing a *Panacea* of common Antimony, and taught its way of making. But whereas the description is dispersed in divers tracts, and is obscurer thereby, and haply one man may not have all those Treatises, I have judged it expedient to repeat that description in this place, and to mention it in this Treatise.

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The preparation doth for the most part consist in the Calcination by Niter, which corrects and changeth the venome and immature Quality of the Antimony. Then afterwards the pure part is extracted by Spirit of Wine, and becomes a tender and spaciuous (or light-red) Powder, and can effect those things, which I do here ascribe unto it. It may be taken in a morning before you eat, either in Wine, Ale, or some hot Broth, or in a soft poached Egg, or roasted Apple, and fasting some hours after it until its operation be finished. The Dose is $\frac{1}{2}$ or $\frac{3}{4}$ of a Grain, or 1, 2, 3, or 4, Grains at most for one time, regard being had to the Age and Disease, concerning which, the well minded Reader will find more written, in the first part of this *Spagyricall Pharmacopœa*, and in my *Miraculum Mundi*, but yet I will here likewise annex it for the benefit of the sick.

Of the common use of this Medicine.

THIS Universal Medicine may safely and without any kind of danger be used in all the natural Diseases of new born Infants, as well as in those of years, and strong people, and may be used I say without any danger, and in so small a dose as may not move in any one either a loathing or a nauseate, as these large Cup-fulls of the common Potions are wont to do when they are drank down. For that dose exceeds not 1, 2, 3, or 4 Grains at the most, and may most easily be taken down in a spoonfull of warm Broath, Wine, Ale, Water, or Milk, as the necessity of the sick requires. For if this prescribed dose be observed, it operates after an invisible manner, and strengthens the radical Moisture, and purgeth and expelleth out after a wonderful manner, every hurtfull thing (by little and little) out of the whole body, if it be daily used, (or every second or third day) once each day according as the condition, or necessity of any one requireth. It defendeth every body from all hurtfull Causes and Diseases, and admits not the least venomous Air, but if the Dose be augmented, it doth also display its vertues, by a visible operation, and drives out by Sweat and Urine, or Spittle, sometimes upwards and downwards, every noxious thing, and operateth even as you will have it, according as your dose is either more or less, and as your Disease needeth. A dose that is very small and void of any visible operation, is wont to heal many Diseases, yea and the greatest part of them. But some Diseases there be which have deep rooting, and do therefore require a visible operation, forasmuch as they cannot be expelled with a small and invisible operating Dose. Every one therefore that prepareth and administreteth this Medicine, must accurately observe this direction, that so (having regard to the Disease) he neither exceed nor come short in the administration of this Medicament, but by a right using of the same, he may obtain praise and glory.

But that the whole matter may be the better and more clearly apprehended, I will set down the use of the said Medicine, according as my self have experienced it, in the most grievous Diseases, that so the sick may be instructed and helped, and the less Errors committed.

In the Plague and other raging burning Diseases, and contagious Feavers, this Medicament doth (next God's help) preserve every one that takes it daily, in this proportion, *viz.* to Infants $\frac{1}{2}$ a Grain, to those of a milding Age, 1, 2, or 3, at most. But

if any one be infected by either of these Diseases, then the dose is to be doubled according to the parties age, or troubled, that the sick being well covered may sweat. If one time sufficeth not to free him of this Disease, the dose of the said Medicine may be repeated the day following, or the third day, and sois it to be proceeded on with, till the Disease being weakened is cast forth.

This way of preservation and curing is not onely to be observed in the Plague, but in all contagious Diseases that assaults with heat or cold, and in all kind of Feavers whatsoever. The sick need not any other Medicaments, for this is powerful, and effectual enough; provided you pray seriously therewithal, that it may (by the help of God) drive away that abominable and detestable Disease the Plague, and the pricking paining Pleurisie, with the other Feavers. Nay farther, there is no Medicament, nor not of the best that performs what this can.

In the Epileptic, or Convulsions of Children, of whom a great Number destitute of such help die, this *Panacea* is a most experienced and certain remedy for them, and is to be admittred to a little Infant presently after its Birth, the quantity of the $\frac{1}{4}$ part or $\frac{1}{2}$ part of a grain, in a little Milk, or else in some warmed fresh Butter, and is to be repeated again the third and eighth day following. But if it should be so, that after some days, weeks, or months, the fits do again come, then let your Dose be somewhat stronger if the Child needs it, and be so often reiterated until the Disease be wholly subdued and carried off. I do most highly commend this Medicine to all Mothers, for that abundance of Infants (otherwise healthfull and found enough) are without any help, snatched away by the violence of Death. And here the error of some Physicians deserves to be taxed, who administer to the poor little Babes, whole Glassfulls of the Water of Pearls void of all kind of Virue. Also the Powder of *Bezoar* Stone either with, or without the Water, together with the infusion of such like unprofitable things.

Such Men as are of riper years, may daily use the Dose of one, two, or three grains, and it will profit them. If not daily then may they repeat it every third or fourth day at least, and so continue until the Disease being subdued pass away: 'Tis needless for them to use any other kind of things, onely to observe this direction, *viz.* that day that they do use this Medicament, let them thin the cold Air, and abstain from Food three or four hours at least.

In the Leprosie, and other like detestable Diseases of whatsoever name they are called by, and in every kind of Scabbiness, there is not to be found any Remedy, whereby those afflicts are more easily and without any trouble or labour, taken away better than this, which never fails your hoped event, provided the sick be so strong as to brook the Cure.

In that detestable and venomous Disease of Whoredom usually called the French Pox, there is nothing can be admittred safer and securer than this Medicament, if the Dose be but so much augmented, as not onely to cause Sweat strongly, but also to provoke Vomits and Stools; and you are so long to go on with using this Medicine every other day, until the Sick be well, which may be in some eight or fourteen days.

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He that is overwhelmed with the Dropſie, may take one Doſe every Day, and for bear eating (for ſome hours) after the uſe of this Medicine, (the which is neceſſary to be done in other Diſeaſes alſo) but let him that takes it ſo as to work ſtrongly, proceed gradually from one grain to two, &c. untill it cauſeth a kind of nauſeate (but without vomiting) in as big a Doſe as is needfull, and as the Patient can well bear. Which being thus done, the Doſe is afterwards to be leſſened one or two grains, and the leſſening to be continued untill all the Water be caſt forth by Sweat, Urine, and Stool, and the Sick become as healthy as he was before. Nor is there any reaſon why any one ſhould doubt of radically taking away this Diſeaſe, (except it be plainly deplorable or deſperate) by this my *Panaacea* onely, forasmuch as experience demonſtrated it more clear than the Noon-day Light.

In the Gout (a Diſeaſe accounted by the common Phyſicians for incurable, as well as the Leproſie and Dropſie) doth this Medicament perform wonderfull things, and doth effect more in a ſhort ſpace of time than any one would either imagine or believe, provided it be rightly adminiſtred. For it doth in a ſhort time draw back the affluence of noxious humours, and brings them forth out of the Body after an inviſible manner; ſo that, Day after Day, the pains do by little and little remit and abate, the tumours leſſen, and the Fit becomes more tolerable, comes the ſlower, and at length vaniſheth for altogether. As for the Doſe, you are to obſerve the ſame inſtructions that we gave you but now for the Dropſie, viz. that you daily make the ſame addition unto one grain ſo long till you cauſe a nauſeate (but no vomit) and then muſt you again leſſen it one or two grains. The Patient muſt do thus daily on a faſting Stomach, (and keep himſelf warm and abſtain from Food four hours, after the uſe of this Medicament) as long as need ſhall require. Happly the things which I here mention, will meet with many incredulous Men, and ſuch as will not believe it poſſible, for ſuch a Diſeaſe as hath been hitherto eſteemed incurable by almoſt all Men, to be rooted out by the aforeſaid Medicament; the Opinion of ſuch Men I confeſs that I cannot take in bad part, forasmuch as even I my ſelf was but a few years ſince (before I had experienced the wonderfull efficacy of this Medicament) of the very ſame Opinion. But after my experience had taught me to judge otherwiſe I do truly and faithfully affirm, that this Diſeaſe is in no wiſe incurable, but may (provided it be not too inveterate, and that the ſtrength of the Sick, either through old Age, or Debilities, hinder not the Medicines operation, or that God himſelf withdraws not his own bleſſing) by a good and ſuitable Medicament, be, if not radically rooted out, yet for the greateſt of it expelled. Now it is not to be thought, that he who uſeth this *Panaacea* may be at his choiſe to live as he liſt, viz. either ſoberly, or to ſtuff his Stomach daily with hurtfull and forbidden Food, and to ſwallow in Wine as he pleaſeth. No ſuch matter, ſuch Men err moſt hugely, for even the Philoſophers Stone it ſelf, that is, the ſo much famed rooter out of Diſeaſes would not help there. For whatſoever thoſe moſt excellent Medicines do mend in the Fore-noon, and correct, the After-noon Surfeitings and Gluttony, and the ſo large exceſs of Mear and Drink, will again deſtroy and corrupt. Nor is there any room for the Opinion of thoſe Men that think to be freed of this Diſeaſe, by

a bare Abſtinence from Wine: No, this Diſeaſe comes not always from drinking of Wine, for it is moſt evidently known, that ſometimes even the pooreſt of Men that never drank Wine are afflicted with this Diſeaſe. And therefore the fault is not wholly to be imputed to the Wine. Every kind of repletion or overflowing whether with too much Wine or Ale, may procreate and encreaſe a Diſeaſe, but that is not the onely or ſole cauſe. For there are many other cauſes, from whence this Diſeaſe is wont to ariſe. Verily, often being wrathfull doth moſt vehemently diſturb the Family, as it were, of the internal Bowels. Luſt, and an often uſe of Venery (which is the uſual attendant and follower of Drunkenneſs) doth vehemently enervate and debilitate the ſtrength of the body. From hence nature being enervated and debilitated, is not able to expell out of the body the copious ſeconds and excrements, remaining of the too much abundance of mear and drink, and therefore thoſe excrements abiding in the body and exerciſing their powers without controll, do produce moſt grievous Diſeaſes. For that part which nature is weakeſt in, there doth the Enemy make his firſt attempt, according to the uſual *German* Proverb, every one climbs over the Hedge in that place where it is loweſt. The ſame doth for the moſt part fall out in the procreation of this Diſeaſe, viz. when the body is loaden and filled with overmuch Food and Drink, for the body being overwhelmed with overmuch Wine, and then an immoderate coition or act of venery preſently following thereon, doth moſt exceedingly weaken the body. For nature being by this means weakned, hath not ſtrength enough to expell thoſe remaining excrements, which foget Head, to the great hurt and detriment of the whole body, and do make themſelves a fixed ſeat, the which is to be well heeded in this Diſeaſe.

Befides this Medicament doth reſiſt all the obſtructions of the Milt and Liver, (which corrupt the Blood, and fir up moſt grievous Diſeaſes, as the Scurvy, Joynt-Aches, Eriſipelas, continued Head-aches, weakneſs of the Limbs, a Stinking Breath; and in Women a ſuffocation of the Matrix, a ſuppreſſion of the Months, panting of the Heart, Swounings, the Lipothimy, and many ſuch known, and unknown Diſeaſes) far more efficaciously than all other Medicaments do. All theſe aforeſaid Diſeaſes are healed by the ſaid Medicine, being taken often or ſeldomer every Week according as the Diſeaſe is, and you will ſee wonderfull effects produced.

I commend alſo this Medicament to all thoſe that employ themſelves in Surgery, that they reſpect it as the chiefſt Remedy that they can get. For being daily given in a ſmall Doſe to thoſe that are wounded, it heals all new wounds in the Fleſh, without the aſſiſting help of any vulnerary potions, and external applications of Emplaſters that are compounded of ſo very many ſimples. For it withholdeth all Symptoms, and advanceth healing even from the very bottom, and ſo to the external parts, and doth alſo conſolidate; but this is to be underſtood of thoſe wounds in which are no hurt or broken bones, for as for theſe the manual Art is requiſite, which may again ſet the Bones in their due order and place. Likewiſe deep Stabs are to have Tents uſed to them according as the Chirurgeons order is to apply them. But no external thing need to be uſed beſides, ſave onely the Patients own Urine and Salt-Water, wherewithall the wounds are to be waſhed, and after waſhing, to

be covered with pure or clean Linnen, that the coldneſs of the Air hurt them not.

But if wounds be dangerous and over great, then may alſo be applied ſome vulnerary Balm, and Plaſters made of the Flores of Minerals and Metals, and cloſe up with Wax, Turpentine, and Oil: (Such Emplaſters-I have taught the compoſition of in my other Writings.) So that there's no need of ſo many Oils, Unguents, Emplaſters, and ſuch like, to be applied to new wounds, if this medicament of mine be daily adminiſtred to the wounded Patient.

This medicine doth operate even to admiration in open Fiſtules, rotten and ſtinking Ulcers, nor is there any need of outward remedies, ſave haply ſome Mineral Balm to keep the Ulcer clean, and ſome Plaſter made of common Wax and Turpentine to keep off the cold Air. For this Medicament doth begin its healing even from the very bottom, and carries it on very ſucceſsfully even to the outer Skin, and doth thoroughly conſolidate and perfectly cure all Ulcers, without any other external remedies than aforeſaid.

Having then well conſidered theſe things, and that every one cannot prepare the preſcribed Medicine, and yet very many may be found that would willingly partake of the ſame; It ſeemed good unto me to adjoin this admonition, that they that know how to prepare it, be entreated not to count it burthenſome, but rather being moved by a Chriſtian compaſſion, readily make ſuch as are ignorant, of the manner of preparing it, partakers of the ſame; And not to mind wholly their own profit, according to the cuſtome of this perverſe world, and the craping up of ſtore of wealth, but to be well content with an honeſt and juſt reward for their charges and labour which they have beſtowed. And forasmuch as the often ſpoken of Medicament, if ſent abroad either in a Liquid form, or in the form of Powder, into other parts, cannot be in due manner uſed by every body, becauſe an Error may eaſily be committed in the meaſuring of Drops, and in weighing of Grains, and ſo more or leſs be given. I have therefore deemed it very neceſſary to reduce it into Pills, that ſo the leſs Errors may be committed in its adminiſtration; and one Pill weighs one Grain, and two Pills two Grains, and ſo on; ſo that the Patient needs neither to meaſure or weigh, but onely to uſe them as the diſeaſe requires, and as I have before preſcribed, 1, 2, 3, 4, or more Pills at one time.

Theſe now are the principal Vertues of my *Panaacea* made of Antimony. As for the reſt that are beſides theſe, and are (for brevity ſake) omitted, they may be eaſily underſtood and known by every Judicious man, from the before deſcribed circumſtances. I do therefore yet again reſtiſie, that all the things that I have aſcribed to this Medicament, yet far more than they can be done and effected thereby, if it be rightly prepared and adminiſtred; And principally, if the Name of God be ſeriously invoked. For prayers and a truſt in God do ſtrengthen every Medicine, and make it happy by his benediction, though the wicked will neither believe it, nor hearken thereunto. Indeed ſome Medicament may, by God's permiſſion, reſtore one (without prayers) to his former health; And ſo may Bread allay hunger without giving thanks, and this we ſee daily done amongst the unreaſonable Creatures: But this enjoying of the gifts of God is beſiall, and not humane. But this now is truly Chriſtian-like when (in our diſeaſes) the help of God is invoked, and then after that, the

Medicine uſed. And this way of uſing of Medicaments is neceſſarily accompanied with a happy event. But if thou wouldſt perſwade thy ſelf, that every Diſeaſe, how inveterate ſoever, may, by the help of this Medicine, be certainly removed without any difference, thou extremely erreſt. For we ſpeak here of thoſe Diſeaſes, natural Remedies are able (by God's help) to heal. For ſometimes Man's inward bowels or parts, are ſo ſtuffed and obſtructed with groſs humours, that they cannot be freed by even the moſt efficacious Medicaments. Sometimes the Lungs and Liver are almoſt wholly corrupted, e'er the true place of healing is fought after. And who, I pray, is able to reſtore the things that are loſt? For Man's inward bowels and principal members do not again grow, being once loſt, as the Crabs ſhells and Spider's feet that are broken off and loſt, doe. Farther, ſometimes God inflicteth a diſeaſe upon a Man, whom he will not ſuffer to be cured: Such like Diſeaſes as theſe cannot be taken away with natural Remedies. With God all things are poſſible; who alone is able to bring help and remedy in ſuch kind of diſeaſes, whenſoever pleaſeth him? but beſides him alone none can help. There are therefore ſome incurable diſeaſes, which cannot be cured by any *Panaacea*, yet not the Quarantine, Leproſie, Gout, Epilepſie, and Dropſie, as moſt men think, though Experience (or the being put on trial) ſhould witneſs the contrary. And although that all humane diſeaſes be, in proceſs of Years and Ages become worſe, and more troubleſome, and doe, together with the augmentation of ſins, encreaſe; Yet the moſt bounteous God hath alſo beſtowed thus much, that there are more and more efficacious and natural Remedies to be found out (by the Divine inſtinct) by diligent men.

It happened ſome few years ago, that a honeſt man's child, of about ſome ten years old, had its Tongue perforated with many Exulcerations, which pained it very much day and night. To cure which, the Parents ſpared for no coſts nor pains, and conſulted with divers of their neighbouring Phyſicians, but they uſed all their Labour and Skill to no purpoſe, for the Exulcerations dayly encreaſed with much pain, and grew worſe and worſe; and the poor child, being deſtute of all help, waſted away. Then, at laſt, they called me to adviſe with them, and having told me how many, and otherwiſe famous Phyſicians, could not by all the labour and pains they beſtowed for full two years do any thing to the purpoſe, but had at laſt left the poor child deſtitute of help and ſuccour. I ſeeing the effect, conſidered that this was nothing elſe but a Corroſive Catarrh ariſing from infected blood, which did ſo poſſeſs the Tongue, and perforate it, and was the cauſe of this burning, eating, and cancerous effect, and ſo hitherto reſuſed any kind of healing, and gave the Parents ſuch an answer, that in my opinion there was no better way to meet with this evil, than by ſome purging Minerals, which were capable of working upon even the fix'd humours, and of bringing them away, and that to be done principally by an Antimonial Vomir. The Parents aſſented to my opinion, and requeſted me to begin the cure, the which I did, and firſt I gave a ſmall Doſe of my Antimonial *Panaacea*, not doubting but that it would ſtir up one Vomir at the laſt; but yet it fell out otherwiſe, for there ſucceeded no ſenſible operation at all: The following day I gave again the ſame Doſe, but without any ſenſible operation too, but yet nevertheleſs all the pain vaniſhed,

and the Child could again move its Tongue, and use it, and also ask't for Meat, which it had not done in a year before, but was forced to be content with Broths, because its Tongue could not brook any solid food. The third day I administered the same Dose again, and so the Exulcerations began to be consolidated, and all the whole Tongue was thoroughly healed in eight days space, inasmuch that there scarce appeared any place where it had been ulcerated; and the Child daily grew better and better, its natural Colour returned, the which drew all that knew it into admiration as well as my self. By this Cure that I have told you of, the vertue and efficacy of my *Panacea* did farther manifest unto me what I knew not before to be in it, nor should ever have believed it, (had I not perceived a manifest operation) *viz.* that the Blood should, by the help of so little Medicine, which was not in all above six grains, be able in such a short space of time to effect so much; And afterwards I perceived the same effects in other Diseases likewise, and found that the daily use of this Medicine did not onely shew its operation upon the Tartar in the Reins and Bladder not as yet coagulated, but did by little and little lessen the already hardened Sand and Stone, and in length of time expell it: And did also in success of time relieve and root out even Podagrical inveterate humours.

But thus much may suffice to have been spoken of the common Antimonial *Panacea*. This name *Panacea* hath made some envious men stare, and such as judge this Medicament unworthy such a name, seeing it is prepared out of so vile a subject, and doth withal sometimes (when too unskillfully handled) stir up vehement Vomings, which is not the property of a *Panacea* to do. That I may answer such, I say, that the name *Panacea* denoteth such a Medicament as may profitably be administered in all Diseases, the which thing the *Panacea* of Antimony is also wont to doe as daily experience testifies. But as for its being taken out of such a vile and (by many brethren in ignorance) despised subject, that doth not at all derogate from its Name, provided that the Medicine thence drawn performs those things that are spoken of it. Pray what brought *David*, that contemptible Shepherd, unto a Kingdom? was not he of a low name, and low birth: the fame is to be understood of this Medicament. It is its most noble efficacy and operation hath given it this name, and not its vile birth, nor contemptible nativity and abject form. Neither is this any lett thereunto, *viz.* that it is prepared out of a mean subject, and such a one as the ignorant contemn and despise, and which (before its preparation) was a Poison; for the Poison is now transmuted by the help of Art, and of the fire, into a wholesome Medicament, and the more strong operation thereof, such as to cause vehement Vomits, is not to be imputed to the Medicine it self, but unto the abuse of it. For so the best Wine and most fragrant Spices, are a poison to such as do abuse them. Abuse may turn the best Medicine into Poison; and Art and Fire, both can and usually are wont to turn Poison into a Medicament. That which I have often spoken, I do here again repeat, and call God and the Truth to witness, that I never met with any subject, that might with more profit be transmuted into a wholesome Medicine, than the vile and contemptible Antimony; The which I will take care to see it prepared ready for the Poors use: And as for the Rich, to them I commend the Golden Purple-coloured *Panacea*, which hath the same efficacy as

the former has, but herein differs from it, *viz.* it operates more gently, and is less sensible in the operation, and may be far more safely administered unto Infants and old Men, and may be doubled in the Dose. Some few years since, many men of high and low degree have by the help of this Medicine been freed, not onely from the Gout, but from other grievous and inveterate Diseases: Nor have I ever heard since the time I have prepared it, for my Neighbours benefit, that the use of it wanted some good effect: Nor is there any cause to fear offending by the abuse or excess thereof, as is in the vulgar Antimonial Medicament. But this Golden Medicine will rarely stir up Vomiting in the sick, unless a due measure be by a wanton abuse exceeded, or the Dose too too much enlarged. For this reason I will hereafter have by me, for such as need the same, this Golden Medicine, in the form of a Purple Powder, and the common Antimonial (because that it being like a red Powder may be easily counterfeited, and so ill-prepared Antimony may chance to be sold to the sick instead of a *Panacea*): shall be ready made up in Pills, and in that form onely, each of which shall contain one Grain, that so being ready weighed the sick that use them may receive no detriment by weighing and so taking them. These now may be used by such men as are of a milding age, or elder; but to those that are Infants, and aged, and weak persons I commend the Golden, as operating more gently and safely. The Antimonial *Panacea* made up in a Pillular form, may be most exceedingly profitable in those long *East* and *West-India* Navigations, in which the Souldiers and Mariners are so extremely troubled with the Scurvy, and debilitated thereby, and yet have so little benefit or help from the Medicaments which they carry with them. Now this Medicine is able so far to help them, as that they may make their Navigations with a more courageous and more cheertull mind. For I have not hitherto met with any subject in the whole nature of things, that can oppose it self with greater efficacy against all the corruption of the blood, and opilations of the inward members, than this Medicine; the which both Souldiers and Marriners may have with them, it being not very dear, nor easily corruptible, and so make use thereof in necessitious Cafes. There is not to be found in the whole World a more commodious and more wholesome Medicine, as well for the Mariners that sail for many Months in the vast Ocean, as for the Souldiers lying in Camps, that undergo troubles and discommodities of all sorts, and lead a disorderly life. And therefore if Chyrurgions that be in Ships and Camps were furnished with this Medicament, they would verily preserve the lives of many Marriners and Souldiers, and would with one onely Ounce, which is of no great price, out of which may some Hundreds of Doses be made, easily effect far more than with a whole Chest full of such Medicaments as are but of small vertue. If a Physician or Chyrurgion, that follows the Camp, had by him some Ounces, he would preserve the Lives of many Thousands of men, which would otherwise miserably perish. It is a Medicine of easie carriage, and as easily kept, which is a thing deservingly to be accounted of, seeing it much concerneth him who is a Commander, to have at hand some present remedy for his Souldiers that are usually oppressed with the Plague, Scurvy, Dyentery, malignant Feavers, and other such like diseases, with which whole heaps of them perish, as Flies do in a cold season. This incomparable

comparable Medicine doth easily resist all those diseases. Upon this account I will have ready by me for time to come, good store of this Medicament, and such as need the same may seek it from me, and be made partakers thereof. I will perform the office of a good Christian, who being not born onely for himself, but for his Neighbours too, ought to be helpful unto them, even as the hand helps the hand, and one member helps another, the which thing verily every one should necessarily (and well worthy is it to be) observe more carefully.

Next this Antimonial Medicine, in the form of Pills, and the Golden *Panacea* (of a Purple Colour) follows, my *Nepenthes*, or Anodine medicament, allaying all Pains, and is made of corrected *Opium*, extract of Saffron, and the Volatile Sulphur of Vitriol. Every one knows that *Opium* is stupefactive and soporiferous, because so much mention is made of the correcting and preparing it, and the way, described by many, of so doing; For they well perceived, that it being sometimes imprudently administered, did not onely cause sleep, but brought also the brother of Sleep too, *viz.* Death, inasmuch that the sick being cast into an everlasting sleep, could not be awakened any more, (for it is a prae-worthy Medicament, and such an one as will beget credit enough;) and therefore they not knowing how to take away this Poison, did bend their studies thereabouts more and more, to correct the *Opium*, and to tame the venomous force it had. Therefore they dried it thoroughly, and reduced it into Powder, and dissolved it with Spirit of Wine or Vinegar, and extracted it, and by distillation abstracted these *Mensstruums*, and brought the extracted *Opium* to the consistency of Honey, and thereto admixed a certain portion of the best Saffron, wherewith they endeavoured to tame and correct the venomous quality of the *Opium*. Others mixed that Powder with Oil of Anniseeds, Liquid Storax, or extract of Saffron, (which are Simples that will procure Sleep without *Opium*) and made it up in a Mass, and accounted it a most excellent confection, as being every-where hitherto in the Apothecaries shops, and used by the Physicians with good success, sometimes in many deplorable diseases: And is even to this day (and deservedly too) in use, for there could not be found a better and more safe one. But now forasmuch as a better and safer way is found out, 'tis but just to admit of this, and omit the other which is not so good. Since the time that I knew the use of the Universal Dissolvent, or moist and cold Fire, I found out and corrected many Subjects by the help of the same. And amongst others, I dissolved *Opium* in the Liquor of Niter after my way, and prepared it, and perceived wonderful effects therein, but especially when I adjoined to it the Volatile Sulphur of Vitriol, which is of it self an excellent and incomparable Somniferous Anodine, allaying all Pains with a wonderful success. I also herunto added the Essence of Saffron, a wonderful strengthener of the Heart. *Opium* being uncorrected, is a vehement Saturnine stupeficer, which doth by its immoderate stupifying property constringe as it were and choak the Vital faculties, inasmuch that the often using the same make men pale, and to sleep (for the most part) with their mouths and eyes open, and they can hardly be awakened before the operation thereof be over: And therefore many do deservedly abhor the use of the same. The adding of the Oil of Anniseed and Saffron, may in some sort restrain the cruel rage of

it, but cannot thoroughly subdue it; But yet even this may be done with ease, when being reduced unto Powder, it be dissolved with the Volatile Spirit of Vitriol, instead of the Spirit of Wine or Vinegar, and so strained through a Paper, and precipitated with the contrary (or different nature) Liquor of Niter, and be washed with common Water, be dried and prepared into a Mass with the Essence of Saffron, in which operation the Narcotick Sulphur of the Vitriol adjoins it self to the *Opium*, and this is far better, and corrects it by its sulphureous and acid Spirit. But that the Spirit of Vitriol is most fit for this effect, I will shew the well-minded Reader. The common Vitriol doth, for the most part, consist of a Sulphureous Salt, and of an Earth containing Iron or Copper. But when it is distilled by the Fire, the Spirit of the Salt carrieth up with it a Volatile and Sulphureous Spirit out of the *Mars*; the which being precipitated with somewhat that is of a contrary nature, affords you a subtle Narcotick Sulphur, very little in quantity, but of a most wonderful efficacy, the which I have made mention of in the Second Part of my Furnaces. But if now there be added to the Calcined Vitriol an equal weight of Iron filings or Iron cinders, such as are smitten off from the red-hot Iron on an Anvil, and half a pound of Salt-peter, and a water be distilled out of these matters thus conjoined, the Spirit of Niter will bring over a great portion of the Spirit of *Mars*. This Volatile Sulphureous Spirit is to be separated from the Corrosive Spirit by rectification, and to be distilled into a Receiver that has in it a little fair water. This Volatile rectified Spirit, and not that corrosive one that was left behind in the rectification, is to be used for the dissolving and correcting of the *Opium*. And although that many diligent Chymists have before now understood somewhat of this Narcotick Vitriol, as I my self did, yet we have done but little as to the preparation thereof. But at length when on a certain time I had added Filings of Iron to Calcined Vitriol, to distill thence from an *Aq. Fortis*, my Retort being very red hot, did by chance break, so that the matter fell out into the fire, out of which proceeded so sulphureous a fume, and so much, and so filled all the Laboratory that I could not stay in the Room; therefore I took the live Coals out of the Furnace, as speedily as possible I could, because of the suffocations and difficulties (of breathing) which that Spirit overwhelmed me as it were withal, and hardly got my self out of the Laboratory-door, but having got a little fresh Air, I presently came to my self again, and perceived that the whole House was filled with the fume, and therefore to let it out, I opened all the windows and doors of the House. When I had thus done, presently hapned another danger, for the burning Coals that I had pulled out of the Furnace, had kindled the other Coals that were next them; There being danger of fire, and that I might prevent it (being destitute of water, and in the night time hapning) I ran to the rest that were sleeping in the Chamber, to get them to arise and fetch water, and to help me quench the fire. But they slept so exceedingly soundly, that though I called and did my best to awaken them about quenching the fire, yet was I forced to go about it my self, and do it as well as I could. Having quenched it, away go I into the Chamber to see what they were doing of, and I found them all oppressed with a most heavy sleep, yea and the sweat dropped from all their faces, though it was Winter-season. When

it was light they awoke and arose, to whom I told the danger I was in, and that I could not awaken them. They all of them confessed that they dreamed that they were oppressed with some heavy thing, so that they could not stir themselves. From this mischance, learned I two things, the first is this, viz. that in Vitriol and Iron lay hid an highly Narcotick Sulphur: The other was this, what the cause is that some Men but especially melancholy Men do in the Night Dream, that they are so oppressed with some thing, and yet cannot be awakened. For the Sulphureous martial and saturnine Vapours which cast the Brain and Heart into such traits, and do bind as 'twere the vital Spirits with a Cord, do cause such Dreams. This breaking therefore of my Retort, discovered to me an excellent Medicine, and the Disease subject to the same, so that there is nothing so evil out of which some good doth not sometimes spring up. I judged it worth my labour, to gratifie those that are studious in Medicine by adding to the foregoing things, this story, hoping it will not be a thing tedious to any. Besides this is worthy of consideration, that hapned to one of the Children sleeping in the same case, whose head was much troubled with phlegmines, but the Catarrhs were so dissolved and loosened by the efficacy of this fume, that it was ever after of a found head. From hence did I conjecture that there was more to be found in the Sulphur of Vitriol than can be believed, and this did I conjoin with the corrected Opium, by the use often of which Medicine, I have freed many Children from the Epileptic or Convulsions, and found besides that it was most exceedingly profitable for old Men, and such as were of riper years; But with this proviso, that my Antimonial *Panacea* be first administered, to those of a minding Age, and my golden *Panacea* to Infants and old Men, which being premised or first used, this most excellent *Nepenthes*, can by so much the better and more commodiously display its virtues. By this Medicine all internal pains, a disquiet mind, and light headedness in Fevers, are allayed, a quiet and gentle sleep procured, the Winds and Gripes of Infants and elder Men, that afflict their Bellies and Intestines are driven away, a good ingenuity and chearfull mind is procured, all wild and unquiet Spirits that molest the Heart and Brain are restrained and laid a sleep: The vital Spirit being overcome and suppressed with corrupt humours is reduced to its former liberty, and the lost strength and vigour of the Body happily restored, that a most evident help is presently perceived, and principally if the Opium be well corrected by the help of the volatile Spirit of Vitriol. It may likewise be profitably corrected by the fixed Liquor of Niter, extracted with Spirit of Wine, and be reduced into an Essence. But if this correction be made by the acid Spirit, it is better and more profitable, than that made by fixt Niter. For in correcting it by the fixt Niter, the corrected Essence is to be extracted by Spirit of Wine, which makes the powers of the Opium too volatile and penetrative, the which thing we seek not after in this place, being it is far better, that the Opium sets upon his enemy leisurely and not too strongly; and this experience sufficiently testifies the necessity of. This most excellent medicine is one of the four Cardinal Pillars, whereon the whole fabric of medicine is built. The Antimonial *Panacea* is a most excellent and late purge, most fit to drive out all the evil humours out of the whole Body. The golden *Panacea* is the best and most excellent

Diaphoretick and Sudorifick. But the corrected Opium and vitriol Sulphur is the most eminent Anodine and Somniferous Medicament.

A Diuretick and Nephretick, extracted by the help of a certain proper Vegetable Spirit, and endued with excellent Virtues.

TAKE of Cantharides one ounce, *Asellio* Hegl. Lice two ounces, put into a Glass, and pour upon them three ounces of the Spirit of Niter, and dissolve the Vermine in a gentle heat, that they may be reduced into Water, which will be in few hours, or else leave them in a Cellar for some days and nights, and they will be dissolved as well as in the heat. Afterwards add to this Solution three ounces of Earth-worms and leave them yet for some days more in the Cellar. When they are all dissolved strain them through a fine Linnen Cloth, put in a Funnel of Glass, that the Solution may be separated from the Faeces, which if many, queseff well the Cloth with your Fingers, that the whole Solution may be separated from the Faeces, then throw away the said remaining Faeces. And to the Solution that you strained through the Funnel into the Glass, pour the Liquor of fixt Niter by little and little, and to long untill all the ebullition shall have ceased, and a thorough precipitation be made. All things thus done, separate the Liquor by pouring them off from the Vermine, and coagulate it, that it may be again made Salt Peter, and be useful for more occasions. Wash your precipitated Vermine well with common Water, thereby freeing them from a saltness, and dry them in a gentle heat, that they may be reduced into a pillular form, or into an Electuary: The which medicament may be most safely and without all danger used in the Stone, of the Bladder and Reins, being given from one, two, four, six, eight, and twelve grains at most, according to the condition of the Sick: For it brings forth the Urine and the Sandines and Tartar; that is, as yet uncoagulated, and not lumped together in the Reins and Badder. If any one desire to have them shew their Virtues more strongly, he may then extract the dissolved, precipitated, washed, dried, and corrected Vermine with some burning Spirit of Saxifrage, Parsly, Juniper berries, Ash, or such like Stone expelling Herbs, that so there may be yet again a separation of Faeces, and the Spirit may draw unto it self the purest Essence. This Spirit being separated by a gentle heat in a B leaves in the bottom an Essence like a red Balsam, which is far sweeter, profitabler, and pleasanter in the forenamed Diseases, than it was before the extraction, when in the form of Powder, Pills, or Electuary. *N. B.* If a venereal Medicine be to be prepared out of the Earth worms, then the Cantharides and *Aselli* are to be omitted, and an half part of those venereal Vermine, which are in the Summer Months in Gardens, and adhere to old Seats, and old Walls in abundance, to be added to the Worms, and to these is to be added one fourth part of a Stags Pizzle and all to be prepared after that manner we have taught and prescribed. The Worms are to be gathered at such a time as the Earth first opens it self after the cold Season, and may be dig'd out, that so you may have the Worms before they creep forth out of the Earth, and have enervated each other by their coition, for when they are thus gotten they are endued with wonderful virtues, and are far more efficacious than they

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be afterwards. These Worms being dissolved, precipitated, and well washed with common Water; if they are yet once extracted by the burning Spirit of Satyrion, Hop, or Sparagus-roots, and reduced into a sweet Essence, do become a present and effectual Medicament against impotency.

All Diuretick and principally Earth-worms being matured and corrected, have a power to strengthen the venereal faculty. But the correcting of them must not be after the usual Kirchen way of Women, where Wine, Sugar, Spices, and such like things are added to correct any subject by. No, but it is to be done by the benefit of Fire, after a Philosophical manner, without the addition of any other things, nor with the Kirchen Fire, but with that Philosophical, moist, vaporous, digesting, altering, penetrating, ripening, amending, conserving, and in one degree always abiding Fire, the which is to be fought after in Niter. Great is the error that is committed in the decoctions of Vegetables, when Herbs, Flowers, Seeds and the like are boiled in some Liquors, as Water, Wine, Ale, and the like, and being boiled the decoction is given the Sick to drink, as if it had extracted all the virtues of the Herbs; nor is it in the mean time considered that in such decoctions, the penetrating and effectual Spirit, and sweeter Oil vapoured away with the water into the Air, and yet may this be easily smelt, for the Vapour that goes out in such boilings is always endued with a sweeter Odour than the remainder left behind is, and which they use in Medicine, and this can be denied by none. Why I pray are the Waters in the Shops, where abundance of them are used, and sold, wont to be distilled now, not any more in a *B. per se*, but for the most part, in a Copper Still with common water added, to prevent burning too; of which waters it is likewise said, that they are as good as those that be distilled in a *B. per se*, without Water, and this is agreeable to truth: For in the distillation, the most subtil moisture of the herb onely rising up, and the common Water (as being the heavier) stays behind in the bottom of the Still, and therefore they have a certain sign in the distillation of the said waters, viz. when the ascending water, takes no more of the distilled herb: Then do they desist from farther operating, and cast away the remaining herb with the water in the bottom. But such whose study it is to make sweeter and more efficacious Waters; do take the water which came off in the distillation, and pour it upon more of the fresh herb, and do again distil it, and draw off the most pure part of the herb, and make their Water more efficacious, which way of preparing the Waters of Herbs, is good and profitable. Besides every one knows, that the Spirit and Oils of Vegetables, are to be distilled by a Copper Still by the apposition of a great deal of Water, as we have taught in the first part of this *Pharmacopoea*: It is therefore manifest, that the common decoction of herbs in water is of no value, and that the best part vanisheth away into the Air in boiling, and that the less sweet, and most efficacious part alone remains behind. Some skillfull Cooks know this full well, and never put in the Spices into the Pot to boil, but let the flesh be first boiled, and already set at the Table, by which they take care of losing the best Odour of the Spices by boiling them. If you go by the Ale-Brewers when they are boiling the Hop, and the Houtes of the Apothecaries, you shall meet with a far sweeter fragrance, and what doth more consort the heat,

than what remains behind, and is given men to drink? And this cannot be otherwise, by the fore alledged reasons, for the chiefest and best part go away in boiling. Therefore I do here again repeat what I said before, and do affirm, that that Decoction which is done in the cold by the universal fiery Water; is to be preferred far before that otherway. Now it is sufficiently enough known that the greatest part of the food we eat, whether Flesh, Fish, or Pulse, are wont to be boiled in the Kirchen by the help of Water to preserve them from burning, that thereby they may be the better digested and concocted by the Stomach. And why are not medicaments prepared after the same manner? Now though in the decoction of Flesh, Fish, and Pulse, there goes off some of the virtues of the same, yet that is a matter of no great moment, for the remainder is what stuffs the Stomach from whence the body may get its nourishment. But in medicinal decoctions, no such great quantity is to be administered, but a little of them given to the Sick to drink of; and therefore they must necessarily have their virtues left in them, and not be deprived of them by decoction, and yet this Curtation of theirs cannot be thinned when the decoctions are done over the fire with common water in open Vessels. This way therefore of mine, by the fiery Water is far to be preferred before that other way. For in this decoction there can't be lost so much as the least virtues of the herb or Animal, seeing it is done in the Cold. But all abide together, in the watery or fiery Water, are ripened, bettered, and changed into medicine, and must necessarily be transmuted, whether they will or not. There is no way for the virtues to go off as is in that other decoction, where the most noble virtues vanish away in the Air. Therefore this digesting, conserving, ripening, and amending Fire and Water ought to be highly esteemed by the Physicians, wherewith they may prepare their medicaments, or at least for the preparing of some few good ones which cannot else be gotten, as is apparent in Diureticks, which being so inverted by this Philosophical water, do not onely afterwards expel Urine, and the Stone, and all things pertaining therunto; but do also corroborate, even as all things that have a hot subtil and penetrating Nature whether simples or compounds are wont to do: Inasmuch that they do not any more cause torments and pains by a forceable expulsion of Urine and the Stone, but do gently and sweetly stir up to a casting them out, and do withal strengthen and conserve the virile Nature: But contrarily those immature and crude Simples, do by their Crudity and Wildness hurt, and not onely expel Urine, but even stir up pains. This discourie and proposed matter, concerning the watery Fire and fiery Water (by the benefit of which venomous Vegetables, Animals and Minerals may be (as I have taught) turned into wholesome medicaments) will haply create in many some disagreeable Cogitations, and may seem to them as if it were a strange thing, that I should call the Liquor of fixt Niter; and the Spirit of corrosive Niter, fiery Waters, and watery Fires, whereas there is in them no apparent visible Fire. Well, to remove this Stuple from their minds, I do in the first place judge it expedient to demonstrate that Niter is no other than a mere Fire: For put but Niter on a live Coal, and 'twill all fire up and burn away in the Air; this now is evidently seen in Gun-powder, in which the Salt-peter is together with those other added matters discharged all of

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it into the Air. Niter being brought by Calcination to a fixity or constancy in the Fire, or else by distillation to a corrosive Water, hath not for all this lost its fire, but hath it as yet perfectly with it self. And that this is true is hereby cleared, *viz.* that both those Liquors the fixt and the corrosive volatile one being mixt together, do deposit tharnature they got from the Fire, and do return to their form, or Saltpeter nature. Hence may it be manifestly proved that both these Liquors as well the fixt one as the acid Spirit may and ought to be called fiery Waters, seeing that they do in very deed demonstrate their fiery virtues. For they do yet retain their Fire, and do melt all things and reduce them into Water, whatsoever you put into them. This demonstration I hope is a sufficient satisfactory testimony to such as have any understanding though not so well skilled in the light of nature. But that I may yet meet with the most unskillfull of men, who are for the most part wont to measure by their most unskillfull fancy, such things as are to them wholly unknown, and that I may set it most clearly before their Eyes, that the said Waters are mere true Fires; I would perfwade them that for trial of the truth they would put one little drop onely or one small piece of a Grain upon their Tongues, and see whether or no they will not in less than a moment of time find, and say that that Fire is hidden in the Water, and is just as if their Tongue had been touched with a Coal of Fire. But if they would see the very flame it self, they may coagulate or concentrate either both or either Liquor, either by Antimony or *Lapis Calaminaris*, by which all Corrosives do chiefly love to be concentrated, and to put off their adjoined Waters. Therefore when you have a mind to see a flame pour upon your concentrated acid Spirit, or on your fixt Liquor of Niter, the pure Spirit of Wine, and what is separated from all Phlegm: By which pouring on, the hidden Fire of the concentrated Niter, will forthwith manifest it self, and will kindle and burn up the Spirit of Wine. If he would yet farther try the truth of this thing, let him fix Niter by *Regulus Alstinis*, and coagulate it into a fiery Mass, and keep it in a strong earthen Vessel well shut, that so the Air enter not therein, and that the Fire may remain so long hidden as he pleaseth. Now if he would have it grow hot, let him pour in a little water into the Vessel, which done the hidden Fire will become presently manifest, and make the Vessel so hot, that it cannot be held in ones hand: By how much the more the Water is that is poured thereupon, so much the hotter the Vessel becomes, so that by the too much effusion of water, there is danger of the Vessels breaking into Pieces. A mean therefore is to be observed in the pouring water on, if you would have your Vessel endure the longer, and give a lasting heat. This secret doth not onely teach the Miracles of Nature, but is likewise profitable for such as journey in the Winter Season, whether in a Wagon, or a Ship, day and night, in exceeding cold Weather, for by the help of such a Vessel they heat themselves. For if they have a Vessel containing about one or two Pounds of this concentrated Fire, it will keep heat for 24 hours: And to in case of necessity such as Journey may have with them greater and more Vessels, and not be scantied of this Fire. And if in the extremity of cold they want water, they may heat the Vessel by stirring up the flame Fire with their own Urine. How vile soever this secret appears, yet lies there

in it a great mystery, and what is serving to true Philosophy, and in which such a Fire lies hid as was buried by the Priests, mentioned in the *Malacques*, and after some hundreds of years again digged out and found. For such a kind of Fire being fenced against the access of the Air, remains uncorrupt for 100, yea a thousand years, and this verily is a thing most worthy of diligent consideration. We have by what has been said sufficiently demonstrated that fixt Niter is a mere Fire, and that it manifests it self so to be whenever any one is so minded as to try. The acid Liquor doth the same, and hath a far different nature and property from the fixt Niter, the which nevertheless doth also produce to light its occult Fire according as the Artist pleaseth, and is on this wise done. Dissolve in it Iron or *Lapis Calaminaris*, and draw off the moisture by Fire, *N.B.* You shall have nothing else come over or evaporate save onely a sweet water void of all taste, and the fiery part will concentrate it self, in the Iron or in the *Lapis Calaminaris*, and become a fiery and dry Earth, the which being preserved against the ingress of the Air, will remain dry, nor will it ever change it self into water. This fiery Spirit thus concentrated in this Earth is so burning hot, that if it be put to the Tongue in no bigger a piece than a Hempled, it will burn it just as if you had touched it with an hot Iron. And if you would have fire thereout of, pour in some Spirit of Wine, and you shall see the flame break out: But if you would warm your self with that heat, as we before spake of in the fixt Niter, then put in a few drops of water, which done, the hidden and concentrated Fire will become manifested (as in the fixt Niter) and continue a long while, if there be not too much water poured thereupon. If you would quench your Fire and have the Vessel cool, then shut it, and if you would have it again hot, then open it and pour on a little water. Thus therefore shalt thou have this Fire most ready for thy use whenever thou hast a mind to employ it. So then all these things do most abundantly confirm that the acid Spirit of Niter is a cold and hidden Fire, for if you put into it a little piece of Iron or *Lapis Calaminaris*, it will make the glass so hot, that you cannot hold it in your hand. We hereby learn that from this Original do the Baths arise, and is thus. When an acid mineral Spirit joins it self in the Mountains to some Fountain of sweet Water, and doth together therewithal pass through some Mines of *Lapis Calaminaris*, or Iron, it becometh so hot that it breaks out like water heated in a Copper. Nor are Baths any where to be found save in Mountains, and in places that abound with *Lapis Calaminaris* or Vens of Iron, as may be seen in many places, but especially in that of *Aquis Granum*, where the most curious or bravest Baths of all Europe are found to be, and the Mountains that lie round it do abound with Iron, and *Lapis Calaminaris*. But as concerning those other profitable and gallant Secrets, that lie hidden in this concentrated Fire, 'tis not expedient to speak of them here. We have revealed to you enough already, and he that learns nothing hencefrom, shall have nothing, nor is it given him of God to know the unsearchable properties of this Fire, and to open the Gate of true Philosophy and Hermetical Medicine. Here then the Son of Art sees what a concentrated Fire is able to effect, and how its many virtues are as yet impeded by reason of the Earth, (consisting of the Iron *Calaminaris*, and Antimony) wherein it is included

cluded and hindered from answering the event that may be hoped for from it. For an impure body is able even to make a pure Soul inhabiting in it, ignoble and impure, yea and plainly to kill it; and this may be understood as well of Men as Minerals. Now it may be easily conjectured what such a pure Soul, and which is separated from all Faces is able to do. Things incredible and almost Divine may be effected by such a Fire. The Fire of common Wood and Coals, if concentrated will perform things wonderful. But I pray what then will the concentrated Fire of the Sun do, which is a thousand times purer than that. Next after God, is the Sun, next the Sun the Fire of Coals and Wood, is of all things in the whole World, the most noble. Were it lawful openly for me to declare my opinion of the Fire for the rude and unskillfull to understand, I should enlighten many a dark Corner. For the Elementary Sun, which bestows upon the whole World all Light and all Life, is nothing else but the Garment and Covering as it were of the omnipotent God. If then the Garment and Covering be so noble, so efficacious, and so potent, in its Essence, how great then is and ever will be the Majesty of God, that Eternal Light and Center of all Lights? We cannot so much as look upon that Garment, *viz.* the Sun without hurting our sight, nor search out its wonderful virtues and properties by all our speculations, and as I may say, Philosophations. Why then are Men so foolish to speak, and think so lightly of God, and yet know nothing of him? Hence is it that almost every one assigns to himself a peculiar God, and worshippeth and adoreth him, which horrid impiety, the true and onely God abominates. The Ancient Physicians attributed the round fiery Sphere that hath its rise from God, unto the Sun, and figured it out by the sign of perfection, *viz.* a Circle with a prick in the middle, whereby the Center is deciphered. But seeing that in all things, the Center is far more noble and excellent than the circumference it self, which hath its birth from the Center, but the circumference it self doth by so much the more differ from the Center, and is more unequal to it, by how much the farther off it is from it: And contrariwise, is to be judged so much the equaller to it, by how much the nearer it approacheth thereunto: What then shall the prick in the Sun be, seeing that the Sun it self being but as the circumference to that point, be such a most noble and excellent Essence? What name shall we call that point by? To whom is it lawful thus to do, (*viz.* to describe that name) in this perverse World? I even constrained, though against my will, to forbear farther discoursing thereabout, and to refer it to my Treatise of the concentrating of the Heaven and the Earth. But thus much I say, that our Terrestrial Fire which we daily make use of, is the first degree of that Ladder whereby we ascend to God, so as to comprehend (or lay hold on) this omnipotency, to perceive and search into it, to Love, Fear, Worshipp, and at last to see and be rendered (through Divine Grace) partaker of the Divine Majesty: Seeing then that the common Fire and which every body knows is as I will yet again say, the first degree in that Scale or Ladder, whereby we may ascend to God and his Mysteries, and yet the property thereof is so much unknown unto us: What I pray shall we think then of the second and third degree, the which we know nothing of, though we think our selves to know so much. I do therefore affirm here, and that boldly,

that our knowledge is as nothing, and there is not one amongst many thousands that knows the second; (much less the third) degree. But haply hereafter I shall speak and demonstrate more things of this nature.

A Cordial and Comfortative to be used in great and continual Diseases.

TAKE the Flowers of Marjoram, Sage, Rosemary, Mace, two ounces, Nutmegs, Cardamoms, Zedoary, Galangall, one ounce, chosen Cinamon eight ounces, extract the Tincture with Spirit of Wine, then dissolve in rectified Spirit of Salt, and which is acuated by an addition of Niter, one ounce of Gold: Pour this Solution to the Spirit of Wine, which is impregnated with the Tincture of the said simples, and put them to distill in a Glass Retort in a dry B. There will first come over the Aromaticall Spirit of Wine, not onely sweet but withal clear, which when it begins to come white and troubled, take off the Glass that you received your Spirit in, and put on another, and draw off all the moisture in a gentle heat, till there comes out no more Spirit of Wine, and an acid Water of an unpleasant Taste follows. Then take out all the Fire from under your Retort, that it may cool. In which: when all is cool) and the Solution taken forth, you shall find the Oil of the Spices swimming on the top, which is as red as blood and is impregnated with the Tincture of the Gold: The which being separated by a separating Glass from the Spirit of the Salt, you must add to the Aromatized Wine that came first over, which will presently imbibe the said Oil, and be tinged with a most curious red. As for the remaining Gold, which the Oil of the Spices hath not attracted to it self, you may precipitate into a tender and bright Calx, and wash it well with water and add it to the Aromatized Spirit, and Oil with a sufficient quantity of Sugar Candy, that the Spirit may be rendered sweet and pleasant. So shall you have a most efficacious *Aquo Vita*, the which doth wonderfully corroborate and refresh the Sick, in all kinds of weakneses. But this precipitation is not to be made like as the common is, in which the Powders that are precipitated do lose their Metalline form as Gold, which being changed into a yellow Powder is called fulminating Gold, and being put upon a Plate, and heated, gives a noise like a Gun, the sound it gives is very loud, and the blow strikes downwards, so that the bigness of a small Pea being kindled in a silver Spoon will make a little hole. But you are to precipitate the Gold on such wise as that it may retain a Metalline form, but so tender and fine that it may be well brooked even in the Eyes. Neither must all the Gold be precipitated, but onely the most noble part, and as it were its Soul, which as to its colour is much fairer and sublimer than common Gold is. But the more vile part is to be separated by a peculiar precipitation, and to be reduced by fusion. To this vile part is its former colour to be restored by Antimony, so that no loss may be made. If then the former part being precipitated, is better than pure common Gold, the latter part must necessarily be (being reduced by fusion) more vile, or thus, if the latter be baser than common pure Gold, the former shall be better than it is, and will therefore be more profitable in Medicine, forasmuch as it will (being digested and consumed in the Stomach) display its virtues, which the common filed Gold,

Gold, or yet the Leafe Gold will not do. I purpoſely tried this matter, and found the things I tell you of, to be true. But it ſeems as any doubt as yet of this thing, concerning the firſt precipitated Gold as being the beſt part thereof, and which we bid you to add to the Aromatized Spirit, he may melt it down with ſome *Borax*, and compare it with the latter precipitated Gold, and then he will eaſily perceive the wide difference that is betwixt them. The firſt will as to its Colour, far exceed the Gold of the beſt Dockats or Roſe Noble, but the latter will be far worſe. That firſt being again diſſolved and precipitated after a Philoſophical manner, that half of it may again ſettle down, it will become more noble, and again leave behind it a particle of pale Gold. Which operation is verily moſt worthy admiration, by the help whereof, Gold certainly may be at length haply concentrated, as to be able (when reduced to the higheſt nobility, colour, efficacy and verue) to give colour to the other metals, and amend them. But this is not what I have hitherto, for want of time, tried: But I hope (God permitting me) ſhortly to ſhew ſuch a Gold to the ſtudents of Art, ſeeking after it merely for this cauſe, that I might thereof make an excellent medicine. I will treat more plainly and more fully in my fourth part of the *Proſperity of Germany*, concerning the Artificial and Philoſophical Concentration of Gold and Silver into good Medicaments; but that I may here give the Lovers of Art ſome ſmall Teſtimony how ſuch a precipitation may be effected, take with you theſe few things. The precipitation may be done as well in the dry as moiſt way, but there the moiſt way is uſed, which is requiſite in the making of this Medicine, but yet it is troubleſome and hazardous, becauſe that ſometimes the glaſſes break, and the Gold falls amongſt the Aſhes. But the dry way and which is void of any danger, belongs not to this place but to the fourth part of the *Proſperity of my Country*. I mention it for this end only, that it may be ſeen and conſidered, that it is poſſible to make ſome Separation in Gold as well as in the meaner metals. For he that knows how by the benefit of Art to make a Separation in ſome metals of the beſt part from the worſt, hath a profitable amendment of the metal. We teach in the ſecond part of the *Proſperity of Germany*, how the volatile and unripe Minerals, may by Niter be reduced into malleable Metals. In the third part we ſhew the way of turning the common and imperfect Metals into perfect Gold and Silver. Then at laſt in the fourth part we ſhew by what means Gold and Silver may be advanced into more than perfect Bodies and appertaining to medicine; concerning which Separation more ſhall be ſpoken in what next follows. Nor hath any one reaſon to make any Scruple and imagine that I contradict my ſelf, ſeeing that in the aforeſaid medicine I make uſe of precipitation and tender Gold, and yet have openly in many places ſpoken the contrary, *viz.* that corporeal Gold can not be concocted and digeſted in the Stomach, and this I have moſt often tried. For the Gold which we teach the precipitation of here is much better and more noble than the common Gold, and upon that account is not to be accounted of as corporeal but for the very Kernel, and Soul thereof as it were, which being digeſted in the Stomach of a man, doth produce its verues into open light. *N.B.* That the ſaid golden *Aq. Vite* being to be uſed, you muſt firſt ſhake the glaſſ a little wherein it is kept, that ſo the

moſt ſubtil Atomes of the Gold may con-mix themſelves with the *Aq. Vite*; then afterwards ſeize few drops of the ſame according as the Perlon and Diſſeale is, are to be adminiſtrated in ſome convenient Vehicle. If you make trial with one or two ſmall drops, you ſhall experience its wonderfull heart ſtrengthening Verues, and its moſt profitable uſe in all weakneſſes.

Another Metallick Medicament prepared by the help of Nitre, out of a Vein of Lead conſtaining Silver, and moſt profitable in all the Sickneſſes or Diſtempers of the Brain.

Take a Vein of Lead that is rich in Silver, nor hath either Copper or Iron mixed with it, but by how much the richer it is with Silver, ſo much the better and more beneficial is it for this work. Separate from this Vein all the Sulphureity or Brimſtony ſinck by Niter, according to the Spagyricall Art, that ſo the moſt pure, moſt ſubtile, and moſt highly Volatile and fluid Mercurial part may remain. Waſh off the Niter as carefully as you can, and ſeparate it, that a bright ſnow coloured heavy Powder may remain. This moſt exceeding fluid and Volatile Powder is the *Mercury of Saturn*, 1, 2, 3, 4, 5, even to 12 grains thereof, being adminiſtrated in convenient Vehicles, doth exceeding quickly yield help in all grievous affects of the Brain, in the Plague, Pains of Children that are troubled with Worms; it quencher all internal heat, and withhold the groſſ Vapours from aſcending up into the Brain, it opens all the obſtructions of the Liver, exhilarates the melancholy, reſtores the Lunatick, ſooliſh and phantaſtick Ingenty, eſpecially if their Bodies be firſt prepared by my Antimonial *Panacea*. Nay more, this Cephalick medicament will operate yet better, if after the firſt preparation by Niter it be again waſhed, and made more ſubtil, yea and plainly fixed, that ſo it may exerciſe its verues and power with the greater efficacy. Laſt of all, it is yet rendered moſt efficacious, if this *Mercury of Saturn* be in the laſt Operation driven over in a Retort and to converted into a ſweet Milk, demonſtrating the truth of that Philoſophical ſaying, *The Fire and Azoth do waſh the Laton*. Niter is the true Azoth of the Philoſophers, and beſides it, is no other to be found: It is the Scope of the wiſe men, the univerſal Bath of Metals; The ſaid ſweet Milk may be coagulated, and fixed into a transparent and fluid Stone, which again coagulateth and fixeth common purged Mercury. But I have not as yet brought it to ſuch paſſ as to undergo *Saturn's* trial in the Cupel as they call it: yet am I doing it, and hope to bring it to paſſ. But although the Stone is yet volatile, yet doth it penetrate the imperfect Metals as *Mars* and *Venus*, and makes them eaſily fluxible and volatile; but ſeeing it does ſo now, what would it do were it reduced to a fixity, this any one may eaſily conjecture what effects it would have. Happily this work is not much different from the work of the little Countryman. But ſeeing that purification is not different from this matter, we think it worth while briefly to teach, what it is, and in what it conſiſteth: But principally becauſe all my writings tend to this end, *viz.* the ſeparating of the pure from the impure, from which ground have we given this Book its name. Few are they that know the way and manner of Separations, and therefore we deem'd it highly neceſſary to ſpeak ſomewhat thereof in this place:

place. For all the Philoſophers do cry out with one voice, make the fix volatile, and the volatile fix. An hard and fix thing doth by laying down its Earth become fluid and volatile, and this is a Philoſophical ſeparation and operation; after it comes ſublimation and diſtillation, by which a thing is yet again made more pure, being ſeparated from its groſſ Faces. For by how much the oftner any thing is diſtilled or ſublimed, ſo much the purer doth it become, and by how much the purer it is, ſo much the more efficacious and penetrative it is found to be. Now again if the moſt pure part of that thing be brought to ſuch a paſſ as that it will reſiſt the moſt violent and all things conſuming forces of the Fire, every one will eaſily conjecture what may be obtained by ſuch like operations as theſe. Theſe things we have ſpoken do ſhew the metallick purification, effected by the benefit of the Spagyricall Art. The abſolution of Vegetables, Animals, and Minerals is threefold: The firſt waſhing carries off by the help of Water the adhering impurities, as Sand, Powder, and Earth. The ſecond ſeparates the thin and watery parts from the earthy ones, by diſtillation, and doth the ſame thing as ſublimation is known to do in the ſeparation of Metals. The third ſeparation is performed by the Fire, *viz.* when the ſubject that is to be purified is made red hot in the Fire, that ſo the combuſtible Sulphur being inflamed may be conſumed, the Mercury may go away in ſmoke, and the fix Earth only with the Salt ſtay behind, the which is to be underſtood of Vegetables and Animals. The caſe ſtands otherwiſe with the Merals, whoſe three principles are ſo knit by nature with ſo ſtraight and radical a tie, into ſuch an homogenous matter and ſo hard, that they very hardly admit of ſeparation, but do either very ſlowly and by little and little aſcend together by Cohobation, or elſe abide conſtantly together in the bottom And albeit that ſome black Metal, be either by ſublimation elevated into Flores, or by calcination reduced into white Aſhes, yet after reduction the Metal is found to be as before of the ſame form, and endowed with the ſame properties, which it had before calcination, ſo that theſe operations do no ways deſerve the name of Philoſophical Purifications. How many have deceived themſelves, by thinking if they turned *Mars* into a red *Crocus* they ſhould therewithal make *Lune* fix, not conſidering that that *Crocus* returns by reduction to its own former nature and Iron ſhape. Common Mercury is precipitated into a moſt fair and moſt red Powder, and returneth by reduction to its firſt running nature. *Saturn* being calcined by common Salt becomes red Powder, or a *Minum*, which being reduced is the ſame Black-lead as it was before. Hereupon may ſuch an one be deſervedly ſaid to waſh the Black-moor that beſtows his labour on this work. The ſame *Saturn* being waſhed with Vinegar or any other corroſive liquor, gives indeed a white Ceruſic, but it is but a borrowed colour, and he covers his black body over with a white Robe, but yet for all that is preſently diſrobed of the ſame by *Vulcan*: The true Philoſophers do nothing eſteem of this ſophiſtical Purification. *Saturn* is by all the Philoſophers accounted for a black and leprous Gold, for they openly ſay, that there is in *Saturn* what the Philoſophers ſeek: Read but *Paracelſus* his Book of the vexation of the Alchymiſts, and there he mentions more. Nor is it without cauſe that that old Symbol or Proverb is uſed amongſt the Chymiſts. *The Fire and Azoth do waſh Laton*. *Azoth* is Niter, and *La-*

ton ſignifies the matter of the Stone. Some do aſcribe *Laton* to *Saturn*, I will forbear, only thus much is to be obſerved, that the word *Laton* ſignifies the matter of the Stone, which is to be waſhed by *Azoth* or the *Aetum* of the Philoſophers that is Niter. Verily I will know that beſides the common *Saturn* and Antimony, there is another, more eaſily waſhed by Niter; but becauſe we here treat of the Vulgar, or the firſt Ens of *Lune*, and the reducing it into a good Medicament by Niter, we will acquiſce in what is already ſpoken, & put off the explication of the ſaid matter to another place.

A Uterine approved Medicament.

Foraſmuch as I have hitherto taught the preparation of ſome notably efficacious Medicines by the help of Niter, and yet have not in the mean while made any mention of the Sickneſſes familiar to the Feminine Sex. I judged it wholly neceſſary to help the propagation of mankind (with ſome ſingular Medicament: For (beſides thoſe Diſeaſes whereto the Women are ſubject as well as the Male Sex) they are yet afflicted with many Sickneſſes that do ariſe out of the Matrix, wherewith all as well Maids as married Women, and theſe laſt alſo are troubled not only before Child-bearing, but afterwards, *viz.* when the Matrix is not well purged after Child-birth, and ſo begets various Sickneſſes, Pains, Winds, Inflammations, Suffocations, the aſcending of evil Vapours unto the Heart, or elſe by obſtruction of the Menſtrues, do cauſe a ſwelling Belly, Weakneſſes, Debilitation of the Strength, a fraighting of the Heart and Brain, moſt vehement Griets, and laſtly Death it ſelf: Or elſe the Matrix may be moved out of its place, in Child-birth, its Bonds broken, and the Matrix it ſelf ſo much repeated and debilitated with overmuch moiſture, that it has not ſo much power aſto be put and retained firm in its due place; but ſome are conſtrained to leave it hanging out, to their great detriment, and are extremely tormented with this ſo great a detriment, the Matrix preſently flips down out of the Body by either vehemently waſking, or any other violent motions, and are neceſſitated always to carry about them a peſſary framed to the intent of keeping the ſaid Matrix up in their bodies, and that to their exceeding great trouble. Now then for the meeting with, and reſiſting theſe aforenamed and other ſuch like diſcommodities, but eſpecially ſuch as are overwhelmed (as it were) with them, I will let down the way and manner of ſo doing. As concerning the Matrix and its Diſeaſes which do ariſe after Childbirth, if ſo be that the Matrix be not rightly cleaned, even the Women themſelves know their own Remedies, and do for that reaſon plant thoſe Herbs that are uſeful therunto in their own Gardens, or gather them in a fit ſeaſon and ſo keep them by them, till they have need to uſe them in expelling the remains and traſh left after Childbirth: Such are theſe are *Pulegium*, or Penny-royal, Mother-wort, Mug-wort, Savin, and the like Herbs, which have a powerfull expulſive virtue, and there are waters too in the Apothecaries Shops diſtilled to this intent, concerning which it is needleſſ to write any more in this place: Thus much only we would adviſe, that ſuch Herbs and Species as are uſed for ſuch effects, are to be rendered firſt more ſubtile by ſeparating the pure from the impure; that they may afterwards operate more ſpeedily and better. The which thing may be moſt commodiouſly done on ſuch wiſe and manner as I have taught.

and preferred in the first Part of this *Spagyricall Pharmacosia* concerning the Essences of Herbs. But the obstructions of the Matrix, and stoppage of the *Menstrues* are not so easily unlocked by bare Medicaments thus barely taken in, for they penetrate not so far with their Vertues, but rather, as experience teacheth, is effected by such Medicaments as are applied beneath, and that more easily, and which we have already mentioned in the Second Part of the Furnaces in the Ch. of Spirit of Urine, where I have manifested a peculiar instrument by which such necessary Medicaments may be introrited into the Matrix. I have therewithall hitherto performed many happy Cures. But forasmuch as I have since that time found out a far fitter instrument for such diseases, I will clearly describe it for the sake, comfort, and help, of such Women as are obedient to their Husbands, and chastly observe the bands of Wedlock, *viz.* both how to prepare and how to apply the same. You are to get an Instrument made of good Silver (not of Copper) its figure to be round, and like a small Cane, and flat in the fore part, and to be a little longer than a man's finger, and about that bigness; You are likewise to get another a little smaller so as to go into the other, which other or bigger one must have three little edges on its inside all the length of it, thereby to keep the smaller instrument about the back of a knives breadth from each side of the bigger one, that so it may not touch it. In the hinder part let be a Cover made which may shut the Instrument tight when the Medicine is put in, lest the spiritual vertue of the same fly back out of the body, and so order it that it may perform its operation on the Matrix through the Instrument, which is to be perforated (towards the top) with holes. To the hinder part of this Instrument let a Thread be tied whereby it may be plucked out when its operation is over: Therefore like as the disease is, so shall a suitable Medicament (and what is made exceeding spiritual) be applied: On this wise let a small piece of fine Sponge be embred therewithall, and let the inner small Pipe be filled therewith, and be so put up to the Matrix. If the *Menstrues* be obstructed, then the most approved remedy is the concentrated Spirit of Urine, which by its subtilie, penetrating, warming, mollifying, and opening vertue opens the little Veins of the Matrix, and gives an Exit to the obstructed *Menstrue*. But if the Matrix labour not with this disease, but is onely besegged as it were with cold and tenacious humours, then the hot and penetrating Oil of Tiles or Wax, rectified most subtilly, is to be applied, which being smeared on some Sponge, is to be conveyed in by the Instrument into the cold and warry Matrix, the which will thereby be warmed, dried, and freed from the greenness of its moisture. But if so be the Matrix shall be moved out of its place, or its cords broken, or too much relaxed, or any other way affected, and so not be capable of retaining the Matrix, and keeping it from sliding forth out of the body; Then must astringent things be used, which may constringe the too much loosened bands, and may heal and tie the Matrix again in its due place, and strengthen it. Such as these are the d. filled Oils out of mens hair, out of the Wool of Sheep, and such-like Animals, out of the Horns of Goats, Caws of wild Beasts, and Feathers of wild and ravenous Birds, and such-like things, which being laid upon the Cords, do draw themselves up together, and do by that contraction shew to us as it were their use. But the manner of distilling and

rectifying these Oils we have already taught in the Second Part of our Furnaces, so that it is plainly needless to repeat the same in this place. I say, and that truly, that if so be that these three kinds of Medicaments be rightly applied in those three affects of the Matrix, that they will perform things even wonderfull, and many pious Mothers might be preserved found, a longer time amongst their poor Children, were they but help'd by such remedies. For it cannot be that much help should be brought to the sick and hurt Matrix by the Potions that are drunk of, or the hysterical warry Medicines that are injected by a Syringe. For such Medicaments as are taken in at the mouth cannot penetrate with their Vertues home to the Matrix, so as to help it, to open, to purge, and to heal it, or to heal the dissolved and relaxed bands. And as for Waters and Decoctions that are applied beneath, and there injected, they presently slide out again, and do help the Matrix but little, or nothing at all. But now these Oils of mine and Spirits are commodiously applied by means of the Instrument, and discharge their office most efficaciously. But there is yet one thing necessary here to advise you of, *viz.* that such as desire to use the Spirit of Urine, Oil of Tiles, or Wax, or Oils out of Horns, Hairs, or Feathers, for curing of the said defects of the Matrix, do prepare them themselves, or commit them to such to prepare them, as are skilful in the Art of distillation, and versed in rectifying such Spirits and Oils, thereby exalting them to the highest subtilie. For if so be that any would buy in some Apothecaries shop, those things that he knows not how they are prepared, and haply such as are corrupted already, and not fit for use, will be grossly mistaken. For it is not sufficient (if a thing is to be made use of) that it hath a bare name onely, and be destitute of the Vertues themselves, and which are no ways effectual for the said Sickneses of the Matrix are here taught to be cured not with corporal, but with spiritual and efficacious Medicaments. It is therefore necessarily requisite, that the Medicines we have spoken of, *viz.* those Oils and Spirits, be excellently well prepared, and so as to exercise their Vertues by emitting or ejecting their invisible odour and vigour onely. The Spirit of Urine is to be so volatile and very subtilie, as that it will vanish away out of an opened glass, and therefore there needs a greater diligence in preserving and keeping it: It is to be well preserved in glasses close stopp'd, for if the Spirit vanisheth away, there remains onely an unprofitable Water void of all kind of Vertues. I have therefore taught the making of peculiar Glasses, which will not let go the Spirits, the shape of them are described in the Second Part of my Chymical Furnaces, in that place where I treat of the Spirit of Urine. In like manner the said Oils are to be well rectified, and to be made exceedingly volatile, so that being exposed some few hours to the warm Air, they will vanish away; which if they will not doe, neither will they effect ought. I must needs confesse that all the time in which I have lived, I never found a good Spirit of Urine, nor well rectified Oil of Wax or Tiles. I will say nothing of the Spirits of Hairs, Horns, Feathers or Quills (for there's no use of them) I have indeed found amongst many, a bare worthless, falsish Phlegm, but the very true Spirit of Urine it self I have not met withall. The Oils of Tiles and Wax are indeed found in all Apothecaries shops, but are for the most part corrupted by their long lying,

and are old, thickish, red, tenacious, and deprived of their due odour, are stinking, and spoiled of all their vertues. For 'tis very rare that such Oils are rectified, but are sold, such as they be, when they come first out of the Retort, with a falsish kind of Acrimony adjoined unto them, which in the rectification abides in the bottom, and is at last separated from the Oil. Such Oils are of no value, and appertain not to this curing, for they will do just nothing; and thus much I could not omit advising you of. For haply when some sick person or other readeth here in this my book, that such Oils do most highly conduce to expell the said faults of the Matrix, and yet perceive no comfort or help by the use of them, without doubt the fault will be laid on me, as that I had written a lie, and not upon the ill prepared Oils. This therefore do I affirm, that except your Oils be good, you will never have from them the hoped for event. And how (indeed) shall the sick man know if the Oils be good or not. The Merchant or Seller of them won't confesse them to be old, ill prepared, and deprived of their odour. So oft times the fault is laid upon the Author, and he's condemned for writing unprofitable things, and which are not agreeable to the truth. But the fault verily can light on none save upon the Magistrates, who (by winking at such things) do permit it. And when any one goes to be furnished with these things which are requisite, in some Apothecaries shop, and the Apothecary haply sells but few Wares, and all the rest wax old as they lie, and are corrupted; and if haply sometimes one or two such and such Simples or Medicaments be sought for but once or twice, it may be, in a whole year, he delivers the things he has by him, which if helps at to the sick buyer, yet are helpful to the Apothecaries purse. But yet this is an unjust thing, and a thing contrary to the love that is due unto our Neighbour, and what will burthen the Conscience. The sick man thirsting for help, puts the hope of his help and comfort in the Medicine exhibited him, which if not good the disease prevailing, the sick man dyes, but had good and profitable Medicaments been used, instead of the unprofitable and evil ones, he might have recovered. He therefore that is guilty of such evils, let him look to it, what account he will at last give unto God for his transgression; That which I have aforesaid, doe I again repeat, and doe yet firmly alledge, that the before-mentioned Spirit of Urine, as likewise the Oils of Tiles and Wax, and those other Oils of Horns, Hairs, and Feathers, and their most efficacious Spirits may be made use of in the expulsion of the affects of the Matrix of what kind soever, both in the younger Maids or Women, and in those that are of riper years, and that with most high admiration. It is therefore a just and right thing that they should be found in all the Apothecaries shops, and that they should all of them be prepared after a due manner. For they are not onely good in those diseases that afflict the Womb, but do likewise operate miraculously and doe things incredible in many other diseases and affects of the Body if well and rightly prepared and due'y admittred inwardly and outwardly; Concerning which we have written more at large in the Second Part of the Furnaces, *viz.* how they are to be prepared and made use of. Any one that is endued with understanding will perceive easily that a living Spirit is far more efficacious than a dead Body and examined Carcals. Forasmuch therefore as you have here heard that such grievous

and incurable (so accounted at least by almost all Men) diseases of the Matrix, by which so many Women are swept away without any help, are to be cured by the alone application of subtilie Spirits, and so few know the preparation of them, I will reach for the sake of that weaker Sex a better and more effectual Medicine, and withall will prove it by an example, that all subtilie Spagyricall Spirits may be concentrated and augmented in their Vertues by the help of Art, and that one Spirit hath the power of concentrating another. And because this Treatise, and all the Medicaments therein proposed, aim onely at this end, to shew the wonderfull Vertues of Niter: And it hath been besides shown, how all the said Medicaments ought, by the help thereof, to be prepared; the same shall likewise be done in the demonstration of this Medicine.

I taught in the Second Part of my Furnaces to prepare a Spirit of Urine and *Sal Armoniac* by the addition of Calcined Tartar; But yet the already concentrated Urine or *Sal Armoniac* may be mixed with double the quantity as its own weight is, of fixed Niter, and so be distilled, for so those Spirits will be more strong and more efficacious than if Tartar were added unto them. And if the Oil of Tiles or of Wax, which is made by the addition of Earth, be heated as to imbibe the Oil or Wax, be yet once more distilled by the concentrated Spirit of Niter, it will be brought to the highest subtilie, and 'tis to be done after this following manner.

Dissolve in one pound of the Spirit of Niter, four ounces of *Lapis Calaminaris*: Put the Solution in a Glass-Viol upon a vaporous or dry B, that the Phlegm may evaporate by little and little (for the *Lapis Calaminaris* holds all the Spirits, and permits the Phlegm to go off) and the Spirit of Niter will remain behind in the Viol like Oil. Take one part of Oil of Tiles or Wax, put them both in a glass Retort well lured, and force them out (by a distillation in Sand) from the concentrated Spirit into a great Receiver; and by this operation it will be far more penetrative than it was before. For the Spirit of Niter being by concentration by the *Calaminaris* freed from all its Phlegm, and seeing it is thereby become the more attractive, and can find nothing else that it might attract, it associates to its self all the humidity that lies hidden in the Oil, and which could not be separated by the former distillation, and hereby brings to pass that the Oil doth necessarily become more subtilie and efficacious, yea so penetrative, as that it performeth wonderfull things, especially in the effects of the Matrix, the which nought but very subtilie Spirits can heal, and which those concentrated Spirits are wont to do far more certainly and securely than all the other Medicaments in the whole world: Alter the same manner is the concentration and purification of the other Oils to be performed. And now that none might scruple as to Waters being mixed with the said Oil or Wax, which have no affinity with Water, the separation of which from the Oils, I have here taught; I would have such an one to know, that much tartness, as the expressed Oils of Vegetables are never without an aqueous moisture, though it be invisible, and cannot be perceived. For the fire can make it manifest by distillation: As for instance; There's Oil olive, one pound of which is wont to yield six or seven Lots of Acid Water by distillation; and thus do all Oils, Wax, Turpentine, Rosin, Gums, Pitch,

Pitch, Amber, and all combustible fametous. Yea even the very burning Spirit of Wine it self, and such others as are prepared of Vegetables, can never be thoroughly rid of their Phlegm, unless they be poured on some Calcined Salt, and so rectified, they leave their humidity therein, and become more subtiler. But this is to be noted, that by how much the drier and more attractive that Salt shall be, so much the reader will it attract the moisture out of the winy Spirit and hold it. Therefore the Salts of Vegetables, Calcined Tartar, and principally fixed Niter, serve for such a rectification. The other Corrosive Salts, as fixt *Sal Armoniack*, Calcined Vitriol, and such like, do rather love to hold and retain the Phlegm of their own peculiar Volatile Spirit than of the Spirit of Wine. And thus much let suffice as to making subtiler Oils more subtiler, that they may perform wonderful things in Medicine. And now having described in this my Second Part of the *Spagyricall Pharmacopoea*, some of the most necessary Medicaments, that are preparable by Niter, and have shewed the way of using them, and which may safely be given in chief diseases as well for preservation as cure: I could to these add many more, and so encrease the number of them. But because there are not a few of such good kind of Medicaments in the writing I have hitherto published, viz. in the first, second, third, fourth, and fifth Part of the Furnaces, in the *Miraculum Mundi*, and in the Mineral-Book, and there shall yet follow more in the following third Part in this *Pharmacopoea Spagyrica*, in the Vegetable work, as also in the second, third, and fourth Parts of the Prosperity of my Country, I judged it needless any longer to dwell on these here, but will onely by way of conclusion, and for (as it were) ornaments sake, yet add one onely Medicament of Niter, which will be none of the meanest. But forasmuch as this is not a common preparation, but comprehends in it great Mysteries, it seems not good unto me to set down its preparation before the eyes of the perverſe world. Let it therefore suffice to give onely some hint, that the Common Niter, which to our Eyes appears most white, doth contain in it a Soul of a deep red Colour, which by the benefit of the Vulcanick Art may be thence educed. For when *Vulcan* hath reduced that old Dragon, bound in Chains, unto a most high streight by his Iron and fiery Mallet, and yet cannot plainly kill him; *Neptune* coming in to help, meets the Basilisk with a clear Looking-glass, and turns on him his own peculiar poison, and so slays him. As soon as he begins to die, and ceaseth to vomit forth fire, *Neptune* laying aside all fear, approacheth boldly near him, and puts a Sheeps-skin over his Jaws, and receives his Blood and Soul, and precipitates it into the Salt-sea, wherein being drowned and choaked, he lays off all his venom and all his sith, and is converted into a most fair and most red Medicine. One onely drop of this Soul of Niter can tinge an ordinary glass full of Common water with a golden Colour. But he that can turn this Blood of the Dragon by the help of fire into a fire-resisting Salamander, he may deservedly be compared with the happy *Jafon*, and obtain most great Honours, Treatures, and Riches. From all these things may a studious Artift easily see what Mysteries he hid in Niter. The things which I have hitherto described are onely as it were small sparkings of those kinds of Mysteries that lie hidden in Niter. There shall be described in the fourth Part of the Prosperity of my Country, and in the follow-

ing third Treatise of this *Spagyricall Pharmacopoea* more and eminenter Metallick Medicines, and which are preparable by Niter: and this is done to the intent, that every one may know, how wonderful and excellent a subject Niter is, the which is notably hidden by the Antients, and never wont to be called by its true name, but by Enigmatical Riddles. From hence has sprung up even infinite names, as, a dry water, a water not wetting the hands, an Hermaphroditical *Mercury*, a *Balsum Regium*, the Urine of Boys, a Dunghill, Azoth, the wather of Laton, a most sharp Vinegar, the Stygian-water, the Death of the Living, the Life of the Dead, the Purgatory of the imperfect Bodies, the Basilisk, the forked Serpent, the most great Venome, the Venome of Herbs, the *Mesfrue* of Women, and such like infinite names, whereby they have wrapped over its true hidden name in Cimmerian darkneses, but is now by me revealed, and is set before the eyes of the whole world, and it shall farther be revealed and detected in the three remaining Treatises of the Prosperity of *Germany*, which shall very shortly follow, and so its wonderful power and most efficacious vertues, which it performeth in the bettering of Metals, and in preparing Metalline Medicaments may be manifested and laid open before the whole world. I will not onely declare this in writing, but also will (God permitting) very shortly shew, even manually and in very deed in a convenient Laboratory, the making and use of all my Furnaces, hitherto published in my writings, and the preparation of many excellent Medicines, as also the truth of the metallick Transmutation. Nor will I do thus to the end that I may advance my own profit, but will rather do it for this intent, viz. that the health and safety of many thousands may be provided for that are afflicted with various sicknesses, and that the whole World may see, believe and confesse, that the Transmutation of Metals by the abject Niter may be effected. But because in such a like demonstration, if the Laboratory be frequented but for one years space onely, and daily laboured in, and the confecting of so many Medicaments be shewn, such a great quantity of various Medicaments as I shall have by me, cannot be all used by my self, nor can they be of any use if laid up, and therefore they shall be sold to any one for a small and vile price, that so they may each that needs them use them in their necessity. It is not Covetousnes that driveth us thus to doe, thinking thereby to get great riches, but onely to get just as much as may serve to pay for all the necessary matters, as Coals, Glasses, and other things. So then by this so good and laudable a work, there will not onely be laid open to the whole world, the occult Mysteries of Nature, to the honour of God: But wihall, the most miserable poor Sick will easily obtain good Medicaments, and recover their former health. Nay farther, not a few of such as have been in want will be able by the most profitable use of Niter in transmuting the inferior Metals into better, be able to sustain themselves better and more quietly. But that the whole world may see and consider that my own peculiar profit and gain is not sought, but that my Neighbours profit is out of a Christian affection onely aimed at, there shall be adjoined at the end of the following third Part, the price of every Medicament; from whence every one may easily conjecture, that there is not expected any gain or large profit, but onely the recovering

recovering of my disbursements; seeing no one is to be found who, bestowing great costs in teaching others, would willingly lose both his Expences and Labour too. I will with a willing mind teach others, but I will not lay out my Money and run the hazard. The World is wise enough, and great is the number of those sick people that need help: And therefore this publick Laboratory will (by Gods help) be able to bring abundance of profit to all mankind; In this Laboratory there shall be all the Furnaces and all the Instruments whereof I have made mention in the Writings by me published, but the resemblances of them not pictured, because there's no occasion for that to be added; And wihall, those Furnaces, Presses, and Instruments which we have mentioned or shall mention in the first, second, third, and fourth Part of the Prosperity of my Country, and in

the Vegetable work, and my other Writings shall be there to be seen, the which certainly will be exceedingly helpfull to most men that abhor not to labour, to procure them food and sustenance in their necessity.

Furthermore, forasmuch as all my Writings hitherto published, are very negligently and faultily printed here and there by other men, against my knowledge. I will again send them forth corrected, amended, adorned, and encreased with the figures hitherto omitted. And this I was unwilling to conceal from the Lovers and Students of Arts. Here-wihall will I conclude this Second Part of my *Spagyricall Dispensatory*, and shortly add the Third Part, onely wishing that this Work of mine may serve for the comfort and assistance of very many sick persons. Amen.

The End of the Second Part.

THE THIRD PART OF THE Spagyricall Pharmacopoea.

Wherein is taught, how by Salt and Fire, the Vegetables, Animals and Minerals may by a *Spagyricall* way and method be Mundified, and how from them, Medicaments wonderfully penetrating and most speedily operating may be prepared.

AS for the manner of reducing Vegetables, Animals, and Minerals, by Distillation into good and pure Medicaments, by the help of the Spirit of Salt, thus stands the case: The manner and way of distilling Vegetables, Animals, or Minerals *per se*, after the common manner or way into Oil, Spirit, and Volatile Salt either in a B. Sand, or naked Fire, which hath been long ago, and also is at this day in much use, I cannot in all respects commend, because that such Spirits, Oils, and Volatile Salts, (whether from Animals, or Vegetables) do all of them stink, and though they be often rectified, yet do they not rotally lose that innate stink gotten in their Distillation, but do always retain a kind of an ungratefull *Empireum*, and are thereby loathsome to the Sick (and that not without cause too) whereas otherwise they have abundance of virtues; but being rectified with Spirit of Salt (as I have taught in the second Part of my Furnaces)

they become pure, and losing their stink are grateful and acceptable, but not at all without that rectification. Now all Men know, especially the Spagyricists, that the chief virtues of Vegetables and Animals are placed in their Oils and Volatile Salts, (for you must note that in Minerals the contrary is found, for their mercurial parts are most virtuouſ) but both Oil and Salt do in distilling by a Retort pass over adust or burnt, and therefore are not made use of, and (the more's the pity) are serviceable to none. For all such as distill the Oils of Vegetables, by the apposition of common water, in Copper Stills, do know how very little a Portion is obtained by such a process, and that the greatest part of them (Oils) do abide in the Still, and are of no profit, because common water can't be made hot enough, to drive out the sapsness, but it gives onely some little portion, the residue is made thick and tenacious by the boiling, and remaineth in the Herbs: Hereupon some

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Men knowing this thing, do add to the Herbs common Salt, and Tartar of Wine, whereby the water being rendred one degree hotter, gives more Oil: This is a way that I do indeed approve of, but yet the one half part of the Oil will not ascend, and therefore distilled Oils are commonly very dear, especially if made out of dear things. Whereas if the Oils were distilled by this method of mine, they would have much more Oil, whereby the poor might also buy them. I will instance in one similitude whereby it shall appear, what great profit may be made by distilling of Oils according to my method, and what a vast difference there is betwixt my method here described, and the common usual way. Suppose therefore that I seek after an excellent Medicine for the Stone, and that I do certainly know that it lies in the Ash, (as I have clearly enough discovered in the first and second part of this *Spagyric Pharmacopoea*, certainly knowing, that the Oil distilled out of its Seed doth (by manifold experience) far exceed all other Medicaments against the Stone.) This Ash indeed yields a pretty quantity of Seed, but much of that Seed yields but very little Oil, because 'tis resinous, and doth not distill over with the water, and upon that account is prepared but by a few, and such poor Men as are sick, can't partake of it because of its dearth, and this is much to be bewailed, that the Omnipotent God should see before our Eyes this Medicine in such plenty and yet no body enjoy it. Besides this is to be observed, that if some diligent Physician should distill such an Oil, and yet not know how to correct it according to my method, he may sometimes do more hurt than good, because that Oil brings over with it a certain volatile Salt, which (infects or works on) the Copper Vessel it is distilled in, and the Copper refrigeratory which it passeth through, and is usually thereby rendred yellowish, or green, and hath been by many discreet Men made use of without any regard thereunto, and (by reason of the Copper) hath put a naufrage and debility of Stomach upon the Sick, and hath been more hurtfull than beneficial. But now if they had rectified it with Spirit of Salt once, or at least well shook it in a Glass with the said Salt Spirit, that so the Copper might have been extracted by the Spirit of Salt, and so have admittred it, they had done well, and would have gotten a most excellent Medicine, though I confess somewhat dear, (proceeding this way) because that a Sackfull of the Seed, and as much as a Porter can carry at once, will scarce give two ounces of Oil, and this is too dear for the Poor Man's Purse.

For the sake therefore of all sick People as well Poor as Rich, I will discover my way that I use in getting the Oils, Spirits, and Volatile Salts out of all the Vegetables, and that in good quantity, and with very small Cofts, that so all Men may partake of the gifts of God, and may all have occasion of giving thanks to the Creator of all good things.

Take therefore in Gods name whatsoever Vegetable you list, and fill a great Glass Retort therewithall, and by degrees distill over all that will come. Separate the Oil from the Spirit, and the Spirit by rectification from the Volatile Salt; rectifie also this Volatile Salt, and the Spirit upon its own *Caput Mort.* or upon some other Salt of Ashes being first fired and calcined, and so they will become pure and lose that fetid stench that they get in the Distillation: If one rectification is not enough, add a second or a third, always provided that it be done

on the fixed Salt of that Herb out of which you drew the Spirit. Now though the Oil be also depurated by a rectification upon the *Caput Mort.* yet that depuration and rectification is not comparable to this of mine which I mention here, and therefore well do we prefer this way, and 'tis thus.

Take your black distilled Oil, put it in a Glass Retort with six or seven times as much rectified Spirit of Salt, and give first a gentle Fire, then a greater as the thing requires, so the Oil will pass over pure with the Spirit of Salt, and the stench together with the blackness, will stay behind with a part of the Spirit of Salt. If now you will have that Oil yet purer, then rectifie it again with new Spirit of Salt until both the Odour and Colour thereof please you. As for the Oil that stayed behind and did not ascend, separate it from the Spirit of Salt, and 'twill be somewhat thickish like to a black Balsam, and hath great virtue both inwardly and outwardly, but its inward use we need not, for we have enough of the pure Oil for that purpose. But that I may be yet farther serviceable to my Neighbour, and that he may understand me more thereby, I will make use of this similitude or example. Put case, that I have some four, five, or six pounds of the Seed of the Ash, which falls from the Trees in the Month of *September* or *October*, I do fill a Retort with the same and by it distill the said Seeds, and I usually have about one or two, sometimes three, four, five, or six drams of black Oil, some ounces of Volatile Salt, and some pounds of Acid Spirit: Now so far as I seek for the Oil only, I separate this from the Spirit, and rectifie it with Spirit of Salt until it becomes pure, and this I keep for my use; and I make of the Spirit either a certain Essence, as I have taught in the first part of my *Pharmacopoea*, or sugered Tablets, (or Lozenges) or what I please: And by this way do I get more Oil out of five or six pound of the Seed of the Trees, than otherwise by the *Vesica* or common hot Still, out of 100 pound, and that which remaineth after rectifying is profitable for external uses, if it be prepared as follows, *viz.* Separate this thick Oil from the Spirit of Salt and mix it with Wax, that so it may be made somewhat thicker, so as to be spread like an Emplaster, the which put upon the Reins, and use the distilled Oil inwardly, and thus this Emplaster will perform as much outwardly as the distilled Oil operates inwardly, and so the Patient is thereby doubly repaired and helped. And if you desire yet a third way of healing, then rectifie the acid Spirit well, and dissolve the Volatile Salt by subliming it with the Spirit, and use this Spirit every day (besides the inward use of the distilled Oil) on this wise: Heat it a little, and dip in it some Linnen Cloaths and therewith wash or bath the Back and Reins putting on the Emplaster afterwards, and hereby the Sick Person will in a short time (unless God doth in a singular manner put a stop thereto) certainly recover.

Note well, after this manner may you distill all other Vegetables into Oils, Spirits, and Emplastres, and make use of them in this Disease, such as are Saxifrage, Parsly, Cumin, Carraways, and such like other Herbs and Roots: Neither is it always necessary to have the Ash Seed, unless you please: For that this Tree is not to be had in all places, and it yields also at some Seasons but little Seed? *N. B.* Here some may demand and say, you have taught us the manner of preparing Oils, Spirits, and Balsams out of the Seeds, but now if such a Medicine could

could be made out of the Herbs it would be something, for whence shall so much Seed be had? I Answer. If thou halt not so much Seed, thou may't make the Medicine out of the whole Plant, as the Root, Stalk, Flowers, and Leaves: And the reason why I mentioned onely Seed, was this, because the chief virtue of all the Vegetables is occultly placed and concentrated in the Seed, else the whole Plant may (as aforesaid) be made use of, which although it yield not so much Oil as the Seed does, yet may we even this way receive a good quantity: And if we should neither take Seed, Herb, Leaves, or Stalks, yet would the Root alone afford much Oil; but in Trees, as in Ash, Linden, Nur, Cherry, Peach, and the like, the very bare Wood it self will abundantly supply, if distilled *per descensum*, or by a Fire of suppression (of which aforesaid) so that a little Ash if rightly handled may afford you some pounds.

Nor are you to suppose that this way of plentifully preparing the Oils of Vegetables and clarifying them by Spirit of Salt, serves onely for such Vegetables as are good against the Stone, because I have onely instanced them as examples; No, but even all Vegetables, serving for every Disease, may be by this aforesaid way reduced into most sweet Medicaments. Nay not onely Vegetables may, but also Animals and Minerals too, but with some difference and distinction, which we shall mention in what follows.

There remains yet one thing more to be mentioned about the Oils of Vegetables, and the Distillation of them, and 'tis this. Some or other may reply and say, that haply such Oils as are prepared first by a Retort and *per descensum*, and then rectified and clarified by Spirit of Salt, are not equivalent in their virtues to those which are distilled in a Copper by the help of Water. For prevention of this Query, and the removal of such needless cares, we do in the first place demand, in what the virtues of the Animals and Vegetables do consist, whether or no in their connate and occult property, or in the Odour, Savour, and Taste. For answer, the greatest virtue of most Herbs, and living Creatures doth for the most and greatest part consist in their Co-nate or Co-born nature and property, and not in the Odour or Savour, as is sufficiently evident in some Plants, which have scarce any Odour or Savour, and yet are found notably efficacious in Medicine, and some there are both of a sweet Odour and Savour, which have no Medicinal use, and some that have an ungrateful Odour and Savour, and yet have no mean Medicinal Virtues. And many there be of things which both smell and taste sweet, and are also profitable in medicine, because God hath created them so or to that intent. I must needs confess that sometimes an Odour or Savour of such an Herb as hath but little virtue is notably refreshing and comfortable to the Vital Spirit, nay more, the very feeling of a fair and comely thing is capable of comforting the Heart, and an ugly thing of debilitating it; a notable example hereof we have in a friendly man, and in Gold, as being things which by the very beholding of them do refresh the Heart, whereas contrariwise, an angry man, and a venomous Creature do terrifie it, (*viz.* the Heart) and as 'twere make it Sick, yea and sometimes kill outright. Besides, not onely the seeing of such and such objects do profit or hurt, but even the very voice of a man, or of a living Creature do hurt, weaken, and kill, if proceeding from a malignity. Farther, the bare ima-

gination can effect good or evil, heal or hurt; but this belongs not to this place, but such things are treated of in my short Treatise of things natural and supernatural. That which I have here spoken is to this end, that the unskillful might know, that the virtues of Vegetables do consist more in their Co-born Nature than in the Savour or Odour, and that this Distillation by a Retort, and rectification by Spirit of Salt, can neither add to or diminish from their virtues, because their virtue remains always unhurt, in what manner soever the Distillation be made, provided that that which is distilled be diligently depurated, and that the ungratefulness removed therefrom which it got in the operation, that is to say, when Oils are adulterated (or Savour of burning) by their being distilled in a Retort, then that accident may be taken away from them by rectification with Spirit of Salt, and this now I add for the sake of the Ignorant.

Moreover as it is with Vegetables, so likewise must you order your distillation of the Oil, Salt, and Spirit of Animals: Neither need you to proceed farther or otherwise. As for the Virtues of both Animals and Vegetables, the Physician ought to know them by their Signature, and not by the books of Writers, because the Signature doth shew us the Virtues of all things much clearer and righter than many Writers, who write many things merely from hear say, whereas themselves do in truth know very little or nothing at all. And thus for this time I omit to say any more, for that the present occasion will not admit of a more prolix discourse hereabouts. What I have done is for the Sick that are poor, that they might know my method of purifying the Spirits of the Acid Salts from Vegetables or Animals, by Spirit of Salt, and of bringing them into wholesome Medicaments: And this cannot be accomplished so plentifully without this Medium; and now this way being shewn, the Poor may also enjoy the benefit of them, and be able to pay the Apothecary, whereas before even the Rich could hardly have any of the good (in them.) Note well, you are yet farther to observe, that indeed the Animals are first to be distilled by a Retort (as we spake before concerning the Vegetables) that so their Oil, Spirit, and Volatile Salt, may pass over together; and their Spirit and Volatile Salt may be rectified and purified the aforesaid way. But the Oil will not come over by a bare Spirit of Common Salt, or of Niter, that so Spirit must be first concentrated with *Calaminaris*, and then it brings over the Oils of Animals, else not. But as touching the Concentration of the Acid Spirit for this rectification, we shall speak of it anon, and will therefore first set down (for better instructions sake) one certain process of distillation and rectification, lest any might err, and that all might rightly apprehend my meaning; and 'tis this: Take some pounds of Turpentine, distill thence an Oil, and the Faeces of the Turpentine will stay behind. This Oil though it be rendred by Distillation purer than twas before, yet it hath put on another nature by means of the Fire, *viz.* a hotter nature, and therefore serveth not for every effect which the Turpentine before served for, because the Turpentine is not very thick nor very thin, nor too hot or too cold, nor too subtil or too thick or gross, but is of a temperate essence and property, which now by Distillation it loseth no longer, but because of its heat and subtilty, it is unusefull. Well, what of all this? Why some or other might have objected to me that

that indeed things are by distillation rendered more pure and subtle, but doe thereby get a hotter nature and vertue, and therefore that way of purifying doth not doe well in all subjects. Well, to prevent this objection, and that the distilled Oils may after their purification be restored to the same degree of thickness, rarity or thinness, colour or frigidty, that they had before, and yet retain the purity they got by distilling: the method is easie, and is thus done. Suppose that Turpentine be (as it is Turpentine) hot and subtle in the first degree, but being distilled it arrives to the third degree, and being rectified to the fourth. I must now needs confess that that subtle Oil is to be used onely in cold affects, and in no others, whereas it might before have been employed about other accidents. To this I say, and yield, that if it be proceeded with after the common and known way, 'tis so: But my way is far otherwise to be reckoned of: For though hereby the things distilled doe, together with a purity, get a subtle heat, and doe in some operations become too thin and hot, yet in rectifying by the Acid Spirit, such qualities are broken, divided and dissipated, so that it is in part rendered of a like thickness and tenacity as it was at first, and a part of it remains subtle. So that you may have out of one subject, both thin, hot, thick and temperate parts together, but both of those parts pure, as shall be evinced by this Example.

The Spirit of Salt, or of Niter is indeed inwardly a mere Fire, but externally a mere Cold, by which all thin things do fillen and wax hard. Therefore as the distillation doth induce heat, expels and extricates, so the rectification doth by the acid Spirit compel or drive the same inward, thicken it, and reduceth it into an equal temperature: For the Oil in the first distillation is plainly hotter and subtiler both within and without, than 'twas before, but by rectifying it with the acid Spirit, the most subtil part comes over first, then the middle part, and the thickest resides in the bottom, which is of an equal degree of heat and thickness as the Turpentine is, and is as usefull both inwardly and outwardly as the Turpentine it self is. And I have over and above that middle Oil, and that most subtil Spirit burning and penetrative, the which I can make use of for those effects, which require such subtilty, or if I list, thicken it with what I left remaining of it self behind, which is thick, but yet purified, or else thicken it with some other convenient thing. And thus may I reduce one Subject into as many Degrees as I please, whereas the Turpentine had before but onely one Degree: From hence may the friendly Reader see what *Basis* this my distillation and rectification by an acid Spirit hath: Whereby not onely a great deal, yea 3, 4, or 5 times more Oil comes over than by the common hot Still; but also the Volatile Salts and the Spirits, and sharp Vinegars may be hereby gotten out of Vegetables and Animals, and besides a pretty quantity of thick Oil to be externally used, and which otherwise in distillation by water in a *Vesica* or hot Still, would remain wholly behind. The benefit therefore of this distillation and rectification, doth not onely consist in the getting a far greater quantity of the pure Oil, but also in getting the Volatile Salt, (which as to its use is equivalent in vertue to the Oil) and which, an acid Spirit which abundantly sufficeth both inwardly and outwardly according to its Office. I do therefore earnestly demand of all skilfull Spagyrits (for 'tis in vain to

appeal to such as are yet ignorant what the Art of Fire is) whether or no this distillation is not to be preferred before the others, and to be made use of for the benefit of mankind. — I hope that the well minded Reader will follow this rule, and will apprehend from this one process onely, so much as to be afterwards easily able to reduce every distilled Oil into its former hardness, by the help of an acid Spirit. Let us consider Amber onely, 'tis indeed a fine transparent kind of stone, which was before (or at first) soft and fluid as Turpentine was, an Oil or a kind of thin Bitumen, but now so hardened by the salt Water that it may be beaten to a Powder, yet may it be distilled and so separated and cleaned from its earthly Nature: And the pure Oil may be reduced into its former hardness, by the help of Spirit of Salt onely: For it became at first hardened by Salt, when it flowed thin out of the Rock: But of this enough, we shall say more of it in another place.

Now follows the Process of purifying Minerals by distillation or sublimation, and of depurating them even to the utmost, by rectifying them by an Acid Spirit. To exemplifie which, I will instance in Common Sulphur, according to which rule the other purification of Minerals may be instituted.

Take common Brimstone, sublime it the usual way into Flowers, or by it self in a Coated glass retort, or let it be mixt with decrepitated Salt, for so will it be freed from its most crude terrestreity, and be rendered fit for a farther Mundefication by an Acid Spirit. Take one pound of these Flowers of Sulphur, and put it into a strong Glass Body coated, then pour in one or two pounds of the Spirit of Niter, or of common Salt, and place it in an Earthen-veffel in Sand: Put there under a Fire, encreasing it gradually untill the Spirit of Salt boils in the Retort, and the Sulphur melts, and there will swim somewhat like Oil on the top of the Water: *N. B.* An Alembick is to be put on the Body, lest the Spirit of Salt ascending up, goes away in fume; but in the Alembick it will be refrigerated, condensed, and may be saved. This boiling is finished in some five or six hours, and so the Sulphur is mundefied, and becomes as clear and transparent as Glass. For the Spirit of Salt attracteth the Metalline Parts, which are in the Sulphur, whether it be Copper, Arsenick, Auripigment, Vitriol, or such-like impurities which are commonly adherent, and stickers on to the Sulphur, and would otherwise have remained in it, and done more hurt in Medicine: And this *Paracelsus* knew, and adviseth to beware of; For certain it is there lye hidden in Sulphur incredible Vertues, and such as its common Flowers do not shew or discover, as being yet infected with Mineral venenare Spirits, which may be taken thencefrom by the Spirit of Salt. And if then either the Flowers be sublimed out of it, or that it be dissolved in a Balneum with Spirit of Juniper, or of Turpentine, or be by any other way reduced into a Liquid form, it doth much good in Medicine, nor is there any more fear of its venomous nature, for the Spirit of Salt hath took that away. I could indeed here mention some preparations of Common Sulphur, into efficacious Medicaments, but that I have intended to proceed no farther with it here, than onely as touching its purification by the Spirit of Salt: the rest we will leave to another time.

As Sulphur may be proceeded with, so likewise may you deal with the other Minerals, and first mundefie them by a Retort, and distill them into black Oils, then may the Oils be clarified with Spi-

rit of Salt, and be reduced into sweet Oils and Balsams. Not will any man easily believe what notable Vertues there are hidden in the mountainous and terrestrial Minerals, and yet not usefull at all inwardly, because of their Arsenical nature, which may with ease be taken away from them by Spirit of Salt, and be thereby more securely used as to Medicine. And had I not purposely tried it, I would not at all have written of it. For information therefore of the unexperienced, I will tell you a story, whereby it will appear, that those Minerals do usually lodge in them evil and venomous Arsenical Spirits.

In the County or Province of *Erbach*, situate between the *Mene* and *Neker* in *Turanconia*, is found plenty of a Sand knit as it were together by a fluid Mineral, and grown together into huge heaps like little Mountains of a dusky colour; which if you lay on burning Coals, emits a sweet odour altogether like Amber. When I saw it, I put some into a Retort, and distilled an Oil thencefrom, wholly like the Oil of Amber both in colour and smell, and had used it in its stead, had I not shortly after tried another knack: For ordering the Chambers to be fumed with the Sand, because it yielded such a fragrant odour, I very seasonably observed that that fume was unwholsome and venomous, for it caused pains of the Head, and a kind of nauzeate, 'twas also offensive to the Stomach, and this made me leave off my Fumigations, and set about rectifying the Oil thence distilled, by the Spirit of Salt, and by this means I got a clear and pure Oil, and the Spirit of Salt attracted to it self the Arsenical Essence, which being purged and rectified, yielded me at the bottom real Arsenick, whence I perceived that all those Minerals are very Arsenical, and no ways fit for internal use, unless they be first mundefied by the Spirit of Salt. Many such kinds of Minerals are to be found, which we neither care for, nor know: some of which are as hard as a Stone, some thin, some fluid like Oil; such an one is that Fountain about *Baccharach* that boils up in the middle of the *Rhine*, and fills the whole *Rhine* for about three miles space and an half with its farness, and yields a most fragrant odour, is of a dusky colour. For as I was ferrying by it, I took up some of the water in my hand, and questionless the Fountain of it must needs flow very plentifully, forasmuch as the whole *Rhine* is filled therewith as far as you can see, and yet scarce one Man amongst a hundred or a thousand dics in their sailing by it take notice thereof. Doubtless this Fountain hath its efflux and rise out of the Mountains which border on each side the River. Did it break out at the top of the Earth, it would be worth Gold and Cedar, but lying so deep, 'tis of no use. Were curious Men inhabitants there, they would doubtless find out this Fountain; For on this part of the *Rhine*, where the City *Baccharach* lies, is a high Mountain, where grows pretious Wine, and is in Foreign parts sold at a dear rate, because of its most sweet favour and odour, and by the Inhabitants is called *Muscadel*, and 'tis a sort of Wine produced onely in this Mountain; nor can the neighbouring adjacent places make the like. Hence I presume that this Fountain at *Baccharach* ariseth from a Mineral Oil, flowing out from this Mountain into the *Rhine*, and that hence also ariseth the goodnes of the Wine. And whereas this Mountain affords not such a quantity of Wine as the Inhabitants wish, they be thought themselves of a remedy for

this scarcity, casting in Herb-ferlar into the common Wine, from which it got the same kind of taste, and became almost *Muscadel*. Nor let it seem strange to any one for the Wine to attract a favour from the Earth lying about it, for 'tis very certain, and I myself have tried it; And since it is so that this matter affords me opportunity of speaking of these things, I will give you my opinion more clearly in what follows.

Below *Frankford*, some four miles from the River *Mene*, there lies a Village called *Hohenbeime* under the *Mogunija* Elector, and there's a Mountain which yields very good Wine, though not of so delicate a favour as that of *Baccharach*, yet 'tis of a sweet smell, whereby it exceeds all the Rhenish Wine, and is therefore dear: The cause of this, I attribute to the Soil, in which the Vines grow, which Soil brings forth Stone Coals, and were heretofore digged hence, and are now again sought after, which Coals have in them a sweet Mineral Oil, as I shall shew you. Farther, there lies a high Mountain at the River *Mene* about the Castle *Klingenberg*, situate between *Odenwall* and *Spejflav*, where that Earth is found too, such as I above mentioned, which yields a sweet Oil in distillation. And this Mountain doth likewise produce sweet and good Wine, so that it yields not a whit (in its kind) to that of *Baccharach* or *Hohenbeime*. But now whether or no the Mineral Oil that is not far off to be here found, be wholly the cause, I doe not affirm, but I believe it, for my part, so to be, let another follow his own opinion. There is also a great Mountain at *Herbipolis*, at the *Seime* fo called, that yields pretious Wine, but not of a favour like these three. Hence arose that Proverb: At *Baccharach* on the *Rhine*, *Herbipolis* on the *Seime*, *Klingenberg* on the *Mene*, and *Hochbeime* on the *Rebn*, are the four best Wines.

I confess there grows good Wine every-where on the River *Mene*, but yet these few do far exceed all the others, and that haply because of that sweet favour which they attract out of the Earth where they grow. For it is certain that the Vine doth draw an odour and favour (more than all other Plants do) out of the Earth, whence it hath its nutriment: So that it is not very difficult for a good Physician to communicate to the Vine any favour that he listeth (which will be) according to the nutriment which is put to the Root. I make no doubt but that there will be some Zoilists that will make a mock of these Reasons of mine, as concerning the ground and rise of the taste of the Wine at *Baccharach*, *Herbipolis*, *Klingenberg* and *Hochbeime*, and will not attribute the cause to the Soil, but say that my Reasons are invalid shallow ones, the which derivation I shall patiently undergo: such kind of Men will rather drink the good Wine even to excess, than produce any reasons whence the favour proceeds. But I speak experimentally, and say that the Vines do attract a favour from the Soil whence they are planted, the which I have many a time tried and found so to be. Verily the Gardiners know, that Man's dung will give a nutriment or encrease to Flowers, but yet will put an odd smell upon them; And therefore do they carefully shun the putting it to the Roots of sweet-smelling Flowers, but use it rather to such as are void of odour, as Tulips and such-like, that so they may grow the sooner. 'Tis also evidently observed, that if the Root of the Vine be planted in such a place where Man's dung lieth, it acquires an unpleasant odour, and the Grapes are thereby rendered

dered unfit to be eaten. Besides, the most curious Vine-dressers have long ago attained to this experience, that if the Scarlea or any other odoriferous Herb be applied to the Root of the Vine, it will beflow its Odour on the Grapes, (but it serves for no more years than that only) whereas if they pour upon the Root an Oil of a sweet and strong Odour, that Vine will produce Muscadel for ten years and more, the which I have handled at large in the Vegetable work, and do mention it herein briefly upon this account; Because that a Mineral Oil lies hid in the Earth in abundance, the which being incorporated in Plants, but in Vines especially, produceth excellent Fruits, whereof but a few Men have the knowledge.

But now that I may yet demonstrate this more clearly to the unskillful, and consequently incredulous, viz. that there is a most great sweetness in the Minerals, which may here be extracted by distillation and redification with Spirit of Salt, I will instance this example: 'Tis well known to all Men that the Stone Coals which are in many places digged out of the Earth, doe (being burnt) emit an ungrateful Odour, and are hence usually esteemed of as venomous; but in those places where they are plentifully digged, they are daily used in coction, nor doth any hurt arise therefrom: So that it must needs be acknowledged, that they do not stink of themselves, but that the Fire only is the cause of the stink, and that their innate fatness is of a favoury and sweet-smelling nature, yea so sweet as any Vegetable, as I can easily evidence. You have an Example in Roses, or any other Vegetable, which if distilled by a Retort, loseth its sweet odour, and puts on a smell of burning too: What hinders from being so in Minerals, as in Pit Coals, and the like? I grant indeed, that if enough Oil would come over out of the Vegetables by an hot Still, there would be no need of this distilling by a Retort, and rectifying by Spirit of Salt, because it requires a great deal of labour; but so far as there doth not distill enough over, 'twill behove us to acquiesce in this method. Nor fear I to affirm, that if it were possible to distill an Oil out of such Coals by a hot Still, it would give place to no Aromaticall Oil whatsoever in the sweetness of the smell. From whence, I pray, should so many kinds of Herbs draw such various Odours and Savours, were there not lying hid in the Earth an Universal Sulphur or Balsam?

But to put an end to this discourse, and that I may shew that the Pit-Coals do contain in them an Oil or precious and wholesome Balsam, no white inferior as to its Vertues as any of the most precious Oils or Balsams brought us out of the Indies observe but this process.

Fill a Retort with Coals, and distill a black Oil, the which separate from the Acid-water that came over the Helm with it, and rectifie it by Spirit of Salt, and so there will first of all come the clear and pure Oil, then a yellow Oil, not so sweet as the former, and the thick and black Oil remains behind, and serves for to be mixt with Emplastifs; for 'tis a wonderful healer, by reason of its innate scicity; now the yellow Oil may be yet farther rectified once more by Spirit of Salt, that it may become pure, white, and fair: But if you are yet farther minded to make a difference betwixt these pure Oils, and will again rectifie them with new Spirit, then shall you take the most pure part by it self, which as to heat, subtilty, and sweetness, is fully equal to the

true Oil of Peter; and which being kept apart, and used for cold accidents, both inwardly and outwardly, will do the same, yea and much more than is attributed to the Oil of Peter. Nor is there any fear at all of these Oils being Arsenical, for the Spirit of Salt hath took off all the Arsenick in the rectification, and if you please you may use the Oil which comes next after the most subtle Oil in mixing it with Balsams, or it may be safely used by it self, either inwardly or outwardly, and 'twill perform wonderful things, and such as exceed belief, so far as in Pit-Coals lieth a most great Balsamick vertue; If the depurated Sulphur which we spake of afore be dissolved with this Oil, and reduced into a Balsam, thou shalt have a Medicament, which may deservedly be stiled an Universal terrestrial Mineral Balsam, and doth both as to inward and outward uses far exceed all other Balsams: And therefore 'tis in my mind to prepare this Balsam in great quantity, for the benefit of Mankind: The most notable Vertues thereof should I describe, the very description would amount to a particular Treatise, but that belongs not to this place, but it fitteth me to have at this time explained the manner of the preparation. I may haply (if God please) more largely reach concerning its Vertues, another time, as likewise the Vertues of the rest of my Medicines.

And thus will I put an end to the Third Part of my *Pharmacopoea Spagyrica*, in which I have (in my opinion) mentioned sufficient enough; and although it be but a small Book to fight, yet do great things lie hidden under it, which one amongst a thousand will scarce comprehend. But that the well-minded Reader may understand, what reality there is lies hidden in this Treatise, I will here reach by way of an Appendix one Process only, whereby it shall evidently appear how noble the Art of Purging things by distillation is. This operation is well enough known in the Vegetables and Animals, viz. that always from the thing you distill, the purer part comes over first, then the more vile part, but the unprofitable earthiness abides in the bottom with the fixed Salt. Now in Metals this Process is not so well known, nor will it be so soon made publick and common, nor indeed is it expedient, for this world is not worthy the knowledge thereof. But that I may satisfy my promise, and shew, that Metals may by distillation be made Spirits, and purged in the highest degree. I will make use of this following Example: 'Tis known to every one, that if any dry thing is to be distilled by the fire, some moisture must be mingled therewithall, which may attract to it self the gross and heavy part, as you may see in the common distillation of Herbs, to which Herbs (when dry) Water is added, with which their favour and vertue distilleth over: And to every dry thing there is requisite its proper humidity, which must of necessity have a Communion or Affinity with the dry, if it be to bring over the dry with it self. Now common Water is able to carry over (in distilling) the odour and favour of Herbs, yea and of Salts, but not of hard Sulphureous or Mercurial Minerals, much less of the fixed Metals. But so far as Metals are Homogeneous, and cannot be purged by any force of Fire, nor separated from the impure part, unless they be dissolved by agreeable and convenient *Mensstruums*, and be rendered apt by distillation, for always that which is brought into Flores doth (if reduced) yield such a Metallick body

body as it at first came from. Thence arose an opinion of an impossibility of separating the pure part from the impure. Indeed to the blockish and unskillfull all things seem impossible, and therefore from them is not to be lookt for any judging of good feccrets.

But to return to my purpose, and shew that a Golden Essence may be distilled and separated out of the crude Metals by Distillations, I will make use of a common Example. Dissolve in a Common *Aq. Fortis*, made the usual way of Niter and Vitriol, one Ounce of pure Silver; which being wholly dissolved and reduced into pure Water, pour out the Solution gently into another Glass, that so if haply any Gold were mixt with your Silver it might stay behind, and not be dissolved, or mixed together, lest the Experiment prove fallacious. Then some common Salt is to be dissolved in common Water, the Salt to be in weight equal to your Silver; and this Water is to be added to the dissolved Silver, and to be so long poured out of one Glass into another until it be well mixt, then let it settle, and let the pure Water be poured off, and a white Powder of the Silver will remain, which is again to be macerated with pure Water several times, until the Calx of the Silver be freed from all Saltness and Corrosivity: Then dry it, and you shall have a white and tender Powder, and very fusile, so that it will melt even with the flame of a Candle, and is not unlike to a *Mercury*, but may well be called the *Mercury of Lume*, but the Chymists usually call it the horned *Moon*, for being molten it resembles the shape of an Horn, and with this may be wonderful things effected both in Medicine and Alchemy; but belongs not to this place to speak of, and therefore are to be but just hinted. And like as we have spoken of *Lume*, so likewise must we proceed with *Saturn*; and he will also yield you a white Volatile and fusile Powder, as easily melting, yea easier than the *Mercury of Silver*, and is deservedly called the *Mercury of Saturn*. These two are willingly associated to a third, viz. to Common *Mercury*, and do fix him, and so is that Axiome of the Philosphers fulfilled, *Nature rejoiceth with Nature, Nature overcomes Nature, Nature retains Nature*. Farther, these *Mercuries* do admit of distillation and a separation of the pure part from the impure, no otherwise than as doth a Vegetable. But the way of doing this is not to be so hastily written, I spent a whole year in searching after it, till I found it, and so let another seek; and if God grants it him, he may enjoy it; And if God vouchsafeth him so much, he will also give him the knowledge how to use it: If the *Mercury*, which in it self is white, volatile and fusile, is rendered more white by distillation; 'tis also a necessary consequence that it will become likewise more volatile, more fusile, and more pure: but of this enough.

But to come yet nearer to the matter, and to shew that Metals may be so separated by distillation as to become golden, take this Example: Take two Ounces of the aforesaid horny *Lume*, and reduce it into Corporeal or pliable Silver, and separate it by a Cupel, for then thou art assured that no other thing is in it but Silver: Dissolve this Cupellated Silver again in common *Aq. Fortis*, and it will leave a good part of Golden Calx. Now it may be demanded, whence comes this Golden Calx? Comes it from the Silver, or the *Aq. Fortis*, or from the Salt-water; all which three were in use in the precipitation? I answer, that the Spirit of Niter brought over with

it self, in the distillation, a certain Goldenness from the Iron and Copper which were in the Vitriol, and that in the form of a Spirit, and assumed its Body from the *Lume*. Now if any other Body concludes it to be otherwise, viz. that the aforesaid Gold comes from the *Lume* only, and not from the *Aq. Fortis*, I do but ask him this Query, Why the very same sort of Silver, being dissolved and precipitated out of the *Aq. Fortis* with Salt of Tartar, or by Copper Plates, be not equally as golden as this is which is precipitated with Salt-water? But some may yet urge farther, that this Gold proceeds only from the Salt with which the Silver is precipitated, and not from the *Aq. Fortis* or Silver, because the Silver being dissolved in *Aq. Fortis*, and precipitated with Brats Plates, or the Liquor of Salt of Tartar, yields no Gold; but that only gives Gold which is precipitated with Salt-water. To answer this Objection, and clearly to demonstrate that this Gold owes its Original to them both, viz. the Tincture to the *Aq. Fortis*, but the Body to the Silver, and not to the common Salt, (for though there lies hidden in all common Salt a certain Golden power, which may be thence drawn by Art, yet that is not to be done this kind of way, but by another, which we mention in our Book called the *Consolation of Sailours*) I do certainly know, that this Gold proceeding from the precipitated Silver, doth arise from the Vitriol and Silver only, and not from the Salt: And this may be clearly observed thus; If you add to the Vitriol and Niter a Verdigrise prepared with Sulphur and Salt, the *Aq. Fortis* will be twice more Golden than if 'twere made of only Vitriol; the reason is this, because the Iron and the Copper are fixed in the Vitriol, and do not easily yield Gold; but if the Copper be first reduced with Salt and Sulphur into a Volatile Calx, and be added to the Vitriol and Niter, then is this kind of Labour done to profit, else not: This which I write is only to demonstrate the possibility. And should you add to the Vitriol and Niter, or to Allum and Niter, other Species containing Volatile Gold, as *Calaminaris*, *Zinck*, and such like, the Water will be rendered so much the more Golden: But if you add to the Niter and Vitriol such Species as contain in them Volatile Silver, such as are *Cobalt*, *Bismuth*, *Arsenick*, then the *Aq. Fortis* is rendered more Silvery, and makes part of the Copper in the Solution purely Silvery, like as the Goldenness water when 'tis in the Solution makes part of the Silver Golden. By which it is demonstrated, that crude Metals are depurated by distillation, and may be made Volatile, and that by that means of Solution, Corporeal Gold and Silver may be precipitated out of the Metals, according as the Dissolvent is prepared out of Golden or Silver Subjects.

This Example I account sufficient to evidence, that the crude Metals may be purged by Distillation so as to become golden. If then it be to which the crude and impure Metals, what then may be done with the pure ones if they be made by Distillation, yet more pure; without all question a most excellent medicine might be from thence prepared, and far to be preferred to Gold or Silver. This discourse do I here make use of to the intent that it may be seen, that even fix metals being after a due manner opened and made volatile, are capable of sending out their best part, and of being separated by Distillation from the more crude part. But this Treatise appertains not to Alchemy but to Medicine, and yet I thought

thought good to induce this argument, *viz.* (that out of crude Vitriol, may a volatile Gold be drawn by Distillation and be incorporated with Gold and Silver) to this end that all men might know of a certainty, how much good may be done in metals by Distillation, and what a pure substance may be thence drawn. Nor doth *Basil Valentine* that German Philosopher, doubt expressly to write that the Philosophers Stone is full as easie, yea easier to be prepared out of Vitriol than Gold. If therefore the highest universal medicine both for man and metals may be prepared out of common Vitriol, why may not the same be possible to be done out of the purer metals if they were reduced into Vitriol, and so as to admit of Distillation, whereby the pure may be separated from the impure.

If now the common Vitriol of Copper and Iron, do in Distillation yield volatile Gold, why should not the Vitriol of *Lune* do it much more and yield it nobler, as being indeed the true and onely metallic Vitriol of the Philosophers, which *Basilus* appoints to be taken for his Work, and doth truly deserve the name of Vitriol. For if you would have your common Vitriol tinge, you must add Galls thereto, but this Vitriol doth truly blacken all things without Galls. But you must not imagine that I do here intend such a Vitriol of *Lune*, as is by solution (in *Aq. Fortis*) reduced into a white Crystal, or such as is precipitated by the water of Salt out of the Solution (in *Aq. Fortis*) no such matter? For this resembles not Vitriol, because it may be again reduced (into Silver.) But the true Vitriol of the Philosophers is prepared out of *Lune* without *Aq. Fortis* or such like Corrosives, and is not reduceable in the strongest Fire, but remains a Vitriol, tingeth the Tongue, is astringent, and yields a golden Water, which dissolveth Gold and fixeth it therewith. Such a Vitriol will we make use of in medicine and Alchemy, and leave the common Vitriol for the Dyers. The Ancients called their Salt Vitriol, on this account, because that it did as to its external Figure resemble Vitriol, but though they so called it, yet they took not the common Vitriol, which every wife man may be easily persuaded to believe. So then let the *Lune* be the Earth, Gold the Seed, and *Mercury* the (Water, but not the common *Mercury*) with which it is to be watered, and let the rest be committed to God and Art. Thus far have I declared to you my opinion, let every man follow his own. But thus is confirmed the assertion of that excellent Philosopher *Basil Valentine*, who affirms, that even out of common Vitriol may be extracted a certain goldenness; how much more credible then is it, that a

Vitriol prepared out of the more pure metals may yield a better goldenness. Every one may believe what I here write for I have oft times tried it, but yet I have received more Gold sometimes than at other some according as I ordered my process, and reduced my precipitated Silver; for you are to know, that such a kind of Silver as is precipitated out of *Aq. Fortis*, by the Water of Salt is wholly volatile, nor melteth it like to a Calx of *Lune*, but goes away partly in fume, and part is reduced into an horny Stone, and yet by a peculiar Distillation doth all come over, but enough of this. Hereupon is Salt of Tartar to be added to this volatile Calx; lest being molten it vanisheth away in fume, for Borax doth not prevent it. But it melteth better if it be help by that notable fluxing Powder, made of Niter, Tartar, and Sulphur, and it be kindled by a little Coal and burnt up, but then all the Silver doth not melt, but part of it goes away in fume. *N. B.* If you catch this fume which is a thing easily done, it resembles the form of a red Powder, and will abundantly recompence your pains, nor may that saying of *Paracelsus* be unjustly applied hereunto, *viz.* to corrupt is totally to perfect, because these Flores of Silver are not lost, but are of a greater price than the Silver was. He that well knows this labour (for indeed experience is the best matter) will not labour in vain. And if he learns nothing from this little here taught, neither will he find out ought from a greater. For I have in these few words revealed much, yea haply more than I ought to have done. All which we do in the first and chiefest place attribute to God, next him to Niter, which renders Metals so fluxible. From hence may the well minded Reader perceive that there is in Niter, not onely a power to fix all volatile Minerals and Metals (of which I have treated in my second part of the Prosperity of *Germany*) but also of making them wholly volatile, so that they may be distilled and purged, as is sufficiently evident in the foregoing example: Besides, there is another way of making Metals volatile, as well as by Niter, but so as that they be not wholly dissolved, but are by a moist nitrous Fire reduced so far as to retain the form which they put upon themselves in the said moist Fire, and yet they become so volatile, as to suffer themselves to be wholly distilled and sublimed, and will in the *Proba* give Gold, the which the gradatory Water hath made in them. But of these things more at large in the fourth part of the Prosperity of *Germany*: Thus with what hath been said, will I finish the third part of my *Pharmacopoea Spagyrica*.

The End of the Third Part.

THE

THE FOURTH PART OF THE Spagyrical Pharmacopoea.

Treating of the four principal Pillars of Medicine, *viz.* Sulphur, Vitriol, Antimony, and Mercury, but chiefly of the great harmony between the Superiour Elementary Sun and Moon, and the Inferiour and Terrestrial Gold and Silver, and the magnetick way of attracting the Virtues of *Sol* and *Lune* by the Air, and of rendering them palpable and visible.

READER,

After that I had intended to publish in the Fourth Part of this my Spagyrical Pharmacopoea, some singular and excellent Medicines, and such as might exceed all others, and so must consequently be prepared of choice and excellent subjects and matters; I accounted it my task in the first place to shew you out of what subjects such efficacious Medicines may be drawn and extracted, *viz.* out of Gold, Wine, and Antimony, as likewise out of Vitriol and Mercury, but not the vulgar Mercury.

Now although most Men are blinded with a thick darkness, but principally those that prosecute the truth with a deadly hatred, and do prate much, and by reason of their blindness and ignorance do affirm, that Gold being a thick and compact body is not at all fit to admit of such a preparation as thereby to display its most efficacious virtues in Man's Body: And as for Antimony and Mercury, that they are most present Poisons, and can't serve as Medicines without great danger; but as for Wine, that it is indeed fit to be drunk, but is of no validity in Medicine, not knowing how to employ it about any Medicinal use, but are rather ready and skilfull Artists at swallowing it down in full draughts; however though they thus chat yet these objections are frivolous, and do proceed from their ignorance which is wrapped about with most thick Clouds, and which I refute by this brief and strong Reply. But I do not at all deny, that Gold reduced even to the smallest Powder, and so made use of (as 'twas wont of old to be by the Ancient, yea and latter Galenists, and is even too at this day) by mixing it with such Medicines as are for the comforting and strengthening the Heart and Vitals of Men, cannot contribute so much as the least Iota to the health and preservation of the body of Man: And so I say of Antimony and Mercury, that they are not at all salutiferous to Man's Body, but contrariwise are deadly and destrutive Medicaments, untill (by a due preparation) they are deprived of all their Venosity, and thereby rendered fit to be safely made use of. So Wine it self being taken per se as it is, is a restoring and refreshing Drink for Man, provided it be moderately used: But contrarily is a cause of many Diseases if it be frequently and in large quantities swallowed in, and doth operate in Man's Body more hurt than good, this daily experience doth sufficiently testify, and renders it evident, that being so immoderately taken, it fills all the Members of the whole Body with Tartar, and makes obstructions and stirs up intolerable Pains, and principally in the Bladder, Reins, and other parts of the Body, *viz.* if coagulated in the Hands, Knees, and Feet, whereupon it doth not easily suffer it self to be exterminated, unless by such Artists as well know the properties and nature of Tartar, but of such Men there is at this day a great scarcity, and therefore that proverbial Verse still takes place.

Solvete Nodofam Nescit Medicina Podagram.

The Art of Physick can't root out
(Thy dire Disease) the Knotty Gout.

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But

But he who is so well skilled as to separate the fiery, penetrative, wholesome, and true Medicinal Spirit of Wine; Teats true Balsam from its Facies, he will easily expel out of the Body of Man all tartarous impurities and defilements, and will perform things wonderfull in the Stone and Gout. But now forasmuch as the educing so wholesome a Medicine out of greis crude Tartar is known but to a very few, no wonder that there hath been so little or rather nothing at all performed by Physicians in such like most grievous tartarous Diseases that have gotten deep rooting in the Body of Man. But the way how you may be rendred Possessors of such a Spirit of Wine shall be spoken of afterwards. Tet I would not that any one should persuade himself that my meaning and intention in this place is about the common Spirit of Wine, or either that which is gotten out of Tartar by the usual known way of Distillation. No, there's a vast difference betwixt that Spirit which I here make mention of and the other. For in this Spirit the crude Tartar is first to be washed by common Water from all its Defilements, and that without the addition of any other things, so as to shine like Snow, then to be afterwards made black by putrefaction, and out of that blackness the said Balsam is to be drawn off, of which we shall hereafter make a more ample Declaration. This now is that Spirit which doth Anatomically resolve the compacted Body of Gold, and converteth the venomousness of Antimony into a wholesome Medicine, and doth perform things wonderfull in all tartarous Diseases. 'Tis the true Wine of Health, and the very Aq. Vitæ of the Philosophers, and hath a great familiarity with Gold and Man, and may be excellently compared with the coagulated solar beams.

Therefore as it is evidently known to every body, that Gold and Wine are advanced on to maturity, by the heat of the Sun, and that Men do notably love and desire both of them. So may any one conjecture what Gold and Wine would do if a Man could but have them reduced to a spiritual essence. Hence now it seems necessary unto me, that before I pass on to the preparation of the said Medicine, I do in a few words describe the harmonial love that is between the superior and inferior Sun and Man, that so it may appear, what a bond or tie of love and necessity there is betwixt these three most noble Creatures of God, to one another.

C H A P. I.

Of the Harmony and Agreeableness between the Superior Elementary, and Inferiour Earthly Sun, with Wine and Man.

THIS well known even to the blind Bayards and Barbers, that the Sun in the heavenly Firmament, is the most noble and most eminent Creature God made. For it is that onely light which makes all the Stars partakers of its Splendour, Light and Brightness. 'Tis also the onely Fountain and as it were Father of all the Creatures, because if they are deprived of it, they are in the dark and die: Nay even man himself cannot live without the help of the Sun, and all things would perish, should the Sun be but one moment withdrawn from them. For all things that are do receive their Life and Augmentari on from the Sun; and he was (according to Moses his Doctrine) the first and chiefest that did proceed forth by God's creating, and will doubtless be the last when all things shall be dissolved, and pass into a better State at the final Destruction of this worldly Fabrick. The Sun supplies the place of a heart in the wonderful Structure of the Macrocosm: And in like manner the heart it self in man's Body is aptly compared to the Sun, as being the first liver, and last tier in the humane Fabrick; and this is known to every body. And therefore amongst all the Creatures indued with life and motion, man doth in nobility and magnificence excel them all, as having gotten his body from the earth, his Spirit and Life from the Sun, and his Soul from God.

But as to the insensible Creatures the highest Degree of Nobleness is attributed unto Gold, the which

is likewise generated by the Sun. These three admirable Creatures, viz. the Sun, Man, and Gold are coupled with a bond of wonderfull Necessity and Friendship, and are conjoined by the instinct of Nature her self. Men do desire the Light of the Sun, as also its heat in a dark and cold Season, for thenceforth proceeds all life, and all the encrease of life, because the Sun's beams do perform the office of the universal Spirit, and Life in the Conservation of the Life of Man. But now as touching Gold, men do partake of that in a particular way onely, and one man is usually stored with a bigger Portion, another with a lesser, not by the instinct of nature, for the bestoweth it on us onely for our use, but by reason of the abusive malice, avarice and the unsatiable Covetousness of men; but yet this way is not the right manner of loving Gold, nor genuine, but false and oft times very hazardous. We should rather love it because of its wonderfull Vertues which it possesseth, hidden in its body, and may afford a most notable Comfort to man's sickness and infirmities. Verily the Ancient Philosophers were not ignorant of the incredible Vertues, which the Gold hides in it self, it being truly no other thing than a body consisting and compacted of the coagulated and fixed Beams of the Sun, and this was well known to those men who were most skillfull in the nature of all things. Seeing then that the Sun's beams being as yet unfix'd can bestow on all things life and encrease, why may not the same be accomplished by them when fixed, and made constant, if so be they be rendred spiritual, and thereby be capable of displaying their Vertues in a visible and palpable efficacy, which thing they could not do if they retain their corporal Coagulation, nor can display their occult Vertues.

Many

Many men have industriously attempted with great Labour, artificially to open Gold, and to reduce it to a spiritual Nature, and to render it living and efficacious, but few there have been that have been Masters of their desires, but such as at length had thereto attained, did perform things wonderfull in the sicknesses of mankind, and this is witnessed by many most true Histories, as for instance, by the Turba of the Philosophers, and by the Theatrum Chymicum. The which Books do indeed describe such a notable secret, but so obscurely and intricately, as that no body can therefrom learn its preparation, unless God reveals it to them, or it be manifested by some good friend or other that knows the Art. 'Tis no wonder that amongst many thousands of Searchers, so very few do arrive to the knowledge of the same. For God hath barred up this so great a secret with such firm bolts, that all wicked and malicious men are easily excluded from the knowledge of finding it out. Verily I must needs say (but I boast not of it) that I see by what means those bonds are to be loosed, and that precious Pearl may by removal of those bolts be taken forth. But yet I profess notmy self to be a perfect and absolute Master, and such an one as perfectly knows its preparation, and would make it publick by describing it. No! the Crumbs serves my turn, and the Fragments of the Bread, with which hunger may be allayed as well as with the Bread it self.

I have I confess tasted somewhat of the Crumbs of what pertains to so worthy a Medicament, and with what great Vertues they abound. And such things as my experience have administered unto me I have here purposed to reveal them, for the comfort and sake of my Neighbour, as far as the time and occasion will permit; but yet with this Salvo, that I cast not Pearl before Swine, and so incur the Philosophers Curse. To whomsoever the things that I speak shall be more obscure, let him wrestle earnestly by his Prayers to God for light, and refrain from troubling me with multiplicity of entreaties, for I have firmly resolved with my self not to reveal for the time to come more than what I have opened in the present description.

C H A P. II.

Of Gold, and the Comparison betwixt it when living, and when dead.

IT is so well known as that nothing can be more known, that Gold being so compact and corporal and without any opening, doth not when used inwardly to man's Body emit any Vertues at all. I will instance in one Example of Mercury; This being living and unbroken and undissolved, doth not, though used inwardly in a great weight, bring any hurt, but passeth out again as 'twas before taken in without any alteration of the Body. But if it be sublimed with Salt, or shall be dissolved by some other corrosive Water, and be administered to a man to drink the quantity of 1, 2, or 3 Grains it will shrewdly hazard his Life, because the Salts have made its hidden lurking Poyson manifest. Thus stands the case with Gold, which cannot shew forth its hidden force and vertues as long as it remains bound and tied with the tethers of its own compactness, but (on the other hand) displays them, alloo as ever it shall be released from its bonds, be vivified by Salts, and rendred efficacious. You see in a black

Coal, whiles it is not fired, there is not any heat at all perceived, but being kindled, and being by the Air rendred living, it discovers the fire and heat being therein hidden, the which you may likewise consider of concerning Gold.

C H A P. III.

Of the Preparation of Gold, and its Dissolution into most tender Atoms apt for vivification and profitable application to Medicinal use.

GOLD doth not by any way more easily admit of being turned into most tender and most subtil Atomes than by this following. Dissolve pure Gold in Aq. Regia, and being dissolved pour thereto as much of the Water of Tartar as is sufficient: So the clear Gold, and clothed too with a golden Colour, will precipitate it self to the bottom of the Vessel, nor will it be a darkish Powder, as 'tis wont to be if precipitated by Lixiviums or by the Spirit of Urine: But it is light and tender, and shews in brightness like little golden Stars, yet becomes so very tender and subtil, that it swims as 'twere in the Water and settles to the bottom exceeding leisurely, and is thereby so much worthier than all other Calxes of Gold how subtil soever they be, that they may be accompanied of, if compared with this) but onely as a gross Earth; whereas these shining golden little Stars are made so tender and so subtil, as that they may easily discover and demonstrate their Vertues in medicinal use very notably, by the help of other things, and by being dissolved sundry ways.

C H A P. IV.

By what means this most pure Calx of Gold is to be further opened, whereby it may be moved, made volatile, and rendred like to a Vegetable.

THIS tender Sol or Calx may be brought to such a pass, without any corrosive in 24 hours space, as that it shall not remain a fixed metalline Body, but become wholly volatile as it was at its beginning. Now this is effected by the help of the Salt of Nature onely, which is to be found every where, and may be gotten by the poor as well as by the rich. Yea so easie as that it is scarce credible, should it be manifested openly and clearly, and which those Brethren of ignorance and proud Court-like Flatterers would entertain with scorn and derision, and accept the truth it self to be a lie, as hath been oft times done hitherto. 'Tis better therefore to pass over such things in silence, than by benefiting others to injure ones self. For such Arcana's are to be wrapt up in silence, and not to be cast before such Hogs. But yet to the Adept shall be revealed such things in the end of this writing or treatise, as they have been hitherto ignorant of.

C H A P. V.

Quæry, Whether or no the most subtil Atoms of Gold are capable of performing any thing in Medicine, and of displaying their hidden Vertues like Vegetables, without any other unlocking of them.

FOR answer, I say no. For the Stomach is too weak to dissolve and get thence that efficacy as it doth

doth from Vegetables, though it be thus reduced in a most tender and subtil substance. In vain therefore is it admittred to the sick, because it passeth out again with the Excrements so as 'twere taken in, and that without any remarkable efficacy.

C H A P. VI.

Query, Whether or no the Stomach may not be so help'd as that it may be able to dissolve and consume Gold as well as Iron and Copper.

FOR answer I say, yes. And forasmuch as the most thin filings of Iron and Copper, being given any one to drink, are digested and consumed by the natural acidity of the Stomach, or are by dissolution there turned into Vitriol, which (said Vitriol) doth vehemently stir up the Body by Vomit, and by Stool (according to the quantity of the exhibited Metals) and killeth the Worms both in old and young folks, and casteth them forth, and coloureth the very Excrements as black as a Coal; hereby evidently demonstrating, that being dissolved and consumed by the Stomach, it hath brought out, together with it self, the slain Worms; Any body may easily conjecture that the Acidity of the Stomach was sufficiently strong to set upon the two aforesaid Metals, being of a Sale nature, and of an easie Solution, and to reduce them so far as to cause them to display their hidden Vertues. But now the Stomach is not endued with so strong an Acidity, as to be able to set upon and dissolve Gold and Silver, being Metals as 'twere void of Salt, and admitting no Solution there. Hereupon it usually happens, that they being used inwardly in Medicine, do come away with the Excrements in such form as they were admittred in. Thence do the unskillful conclude (but fallily) that there are no Vertues in Gold and Silver, because that being brought into a most subtil Powder, and admittred to the sick, they are notwithstanding destitute of any kind of Vertues. The reason why they do not operate at all is, because the Acidity of the Stomach is not sufficient enough to work upon them, and to stir them up to operation. But being dissolved by Acid Spirits, viz. the Gold by Spirit of Salt, and the Silver by Spirit of Niter, they doe evidently shew their Vertues in Medicine, being inwardly taken, and do purge the Body no less than Copper and Iron doe, and do withall colour the Excrements black, and kill the Worms, which do oftentimes destroy many Infants and Children destitute of any kind of help, than the Vitriol of Gold and Silver, about which shall be written a peculiar Chapter anon.

But forasmuch as the dissolved Metals, but especially Gold and Silver, do by their ungratefull favour offend the Palate, and dye the Tongue and Lips of a black Colour; Men do abhor to use them, although they might be very helpfull in Medicine: But however these difcommodities may be prevented, by rendering the said Metals acceptable to the Palate, and so ordering them as that they shall no more Colour the Lips, but evidently shew forth their Vertues, and perform great matters in Medicine. This now may be done divers ways, some whereof shall be here described and declared.

C H A P. VII.

By what means Gold may be brought to such a pass as that (being inwardly made use of in Medicine) it may display its vertues and be stirred up to operation by a guide (or leading Card as 'twere) added thereunto.

GOLD being reduced by the way now spoken of into most tender (Atoms, may be stirred up divers ways, so as that being inwardly admittred, it may manifest its vertues and that notably and efficaciously.

As first when such Salts are thereunto added as do corroborate the Stomach, and augment its acidity, so as to make it strong enough to work upon the tender Gold and dissolve it, and to turn it into Vitriol in the Stomach, in which case my *Sal Mirabilis* is very excellent, but yet other Salts are not to be despised, to each of which I give the honour due unto them.

Then farther, the same may be done when such Mineral Species are added to the said Golden Calx as do by their natural propriety expell by Sweat and Urine. For a Mineral Medicine, as soon as ever it begins its operation in the Body, whether by Sweat or by expulsion by Urine, doth also stir up the Gold to operate, so that it works too after the same manner as the Medicament adjoynted to it is wont to operate, just as 'tis usually wont to be in some kind of Fraternity or Confortship; If one begins to sing, to dance, to be enamoured with a Virgin, to brawl, or to play, he presently stirs up others to do the same, who would otherwise have abode still. Now as to the Minerals, amongst the many inciters there, Antimony obtaineth the first place, and doth stir up to operate with himself any such things as are thereunto adjoynted, whether they be Gold or Silver, yea though they be dead. And so a Mineral being purgative, or Diuretick, being mixt with Gold, doth perform its operation much more safely and efficaciously than if it were alone and used *per se*, inwardly, without any addition of Gold thereunto. For the tender Gold is stirred up and driven as 'twere to Cooperate together with the operation of the Mineral Medicament, which otherwise, and without such an impulsion and incitement would have remained as dead, and void of any kind of operation, and so passed forth together with the Excrements.

C H A P. VIII.

A better way of making Gold and Silver living and efficacious.

GOLD and Silver may be made living and efficacious after another and better way and manner, thus. If they be dissolved in suitable Waters, and made Spiritual, and so used in Medicine, for they are by this means fitted to operate and display their Vertues after their manner, and according to their preparation.

The manner of making such well opened and unlocked Golden Water, I taught some years since, and published it under the title of *Aurum Potabile*. For I then knew a way of reducing Gold into a white Water by some certain Medicinal Salts, and have it now

now by me at all times, as being better and far more excellent than that former *Aurum Potabile*, and may supply the place of an Universal Medicine; and that on this account, because it doth operate universally in all curable diseases, and doth withall excell all the other Medicaments that I know of in its wholome operation, for it doth by little and little expell every obnoxious thing out of the whole body. I confesse that the same things are performed by my Golden *Panacea*, or my Purging Gold, and Diaphoretick Gold, but in some cases I prefer this white *Aurum Potabile* of mine, as I now prepare it, before them, for it hath an invincible and contrary or different operation from my Purging Gold, or Golden *Panacea*, which do, for the most part, work visibly. And whereas I have formerly divulged those Medicaments in my Treatises, I will omit their superfluous description here, and only add thus much, That these three Medicaments of mine, viz. the Golden *Panacea*, my Diaphoretick Gold, and my white *Aurum Potabile* are so abundantly sufficient both for the preventing from, and curing of all diseases, that whoever will only use them, need not at all any other Medicaments.

But forasmuch as Men are delighted with variety, and that sometimes such or such a coloured Medicine, or such an Odour or Savour is far more acceptable, I have judged it worth while to add for the sake of the sick yet two or three excellent Medicines more, and such, as to the best of my knowledge, were as yet never divulged. 'Tis at every ones liberty to make use of such an one as best likes him, or now and then to try this Medicine or that, and so to make use of that which best pleaseth him.

The incomparable *Paracelsus*, the Monarch of Philosophers and Physicians, supposed, that these four Minerals, viz. Sulphur, Mercury, Antimony, and Vitriol, did prop up the whole Medicinal Art, like so many Capital Pillars, and that by them might all things be prepared, as were necessarily requisite for any kind of cure. And indeed the thing it self (or the effect) sufficiently proves the truth of this opinion, and so doe those four Minerals themselves too, if they be but dissected, purged, and prepared according to Art, else they are of no worth, but doe more hurt than good, because if they be not duey prepared, they are not deprived of their Venosity, and are not turned into wholome Medicines. But as for such as are set to sale in our days in the Apothecaries shops, they are verily but of small moment. For the Antimony which (being turned into Glass) they sell, hath never as yet admitted of any separation of the good from the evil.

And as for Mercury, they turn him into a Sublimate, abounding with Venom, and likewise into a red Precipitate, both of which are sufficiently hazardous both in external and internal Medicinal uses; For the vulgar Mercury never desisteth from his malice, unless it be exhaled by a safer and better preparation. It is sufficient (to say) that being prepared after the aforesaid usual ways, it ought to be wholly shunned, and so it will not create any danger.

As for Common Sulphur, although it be exalted into Flores, and those exceeding subtil too, such as are at this day in use, yet shews it no wonderfull matters; for there is not as yet made any separation of the pure part from the impure, neither is it thoroughly opened by Sublimation, or rendered subtiler or fir, to operate upon the Body of Man; for as it was taken in, so it passeth out with the Excrements;

For the Acidity of the Stomach cannot dissolve it; so far is it from yielding to the Stomach any efficacy, for a strong *Aq. Fortis* cannot dissolve it.

As for Vitriol, it yields the Workmen an austere or sour Oil, and a sharp Spirit, little availing to Medicinal uses, this only excepted, viz. the mixing it with cooling Syrups and Conferences, gives them a gratefull sowerfulness; the which Spirit of Salt well rectified, would perform much better. Hence it comes to pass, that these four Minerals, according as they are at this day used, and sold by the Apothecaries, cannot be accounted for the four Pillars of the whole Body of Medicine, and profess that title, which *Paracelsus* exalteth them by, unless they are prepared after another manner than they have hitherto been.

As for Sulphur, I bring it to the highest purity by a due washing, and do by suitable and proper Salts turn the same, together with Gold, into a clear water, that so our Nature may assimile it to it self, as is to be seen in my *Aurum Potabile*.

I draw from Antimony its purer part, and I implant it in exceedingly well prepared Gold, that it may make the Gold efficacious, witness my Purging Gold.

Instead of the common Vitriol, I use the Vitriol made of Gold, the which is wont to perform such effects in Medicine as the common Vitriol never will, as shall be taught by and by.

Instead of the common and poysonous Mercury, I make use of a Mercury prepared out of a good Metal, or artificially extracted by a certain Magnet from the beams of Sol and Lune, as shall be taught anon. And this Mercury is rightly called the Universal Mercury of the Philosophers, because being as yet an invisible thing, is extracted out of the Air, and made visible and palpable, and is the effector of wonderfull things in Medicine and Alchymy, as we shall hear anon.

But before I proceed to Vitriol and Mercury, I count it fit, first to set down a good Medicine prepared out of Silver by the help of Antimony, that so every body may know, that even Gold and Silver (how thick and compact soever they be) may, by the addition of other Medicinal Subjects, be quickened and stirred up, and be brought to such a pass as to emit their Vertues, as we have afore mentioned more at large. The preparation of this Medicine out of Silver and Antimony is as followeth.

C H A P. IX.

The manner of preparing a good Medicament out of Silver and Antimony.

IN the first place prepare out of the Mineral or Oar of Antimony an *Actum* by distillation, according to Art: Then take one part of the best Antimony, and two parts of the Calx of Silver; which being well washed, mix it with the Antimony, by grinding them very well together, that they may be changed into a grayish or somewhat blackish Powder. Put this Powder into a small Glass, Cucurbit or little Retort, and pour thereupon so much of the Antimonial Vinegar as may serve to bring the said Powder into a thin Pulvis or Pap. Put the Glass in Sand, and distill off the said Vinegar, this pouring on, and drawing off let be so often repeated until the Antimony shall have lost its blackness, and the

M m Silver

Silver its whiteness, and be both of them turned into a red Stone, like to *Cinabar*, which is usually done in the third or fourth Cohobation.

Note well, if such an error should be committed as that your fire being too strong should when you draw off the *Actum* melt the mass in the Glass, it would be rendered wholly incapable of admitting or drinking up the *Actum*, and then you must of necessity break the Glass and take out the mass and reduce it again into small Powder by grinding, and repeat the operations according to the aforesaid way.

This Medicament being turned into a red Stone, and ground upon a Marble into a most subtle Powder, is called by me purging *Lime*, and may be made use of in all Diseases as a kind of *Panacea*, (like as my purging Gold may be) with great fruit and good success. For this Medicine of Silver doth operate very gently, expelling all evil humours out of all the Members of the whole Body of Man, and this scarce any other Medicine will do save my golden *Panacea*. For it leaveth no impurity in the Body, (but expels it) not onely by purgation, but also by Sweat and Urine. If you should chance to err and take too big a Dose, it will also cause vomiting, but especially with such as abounding with Cholera doth prone to Vomit. To Infants under four Weeks old may a Dose be given of about the bigness of a Rape Seed, and be mixt in a Spoon with a little of its Mothers Milk, and so given them. It conferves them free from the invasion of the Epilepsie, and frees them. If you find that they are infected with the Small-pox or the like, within a years space, the Dose is to be augmented, and a fourth or eighth part of a grain may be administered to them, the which will bring out of the Infants all the impurities by Stool, and preserve the Face untouched. Those that are from one to two, or twelve years of age, and being troubled with the Worms, do fall into acute Feavers, (and hereby a great many peristitute of all help) may have the Dose augmented if need be, and that as their age is, from $\frac{1}{2}$ a grain to two grains, for so the Worms will be killed, and the Feaver sent packing. Nay farther, if the Feavers in Children, be they Boys or Girls, do not proceed from the Worms but from other causes, yet may so much of this Medicine be administered to them as may be requisite to purge and sweat them, and by this means will they be (without any hazard of their lives) restored to their former health. There can scarce be found a more profitable and more present remedy against the Plague and other Feavers in young men, middle aged men, and old men than my golden *Panacea* or purging Gold, and this same purging *Lime* here described, the Dose is from one grain to five or six grains with reference to the age and Disease. Such a Dyer is to be observed as I have prescribed in the use of my *Panacea*, viz. that the Sick (after the taking of this purging Silver) do abstain from Sleep and all kind of Food for three or four hours at least, and beware of the cold Air, and have an especial regard to keep a good Dyet. This Medicine of mine, together with my *Panacea Aurea* (or golden universal Medicine) may be safely, and without any fear of danger made use of in the French Pox, Dropsie, Leprosie, Stone, Gout, and other such Diseases, whatever name they are called by; inasmuch that men may (next their trust in God) safely confide therein. And besides by this Medicament may very many things be performed in metalline affairs, the discovering of which we shall at this time omit, con-

tering our selves with having shewn the things that appertain to the use of Medicine. Furthermore it is likewise notably efficacious in curing of external Wounds and Ulcers, provided it be discreetly administered inwardly, and the external defects of the body be kept sweet and clean. There will in a short time be much more benefit received therefrom, than from such a deal of Ointments and Emplasters as are frequently used. Praise God and give him thanks for such great benefits.

C H A P. X.

The preparation of the Vitriol of Gold and its use in Medicine.

Dissolve Gold in some acid sulphureous *Sal Mirabilis*, and not alkalinized, viz. by the moist way, pass the solution through a Filter, and abstract the unprofitable Phlegm so far until there appear a thin skin at the top, which appearing, set the remainder in the cold, and you shall get a green Stone like to an Emerald. That part of the Liquor which is not shot, evaporate again even so long till a skin appears, that so you may get the rest of your Vitriol: So all the Gold will together with the *Sal Mirabilis* shoot into a Vitriol, resembling the greenness of Grass, (and so green) as nature never produced the like. In this Smaragdine Table are found written (or engraven) many wonderful things, which will neither be read nor understood by every body. I will hint some few things concerning it, and such as appertain to Medicine: And in the first place, what kind of Vitriol this ought to be, and what notes and marks it is to be distinguished by, (as thus) a little of it being rubbed with your thumb, on pure or cleansed Iron, doth guild it of a golden colour, whereas the common Vitriol makes the Iron look of a coppery colour. This is a sign of this golden Vitriol's being prepared after a due manner, which said Vitriol will eliect those things in Medicine which I am about to ascribe to it. Besides, it makes Copper and Brass shew of a golden colour and performs wonderful things with Mercury, if digested with it, in the moist way, but for brevity sake I omit these things. For it grows like a little Tree, and sends forth golden Sprouts.

As touching its Medicinal Virtues such of them as I have found out, are here briefly described; without question there lie hid in it yet more and more excellent Virtues, which as yet are unknown unto me, but will come to light in process of time.

But the chief efficacy and virtue of this golden Vitriol as far as I know, doth consist in purging and bringing out all evil and noxious humours out of the whole body of Man, and withall in corroborating and strengthening him. And as to this office it outstrips all other Medicines whatsoever. Nay more, it performs its operation speedily, yea more speedily than any other purge doth. For as soon as ever it shall be taken into the body it doth presently begin to work, because the Salt is soluble, and therefore such bodies as are not opened, can't at all compare with it, for they must necessarily lie in the Stomach at least half an hour, or a whole hour before they begin their operation. And because every common Vitriol is a capital enemy to all the Worms of the Belly, and the Feavers arising therefrom, wherewith very many Infants both Boys and Girls do die, void

of all kind of help, I do most highly commend this Vitriol of Gold to all such Fathers and Mothers of Families, whose Children are dear unto them, that they at all times have it in a readines, to be made use of in cases of necessity. For verily I never found any better or certainer Remedy against the Worms than this very same, because it not onely kills them, but also casts them out, and doth by strengthening the Sick, take away all the Feavers both of old and young. It is also a most great fecrer in the Plague, in which Disease verily, a longer delay or abiding of a Medicine in the Body (without working) is hurtfull. Besides, it is not onely a certain and safe curative Medicine, but likewise a preservative too in the Plague, and in all acute and contagious Feavers, as well of young as old, the like to which is scarce, yet very rare to be found. For this Vitriol doth speedily and swiftly draw back from the heart every Poison, and every burning heat, and being drawn back from all the Members of the whole Body, doth drive it forth by all the Emunctories of the whole Body, but principally by Stool and Sweat. Furthermore, if the Disease require it, and the Patients strength permit it, it may be administered in a bigger Dose, and then 'twill provoke to Vomit, and powerfully expel Cholera. It doth in the *Lues Venerea* shew it self most efficaciously virtuous, and powerfully casts out Tartarous Fluxes and acute humours out of all the whole Body: By which operation it likewise brings much help and comfort to such as are troubled with the Stone and Gout, it removes the Epilepsie both from young and old, and frees the Hydropical of the Water betwixt the Skin. And that I may comprise all as 'twere in one word, 'tis such an universal purge as that it roots out of the whole Body whatsoever is found to be hurtfull and offensive therein. It hath not its fellow as to Remedy the Feavers of Children whether proceeding from Worms or from a corrupted Stomach, the which kill such abundance of Infants of both Sexes, without any help left. Nor do I think that there can be found a better Remedy in the Plague, and in all other acute Feavers which usually kill Men suddenly, than this Vitriol of Gold, if it be but rightly made use of. The Dose is small, and is easily made pleasant to Childrens Palats, by putting a little Sugar thereunto, or some such like sweet things. To Infants newly born, you may give scarce an eighth part of a grain, against (or to prevent) the Epilepsie, or Convulsions. To such as are from one year old, to 10 or 12 years of age, the Dose may be one, two, or three grains, according as their age is, the which Dose may be augmented in such as are older, according as the age and condition of the Sick requires. Where the Disease is Worms, there the Dose must be so strong as not onely by well purging to kill them, but also to cast them forth when killed. For from those slain Worms, if they abide in the Bowels, other new Worms usually breed. I hope that by my thus revealing this Medicament, I shall so bring it to pass, as that for the time to come, so many Infants both Boys and Girls will not be destroyed by Feavers arising from Worms, but very many will be safely preserved from so immature a death.

But here, some or other may say or at least think within himself, what is the reason that I have such an especial regard to Infants and Children, and am so very solicitous of preserving them from an untimely end. I answer herunto, that nothing is more necessary than to afford some comfortable due help to

Infants, and poor innocent Babes, who do evil to none, and whose loss their Parents do sadly brook. For it is certain and without all kind of doubt, that (amongst Diseases) the Epilepsie or Convulsion is the first that sets upon new born Infants and sweeps them away. Then presently follows Measels, Small Pox, and suchlike, and these kill not a few. Then comes the Worms, and they cause Feavers which afflict them with a continual burning, whereby they lose all their Appetite to eating, and cover nothing but drink, and the Parents use no remedy to suppress them, being ignorant that such guests are lodged there, and do not perceive them when the poor sick Babes Bellies do not swell. But further, when by the swelling of their Bellies, they do know that they have the Worms, and though they desire to use some Remedies, yet can they hardly make their little ones to take them as being so averse to them. Nay more, though sometimes they do administer common Worm feed, or some other Vegetable Powders good against the Worms, yet there's scarce one in ten that is help'd, and the poor sick Children grow worse and worse: And at last when the Disease hath gotten such head as that the Parents see that death is at hand, then is the Physician sent for, who if he knows the Disease to arise from Worms, and be furnished with a good Medicine, doth presently help the Sick, and free him of the Disease. But if he be destitute of a good Medicine, and attempts to refresh or cherish the Sick with his sweet Syrups, &c. he widely erreth, for by such kind of sweet Juices he gives Nurture to the Worms. Neither doth it at all avail to put Linnen Cloaths, dipped in Rose water, to the Head, thereby to allay its burning heat, and to little purpose are the gentle purging drinks prescribed. For as soon as ever the Worms do perceive any thing given to the Sick, which is contrary to them, they presently hide themselves (or run to holes) and do wreath themselves into a kind of Ring, and pass out with the Excrements. But if they perceive any sweet thing which is pleasant to them to be given to the Sick, they do receive their nourishment therefrom and remain alive. And if by some hap or other it doth so chance that one or more is hurried away with the Excrements, yet the rest of them remain unhurt, and the Disease is not taken away, but prevaileth more and more, and at last deprives the Sick of Life. He therefore that endeavoureth after the happy curing of such Feavers as arise by reason of Worms, must of necessity (in defect of this golden Vitriol) give his Patient such things to drink for three or four days as do cause a bitterness in the Stomach. And although bitter things are unpleasant to the Palate of poor Sick Infants, yet are they enemies to the Worms, and do kill them. Such bitter things therefore being drunk for three or four days, the Worms do sometimes in some Sick Children die the first or second day, but in other some 'tis the fourth day ere they die.

Now then as concerning such bitter Medicaments, which I here write of, that they may not be bitter in the Mouth, but be made so in the Stomach, I say, that the Metals are such, and especially Iron, Copper, Gold and Silver, the which being dissolved do obtain a very bitter and ungrateful Savour. But the reason why Gold and Silver being taken into the body, when they are filed and ground most exceedingly small, do not operate any thing at all, comes from thence, viz. because the Acidity of the Stomach

much is too weak to set upon them: And therefore 'tis necessary that they be first converted into Vitriols, if you would have them operative in the Stomach, as I have taught you concerning Gold. But forasmuch as every Body cannot be Masters of such a golden or silver Vitriol, it seemed expedient to me to reveal to the poor, a certain and never failing Secret, by the help whereof the Worms both in old People and young are killed.

It is not unknown to Physicians that every common Vitriol wherewith Dyers use to dye their black Colour, doth (being administered to young People) kill the Worms and cast them out too. But because of its unpleasant and odd taste 'tis a hard matter to make Children take it. But now if you do a little more accurately examine the properties of common Vitriol, you will find it to be nothing else but a mere acid Salt, by which Iron or Copper, or both together are dissolved in the Earth, by nature. If now we are so minded, we can also make a Vitriol in the Stomach, which will be equally as operative as that which is made by nature and taken in at the mouth, and 'tis done thus. If we give most small filings of Iron or Copper to little Infants in a due weight, these now may be easily administered unto them, as containing no ungrateful taste. For, being reduced into thin or curious filings, and being a metal easily admitting of Solution, as soon as ever it comes into the Stomach, the Acidity of the Stomach doth meet with it, by which 'tis easily dissolved, and turned into a Vitriol, and so ended with the very same operation as that is, which is prepared in the Earth by Nature.

But you are here to observe the difference that is betwixt the filings of Copper and Iron, and that is this, the Copper works strongly, and the Iron much milder. Besides the Copper makes the Stomach vomit, but the Iron causeth no Vomits, and doth very rarely disturb the Stomach, and when it doth, 'tis only in this case, *viz.* when 'tis administered in too great a Dose. Therefore amongst all such Medicaments, Iron is the best, the safest, and the least costly, though to proud men it may appear sufficiently vile and base. Nor is it to be questioned but that the brethren of ignorance will entertain it with derision, and say; if *Glauber* knows no better remedy for the Worms than this, which consists of the gross filings of Iron, he had done a great deal better to have kept it only to himself: And if Iron abounds with such Vertues there's no reason for him to praise his precious Vitriol of Gold with such a deal of commendations. To this I answer, that my aim in teaching the preparation of the Vitriol of Gold is not directed for the Worms in Children so much. But I have added this remedy of Iron to the description I have made of the vertues of the golden Vitriol, to this end, that I may demonstrate it self also is so excellent a remedy against Worms, and for the removal of those Feavers as are caused by them. But because their cure can be more easily perfected (as we just now spake about the filings of Iron) 'tis worth the while to have regard to the way that is most compendious. He that pleaseth may administer of the Vitriol of Gold, but I commend Iron to such as are poor, for they may have that even every where. There is no Village so small but hath a Smith living in it, who can when you necessity requires supply you with some filings of Iron.

But that my mind may be fully understood, I judge it necessary yet more clearly to give you a Declara-

tion of this thing, *viz.* in what manner and with what conveniency the filings of Iron may be administered to the sick Infants. And 'tis thus done. Whilst the Infants are unweaned, some Grains of the said filings from 2, to 6 or 8 Grains, may be mixt with a little Sugar and put into their mouths, and then presently give them suck, that so those filings may be sucked down together with the Milk into the Stomach. Do this three days together and the Worms will be destroyed, and the Feaver vanish. But if any body will make use of any other Vehicle than what is the Child's ordinary food, he may do so if he please. But as for such as do not suck, but do drink out of a sucking Bottle according as the usual custom is, you may easily give it them, on this wise; Put a little into the Bottle and stop the hole of the Bottle with your finger, and so turn it upside down that the filings may slide down to the hole, and so let the Infant suck it down, and 'twill pass with the drink into the Stomach. To such Boys and Girls as are bigger, and have more understanding, it may be given easily and any way you please, only telling them that they will be restored to their former health. To such as are 10 or 12 years o'd a quarter part, or an half of the weight which we usually call Quinlein [from 10 to 20 grains] may be given safely, for 3 or 4 days. But in the mean while let not the meats they use be of hard Concoction, but made of Potage, Prunes, and such like mollifying and loosening things, which may help forward the operation of the Iron, and so the sick will become the sooner well. I could not refrain from highly commending to all tender Mothers that love their Children, this most safe and not at all costly Medicine against all the Feavers proceeding from Worms, which do kill so many poor little ones destitute of all kind of help. Let no body matter its vileness, but rather think with himself, that God hath also endowed vile and contemptible things with great vertues. Verily this cure, and thus taking away the Worms, and the Diseases arising therefrom, is strongly founded on natural reasons, or arguments. For seeing that the common Vitriol is a Poyson to Worms, but because of its bitter and nauseous taste 'tis exceeding unpleasant to the Palate, they do very well, that substitute Iron as being void of all Savour, in the room of the common Vitriol, that so being given to their Children it may be converted to Vitriol in their Stomachs, and so kill and drive out the Worms. I myself have tryed many experiments about the Cure of the Worms in my Children, but never found any thing safer and better than contemptible Iron.

A Story of a Child that had Worms.

I Will tell you an instructing Story, concerning a great and eminent man's Child in such a Disease proceeding from the Worms, in which my self was concerned. A certain rich man did on a time consult with me, (or ask my advice) about this Child's Disease. I gave him as much filing of Iron as was sufficient for one Dose, for his Child to drink. It seemed an absurd thing to the good man, to give an Infant filings of Iron, upon this conceit he omitted to use it, and having called two Physicians he shews them the filings, and askt them whether they would advise him to administer it to his Infant. They earnestly dissuaded him from using it, saying that if he used it his Child would be killed, and that it was a Medicine

Medicine only fit for curing of Horfes, and that they would prescribe a far safer and better one. They said there was no danger in the Child of Worms, and therefore they prescribed it a cooling and purging Syrup, thereby to take away the Feaver, and they also added confections of Pearls, with other cooling Waters. Death despised these kind of Portions, and snatched away the Infant: The Child being dead, there crept out of his mouth great Worms, and clearly testified to the Parents their unreasonable rejecting my advice, haply because the Medicine I prescribed was not costly, but prepared out of a vile Subject. But it repented the Parents too late: The Mother coming afterwards into the House of a certain Neighbour, gave the filings which I had delivered them, unto an Infant troubled with a Feaver and the Worms, who upon the taking of that one dose only became better, and by little and little returned to its former state of health, I was willing to set down this history to the end that I might demonstrate, that vile and abject things are many times capable of performing more than Pearls and precious Stones can.

And so I conclude this so very necessary a discourse concerning Worms, and the Feavers arising from them, whereby great multitudes of poor Infants are destroyed. I hope that no body will take it amiss that I have made so long a discourse concerning Worms. For I judged it necessary to shew the cause from whence so many little ones do dye in the flower of their Age. He that refuseth to believe what I say, let him try the thing by his own loss.

C H A P. XI.

Of Mercury and its excellent Vertues, both Medicinal and Chymical, I mean not the common and well known Mercury, but the Mercury of the Philosophers, the which is extracted by the Vulgar and well known Gold and Silver, (but they are to be first rendered Magnetical) out of the Beams of the superiour Sun and Moon, by the help and assistance of the Air.

IT is well known to those that have looked over the manifold Writings which are extant at this day, how many and how great searches have been made, and how various and many opinions there have been abroad for many Ages, concerning the Philosophers Mercury; as many men to many minds, one man concludes with himself to prepare it out of such a matter, another out of such a thing, and 'tis hereby come to such a pass as that, there's no more faith left for any such Mercury, and 'tis lookt on as if there were no such thing in nature, nor is at present any where extant: Because so many thousands of men have been occupied in the search thereof, and so most exceedingly small a number have been masters thereof.

Others have opinionated, that the most pure substance is to be extracted out of Gold and Silver, but not in the form of a running Mercury, but in a watery form, and to be coagulated and fixed by the help of the Fire into a medicinal Stone.

Other some have persuaded themselves that Gold and Silver being ripe and fixt, are no ways fit for so great a work, but 'tis rather to be sought for in such Subjects as never assumed to themselves any shape, but do as yet lie hidden in that great and universal Chaos the Air, because they saw that the life of all

things lay hidden in the Air, and that out of it every Creature of God doth daily and without intermission attract it unto it self after a magnetical manner, both for its own life and augmentation, and that it is so too with the seeds, abundance of them (and they most different sorts too) being sown in the same Earth, do each of them (according as its nature and property is) acquire to it self both life and augmentation thencefrom, *viz.* the Air.

So likewise may it be brought to pass, that even the Metals may according to their nature and propriety extract their increase out of the Earth or Air, knew we but how to get the true Seed, or true Magnet, which might get out that augmentation. For why should not God have as well given a Seed to these his Creatures for their encrease, as well as to the other Creatures? So then there are very many sundry Opinions sprung up, concerning the Mercury of the Philosophers, and very many men have to their uttermost searched after it, yet but a very few have obtained the same. Though it be thus, yet the fault is not to be imputed either to Nature or Art, but to the searcher after it, because he errs and seeks not in the due place. Verily I did very many years ago exceeding studiously apply my self to the search of such a spiritual and Gold and Silver attracting Magnet, but I could not hitherto attain to the true Scope, until I at length by chance found that a true living and running Mercury might, by the benefit of Art, without any Addition of Mercurial things, be extracted out of the fugacious and imperfect Metals, such as are Lead, Tin, Bismuth, Zink, and Antimony. And although I had read many Philosophers affirming this thing, yet did I always doubt of the same, and indeed not without cause; for in my youthfull days, serving a man of great note in Chymical Labours, I tried in two years space two hundred ways of making the Mercury of Saturn, and not so much as one of them succeeded. Now my said Master was stirred up to the search of this Saturnine Mercury upon this occasion as follows. He had some familiarity with many noble Personages that were also addicted to the study of Alchemy: One of them knew how to make running Mercury out of Lead, and to turn it into the best Gold, and he sent unto my Master one lot or somewhat better of that said Mercury, together with the way of turning it and fixing it into Gold. We set about the work and it succeeded to our desires, and yielded us as much Gold as there was Mercury sent us. This hoped for success did so edge on my Master, that he could not rest till he had obtained from him that knew it, the manner of making this Saturnine Spirit. But as often as ever we tried the operation according to the way prescribed us, both our hopes and labour were in vain. And then my said Master readily granted, that we could not effect it. Hereupon it was that he sought all abroad with the greatest diligence, and had got such abundance of processes and operations, that two years did scarce suffice me to try them all; though there was not so much as one amongst them all that answered our wishes, but all our Labours were in vain. Upon this score, I could believe neither *Basilus* or *Paracelsus* when I read in them, that Gold and Silver might be resolved into true and running Mercury, seeing that the bare turning of unripe Lead into Mercury, did cost me and others so great Labour and Pains, and yet we could not obtain it neither. Whereupon I fell into this opinion, that the Philosophers pointed

at some other thing, by their running *Mercury*: And I did so long adhere to this opinion of mine, until I chanced to light on the making of a running *Mercury* out of Lead, and I have several times repeated the operation with the same success.

I have likewise revealed it to others, who have also done the same, but only in small quantities hitherto. But some of them have bestowed much pains about it, and to prepare it in a greater quantity; and that principally, because 'tis certainly manifest that no small benefit lies herein hidden. Nay if it were no otherwife profitable than barely thus, that it may be turned into Gold, and of this I am certain, (twere worth while) For if the said *Mercury* be but rubbed upon a piece of Gold, it makes it white, and being then put upon the Coals, it separates indeed from it, but yer leaves it tinged of a higher and deeper Colour. If this Labour be often repeated, the Gold will be come weightier. And hence may easily be conjectured, that if it were adjoynd to a pure Golden Calx, it would in a short space of time easily pass into good Gold. Neither is there any doubt, but that if any one did but know the manner of rightly handling such a *Mercury*, he would obtain some notable thing out of it, because all the Philosophers do in their Writings promise so much good of *Saturn*. They generally affirm that Lead is (inwardly) far beyond Gold. How many Philosophers are there that teach the preparation of the universal Work from thence? See the Universal Work of *Isaac Holland, Paracelsus* his Heaven of Philosophers, The great and small Countryman, &c. Many do expressly write, that all things which the Philosophers do seek for, are to be found in Lead; Hereupon they called it *Leaproun* Gold. And some Philosophers do write, that in *Mercury* are all things that are sought for, haply they mean not the Common, but such an one as is drawn out of Metals. But we'll even let pass this *Mercury* of *Saturn*, and see whether or no we cannot find a better *Mercury*, and such a one as is of greater moment. In the mean time the said *Mercury* of *Saturn* will fly about, and bring good news to the Lovers of Truth, viz. that *GLAUBER* is now in the way, to triumph, by the help of God, over all his Enemies.

We will therefore go on to search out, whether or no there is not another and better running *Mercury* than that to be found, which comes out of Lead. Nature's secrets, I clearly saw, that all things which live and doe in growing take an increase, do proceed or come forth by the Sun's operation, inasmuch that such fruits as are nearer hereunto are the more excellent, and by how much the farther off any are from it, by so much the vilder be they. As for example in Wine; by how much the nearer it is to the Sun, so much the nobler is it; and by how much the farther it is from it, so much the vilder is it.

The same may be observed in the generation of Metals, viz. that in the hotter regions there is a greater quantity of Gold, and of Silver, than in the colder Countries. This is well known, and out of all dispute: So then when I saw that the hot beams of the Sun, together with the cold and refreshing light of the Moon, did not onely ripen Gold, but also those excellent Wines, and the best tasted Fruits, yea and the most contemptible Herbs, and that it gave to all things their most acceptable Savour; well did I conclude, that if a convenient Matrix, or suitable Magnet were exposed to the hot Sun-beams, and to the cold light of the Moon, that might day

and night receive their Operations; It could not possibly be, but that the Seeds of those, (viz. of *Sol* and *Luna*) insinuating themselves into such a Magnet, will pass into most excellent Fruit, and obtain a perfect maturation. I did once make trial to see whether it would be so or no, and having artificially prepared Gold and Silver, opened them, and brought them to a Magnetical attractive vertue; and being well mixed, I exposed them to the *Sun* and *Moon*, to see and try what would proceed thencefrom. Then afterwards, supposing them to have stood long enough at the *Sun* and *Moon*, I put them into a small Glass Retort, and placed it in Sand, and separated (by distillation) all the moisture from the Golden and Silver Magnet, that it had attracted from the Air. I got indeed a sweet Water, but yet not without Vertues. But having admixtred a stronger fire to this Magnet, I drew therefrom an astringent Liquor, resembling a golden yellow Colour, and like to Gold. I again exposed the said dried Magnet to the beams of the *Sun* and *Moon*, that it might by them be impregnated, and that I might see whether or no a Second, and more Births would be produced, answering in all respects to the former. I do not doubt of them, I confess but that they will be of a like property and nature as their Father and Mother are, or indeed be more fair and excellent than they be: For that first-begotten offspring brought with it self into the World a far more excellent fairness than its Father had.

Farther, bringing this Birth of *Sol* and *Luna* to a more accurate trial, that so I might find out its vertues and efficacy, I first of all perceived, that there lay hidden therein (though as yet so Volatile) a Medicine of great moment. And dealing with it upon a certain time, and putting a little of it by chance upon Gold, I found that it made the Gold white; and rubbing the said Liquor many times upon the Gold, it did at length produce (or show forth) the live *Mercury* that lay hidden therein, which said *Mercury* thus living and visible, I extracted out of this same Liquor; but it is better not to vivify it, but to take it as 'tis born, and so fix it and make it constant. And now, I suppose, that such a *Mercury* as is extracted out of the Air, by Gold and Silver, being not so much corporeal as spiritual, is to be accounted of as the true *Mercury* of the Philosophers.

But if now any will object and say, that this *Mercury* doth not proceed forth from the Air, or that it is not extracted out of the beams of *Sol* or *Luna* by the Magnetick Gold and Silver; such a one may even say what he pleaseth, but in the mean time he will not get the things he fifteth for. Besides, I do not matter it so much, viz. whence it ariseth, provided I can obtain the same; If it did proceed out of the Gold and Silver, it were not therefore to be rejected, but it would be altogether better than that which is made out of gross Lead, nay haply it might become a Tincture, did but any one know how rightly to handle it.

It is a usual Proverb, that the *Apple falls not far from the Tree*, and each thing follows the Seeds of its proper and peculiar nature. By how much the nobler the Tree is, by so much the more worthily is the Wood thereof. The younger sort sing over the same Song as the old ones doe. Now these Proverbs do declare, that the Fruits are so much the more excellent, by how much a better nature the Tree is of, and this is a sure rule: And therefore it necessarily follows, that such a *Mercury* as is drawn by Gold and Silver out of the

Air,

Air, or doth proceed barely from Gold and Silver, must needs be far better than that which hath its rise from Lead: And herein I acquiesce. Let every one take from thence what best likes him, I was willing to leave to such as come after me, those things which I met withal of so great moment.

And as concerning the Medicinal Vertues of this Golden *Mercury*, I doe give this caution about it, that if it be used as it came over at first in the distillation in Medicine, because 'tis as yet immature, and but newly born, it may work too strongly upon the Body of Man. It is therefore better that it be fixed with some corporal well-opened Gold, and so 'twill effect those things which a Universal Medicine is onely able to perform. I confess that hitherto I have not brought it to any constancy or fixity, because I have not had time of rightly handling it: In the mean while there are others that will set about this labour, and will in due time manifest more things concerning it. Let every one be content therefore with this present discovery, viz. that a truly live and running *Mercury* may be extracted, not onely out of the soft and volatile Metals, and consequentely unripe ones, but also out of the ripe Metals. And seeing that most Men doubt much of the truth of such a thing, I could not omit the affirmation of the same, as being a most true thing: He that listeth may make trial of the same. 'Tis enough for me to have shewn you the way. Let others likewise publish something, that so the truth which hath been so long suppressed hitherto, may at length spring forth out of the darkness into light.

And now, at last, let's come to treat of Wine, and examine what an harmony and familiarity there is in it with Gold and Man.

C H A P. XII.

Sheweth how great harmony, familiarity, and love, there is in Wine, with Mankind and Gold.

IT is evident, even from the Writings of all the Philosophers, that Wine and Gold is a wholesome remedy for Mankind, but yet not in such a gross state, and without any preparation, as they come forth out of the Earth, but they are to be destroyed, and their most pure parts to be extracted, and again conjoynd. To obtain this knack, there have been used many *Menstruums*, and one more excellent than another. The common Spirit of Wine hath no familiarity at all with Gold, because of its unripe and combustible Sulphur, from which Gold is wholly averse, as being its enemy. This thing I have in several places of my Writings made mention of, and have also taught it in this very Treatise, that Gold being dissolved in *Aq. Regia*, and precipitated with the Water of Tartar, yields most curious fine Atoms, which cannot be done any other kind of way. For the common gross Wine, and the common sulphureous and unripe Tartar are enemies to the Gold, the which is evidently manifest by this preparation of the most subtile Calx of Gold, caused by the pouring of the Water of Tartar thereunto, whereby 'tis precipitated into the bottom.

The certainty of the truth of this thing may be thus tried, if a little Gold being dissolved in *Aq. Regia* be put into a glass full of Rhenish, or any other sharpest Wine: The Gold will be presently precipitated, by the Tartar which is in the Wine, into a

tender and shining Powder, but it will not in a moment of time settle to the bottom, but by little and little. And yet if you put the Wine in a Vessel over a fire of Coals, and boil it, then will it be speedily precipitated. From whence 'tis evidently apparent, that Wine being as yet not at all separated from its impurities, doth as it were differ from Gold, with a deadly hatred, and yet carries hidden in its bowels a substance most friendly to the Gold, the which will, in the end, manifest it self so to be, when the more gross parts are separated from the more subtile.

Bassius teacheth its preparation by a peculiar proper instrument, wh-rein (as I judge) the Spirit of Wine is to be kindled and burnt, that so by the burning up of the Sulphureity, the Mercurial Salt may be separated and caught in a cold Receiver. And with this very Salt (saith he) may a Tincture be extracted out of Gold, which seems very probable to be so, if one could but get or catch that said Mercurial Salt. Many indeed have attempted this labour, but perhaps not a man hath found an answer to his expectation, where the defect lies, God knows.

Others have mixed Gold with *Alkalies*, and have taught the extracting of a Tincture by an Alkalized Spirit of Wine, which way, though they may do somewhat, yet it is not the genuine way.

Also some have by distillation gotten a certain fiery Spirit out of Tartar, and therewith endeavoured to conquer Gold. Here indeed is an appearance of some kind of possibility, but yet this Spirit is not to be attempted for that, which unlocketh all the bowels of the Gold; and that for this reason, because it doth as yet abound with combustible Sulphur, to which Gold is a bitter enemy. But now if you would duely joyn Gold with Wine, then must all the combustible Sulphur (of the Wine) be first separated from its Mercurial part, and the Mercury of the Wine is to be brought by distillation into a notable fiery Spirit; if this be not done, there will be no great matters effected with it.

C H A P. XIII.

By what means such a Spirit of Wine as doth associate it self to the Gold may be prepared.

WITHOUT doubt many such as perceive that there is a possibility of preparing such a Spirit will be most vehemently desirous to know the operation, how 'tis to be done. But it is even a wickedness to cast such a great Secret before the unworthy and impure Swine. It therefore will be sufficient to them both that it may be done, and after what manner; the rest to be left to God.

But that the studious Artift may not be wholly affrighted or kept back, I will here declare, so much as may be sufficient to any one that is versed in the Labours of the Fire, for the acquisition of so great a Spirit: But yet with this proviso, that he make use of Patience in his operation, for this work is not to be dispatched in a day, like as that labour which in one days distillation affords a Spirit out of the Lees of Wine, or out of Tartar. No! But the manner of the work is thus:

Take white or red Tartar (for both of them being well mundified, are as good one as the other) dissolve it in Water, and separate all its gross Sulphur

by

by a certain precipitating mater. This impurity abiding in the Water, is to be separated from the precipitated Tartar, by pouring out the Water, the which (Tartar) remains in the bottom like a snowy Sand, and is to be well purged by reiterated washings with Water, so long untill (all the impurities being well separated) the Powder it self becomes like to the white Snow. Now although that this Tartar be most exceeding white, yet doth it contain as yet many Sulphureous Faces; which being black, do never suffer themselves to be separated by any Solutions and Coagulations, but it is necessary that they be precipitated by a certain precipitating mater. Therefore let that Tartar be again dissolved in pure Water, and be precipitated, the which Solutions and Precipitations let be so often and so long repeated, untill there appear no more black Faces. This most pure and most acceptable Tartar metheth in the mouth, and doth almost in the manner of other Sales easily admit of Solution in cold water. Being brought to this pass, it is redred fire to be dealt withall in the following manner.

Dissolve some pounds of this pure Tartar in cold water, so as to make it sufficiently acid. Put this Solution in some warm place, or rather in Horfiedung, or in a warm Balneo, that the Tartar may begin to putrefie and lose its acidity, and get a kind of sweetness, which before it will come to be, there is required the time of some months. After it hath thus putrefied, and lost its acidity, all the unprofitable Water is to be evaporated by a Balneum, untill it become a thick and black Juice like Honey; the which being set in the Glas in Sand, and being urged with a stronger fire than was made in the Balneo, will yield a fiery Spirit, and such an one as will mix it self with Gold dissolved in Spirit of Salt, and will separate the purer parts by digestion, and draw them to it self, from the more gross parts, and so will perform its office in Medicine even to most high admiration. For any one may easily conjecture that the most pure parts of Wine, Salt, and Gold will operate no evil effect.

What it will perform in Metalline affairs, I doe not as yet know; But, without question, if it be rightly administrated, and duely made use of, it will play its part very notably.

This operation before set down, seems easie to be done, if barely looked on outwardly, but there's more labour and trouble in it than one would imagine. Such as have not the gift of patience, and know not what belongs to patient working, may forbeare this labour. For the putrefaction proceeds on very slowly, and there is required the knowledge of a mater precipitating Tartar, without which it will never suffer it self to be precipitated and purged, 'tis an hard thing to find, but he that knows it, it renders him all his labour facile and easie. Any impure Tartar, whether it be white or red, may be so washed in one or two hours space, and so purged, that (losing nothing save its Faces) it will become most white, and much more apt for many operations. But my time will not admit of treating farther of these affairs, it may (God willing) be done afterwards in another place.

However, thus much I will yet add more; That if Spirit of Wine brought to the highest purity, so as to retain no filthy favour or odour, be in a due quantity conjoined by the help of common Water with this excellently well deputed Tartar, there will result from them two a drink of a most excellent fa-

vour, like to natural Wine, and may be used instead of wholesome Wine. This would be a most profitable thing for those that travel, had they but that Spirit of Wine, and that so excellently well prepared Tartar. For there is Water to be had in all places, and so they may at all times and every where make themselves good Wine, yea to good and so strong as they please, according as they add more or less of that Spirit and Tartar.

N. B. This Art would be very profitable for the cold Countries, in which Countries, in the want of Spirit of Wine, because no Wine grows there, the Spirit of Corn will perform the same. The chiefest knack is, to be furnished with that Tartar, which by an easie Solution enters into (or is dissolved in) the Water. But this is a business of a greater moment than to be divulged. I have already opened to some the manner of preparing such a Tartar, who make it in plenty, and so any one may easily get from them as much as they shall need.

Besides the use of that kind of Tartar, conduced to the accomplishing of many other things, but not to be spoken of, lest it should prove a detriment to such as knew it. But I doe here truly and sincerely affirm, that whosoever he be that can without waite and coit so prepare the common vulgar Tartar, he will be hereby able to get his food and rayment, and other necessities for life, wheresoever and in what Country soever he shall abide. This thing will in process of time have a farther progress, and many will by the benefit thereof live more happily, and perform things incredible. I have made a beginning, and the Mice shall never gnaw off what I have here written, but contrarily my Successors shall enjoy the same to God's glory, even to the Worlds end, and will in the first place thank God, and next him, me, as being the Authour and Revealer of the same. I could reveal many most profitable things that might be done by such a Tartar, were it not for injuring such as get their living by it, and which for certain causes are not at present to be mentioned. I have said enough to Wife men, and as for deriders and mockers, I have said too much, for they will say all are Lies, because they know not how to doe thus.

As to what appertains to the use of this here described Liquor, conjoined of Gold, Tartar, and Salt, it may serve instead of *Animus Potabile*, in all Sicknesses, and may be profitably administrated, in corroborating the vital Spirits; for it doth not discover its Vertues by a remarkable and visible operation, but it strengthens the Body, and doth very gently drive out Urine and Sweat, and seldom is it that it provokes to stool, unless it be given in a strong Dose. The Dose is from one, two, three, six, nine Drops, even to a Scruple, according as the Sick is, in Water, Wine, or Aie, or other Liquors, in a Morning upon a fasting Stomach, and at Evening after Supper, for some days together. It keeps the Body open, and strengthens the Brain, and all the Members. But principally (before the use of this Liquor) the Body be well purged with good purging Remedies, such as are my purging Gold, and purging Lane, because then this Medicine of the said Golden Liquor operates far better, and more profitably. In using it, you are to observe whether or no the Excrements become black, if not, the Dose is so long to be augmented or continued untill the Excrements that come away be of a black Colour. Moreover, the Disease decreasing, the

Dose

Dose is to be lessened by little and little, according as necessity or the Disease requires. These things I thought good, at this time, to publish in the Fourth Part of my Spagyricall Pharmacoepia. I entreat that every one would take in

good part these few Medicinal Secrets, but of very wide and large extent. And, God willing, my Third Century will shortly come abroad and present you with a Manifestation of more excellent Medicines, and other profitable Secrets.

The End of the Fourth Part.

THE FIFTH PART OF THE Spagyricall Dispensatory.

Discourfing of the true Universal Medicine, and of those most Eminent Arcanés, as well Universal as Particular, which are hitherto unknown unto the World; by the help of which unheard-of and almost incredible Operations may be effected, not onely in Medicine, but also in Alchymy. Propos'd by way of Question and Answer.

Question 1.

Answer.

Whether or no it is a thing possible in nature for such a Tincture, or so Universal a Medicament to be prepared, as by the help of which, both the Bodies of Men and Metals may be promoted unto an higher, better, and more noble Degree or Essence?

Answer.

It is not at all to be doubted of, for, as well the Authority of so many and so great Men (who contents by their Writings which they have published that they have made the same) as daily experience demonstrates the same to be a truth, void of any doubt.

Question 2.

If those things which so many illuminated Philosophers have written of this Universal Medicine be true; how comes it to pass, that though almost the whole World search after the same, yet scarce one of so many thousands is master of the same, and that the greatest part of the inquisitors after it, wash their Estates in the search to no purpose?

The Art is not to be blamed, because of the fruitless endeavours of so very many men that so greedily gape after so great a treasure; but the fault is to be imputed to their own selves, for they are hereto driven and stirred up by their insatiable covetousness and unjust intentions, to make their search after so divine a gift, and their design is to crape up to themselves, by the help thereof, great Riches and Honours, little thinking that God always hath and fill doth bestow his gifts upon such as are upright and sincere, and who doe not onely daily pray unto him for the same, but do also search after them with uncessant Labours. This the Apostle himself doth witness in express words, saying, *It is not of him that wills, nor of the extremely blinded World believes it not, nor proposeth unto it self any other Scope than the scraping together of Gold and Silver right or wrong, and vain would as it were wrest this so great a treasure out of the hands of God; and having gotten it, add fewel to their malice, pride, and impiety; And so by this means, more nearly approach (even in this life) to the Devil the Father of all wickedness, and be at last plainly like him.* And this now is the primary and principal cause, why so very many as are

buffed

busied about the search of so great a treasure, do lose both their labour and expence.

Question 3.

But are there no other impediments that present themselves, and which may be an hindrance and bar even against pious men too, and such as lead a blameless life before God and Man, whereby they cannot have admittance to the knowledge of so great a Medicament?

Answer.

Yes verily, there are exceeding many, or almost innumerable impediments that lie in the way, and shut up the passage even against the approaches of stout men to so great a work, though they attempt the same too with a good intention, and do sue unto God by their daily prayers, and make their search with a most diligent meditation, and continual Labours thereabout.

Question 4.

What are those impediments, I pray?

Answer.

To reckon up all those impediments apart, and to set down each of them so clearly as for every one to understand and apprehend the same, cannot at present be done; neither is it necessary to mention all, for it would not only amount to a great Volume, but would also be a burthen to the Reader, and be rather an hindrance than an imitation and encouragement unto him concerning the attainment of the knowledge of so great a work.

But yet that I may satisfy in some sort, the desires of some or other, I will recount some of the chiefest of those impediments, by the knowledge of which, every one may know the reasons that are wont to flave off even pious men from so great a Secret.

N. B. First of all therefore, there are a many that have not means necessary or requisite to begin and perfect the Work withall, though they have a good Judgment, and are inflamed with an ardent desire of searching after nature and its miraculous effects, and do not at all fear, nor are discouraged at the hard labours that are necessarily requisite to Chymical Operations. Such men therefore as these are (being stir'd up by a singular candour and sincerity of mind to a love of honesty) do not thrust themselves forward after the manner of impious and deceitfull Impostors and slanderous Vagrants that thirst after nothing but Gold, and pretend to some greedy Miser, that they will teach him the making of the Philosopher's Stone (the knowledge of which themselves are clearly destitute of.) No! but they even loath such vain acquaintance, and disdain that despicable name of Gold makers, and content themselves rather to set at home, and enjoy those few things which God hath vouchsafed to bestow upon them, than to turn Parasites, and live in the Courts of Princes and great Men, where they must strive by a Fox-like subtilty to please every one, and to bow the head to each shoulder, and to scrape with his feet. This now is the first impediment, which keeps off not a few good Men from the possession of so great a Secret.

Besides, there are not a few of this sort, that briefly

and cursorily running over the Writings of the Philosophers without any serious meditation upon the thing they read, or without understanding of the same, do think themselves masters of a great deal of Wisdom, and firmly persuade themselves, that if they have a little smatch of Learning, and have but the knowledge of a Tongue or two, and have but by some Anagrams pleasantly tingling in the Ears of some great Men, footh'd their minds a little, and wip'd them of some of their Silver, the finding out of so great a mystery cannot possibly escape their profound Scholarship, but they must needs catch it. But yet (by their leave) they are quite out, and full well are they known unto God, who with-holds from those proud deriders, and envious contemners of the truth, his benediction, and leaves them wallowing in their curious pastimes so long, untill at length (after their turning and applying themselves from one foolish deceived man to another, and so on) they doe themselves lay open their own gross ignorance and most filthy shifts, which they have wrapt over with such a detestable babbling, and by the fruitlessness of the event shew that their large promises of golden Mountains are most vain and idle. And hereupon their hopes of having the Philosopher's Stone (which they seek for merely to advance their pride, and the more easily to suppress the truth) vanishing away with the smook, they lose all their credit and their good report, and can find no more such credulous persons that will suffer themselves to be foothed by their most vain promises. And this is another kind of those that bestow their labour in vain about this so great a work, who doe thereby add a great load to their wickedness, by waisting other mens goods, and deceiving the too credulous, and ruining others as well as themselves. There are yet a third kind of erroneous searchers, and who deceive themselves with their vain labour, and they are such as being a little too credulous and simple when they have lighted upon some of the Philosophers Writings, and read what vast treasures are to be gotten by Chymical Labours, doe presently feel an itching desire after Gold, and being inflamed with the covetous desire of such hungry treasures, doe apply themselves with unwashen hands (as we may so say) to the reading of the same, and then follow the bare letter in their operations. From whence it comes to pass, that (all things being obscure and dark to them, being ignorant and unskillfull, and the light of nature not shining upon them) they wander from the right path, and immerse themselves in the fruitless attempts of vain Labours. Some there are that have indeed some kind of knowledge of managing the Fire, and who doe very diligently read over the Writings of the Philosophers, but yet are quite confounded by their reading them, seeing that they cannot find out the true Fire, and true matter of the Stone, which the Philosophers have so obscurely and so variously written of. For some of them teach the making of the Stone out of fixt Gold and Silver, and not out of the other immature and volatile Minerals, because what a Man sows, that he reaps; others tell us the quite contrary, and say that there cannot be any better thing made of fixt Gold and Silver, seeing they are already brought by nature unto that perfection as not to be reducible into their first matter, out of which (said first matter) they affirm that their Universal Medicine is to be made, and not of fixt Gold and Silver. And therefore rejecting fixt Gold and Silver, they say that the first Entities (of the said Sol and Luna) being yet Volatile,

are the true first matter of the Philosophers Stone, because they are as yet immature (as they phrase it) and tender, and fit for the making of those things which we are desirous to accomplish, which (they tell us) cannot be possibly made out of those two fixed bodies. And to help forward yet more confusion, the multiplicity and variety of names, which the matter of the Philosophers is stiled, is no mean impediment to the understanding. One bids us seek it in Vitriol, another in Mercury, some in Saturn, others in Magnesia: And thus is that matter deciphered by various and innumerable names, inasmuch that it is impossible but that he who is ignorant, and not well versed in these affairs should be hurried into various doubts and perplexities, being clearly ignorant whether or no the Philosophers mean the common Vitriol, or a Vitriol extracted out of the fixed Metals, especially seeing they too and agen affirm, that their Vitriol Mercury and Saturn are not those vulgar Metals of Gold, Quicksilver, and Lead. Who therefore I pray could be so wise and prudent as to rid himself out of the so many confused and intricate windings of this Labyrinth? Even hence it is that the most learned and diligent searchers have been wound into so many erroneous Labours, nor could by any means get clear of those hedg'd up turnings.

Nay yet more, the inconstancy of such as labour is no small impediment, who (should they have the matter) would not perfect the same by reason of their fickle inconstancies. For if the Stone does not presently come forth, and make them masters of what they desire, away they throw their Books and tread upon them, and load the Authours with curses and imprecations, accusing them of wicked deceit, in that they have not written clear enough for every one to understand so great an Art at the very first dash, and to become a master of such a notable treasure without any labour at all.

You shall likewise meet with some that are so very wise as that it seems no ways likely unto them, that so divine a gift can be prepared out of so vile abject, and contemptible things, whereas though (by their leave) every good thing (for the most part) is wont to be abject and mean, and not precious, witness Sandalwood, who tells us that he had declared the whole Work to not a few, even from the beginning to the end, but (by reason of the meanness of the same) they judged it to be but of small moment, believing that no good could possibly proceed thencefrom.

Besides too, it oft times happens that even many of those who by their reading and diligent scrutiny have attained the knowledge of the true matter, are notwithstanding that ignorant of the true Fire that gives Tincture unto that true matter, and therefore cannot be matters of their wishes and desires. Infinite is the number of these and such like obstacles which impend, and retard the desirous searchers after so great a Work. For many there be that seek, but few are they that find.

Question 5.

Whether or no the Philosophers do so much differ amongst each other, as that one hath prepared that Universal Medicament of this matter, and another of that?

Answer.

Yea, verily they seem much to differ amongst them-

selves, not only as to the external Letter, but their Opinions also that concern the very matter itself are very various and discrepant, but yet as to the Basis and Fundamentals of the truth, there they are of one mind, though one hath prepared his universal Medicament of one matter, and another of another matter, and have each (after the finishing of their Work) described the operation agreeable to their own way of proceeding.

Question 6.

Whether or no there are more universal matters than one, out of which the universal Tincture is prepared?

Answer.

As far forth as we can gather from the Writings, both of the Ancient and Modern Philosophers, they have not only used divers matters, but also different ways of operation, in the preparing of their Tinctures: But the Tincture being acquired, each had an universal Medicine, and was therewithall content, though (I confess) one Medicine was more virtuous and efficacious than another.

Question 7.

Which of the Metals and Minerals are to be accounted as the true matter of the Stone?

Answer.

If you should only mind the literal sense, the Philosophers then seem to know a way of preparing their Tincture, not only out of all the Metals, but even out of the Minerals too: For they have imposed so many names upon their matter, calling it one while Gold, another while Silver, or Mars, or Saturn, yea and Magnesia, Arsenick, Sulphur, Soot, Urine, Blood, Sperm, Menstruum, and I know not how many absurd names, which have seduced the unskillfull Searchers into various errors, whereby they have bestowed their Labours, and spent their Estates upon unprofitable matters, and so lost both their Pains and Charges.

Question 8.

Whether or not the Tincture may not be extracted as well out of fixt Gold and Silver as out of the other imperfect Metals, and immature and volatile Minerals, seeing that the Philosophers say, that all the Minerals and Metals have their original out of one and the same root, and do agree as to their inward Essence, the difference that is between them consisting only in the purity or impurity, and in the fixity or volatility of them. If therefore the pure be but separated from the impure, and Shell from the Kernel, that separated purity of the imperfect Metals will give the same that the most pure Gold and Silver will. Nay more, if it were necessary it might easily be demonstrated, that a true Tincture, and wholesome for both the bodies of Men and Metals, may not only be prepared out of any Metal and Mineral, but even out of the Vegetables and Animals themselves too, and that by reason of their included Sulphur, which is the Father and Original of all the Metals?

Answer.

But what need is there of seeking that in far re-

more

more places, which offers it self nearer at hand? wisely therefore did the Philosophers reject all the Vegetables and Animals, and other the like unprofitable things, as to the making the universal Tincture, they expressly advised us, that such things as you desire to reap, you must sow; and that he that thinks with himself of bestowing his labours about such operations, must begin with those things that nature hath left off at, and could not advance to a farther perfection. And what else I pray do Artists seek for but Gold and Silver? if so, then (as the Philosophers do seriously admonish us) we must take their Seeds and Sow them, if we would Reap a much augmented and exalted Crop of Gold and Silver.

Question 9.

If the case stands thus with these labours, as that those things which are sown, are again reaped in a multiplied increase, why is not the most noble Seed of Gold only sown? What need is there of adding Silver thereto which there's no appearance (as to the outside view) of any colour.

Answer.

Although there be not any apparent colour in the Silver, yet is it certain that there lies abundance of colour therein hidden, which notwithstanding does not dissolve it self before it is unlockt and inverted by the labour and help of the true Chymick Art, and that its external whiteness be hidden, and its internal redness be brought forth to light. For verily a true Tincture necessary for the transmutation of the Metals can never be prepared out of bare simple Gold, without an addition of Silver therunto: For Silver is the Matrix of Gold, in which, this (as being the masculine Seed) germinates, grows and multiplies its colour.

Question 10.

This seems to every body a wonder that a red colour should also lie hidden in white Silver, seeing that there are not a few who think that even Gold it self does not contain more of colour than it needs for its own self. How therefore must this be understood?

Answer.

As to this, you must not at all mind the external shape, but that which lies occultly hidden. The internal parts of any Seed are not visible to the sight, as for example. A Vegetable Seed presents you not with the sight of any various colours, but when it is committed to the Earth as to its Matrix, it then sends forth first green Sprouts, then Stalks, then Leaves, after which succeed most curiously painted colours, that at last the Seed comes forth with an incredible augmentation, all which were not visible in the bare Seed.

Consider also the Egg of any Bird, in which no body can discern any Bird, consisting of such divers and various Members, and adorned with such delicate Feathers afore the said Bird is hatcht, the Egg being ripened by an external cherishing heat.

Question 11.

This similitude of the Seed of a Vegetable, and of a Bird, doth not a little enlighten my mind and give me encouragement to believe: I do therefore firmly believe that there is

hidden an abundance of colour not only in yellow Gold, but also in white Silver it self too, inasmuch that I do assuredly persuade my self, that a constant and most high Tincture may easily be prepared out of Gold and Silver, and that it is a very difficult matter to prepare a permanent Fire-breaking Tincture out of the imperfect Metals and immature Minerals (though they also lie within their inside bowels most exquisite colours) by reason of that imperfection and unripeness which they lie under.

Answer.

Your judgment and opinion is true. For although the lesser Metals, as also the Minerals themselves too do hide within their bowels, the most high colours, and though those very colours may easily be separated from their unprofitable bodies, yet notwithstanding there is requisite to such operations a long space of time, great expence, and hard labour, viz. to make such Tinctures constant, permanent, and fixt by the common Fire of Wood and Coals. But yet he that knows the secret Fire of the Philosophers, will easily give unto such Tinctures that constancy in the Fire that is requisite, which otherwise, and by the common Fire, will very difficultly and hardly ever be effected. For example, common water will always remain water, and therefore will never be brought into a stony or metallick nature by the Fire of Wood or Coals. But a thing may be easily reduced unto that which it was before: If an hard Stone be turned into pure water, it may be reduced (even by the help of the common Fire) out of that same Water into a more pure Stone, and so is it likewise with a Metal, if treated with the same operation.

But yet I do not deny but that even any common water, or any Stone may be changed into a Metal, but then I say, it must be done by the help, not of the common Fire, but of the Fire of the Wise Men, by which Fire, even the Waters are wont to be changed into Metals in the Earth: For all Metals and all Stones have their rise out of the Water, and were at first Water. Whosoever therefore doth well and thoroughly know this secret Fire, which the Philosophers have always with their utmost diligence and care concealed, he may work upon all the first beings of Gold and Silver, as common Sulphur, Mercury, Antimony, Arsenick, Auripigment, Cobalt, and others of that kind, and transmute them into red and white Tinctures. But if he has no knowledge at all of the same, let him in God's name apply himself onely to fixt Gold and Silver, and having volatilized them, turn them into Water, and again turn this same Water into a fixed Stone, which if he brings but to pass, he enters upon the nearest way, and will be a master of that which he bestows his labour in the search of.

Question 12.

If this be the most compendious way of getting the Philosophers Tincture, viz. out of those known Metals, as fixt Gold and Silver; Why do some of the Philosophers write that their Sol and Lune is not that common and well known Gold and Silver, and that as well the Poor as the Rich have that Sol and Lune as is theirs, and may easily prepare the Tincture it self there out of; so that (it seems) all such as busy themselves in the searching after that most eminent Medicine in the common Gold and Silver, do extremely err?

Answer.

Answer.

These Philosophers that reject the common and well known Gold and Silver, were clearly ignorant of the knowledge of making of the Tincture out of them, which had they but known and well understood, they would not so confidently have affirmed such a thing in their Writings. But forasmuch as they knew but that one way of making the Tincture out of the volatile Minerals, and that that way of making it with fixt Gold and Silver was unknown unto them, they could not mention unto us any other way than their own; whereas though there are not a few of the Philosophers, that on the other hand commend unto us the common Gold and Silver, and reject all the other Metals. Nor is the number too very small, of such as do confess, that the Tincture may be made of the more imperfect Metals, and volatile Minerals, but yet with this caution, that one subject is much easier, speedier, and better to operate upon than another is.

No Man can all at once clearly know and apprehend every thing, and therefore it would be much better for a man to judge onely of the things he knows, and not censure the things he is ignorant of, that to the World may not by this means be frustrated with so many Writings which thwart one another. Some therefore who persuade themselves, that (when they do at long run arrive by many turnings and windings unto the wisht for place) there is no certainer, nor more compendious way than that which they took in making their Journey. Hence it is, that the Writings of the Philosophers are so involved with intricate opinions, out of which no body can well free himself, unless the whole knowledge of nature be opened unto him: But seeing the number of such is very small, therefore it must of necessity follow, that they who err are very many, and that they who become masters of the truth, are but a very few.

Question 13.

What therefore is it that is necessary for us to know, or what things must we be furnished withall, when we apply our minds to the search of so great a secret?

Answer.

Forasmuch as the universal Medicine is the gift of God, and not of Man, it is but just, that the same be sought for at the hands of God, and not of Men, who (in one night and by a Dream) can reveal those things, which a Man will not get all his life long by his reading of the many intricate Books extant; And thus much doth David teach us, saying, *In vain do you rise up early, and go to Bed laden with cares, for God bestows his gifts upon those that love him, even whilst they Sleep.*

Question 14.

By what means may a gift so divine be obtained from God?

Answer.

By daily praying unto him, and by accompanying your Prayers with daily and diligent Labour. For Prayers alone wont serve turn, unless the rea-

ding of good Authours, and continued Labour be also adjoynd therunto. God reveals his good things to mortal Men, by their serious Prayers, and continual Labours.

Question 15.

Are all Men fit to beg so great a gift at God's hands, without any difference at all, or doth so great a secret require only some particular Men's Supplications, and not admit every one, as if all were fitted therunto?

Answer.

Verily every body is not fit or worthy to be a master of the fame. For should it be granted every one, this so exquisite an Art, and of so great a concernment, would become as common as the baking of Bread, and brewing of Ale, but this is contrary to the command of God, who wills not, that the Goat should have so long a Tail as the Cow, for so in Pride the may smite out her own Eyes. God well knows when, and where to give, and who it is that merits such great favours. But however this is an undoubted truth that the proud shall never obtain any good thing at the hands of God.

Whosoever therefore has a desire after great things, let him thoroughly search his heart, and see if it be upright and sincere towards God, or no, and it is necessarily expedient for him well to examine himself, (before he sets about the Labours of so great an Arcanum) for this reason, lest it should happen to him, as it did to that ambitious and proud Guest, who (as Christ teacheth) set himself down in the chiefe place of the Feast, which he was not worthy of, and was afterwards constrained (to his great shame and reproach) to yield the same to a worthier and better Man than himself.

Question 16.

How must such a Man be qualified, that desires to obtain from God by his Prayers, so great a secret, and by his Labours to bring it to a final end?

Answer.

First of all an Arcanum of so great an importance requires a free Man, and such an one as is not bound to any other, nor intangled with any other humane affairs, that so being in a quiet and silent posture, he may by his daily Prayers sue unto God for his Blessing, and may be at leisure continually to read good Authours, and to let no time slip wherein his Labours are required. Then farther, such a Man must likewise be pious and liberal, and forward in helping of the Poor: he must also be no Tatler, he must have a good and sound mind, and be given to temperance and sobriety. He must not do as the roving Mountebank doth, iniquating himself one while into this Man's Acquaintance, another while into that Mans: He must not be over credulous, presently to believe every ones pretension: He must not mind his sole benefit nor be prone to covetousness, and aim at grasping all unto himself. He must not be of an unconstant mind, but expect and wait for (with a patient and constant Resolution) the end of that which his desire inclines him to, and therefore he must not be presently enraged, or be affected with a weariness if it should so happen unto him as not

to have every thing presently answering his expectation. He does not propose unto himself the getting of great honours in the World, and of having in his hands power and authority, but rather aims at the honour of God, and the helping and succouring the poor sick and distressed ones. Farther yet, he must be furnished with necessary means, lest he be constrained through the want of Coals, Materials, and other necessaries, to leave off the Work he has begun. But he must especially have God always before his Eyes, and expect the happy event from him alone, and attribute nothing at all to his own peculiar Wisdom, and be daily at his Prayers, and labour without ceasing, and with a patient mind wait on the Lord for a successful end.

Briefly he that is studious after such a secret, must so lead his life, as to walk unblamably both before God and Man.

Question. 17.

Which of these two ways is most safe and most easy for the attainment of this divine gift, that which makes use of the common Gold and Silver, or that which useth the unknown, and as yet volatile Gold of the Philosophers?

Answer.

You must know that both ways are good, and lead you on to your wished end, if they be truly and orderly according to Art proceeded withall.

Question 18.

By what means shall an unskillfull beginner, and one who is ignorant of so great an Art, enter upon the right way, and not err, whenas he hath not any one to guide him as it were along by the hand?

Answer.

Who shewed the way unto the other Philosophers that were before us? were not all of them (some few excepted who confests that they learned the Art from good Friends) constrained to learn the same out of the Books of the Ancients, and by the divine Revelation?

Question 19.

Where may a Man find such good and well disposed Friends, who will shew the way to him that is unskillfull?

Answer.

Such men are wondrous rare, and indeed good reason have they so to be, and to deal warily and wisely in revealing such notable secrets. It is not engraven on each Man's Forehead, whether he be good or evil; we rarely meet with any example, whereby it hath appeared, that even a Father hath disclosed to his Son so great a secret before his death. Nay more, if Parents have left ought written for their Children at their death; yet hath it been so intricate as that they could not do any good on it without divine Revelation. And upon this very account have divers such desisted from the work, find-

ing that the Writings which their Parents left them were fully as hard to be understood as those written by other Authors, and which were not penned and published for the sake of their Children, but for the sake of all others in general.

Question 20.

What use are such intricate and obscure Writings of? would it not have been better that they had not Written at all? If they had but only disclosed the true matter, it would have afforded the searching inquirers more light, and they would have been able more easily to have apprehended the truth?

Answer.

No surely, it would not have been better, if they had passed over too weighty a thing in silence. Whence I pray should we their Successors have known, that there is such an excellent Medicament in nature? The Books they have written do remove from us even every Scruple of doubt, and cause us to believe, that there hath been, is, and may be made such an universal Medicament, if God permits. The reason why they have not jump't together in disclosing the matter of the Stone with one unanimous consent, is this, because one used this matter, another that, for the making of their several Tincture, and so each of them have describ'd the way of making the same after his own way. Hence it is, that one hath delivered this manner, but another that hath proceeded another way could not give us the self same account of making it just as the other did, but hath hinted unto us only, the way which he himself used.

The greatest difference is about the matter onely of the Stone; one part of them faith that the common and fixt Sol and Luna is the matter of the Stone, and lays by or rejects all other Subjects. Another part affirms that a volatile and an unripe Gold is the Master of the same, and that the common Sol and Luna are to be wholly waved as being unprofitable for the matter of the Stone. Moreover the Philosophers in their description of making the Stone mention a dry way and a moist way, a long way and a short-way, a common Fire and a secret Fire, which they used in the ripening of their Tinctures. And now (on this account) it could not otherwise be; but that they should publish such unlike, dubious, and thwarting Writings, which have rendred the way of finding out the truth so difficult and intricate, and have led the Lovers of the Art into such abundance of Errours, and fruitless Labours. The common Fire I with, is destitute of the power of ripening volatile Gold, and reducing it into a Tincture, which that secret Fire, continually burning with its flame in the glass upon the matter of the Stone, is able to effect. Now besides the common Fire, there must necessarily be the assistance of the moist Fire, which being kindled by the Fire of Coals and made efficacious, doth radically conjoin the fixt Gold and Silver, brings them unto a volatility, and makes them again constant in the Fire. This way (in my judgment) is the shortest, easiest and safest of all; for it makes the fixt Sol and Luna spiritual and volatile in three days time, and turns them into the Mercury of the Philosophers, which white Mercury of the Philosophers doth afterwards pass in one days space, into the black Lead of the wise men, if a small Fire be admistr'd thereunto. This Lead being

ing put into its requisite glass, may (by the help of common Fire) be reduced (after its changing of Colours) into a constant Tincture.

And now though the ripe and fixt Gold cost and be far dearer than the immature Sol is, yet that's no matter, for there needs not a pound of Gold to be used about the completing of this work, but half a pound onely, or else but two or three ounces, that so the operation may be the sooner ended. Nor will he that shall once have brought one half Ounce unto a due perfection, need such a deal of Gold, for he wants not Gold any more, wherewith to begin the operation a new. And although on the other hand the maturation of the immature Gold by the secret Fire doth not require so much expence as the common Gold doth, yet it requires more time for its perfection. Besides too, the moist way is always subject to more Casualty and Hazard, and requires a much longer time to bring it to the desired perfection. It is therefore at every man's pleasure, to choose which of these two ways pleasest him, onely he must proceed warily and prudently. And if he should chance to commit some Error once or twice, yet will not such Errours be of any great detriment unto him, if he can but at last arrive unto the wisht for end, and reap the multiplied and manifold Fruits of his Crop. Thus much was I willing (and indeed ought) to communicate of my opinion (concerning the universal Medicine) unto the Disciples of Hermes, but yet without prescribing (or obtruding my thoughts) upon any one, but leaving every one to his own Conceptions.

Mean while I would advise every one not to attempt a thing of so great a moment, rashly and inconsiderately, but in the first place accurately to weigh all things in his mind, as to what may be done, and what may not, lest he repent him at last and be quite tired with his fruitless Labours. For it is no mean slight business to prepare the true Tincture of the Philosophers, neither is it given unto every man to have the knowledge and possession of so great a Work.

Question 21.

Would it not be a very convenient thing for two or three Friends to joyn their hands together, and help each other by their mutual Labour and Expences, and so ease that trouble which otherwise one alone must undergo? Or if any one be so minded as to attempt the work alone, would it not be better for him to get him some faithfull and diligent Operatour, whose help he might make use of, in the promoting and forwarding of his Operations.

Answer.

For my part, I would not advise any one to do thus. For when a work of so great a moment is to be undertaken, and to be accomplished by the common mutual Expence and Labour of others, the Affairs are then obnoxious to no small hazard, and for the most part come short of the hop'd for event, by reason of the most different Opinions amongst men, concerning which the Comedian said very right, so many heads so many opinions, every one hath a peculiar fancy.

Now then, from one desiring this thing another that, there can't arise ought else but confused actions and operations, which are so far from forwarding the work, as that they retard and obstruct the

fame. Many Work-men disagreeing amongst themselves, can never build an House agreeable to the right dimensions of building. And therefore it is far better for every one to apply himself single and alone to the performing of so great a work, and quietly to attend upon the same, and invoke God's help alone, and leave off his expectations from man, amongst whom fidelity and love, are like the rare Bird in the Earth, and as scarce as a black Swan! Nay even the friendship of brethren is wondrous rare, and (which is worst of all) the bond of friendship is too often broken asunder betwixt Parents and Children. The golden Alphabet doth likewise in its beginning teach us the very fame, saying, trust in God onely, and in him place thy hope, give not any credit to the promises of man, God onely is faithfull, fidelity is banished out of the World.

'Tis sufficiently evident, what kind of doings there is in the Courts of great men, you'll therefore find 2, 3, 4, or more Chymical Operatours busily employed about making the Philosophers Stone, for they seek after nothing less, but yet by reason of their ignorance, they effect but very little or nothing at all, for the main thing that they mind is to strut bravely out in their Silks and gay Apparel, and to have their Tables furnished with plenty of various Dishes, and generous Wines and Drinks, whereby they may stuff their Bellies; and this is clearly testified by daily experience: and as for taking to ones self an Operatour, that is more hazardous than the other, where the work is attempted by a confederacy, at their common mutual Expences and Labour.

For seeing you cannot make an inspection into any man's heart, whereby to know what Monster he there cherisheth, and what good or evil he has hidden in the infide of his heart, you cannot possibly promise your self any certainty of his taciturnity or fidelity, and therefore plainly ignorant must you needs be whether the man you would take to assist you be faithfull and no ratler. Verily even the common Labour cannot be committed to such men without hurt and damage, but great Arcana cannot be left to their care without assured loss of all. 'Tis wondrous rare to find a Servant so faithfull, who (after he hath stily gotten the knowledge of one or two Secrets though but trifling ones too) does not presently persuade himself, that now he's a skillfull Artift enough, and no longer needs the instructions and manuductions of any other. These kind of perverse men being by thus (evilly persuading themselves) seduced, are presently wont secretly to withdraw themselves, or if haply they do stay yet longer with their Master, they behave themselves so malepertly and unmannerly, as that they spoil the things committed to their Charge merely to accomplish this end that their Master may dismiss them. If therefore you will not wink at and suffer them to spoil and destroy, by their faucy regardless Labours the things they have under their hands, but are constrained to put away these most ungrateful and plainly unskillfull men of the benefits they have received, yet will they not acquiesce here with an honest dismissal and parting, but will every where gnaw and wound thy good name by abundance of reproachfull Stories, as being now thus opiated that they far excel you, their Master in Wisdom, Skill and Knowledge. But yet I except in this place those Servants that are honest, pious and diligent, and that love vertue, and make a conscience of their ways. For the Devil has not got the possession of

all men's hearts, for there are some Chymical Operators to be found who are so faithfull unto their Masters, as that could they of a farthing make a Florin for their Masters, they would most cheerfully do it. But yet these men are so very rare, that scarce one in ten can be found that you may give credit to, and trust. And my own thirty years experience hath taught me, and therefore I tell you no more than what my self have by my own detriment experienced. Read but what *Paracelsus* hath written of those perillous Knaves, amongst other things he confesseth, that thirteen of his Servants came under the Hangman's lash, and that of them all he found but one faithfull, (and that was *Operinus*) and yet he (after *Paracelsus* his death) did manifestly enough bewray his dissimulation and unfaithfulness; for he did not only load him with reproaches, but also did the published slanderous Writings of him. This is the thankfulness the World is wont to repay for the good that is done it, thun therefore such as these the most you can, for they neither fearing God nor reverencing men, make no matter at all of either opposing the most apparent truths, or of defending it by most manifest and evident Lies. And although the malicious wickedness of a man, be not presently known, yet notwithstanding it bewrays it self by the slanderous reproachfull lies, with which it requites the good turns done him by his Neighbour.

Thus much I judg'd worth while to communicate to all the Disciples of the Hermetic Art, that so they may learn to beware of these kind of Harpies.

Question 22.

Seeing it is not good to enter into friendship or consorship with others, in order to the attempting so great a work: And seeing a man runs a greater hazard in taking to himself an unknown Operator, haply it would be the best way to seek after some particular Medicament which may be serviceable for the benefit of both high and low, and which may not only prove helpfull unto the poor, but also by which a necessary Sustainance may be found even amongst the rich, and so by this means may a man lead a quiet life.

Answer.

This advice or determination I confess seems far better and more safe than the two former, but even this too needs a provident wariness, viz. if a man should haply (by his seditious search) acquire the knowledge of some eminent and excellent Medicaments, he must take heed lest by presently making every one partaker of the fame, he pulls damage on his own head. For tis an usual custom amongst wicked men to endeavour (alfoon as they find any one gifted by God with such a blessing) to get it out of the breast of the Possellour of the fame, by most cunning Subtilties, and promise even golden Mountains, and such as they are never able to perform. And if once thou letst the Art pass but out of thy hands and come within the Churches of other men, thou mayst well fear in the first place lest it should be made publick, and so thy self be deprived of the benefit of the fame, though they whom thou hast trusted with the fame have bound their credit with the firmest obligations imaginable, and this now is to be understood of such men from whom such bonds as they call them may be demanded. But as for the great ones that are wont to give only

their words (and stand upon that) when they have got any *Arcanum*, they are wont to deliver it to their Chymical Operators to make, for themselves are partly ignorant of Chymical Operations, and partly set not their own hands to work; if their Operators be skillfull in Chymical Operations and bring the fame to the expected end, you shall be presented with some small reward, and even of this too will he (whose charge the presenting of it is committed unto) keep to himself the better half. This now is done unwittingly to their Masters, and who dares inform them of such deceitfull Servants, and purchase to himself the envy and hatred of the Courtiers? And so those who are commanded to bring thee good sweet Milk, do themselves first take away the sweet fat Cream, and then bring thee the four Whey. But if for themore surety, thou sendest any Servant that may be there at the perfecting of the Operations, he will if faithfull falsifie thee; if not, he will present thee with as much of the reward as himself pleaseth. Thus hath it hapned unto me, for amongst other Servants I have had such, that in their Cups have impudently boasted of such kind of theft, and have prevented me of a present or two that belonged unto me, and have made themselves merry therewithall.

These and other such like inconvenies are wont to happen upon the revealing of *Arcanums*, though they should fully answer the expectation of those whom they are revealed unto. But if it should happen that those Chymical Operators should by reason of their ignorance commit some Error in their Labour, or should have no mind to the work as being a little more troublesome than ordinary, fearing lest the Sparks of the Coals should light upon their Silken Garments, and that their hands should be defiled with the blackness of the Coals, they presently perswade their Lords, that the *Arcanum* which was thus revealed is false, and that you are a cheat and a mere vapour, and so they do not only rob thee of thy good name, but do likewise by their fraudulent and lying tricks deceive their Masters affirming those things to be false, which notwithstanding are most certainly true. Several Letters I have by me, written unto me from such Court Operators, in which they confess that they have wrought up (or made) those *Arcanums* (which were sent them) not without good Success, and that therefore they would desire yet greater ones than those: but yet they have afterwards spread abroad a false report, and said that they never could receive any benefit by them at all. And that fruit or reward which was due unto me for my discovery, themselves intercepted, some got them far Offices, others were gifted with Nobility and Money. And so indeed is it an usual thing for those that dress the Vines, and press the Grapes and make the Wine, to be (by a forc't put) content with the Husks, whilst the idle and such as work not, drink up the Wine. Far better is it therefore, for every one to press out his own Grapes. By this means will a man know what is his, what he has, and what he does, whereby he may ute his own things as best likes him. Now then well may the man that knows many Secrets be deterr'd by the so many and such adverse Chances, from making others partakers also of the fame, and well may he esteem it much better to enjoy the few things God hath bestowed on him, with a quiet mind, than to expect many things (but with a great deal of danger) from others.

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And thus much shall suffice to have been premised by way of *Questions* and *Answers*. Now follows the use of some eminent *Arcanums* and incomparable Medicaments, which have been mentioned in the Books I last published, one of which treats of occult Fires, and the other contains three Dialogues.

Of the Lyon, or of the Blood of the Lyon, or Gold, how it is to be prepared, and to be most profitably used as well in Medicine as in other Arts.

AS concerning the way of preparing this Blood of Gold, it is already described in the first Dialogue, and its adjoynd Corollary, infomuch that there needs no fuller declaration in this place. But yet you are to know that I have met with (since the writing the first Dialogue) a far easier and more compendious way of converting or turning any Gold, even in a moment, into Blood, by the help of our occult *Sal Armoniack*. But this Blood is not to be used in Medicine, as it is *per se*, because of the *Sal Armoniack*, which transmuteth the Gold and changeth it into Blood. For these sharp Saline and Corrosive Spirits are unprofitable, and hurtfull in Medicine, and are therefore to be separated from the Gold, which is done by the pouring on of common Water or Rain water, which imbibes the Spirits of the Salts, and precipitates the most red Powder of the Gold to the bottom of the Vessel. This Powder must be well wash't by several waters, and be well freed from all its saltiness; which being so freed, may (by the addition of some Cordial Water) be reduced to the consistence of a Syrup, and so kept; the Dose whereof may be augmented or diminished according to the condition of the sick, and the disease. But commonly so much of this Golden Blood is sufficient as serves to tinge a spoonfull of Wine, Ale, or other Vehicle, with a red Colour. It is usefull in all diseases in which the Heart needs strengthening. But especially it allays the immoderate Flux of Blood both in Men and Women, and cures the Gonorrhoea, Leprosie, and French Pox, if the Body shall be purged with due Purging and Sudorifick Medicaments. It heals those Pustules in the Skin, the Nose, and other places of the Face if outwardly anointed with a Feather several times a day. For it dries vehemently, and makes the Skin it self fair and smooth. And therefore upon this account it is exceeding profitable for Women that have naturally pale Faces and Lips, for being laid on, it changeth the paleness into a comely and natural Colour, especially if a little white Oil made of Talk be thereto admixed, to temper and allay that most red Colour of the Gold, and it likewise is a most delicate Fucus for such Women whose Faces are not only pale, but also dyed with a duskyish or yellow Colour, and by means of this Cosmetick or Fucus may they paint their Faces of a natural Colour. For no Fucus may compare with this, for it is so comendous and durable that it cannot be distinguished or known, nor be corrupted as others are, which being done with Vinegar, lowre Wine, Lemon-juice and such like things do presently, by a breathing on them, turn into a filthy Colour, and bewray a painted Face. For this Golden Blood is so very constant, and doth so keep its most curious Colour, as that it remains safe from all injury of the Elements.

Furthermore, this Blood (before it is freed from its Saline Spirits) tingeth the Hair, Skin, Wool, Bones of Beasts, and Feathers of Birds, with a most delicate

purple Colour; which passing into a redness, is so constant, as that no sharp Waters can corrupt it, and therefore it is far beyond all other purple Colours, what name soever called by, and worthily may it be accounted for a kingly Colour.

It would be too long to reckon up in this place its various other uses: It serves in Medicine for the tinging of divers Confections and Cordial Waters, which Colour is much nobler, and more profitable than those wherewith Confectio Alkermes and Cordial Waters are wont to be tinged. 'Tis evident that the Colour of Gold doth rather benefit than hurt the Sick, which if the said Confections or Cordial Waters are coloured withal, they become the fairer, and they are redred yet more delicate, if the Atoms of Gold, being therunto adjoynd, fly about in the Wine or Water like to many very small Stars. For if to an *Aq. Vita*, which is already tinged with the Blood of Gold, a little of the said Atoms be admixt, they will shine out of that delicate purple Colour, like the most bright *Aurora* (or day-break) in the Heavens. This is a most excellent way of making *Aq. Vita*'s, for the Atoms of the Gold are so very subtilis, as that they easily admit of concoction and digestion by the heat of the Stomach, and emit their Virtues, which those common Gold leaves which are mixt with *Confectio Alkermes*, *Aq. Vita*, and such like compositions only for ornaments sake, doe not doe: And therefore they are no ways comparable to those Atoms of ours. 'Tis no small trivial matter that I disclose unto you, and verily it would be well worth the while for the Apothecaries shops of noble men to esteem highly of the fame: And as for what and how great things may farther be done with this fame Tincture of Gold, as to the Metallick matter, may be found in the first Dialogue.

An easie way of making and preparing the Atoms of Gold.

Dissolve an Ounce and an half of Gold in strong Spirit of Salt, or if you are not furnished with this Spirit, then dissolve the same in common *Aq. Reg.* and pour upon the Solution one pound or two of Rain water, whereto is admixt about one pound of Rhenish Wine, mix them altogether in a glass, and shake them well, and shut the glass close that no dust fall therein, set it by for some days in a warm place that so the Gold may precipitate out of the Water, and settle to the bottom of the Vessel in the likeness of most curious small Stars. But if all the Gold shall not be precipitated in this time, set then the Glass in a B, and let the Solution boil a while; then when it is again cool, set by the Vessel some-where that the Gold may settle, which being dissolved into Atoms, (and the Water and Wine poured neatly off) is to be taken out of the Glass, and to be often wash't with pure water: So shall you have the Atoms of Gold, which you may safely make use of in Medicine.

N. B. But you are to note, that it is impossible for the Gold to be by thus proceeding so dissolved as for nothing at all thereof to remain in the dissolving water. And therefore 'tis necessary that you separate the residue of the Gold out of the water by precipitation. And in my other Writings will you meet with several ways of separating the same. These most fine and subtilis Atoms of Gold may you also make use of with most notable profit even in other

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ther Chymical operations, concerning which you will find clear instructions in other places of my Writings

And forasmuch as I here make mention of a most excellent *Aq. Vitæ*, it seems in my Judgment necessary and profitable to add here a full description of the same, together with the use thereof.

The way of making a Golden Aq. Vitæ, and such as never as yet hath been described and published unto us by any Physician.

Take of the best and purest Salt-petre, and of white and pure Tartar, each one pound, of yellow Sulphur half a pound, make these matters into Powder, and having well mixt them, put them into a Crucible, and by putting thereunto a live Wood-coal, kindle them, that they may take fire and burn up, and leave a yellow mass behind in the Crucible; which being molten in the fire, and turned forth into a Mortar, will give you a fiery sulphureous Stone, biting the tongue by reason of its sharpness. Now whilst it is yet warm, powder it, for it presently attracts (when cool) humidity out of the Air, and admits not of pulverization. Being powdered, pour thereupon two or three pounds of the best Spirit of Wine, and set it by in a cold place for some days, but with this proviso, that you daily shake or stir your matter in the Vessel with the Spirit of Wine: By this means will the Spirit of Wine attract a red Tincture out of the Sulphur, and will withal acuate it self with the Salt, by the Calcined Tartar, then filter this Spirit of Wine by Cap-paper or a Filter, as they call it, and draw off two third parts by distillation in a B, that so you may have your Spirit again, but of a very pleasing taste and smell, which it gets out of the Sulphur, as out of the Center of all odour.

This Spirit of Wine, having the following Spices and Flowers steeped therein, and being again distilled off in a B, will give thee an efficacious Cordial Spirit of Wine, which said Spirit you may colour red, with the Tincture of the Gold, and by the application of as much of the Atoms of the Gold as is sufficient, make it Aureous. Now as much as there shall be in quantity of this same Spirit, you may thereto afterwards add so much sweet volatile Spirit of Gold, as will ally the overmuch heat of the said Vinous Spirit. But that this yet overmuch heat may be yet more allayed, and that the strong odour it self of the Aureous Spirit may be corrected, you may therein dissolve about some four ounces of Sugar-candy beaten into fine Powder, and this will make this truly Aureous *Aq. Vitæ* most sweet. This most incomparable *Aq. Vitæ* may be used in all the Sicknesses of the Body most safely and most profitably where the Vital Spirits the Heart and Brain need strengthening. For the Aromaticall Spirit of Wine doth even *per se* corroborate the Vital Spirits, and now the Spirit of Gold makes it more potent and effectual, and the Atoms of the Gold too, doth render it yet more virtuous, inasmuch that this *Aq. Vitæ* bears away the Bell from all others, nor can a better and more powerful be prepared. For not onely the red Tincture of the Gold, but likewise even the Gold it self being thus turned into Atoms, is constrained to undergo the concoction and digestion of the Stomach of Mankind: And therefore

where 'tis used, the Excrements are generally black, which could not be if the Gold pass forth again undigested. Seeing therefore it is an undoubted truth, that it is thus overcome and subdued by the Stomach's digestion, it cannot be but that by its most wholesome operation it must needs prove helpfull to the sick body. Besides too, I think it not amiss to tell you, that the very Excrements (save your presence) of those sick Patients that daily make use of this *Aq. Vitæ*, are not to be thrown away, for they will even yet afford some small benefit, if they are laid to the roots of Vines to dung them with, for it will make the Vines produce such Grapes as have their Stones speckled with little Golden Stars, as my self have tried. And perhaps something of greater moment may be effected in the Metallick trade by such kind of Excrements, though I confess 'tis needless, seeing good may be done upon them by other ways.

The Spices and Flowers which are to be extracted by the aforesaid Alcoholized Spirit of Wine, and to be used in the *Aqua Vitæ*.

Take the Flowers of the Lilly of the Valley three ounces, Of Red Roses, Cinamon, Mace, Cardamoms, Borage, Rosemary, Sage, Lavender, two ounces, of Ambergreese, Musk, a scruple. All these Flowers fresh gathered are to be put, with the dry Spices, into the Spirit of Wine, and are to be therein macerated, and then distilled. If you can't get fresh Flowers, you must even content your self with dried ones, but yet the fresh-gathered are better if they can be had.

The Use of the Universal Medicament described in my second Dialogue.

THE vertue and efficacy of this Medicament is of such a large extent, as cannot be comprehended nor apprehended by humane understanding. It is prepared of the immature, and as yet volatile, and not fire-brooking Mineral, called by the Philosophers the *Magnesia of Saturn*.

When this black Mineral is purged from all gross impurity, and reduced into a most white and delicate Colour, and is in the form of a most delicate, fine, bright, and very ponderous Powder, it may be used with notable benefit about the curing of the most grievous diseases. It casts forth out of the Body of Man all hurtfull things, and that both by a visible and invisible operation, freeing and purging it of all hurtfull and ill humours, beyond all other Medicaments, what name soever distinguish't by. It shews incredible Vertues in a very little Dose, inasmuch that there hath not been found hitherto any Medicament, which being exhibited in so small a quantity, hath shown such incredible efficacy. And although Antimonial Medicines are notably virtuous, and cause every one to wonder at them, as appears by my Golden *Panacea*, and my *Panacea* of Antimony, which for this twenty years space have been famous all over Europe, yet can they not be in any case compared to this Universal Medicament.

I. For

1. For first of all, they are far inferiour in virtues to this, for one grain of this will do more than two, three, or four grains of the other can effect.

2. Secondly, this is heavier and more ponderous than the others, for one ounce of this will lie in less room than three, four, or five times as much of my Antimonial, or of my golden *Panacea*, and therefore is it much easier and more commodious to be taken by the Sick.

3. Thirdly, this is also to be preferred before the others if you consider them as to taste and smell, for this hath neither odour nor taste, whereas that Antimonial and the golden *Panacea* have always some odour and taste of the Salts, and for that reason do breed a nauicate and loathing in the Sick if often used.

Therefore I have determined with my self to substitute this universal Medicament, in the room of my *Panacea* made of Antimony, and the rather for this reason, because Deceivers and Cheaters have made a red Powder of Antimony, and perfidiously sold the same for my *Panacea*; but now this deceit of theirs must end, for they will never be able by all their deceitfull imitations to counterfeit this ponderous Medicament void both of smell and taste.

As for the Dose of this Medicament, there must care be had that scarce one quarter part so much of it, be administered as is wont to be of my *Panacea* of Antimony. There must scarce be given the tenth or twelfth part of one grain at one time, to such Infants as are under six Months old, and which are afflicted with the Epilepsie or Convulsions, the Small Pox or Measels, the Feavers or such like Diseases. To such as are upwards of six Months, even to 12, 13, or 24 Months old, an 8th, 6th, or 4th part of a grain may be administered, to such as are 2, 3, 6, 8, or 10 Years old, $\frac{1}{4}$ or $\frac{1}{3}$ part of a grain may be given. To such as are upwards of 10, even to 20 years old, $\frac{1}{2}$ a grain, or $\frac{2}{3}$ at utmost but 1 whole grain may be administered. Those that are between the 20th, or 30th. Years of their age, may use 1 grain or 1 gr. and $\frac{1}{2}$, nor must they exceed 2 grains at most. From the 50th year, all the rest of their age even to their lives end, the Dose of this universal Medicament is to be again lessened, for old age is not able to brook so much as youth, and as a Man in the prime of his years can. But however you may administer this so notable an universal Medicament to every age, pleasantly, safely, and without any danger at all, if a due Dose be but observed: Inasmuch that you need not fear to administer the same even to Women with Child. But yet the lesser half part of the Dose which other Men use is enough for them. In Feavers it must be given afore the Fit, in the Plague as soon as it's felt and afterwards too, in the Dropsie once (or if that one Dose be not sufficient) twice every month; in the Gout and Stone twice a Week; in the Leprosie, French Pox, and such like Diseases as arise from the impurity of the Blood, thrice a Week, in obstructions of the Milt, Liver, Melentery, once a Week; in the Epilepsie, Madnes, and other preternatural affections of the Head, let it be given twice a Week, and this so long till the evil be quite removed. The affects of the Chollick will need a Dose every day before they cease. This is the manner of curing the aforesaid Diseases of the Body and all others, by the help of this universal Medicament. Which being used inwardly performs things incredible, and doth likewise work admirably in all dangerous wounds, open or running Sores, as well old as new, the Cancer, Fistula, and the like.

Being inwardly taken once in eight days it consumes all untoward Salt Humours, and hinders them from running to the Wounds or Sores, and making them by that means worse and more dangerous. But yet you must likewise apply externally excellent Balsams and Emplasters, such as are mentioned in my third Century, that so the Wounds and Ulcers being duely purged, may admit of help by the applied Remedies and be the more easily cured.

This also is to be considered in the using of this Medicament, the Sick is to lie in his Bed four or five hours at least after he hath taken it, nor must he either eat or drink all that time, and he must abide all that day in Bed, or at least in his Chamber, for the avoiding of the Air, nor must he sleep afore the Medicament hath finish't its operation.

The Vehicles which it is to be mixt with, and to be taken in, are Wine, Ale, the warm Broath of Flesh, Syrups, Conserves of Roses, fresh Butter, roasted Apples, and such like. Neither is it amiss to make a light Supper, and feed upon easily digestible Food, and which may make the Stomach more apt and fit for purging, the night afore you are to take the Medicine the next morning: And those are Prunes, Raysons, and other such like Food, as by their laxative property make the tough and viscous humours slippery and softer; when the operation is over, the sick Patient is to avoid hard meats and strong drinks, nor must he presently stuff his Stomach therewithall, but rather use much temperance the next day after his purgation, and feed onely upon the Broaths of Herbs, as Chervil, Fennel, Spinach, and the like, whereby the Medicament may operate the more easily, but it will yet more readily perform its operation, if just at your administering it you add a Drachm of pure white powdered Tartar, and boil it with a Drachm of Sugar, or (which is better) some Manna, in some pure clean Water, and so drink it warm, which said potion following after your Medicament first taken, is wont well to purge and cleanse the Stomach and Intestines.

And this is the use of our Mineral Medicament, which if you do but accurately regard, there will no error be committed, and the said Medicament will (by its laudable operation) abundantly satisfy every ones desires. But we have now said enough of this incomparable Medicament in the form of a Powder. But if this Powder be reduced, by melting it into small Stones of the colour of Milk, it then requires another way of using it. If therefore you would use one of the said Stones, instead of the aforesaid Powder, and purge and free the Body hereby from all hurtfull humours, you must then put it for some hours in a spoonfull of Wine, and so drink off the Wine, and it will effect the same operation, that the Powder is wont to do. But yet you must be wary in the use of these Stones, that you do not wait and spend the strength of the Sick so much, but that there may be but just as much as is requisite for them, and as they can bear. But when their strength is spent, you must put in a greater or lesser Stone into the Wine to be imbibed; but an Infant is not so strong, nor can bear so much as a strong Man can, whose strength is far greater. It is therefore necessary that those, who desire happily to cure the Diseases of mankind by the help of these Stones do (for the first time) leave one of these Stones one, two, or three hours

hours in the Wine, and then heedfully mind the operation of the said Wine when drunk off. If the operation be to his mind, he may always observe that length of time, as it lay in the said Wine. If the operation be less than what you would have it be, it may lie longer; if stronger and greater than what you would have it, it must lie less while in the Wine, and thus by this provident forecast may you so order it, as to have it just to your mind.

Now, although the use of this Medicament in the form of a Stone be far better than using it in the form of a Powder as being more pleasant, and more grateful, yet notwithstanding it is better for him that cannot so accurately observe the use of the same, to make use of the Powder it self, that so they may be the surer of what they do. But they that do know the way of using the said Stones, they need not use the body of the Powder, forasmuch as they who drink that Wine wherein the Stones are macerated, may have the fruition of the virtues alone, without the corporeity. Those very Stones too, though they are several times steeped in the Wine, do not (I confess) lose their virtues, but yet they grow less especially if (for the stronger purgations sake) they are boiled in the Wine which is poured upon them, for the boiling diminisheth its little body, and lessens the Stone. And these are the directions which concern the use both of the Stones, and of the Powder it self, in the taking away and purging out all the hurtful and evil humours in Man's Body, both in young and old.

The body therefore being sufficiently purged by our said universal Medicament, it will be expedient (for the prevention of a relapse) to observe a due Dyer, and to hold such a Stone in their mouths a quarter or half an hour every day, which will attract unto it self not a little vicious tough moisture, out of the Brain and Stomach, which you are to spit out so often, and so long, until there flows no more plenty of wateriness into the mouth. This attraction will much ease the Brain and Stomach, and free it from noxious obstructions, and will take away the preternatural Appetite and Thirst, and so may a Man expect his Dinner without any preternatural Appetite. For when the internal Vessels of the Body of Man, as the Spleen, the Liver, the Mesentery, are obstructed with tough humours, and the Stomach it self is shut with these obstructions, inasmuch that for some hours after his rising out of his Bed, he is usually troubled with a preternatural Hunger and Thirst, and with a debility and faintness of his Members; many think that these inconveniences can be averted by Food and Drink, but they are out. For experience teacheth that the weakness of such Men is increased by eating and drinking a little, so far is it from being capable of being removed and taken away by such means.

From whence it is clearly manifest that that weakness is not to be imputed to the want of meat and drink, but rather to the obstructions of those inward Vessels, which hindring the passage of the Vital Spirit to the Nerves, which it ought to strengthen, doth of necessity cause such a debility and weakening of the Members, and begets in the Stomach a preternatural Appetite. If therefore such obstructions be by little and little taken away by the daily use of these Stones, so that those tough humours cannot encrease, it must necessarily follow, that the Disease must give place by little and little

too, and be diminished and consequently the former good health must follow with a prolongation of the Life.

The Stomach therefore being beset with such tough and Melancholy humours, it cannot possibly be that they should so very easily be expelled, but 'tis behovefull, that the Wine wherein the Stone hath been boiled be drunk, and so cast them forth: And that Stone may be afterwards held in the mouth (according to the aforementioned way) for conservation sake of health. But if it should happen that those tough humours of the nauftate and weak Stomach, and those clammy obstructions of the Vessels, and that preternatural Hunger and Thirst should not be taken away by this way of healing; 'tis a sign that all these inconveniences have a deeper rooting and cannot be thoroughly removed by the said Medicaments. And therefore such Remedies are stronger and more powerfull are to be made use of, which may soften those tenacious humours of the Stomach, may incite them, and cast them out, and may unlock all the obstructions of the body, and open the passages of the Vital Spirit, to enter unto all the Members, and may strengthen the weakened Stomach, whereby it may be capable of concocting the meats it takes, with a laudable digestion, and generate good and laudable blood.

Forasmuch therefore as such an efficacious Medicament as is fit to take away all the obstructions of the inward Bowels, and Vessels, and to corroborate a weak Stomach, is to be found but with a very few, it hath seem'd good unto me, to reveal at present such a Medicament (for the sake of mankind) and which is so efficacious a Remedy, as I dare boldly affirm the like thereof hath not for above these hundred years last past been in the hands of any Physician, but was found out by my self by divine instinct, and which I here publish with a willing mind.

The Preparation thereof is as follows.

TAKE of new and strong smelling Myrrh, and of the purest and clearest Aloes, and of the best English Saffron, of each one, two, or three ounces. Beat them all into Powder, and pour thereupon the strong, operative, and volatile Spirit of Mars, (of which I have made mention in my Book of Fires) and dissolve as much thereof as will dissolve, to the Solution add a little of my secret Ferment, which will presently cause it to ferment. Now before the putting your ferment thereunto, you must have an Alembick or Head ready at hand, and Paper and Paft wherewith the Alembick being put upon the Body, may be well luted, and suffer nothing to pass out.

For as soon as ever the Ferment, shall be added to the Solution, it presently begins to ferment, and the glass being placed in Bal. and feeling the heat, that volatile Spirit of the Iron will ascend readily and nimbly like the Spirit of Wine, much inferior thereunto as to its heat I confess, but yet of a far more penetrating efficacy. The Spirit being all ascended the remaining humidity is to be drawn off even to the consistence of honey, but yet so gently, that the remaining Juice may not at all smell of burning. This done, take out the glass and let it cool, and pour on upon the Juice after its refrigeration the same volatile Spirit of Mars which you separated from the matter by distillation; which Spirit will dissolve that thick Juice, which be-

ing dissolved will become a Balsam of a strong Odour, a penetrating Efficacy, and a red Colour like blood; which (by reason of its penetrative Efficacy) is to be kept well shut, and may be accompanied of as a Balsam of Life; for it takes away the obstructions of the whole body, and doth mightily corroborate and strengthen all the internal Vessels and Members, and preserves them safe from all corruptions. Nor is there any Balsam whatever, being brought whencesoever it will, that is comparable unto this. For it does not onely defend the living bodies of men from all Diseases, but likewise performs the same effects in the preservation of the dead bodies from putrefaction, as other Balsams do, but far more efficaciously: For it penetrates all things, and by its so admirable vertue keeps them from putrifying, inasmuch that no body can enough admire these so great and wonderful works of God. Now to try the truth of this, any man may make proof thereof with a Frog, Mouff, or such like small Creature.

The use of this same Balsam as to the taking away of all the obstructions of the internal Vessels, and corroborating the weak Stomach, is this, viz. The body is first of all to be well purged, and then 1, 2, 3, 4, even to 10 or 12 drops thereof (according to the Age of the Patient) is to be administered to a fasting Stomach, in that Water, which was drawn over after the volatile Spirit was all come, as aforesaid.

After the taking of the Medicament, you must fast an hour or two, this Balsam penetrates all the Members of the whole Body, and strengthens the Stomach, Brain, Heart, and all the internal Vessels, takes away all obstructions, makes good blood, excites a good appetite to meat and drink, and augments the radical humidity, and so conserves the body of man (by God's Grace and Blessing) even unto old Age.

But let it not seem to any one a strange thing, nor let them suffer any such thoughts to come into their minds, as if others have already had this Balsam, because Paracelsus made his *Elixir Proprietary* of Myrrh, Aloes, and Saffron, and so others too insisting on or tracing his footsteps have made the same, and which hitherto hath been in great esteem amongst all skillful Physicians; no, no. That *Elixir* of Paracelsus, being as yet in its corporeal form, and being nothing else but the meer body, is far short of the Vertues of my Balsam; for my Balsam of Life excels, by reason of its most efficacious Spirits, which penetrate the whole body of man, and fills all his Spirits, and even the whole body it self with its most pure vertues, corroborating the same, and driving away all corruption and rottenness.

Farther, if any one be minded to make this Balsam of Life yet far more efficacious and powerfull, he may instead of the aperitive Spirit of Mars, use the Spirit of Gold, which questionless will enrich the said Balsam with far greater vertues, but then the cost will be the more, so that this Medicament will be fit for the rich onely. A man may also in the preparation of this Medicament, preserve the volatile Spirit apart, and use the same as a spiritual Balsam, or *Elixir* of Subtily, for the conserving of the inward parts of the body, and so thou wilt most potently dissolve (by its more penetrative, more potent, and more efficacious vertues, all hurtfull obstructions, and all the most clammy and tenacious humours. And after the same manner

may you reserve the simple Balsam apart for its proper use.

Now by this way which I have here delivered, may be made likewise other efficacious and penetrating Spirits and Balsams of great worth, out of other Animals, Vegetables, and Minerals, wherewith a man may perform wonderful effects in Medicine. I have here laid a foundation, whereupon every one may as he thinks good build a strong Edifice. Nothing verily would be more desirable, and more to be wisht for, than to substitute, and introduce such subtil and penetrating Medicaments, in the room of so many unprofitable compositions made by their boilings and stewings, &c. It would be far better for the health of mankind, nor would so many men die, remediless, of such small and contemptible Diseases as arise merely from the tenacious and pituitous humours of the Stomach: What vertues I pray can there be in the common distilled waters of herbs? Verily scarce any at all. But if they be prepared according to the way by me prescribed, they would be (both in odour, taste, and vertues) much better and more profitable.

If to some common Wine, which hath already undergone its natural and accustomed fermentation, there be another fermentation given it by the help of my secret ferment, and then the Spirit thence extracted, it will be of so strong and efficacious a favour and odour (especially if some Spices, and other sweet smelling fragrant Herbs, be fermented together therewith) as that other Wines may betherely rendered favoury and well tasted, and odoriferous too. Upon this account I dare boldly and constantly aver, that the Spirits of Metals deserve the chiefest place in Medicine above all other things whatsoever: But I do not as yet know what may be done with them in metallick matters, onely thus much, viz. they are wont to coagulate the common and running Quicksilver. Did we but know the Art of fixing them (Spirits) and making them constant, without question we should not onely obtain an excellent universal Medicament in medicine for the conservation of the health of mankind, but also a most absolute Tincture for the tinging of the bodies of the metals. That this is possible, the Writings of the Ancient Philosophers do too and again hint so much, but yet I have not as hitherto effected the same.

However I am content, and most heartily thank my God, in that he hath honoured me with so excellent a Medicament, which haply no body for this hundred years last past hath been rendered a partaker of: For had it so been, it would long since have been revealed and disclosed. 'Tis not a Boys play nor so very mean a thing, to bring not onely Vegetables and Minerals, but even the most fixed metals themselves, in (as it were) a moments time, to such a pass, as to undergo a fermentation, and to yield (by distillation and rectification) so strong and penetrative a Spirit; believe it or not believe it, all's a case. 'Tis enough for me that I can perform the same whensoever I please; which thing the incredulous shall very shortly, (God willing) find to be most true, and see it with their Eyes, and feel it with their hands. But however, by the same way, as the aforesaid Balsam is ordered to be prepared, may various and unknown effectual Medicaments be made out of other matters.

A Preparation of Opium would yield such a Spirit, as (by its odour) would procure rest, and lay the exterior Senses asleep.

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The like would Tobacco, or Henbane, and other such like Herbs effect, and so would the other inebriating Herbs, whose Spirit being mixt (even in the least Dose) with Wine, or Ale, and so drunk off, would presently make a Man drunk. By the help of such kind of Spirits might many waggish tricks be done, as for example, If Barley, Peate, Beans, or other Seed and dry Fruits were moistened or steeped in the same, and thrown to Fishes, Birds, and other wild Animals, and they eat of the same, they would be made so drunk, as that you may take them with your hands. In like manner, by such kind of Spirits emitting such a strong odour, may all mischievous wild Beasts, as Bears, Wolves, Foxes, and other such ravenous Creatures be driven away; and on the contrary, may Fishes disperse in the Waters be gathered together into one place. For they (*viz.* the Beasts) shun all strong odours and stinks, but these (*viz.* the Fishes) are wont to follow after them in the Water.

Briefly, and in a word, those aforesaid Spirits would be fit for the effecting of such wonderfull conclusions, as is no ways fit so much as once to mention, much less to reveal and make known the same. And for this reason I have determined with my self to bury this so great a Secret of Fermentation with me in my Grave, and not to disclose it to any one. In the mean while I will take care to provide a sufficient plenty of the best Medicaments, whereby I may be serviceable unto my Neighbour. And I will omit taking care about other needless affairs, unless it should chance to happen, that that Turkish Tyrant thirsting after nothing but Blood, should approach too near unto us (which God forbid) against whom my wonderfull and hitherto unknown Artificial Fires, and other new inventions of mine, arising from my unwearied Labours, will be of such resistance, as that I am confident his numerous host will be rid of the care of again returning back. For it is beyond all kind of doubt, that such fiery Globes [or Granadoes] may be made, as for one pound thereof to exceed the violence even of twenty pounds of Gunpowder. And who knows for what cause God hath vouchsafed the revelation of such great Secrets, at this nick of time? Perhaps to shew his Omnipotency, he will effect some singular and admirable work for the freeing of the Christian World by this ultimate and extreme defensive way, out of the most present and imminent dangers: And though it (*viz.* the Christian World) be immerst and even drowned in the Labyrinths of various Errors, and is gone greatly astray from a true Christian-like life, yet notwithstanding it doth yet contain many a pious Soul. Never did God

make, or vouchsafe ought without a cause; And therefore it is altogether credible, that these new inventions did not light into the hands of men in vain, the which time will manifest.

The Explication of the two Circular Figures of the Quintessence at the beginning of this Fifth Part of the Pharm. Spagy.

A Bout the Circle of the first Figure. *The Quintessence of the Minerals, is a Universal Medicine.*

Without side the Square in the Circle. *Separate the pure from the impure.*

Within side the same Square. *The four Elements.*

In the four Angles of the Square. *Fire, Air, Water, Earth.*

Without side the Triangle. *The three Principles.*

Within the three Angles. *Salt, Sulphur, Mercury.*

Make the first Volatile.

Within the Circle, in the Triangle. *Two Contraries.*

Within the Central Circle. *The first Ess.*

Which if you begin to read in the Center, the sense will be thus. *From the first Ess, proceed two Contraries; from thence the three Principles; from them the four Elements; from which, if you separate the pure from the impure, you obtain the Quintessence, which is an Universal Medicine.*

About the Circle of the second Figure. *The Salt of Metals, is the Stone of the Philosophers.*

Without side the Square in the Circle. *And bring it unto Maturity.*

Within side the same Square. *The four Elements.*

In the four Angles of the Square. *Fire, Air, Water, Earth.*

Without side the Triangle. *The three Principles.*

Within the three Angles. *Salt, Sulphur, Mercury.*

And the Volatile, make fix.

Within the Circle of the Triangle. *Dissolve, Coagulate.*

Within the Central Circle. *The primum Mobile.*

To understand the Scope of those two Figures, you are to begin with the first, in the Center, and next read the Center of the second, for they answer one another in all their Parts. As in the Center of the first Figure are these words: *The first Ess.* Which in the Center of the second is, *The primum Mobile.* And so on to all the other parts.

The End of the Fifth Part.

T H E

T H E
S I X T H P A R T

O F T H E

Spagyrical Pharmacopœa.

Or a Light lately risen, and a strong Key for opening Philosophick Verity, treating of the most secret Fire of Philosophers, *viz.* How it is to be used profitably and commodiously for the preparation of many Royal Medicaments; and how, by the benefit of it, *Vegetables, Animals, and Minerals*; venomous, foetid, noxious, and wholly adverse to Humane Nature, may be converted into a gratefull and most salubrious Medicine, Mineral-Salts, and the Corrosive Spirits of them dulcified; and fixed Metallick; Bodies transmuted into Volatile Spirits. As also how these Volatile Spirits may again be changed into Bodies fixed, tinging, and penetrating through every Metal and Glas, and other rare things of that kind may be performed.

R E A D E R,

I did some time since, sincerely discover to certain of my Friends, some of the best of the Arcanums (described now publicly) in this Treatise, with such condition as they themselves should prepare the same: but they have not as yet set about the Work, and perhaps for no other reason, than because they thought it a matter not of great but of small moment. Hence it was, that they could not believe so great a Medicine could be prepared in so few days. It is manifest by the Writings of Philosophers, that Maria the Prophetess, Sister of Moses, could ripen the Stone of Philosophers in three Days. Likewise, some Philosophers have absolued their Work in a Week. Others have consumed some Months labour upon the same. But now, those erroneous Fellows (who run from one to another, and although themselves be rude and ignorant of all things, profess their labour for reward to make the Stone of Philosophers) require to themselves for digestion the space of one, two or three whole years. But what a vast difference is there between three days and three years. As for my self, I indeed as yet have never elaborated so great a Work, but have seen with my Eyes so great a possibility thereof, and with my hands handled things so, as (if time and place be given, and God grant success) I am confident I shall prepare this supreme Medicine in a very short space of time. But I can truly affirm, that in all my life I never aspired to things so high; yet what hath been conferred on me by God, I now make common. Wherefore, he (whom God shall favour) may there begin, where I have ended, and happily consummate the Work: but if he (whom God favours not) shall attempt any thing therein, let him not disquiet me with troublesome Interrogatories; for I know not how to answer more, than are here discovered by me. Yet (if God please) after some short space of time, I will clearly expose to publick view, whatsoever I have found and seen in the particular Melioration of Metals. Which indeed will contribute great Light to this later Age of the darkened World.

C H A P.

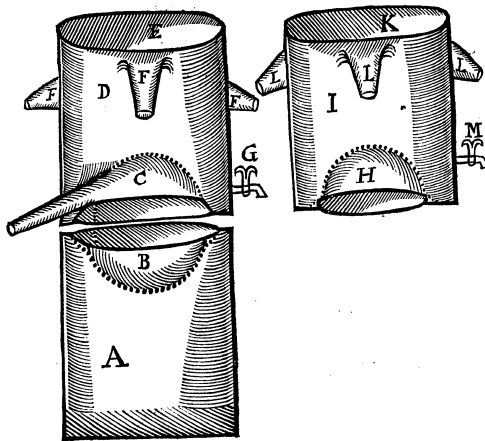
CHAP. I.

Describing that artificial Philosophick Distillatory Furnace (of which the little Book of Fires treats) by the help of which in the space of one hour, all Chymical Operations at one time, the secret Fire mediating, may be demonstrated so, as was never yet described by any Man.

GET a Furnace made of good Earth (which in burning will be rendered as compact and solid as Glass; such you may find about *Colen*, *Sibburg*, *Freiburg*, or *Waltenburg*) in its Diameter, at least two Foot broad, but rather (if that well may be) three. Prepare a Vessel like the Hemisphere or half-Globe, having three or four handles, to be hanged up by, fill that with cold Water, and your Recipient or Blind-head will be perfect. Then fit to it a plain Pan of good Earth, the breadth of three or four Thumbs, and a Thumbs breadth high. This Pan fill with common Sulphur, mix with some other Mineral Subject, as *Mercury*, *Awipigment*, *Arsenick*, or *Antimony*; which you desire to fix, either particularly into *Sol*, or universally into Medicine. Kindle the Sulphur that it may burn, then this Sulphur will calcine and fix that subject (in the Fire continually burning,) which was put in to be fixed. If in burning the Sulphur be deficient, it must be supplied with other Sulphur. If the Sulphur should happen to be extinguished, you must kindle it again, that it may constantly burn and never go out. It will not easily go out, if you prevent the extinction, by putting a little Cotton in the midst of the Pan. When the burning Sulphur, with its penetrating and ripening Fire, penetrates the subject added, then the volatile Mineral at first cannot bear patiently the vehemency of the Fire, but a part of the same is elevated upwards with the fiery Oil (fixing all Mineral subjects) which concretes round about to the Vessel, and again distills down upon the burning Sulphur into the Pan, so as it excites no small admira-

ration in the Beholders. The motion of this Oil, which is so often and long driven upwards and downwards; Philosophers have named their Distillation, Ascend, and Descent, also Cohobation and Circulation: but the Sulphur continually burning, they called Calcination and Solution. For, in this operation, two very potent Fires act. The flame of Sulphur is a strong fixing Fire, but stronger yet is that fiery Oil continually distilling. By the help of both which *Syzygian Fires*, the volatile subject in the Pan, is in a short space of time (unless it was very impure before) without any diminution of its weight fixed into a fixed Medicine. It is to be admired, with how great virtue, either Fire is endowed, for fixing volatile Metals; also it is pleasant to behold, how (when any drop of that Oil of Sulphur driven upwards distills down again upon the burning Sulphur) the flame that ascends then, will be red as blood, which otherwise from Sulphur onely ascends yellowish. The repeated Distillation of that into the under set Vessel was by Philosophers called Incarceration: But when the whole resided in the bottom without any ascending fume, that was by them called Fixation.

These operations I have performed with my own Hands, and seen with my own Eyes. More at this time I dare not publish; for more than enough is already spoken to impious Men. Which indeed I should not have done, if this excellent Philosophick Work had not been made too common already, or (to express my meaning more plainly) if it had not fallen into the hands of unworthy Persons, to me most ungrateful. For indeed I permitted onely some few of my Friends to see this Philosophick fixing Furnace; yet the knowledge of it was by them too far divulged, as I repented I had ever communicated it. Nevertheless, instead of that, not long after by God was given to me a certain other, far better and more elegant gift, for he shewed me such an Instrument, as would far more commodiously than the former, receive the ascending sulphureous fume, so as none of it should be lost. Therefore this divine gift shall by me be more warily kept than the former.



The Explanation of the C U T.

- A Is the standing part of the Furnace.
 B The lower Hemisphere or half Globe, which is so contain the Sulphur, or what you intend to make into Oils or Spirits.
 C The upper Hemisphere with its Pipe to draw the Oils or Spirits by.
 D The body that holds the Water.
 E The Cavity or top of the body to put in the Water.
 FFF The handles by which it is hanged up, which are made of the same Earth that the Body is made of.
 G The Cock to let out the Water, that you may put in more cold.
 H The Hemisphere to work the Mineral, and hath no Pipe.
 I The body to hold the Water to keep it Cool.
 K The Cavity of the Body to put in the Water.
 LLL The handles to hang it by.
 M The Cock to let out the Water that you may put in more cold.

CHAP. II.

The way of preparing another Medicine of Sulphur onely.

FILL an earthen Pan full of Sulphur, and set it under the Blind head. Kindle the Sulphur and keep it continually burning for eight or fourteen days. And when the burning Sulphur causeth its Oil to ascend, and the same again descends upon it, and this ascent and descent hath so long been made, as untill the Oil is fixed, and no more ascent is perceived, then let the Fire go out, and that which you find in the bottom, looking black as a Coal, take out, pour clear Water upon it, and make them boil together. In this boiling the Water extracts the fixed Oil of Sulphur, which passed into Salt, from the black Faces. This extracted Salt distill through a Filter, and permit the Water to exhale in *Balneo*; so the Residue will remain in the bottom sweet, in the form of a fowerish grateful yellow Salt. Which take out, and put into a clean Crucible, where keep it hot, but not red hot; then the Salt will wax red. This dissolve again and Filter, and it will leave some Faces. You may reiterate this operation if you will, and the Salt will be so

much the more pure. This Salt is of a middle taft between fower and sweet: Of which five or six grains being taken inwardly will penetrate the body and strongly provoke sweat. But a larger Dose will provoke gentle Seidges, especially if the operation be made in some Iron Pan, yet it contracts from the Iron a sweetish taft, but that is not at all to be feared, because the Salt plainly deposits this taft, especially if you heat it hot and dissolve it, coagulate and heat it hot again, unto the third time. For then it loseth that taft, and becomes a sweet red Salt, which is a safe remedy against all Distcases, where there is need of sweating and purging.

Note, here is need of caution, that in making it hot, your Fire be not too strong, and so the virtues of your Salt diminished, which is a thing accurately to be minded. Ancient Philosophers likened this operation to such a Fire-vomiting Dragon, as devours his own Tail, and converts it into a salutary Medicine. The Dragon is burning Sulphur, his Tail is its fiery Oil, which slides down upon the burning Sulphur, and in it converts it self into an efficacious Medicine.

Note, I would have you give credit to me, in these Works, which I here have opened in few words, are many things of great worth contained. Therefore, if you be wise, you will more diligently search into

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the matter, and find out much more than is here disclosed by me.

CHAPTER III.

Another secret Fire of Philosophers, by which all venemous and fatid Vegetable, Animal, and Mineral Subjects, may be changed and prepared into a most efficacious Medicine.

Rectifie Spirit of Wine so perfectly well from all Phlegm, as it will all burn away. For this way you will have a feerer Fire, by help of which you will be able to effect wonders in Medicine.

CHAPTER IV.

Where first is exhibited an efficacious Medicine from this Vegetable Fire it self.

Prepare you of stony Earth polishable in Fire, or of Metal, a Furnace in such wise, as under it a flaming Fire may burn, and yet none of the fume fly away, but in it condense either into Water or Oil, and thence descend into some fit Receiver. Under such a Furnace, in some earthen Pan kindle an ounce or two of this subtle Fire, and let it burn. The Spirit of Wine being burnt, the volatile Salt as incombustible (yet the volatile Mercury of the Wine) comes forth, is cooled in the Receiver, and so preserved.

Note, when the first Spirit of Wine is burned, more must be put in. Of how great profit it will be in Medicine, you may easily judge, because it is the immortal and incombustible Soul of Wine. How much it is able to effect in Alchymy, is not very well known to me, I not having laboured much in it as yet. *Basilus* touching this Mercury, thus Writes: Whosoever can obtain it, will be a principal Master in Chymistry. He, as I judge, well knew how from Gold its Tincture was to be extracted by the help of this. But of these enough at this time.

CHAPTER V.

How by the benefit of this secret Vegetable Fire, the Mercurosmick Mercury may be corrected, freed from its nauseous stink, and converted into a sweet Medicine.

Rectifie Spirit of Urine as highly as you can, according to my Prescripts, largely described in the Book of Furnaces. To this Animal Mercury add five fold or six fold its weight of our Vegetable Fire, with which fill a Pan, and kindle this Fire under our Philosophick Alembick; then will our Fire burn up all the nauseous stink of the Animal Mercury, so as it will ascend with a grateful odour and taste. If it be not to your mind the first time, commit the same to this purgation a second time, and make it pass over; then you will find your Animal Mercury sweeter, by virtue of which you will be able to do great things in Medicine, because it forcibly penetrates. Therefore a diligent Physician should not be ignorant of the use of this. It is known that Spirit of Urine doth much good in Medicine, yet it is commonly abhorred by reason of its unpleasant taste. But when it hath sustained the trial of our

Philosophick purgation, then it ascends into its Heaven, that is, into the Alembick without stink. Also by help of this purgation, all other foetid, bitter and unfavoury Vegetable, Mineral, and Animal Subjects, may be purged, rendered sweeter, pleasanter, and grateful, as the following examples will prove.

CHAPTER VI.

Recipe of common Sulphur, Tartar, and Niter, of each one pound, pulverise, mix and decrepitate them in a Crucible, kindling them on the top, otherwise they will fulminate. When decrepitated, melt and pour out the mixture, reduce it to Powder, and extract thence the Tincture with Spirit of Wine. Burn away the Spirit of Wine under the Philosophick Alembick, and what ascends reserve for your use in Medicine. What remains in the bottom will be sweeter and void of all evil favour, because the Spirit of Wine hath burnt up all the stink. This Medicine is a most excellent Diaphoretick.

CHAPTER VII.

How the Tincture or Soul of Antimony may be purified by the benefit of this Vegetable Fire.

Recipe of Antimony, Tartar, and Niter, of each alike; decrepitate, melt, pulverise, and extract the Tincture, which cause to pass through this Purgatory Fire, and you will have a safe Medicine against all Diseases. But if you would render it yet more excellent, to this Antimony (which hath already once sustained that Purgation) again add its own weight of Tartar and Niter; decrepitate, melt, extract, and cause it to burn as before, and you will have your Medicine more excellent. And if you shall repeat this labour the third time, you will have it far more excellent, for every time there are some Faeces deposited, whence the Medicine becomes more efficacious.

As is said of Sulphur and Antimony, so also all other stinking and bitter Subjects; yea the stinking Dungs of Animals may be so purified as to become sweeter. But there is no necessity to speak hereabout in this place. For whosoever studiously searcheth for some famous Medicine, will easily find some excellent thing, so as he may attain both Riches and Honour according to his wish.

CHAPTER VIII.

How by help of the Vegetable Fire, Mineral Fires may be extinguished, and the corrosive fiery disposition of them converted into sweetness.

IT is very well known, that the greater common Fire doth always (as often as one is set near the other) either extinguish the lesser, or cause it to languish, the same also happens to Philosophick Fires. As for example, Put into a Stone dish or Pan, Spirit of Salt, Vitriol, Niter, or Sulphur, or some other acid Spirit, and three, four, or six parts of the best Spirit of Wine which you can kindle, and the Spirit of Wine will burn away, but the acid Spirit through the subtilty of the flame becomes sweeter. Which sweeter Spirits, especially that of Sulphur and Salt, manifest

manifest great Verrues in Medicine. *Basil Valentine* speaks of the dulcified Spirit of Salt, that it extracts from Gold its Tincture; and that he, who knows how to dulcifie it, will be honoured by Philosophers. He in like manner teacheth, that Spirit of Wine is seven times to be abstracted thence: Yet undoubtedly he intended not the vulgar Abstraction, but this secret Abstraction rather, of which we now speak. Because such Spirits are not dulcified at one time, but Spirit of Wine is often to be abstracted thence by the help of Fire, before they will be sufficiently dulcified.

CHAPTER IX.

Another way, by help of other Fires, to cleanse and sweeten Vegetable, Animal and Mineral Subjects.

Every man knows, that the Nature and Property of common Fire is, to absume every stinking Sulphur, to drive away Mercury, and leave nothing but dead Adhes, with a little fixed Salt; which is no Corruption, but a violent Destruction and Corruption of good things. Therefore, in preparing famous medicines, we should use a better Fire, viz. such, as neither consumes Sulphur, nor drives away Mercury, but onely ripens, cleanseth and sweetens them; as will be proved by these following Examples.

First let us make trial with the (to us abominable) Dung of men, and see, whether its stink can be totally taken away, and of it an Universal medicine be prepared.

It is very manifest, that the Dungs of Animals crude and not prepared, are of some use in medicine, and we know they have been long in use with Galenists and Apothecaries: For they presume to cure the Jaundies with Goose dung; Feavers with Horse-dung; Inflammations of the Bowels with the distilled Water of Cow-dung, which they call the Water of all Flowers; and the Quinsey, with the white Dung of a Dog, which they call *Album Græcum*. Pertinent to the purpose, History makes mention of a certain Countryman labouring with a Quinsey. To this man a Physician gives a Bill, by which he was to go to an Apothecaries Shop, and buy *Album Græcum*. The Bill he gave to a Boy in the Shop, who having read it, looked into the Box in which *Album Græcum* was wont to be kept; and finding the Box empty, bid the Countryman stay a little, and he would serve him presently. But the Boy not wise enough to conceal the Secret, runs presently into the Church Yard, where he gathered some of the white Dung of Dogs, which he brought home, and put into his Mortar to pulverise. The Countryman seeing this, spake to the Boy thus: I pray thee lay aside those things, and give me what I have need of; for I can stay no longer. To which the Boy answered: This is that the Physician prescribed you; therefore stay but a little while, for it will be beat enough presently. Then the Countryman angrily said: What do you say, you Whelp? Must I buy Dogs-turd of you for Silver? I have enough of that at home: Therefore you and your Doctour shall eat it your selves for me. And having spoken thus, he went out of the Apothecaries Shop in a great rage. Many such Histories are variously commemorated by which you may clearly see, that the Dungs of Animals, although crude and not at all prepared, have been used by Apothecaries. All which had

they not been usefull in Medicine, would long since have been abrogated. But humane Dung, which deservedly is to be preferred before all other, is not used medicinally; and that onely because of its evil smell. Yet I have known some old Women give that to be taken inwardly by such as laboured with Feavers (but without their knowledge) and so have expelled those Feavers. There are some Chirurgeons so skilfull as to know, that the Salt of humane Dung onely generates Putrefaction, but on the contrary all other Salts preserve from it. Wherefore they use that for purifying such excrecent Caruncles, as they fear to cut off, by reason of the intermixed Veins. Yet, that humane Dung (if inwardly taken) wants not its effects, no man doubts; but because of its great stink, its use is to be abstained from, and not to be admitted in medicine. Nevertheless, if it can be freed from its abominable Odour, it may be used in medicine, otherwise not. Wherefore, *Paracelsus* so highly esteemed it, as he said: From him Heaven and Earth is hid, to whom humane Dung is not known. An History, which shews what happened in *Cæsar's* Court, between him and the Court Physicians, plainly sheweth this. For when those Physicians asked him to leave behind him some medicinal Experiment unto them, *Paracelsus* ordered humane Dung to be brought and laid before them. They seeing that, went away in a rage and reviled him. But *Paracelsus* answered: You indeed run away, thereby proving your selves unworthy of the Secret I purposed to have discovered to you. Whence it is very manifest, that *Paracelsus* knew how to render stinking Excrements fit for use. For undoubtedly, he never admitted them to any man, before they were prepared; because he had other Medicaments always in readines. Now, that it may be known to be possible to take away the stink of Dungs, I will prove the same by the following.

To a sound and healthfull Man for two days together give nothing to eat, but a little well baked Wheat bread; or to drink, but good Wine. His Excrements for these two days cast away. On the third day let him eat a peculiar Bread, with which is mixed before it is baked about an Ounce and half, or one Ounce of my Blood of Sol; also let him have an Ounce and half, or one Ounce of the same Blood of Sol mixed with his Drink, that it may thereby be tinged with a red Colour. And all the third day let him eat nothing but this Bread, in which the Blood of Sol, or Gold rendered irreducible hath been baked, and use that Wine onely, which the Tincture of Gold hath coloured. Then on the fourth day, let his Excrements (which will be tinged with blackness like a Coal) be put into a glazed Pan or Dish, yet with this Caution, that no Urine be mixed therewith; because that will be injurious. Indeed these Excrements will have a very evil Odour, but that you may take away their stink, and convert them into an Universal Medicine, proceed thus.

If these Excrements be in weight one pound, or somewhat above, pour on them two Ounces of well dephlegmated Oil of Sulphur, or in defect of that, as much strong and well rectified Oil of Vitriol; mix the whole well stirring it with a wooden Spatula, that the Oil may act upon the Excrements: Expose the whole to the Air for one Night; and that mineral Fire will calcine the Dung Philosophically, and deprive it of all its stink, without any diminution of its Weight; which is very strange. And if any part

of the evil Odour should be left remaining, add to it again one Ounce and half of the Mineral Fire, and suffer them to stand together for one Day and Night. Then must you also have in readiness the Animal Fire, *viz.* Spirit of Urine exactly rectified, of which pour leisurely and by degrees upon the Dung, so much, as until both those contrary Spirits cease to act each upon other, and are still: For then those two contending Fires have mortified each other, whence a middle Salt is generated. Upon this mixture put into a Glass do you also pour so much of the Vegetable Fire, (that is, of the best Spirit of Wine) as may rise in height above it two fingers breadth. Set this Glass in *Balneo*, and digest the whole for twenty four hours: For in that time the Spirit of Wine dissolveth that Salt, which proceeded from both the contrary Fires, together with the Microcosmick Salt, Sulphur and Mercury; and from that Gold, now the second time inverted, extracts the Tincture, which it hath, and is thereby tinged red as Blood. This Tincture pour off, and re-pour on another Spirit of Wine, and let that also stand twenty four hours in *Balneo* for extracting what remains: but this will have but little Tincture, because the first extraction drew forth almost all. Add both extractions together, and in *Balneo*, with very gentle heat, by Alembick abstract the Spirit of Wine from the Tincture; then will remain in the bottom of the Vessel a very red and pleasant Salt; upon which must be poured so much Aromatick Spirit of Wine, as will suffice to dissolve all the Salt. Which Solution pour out from the Glass it was dissolved in, into a strong and very clean Glass-bottle, and keep it by you as a most precious Treasure.

The Dose of it is very small: for if you give, at one time, 1, 2, 3, 4, 5, or 6 drops, it will provoke Urine, expel Sweat, and the Stone also powerfully. But if the dose be augmented, it purgeth the Belly, and that without any molestation. In a word, this Universal Medicine may safely be used in all Diseases. Yet because I intend brevity, I forbear to write more touching this Medicine.

The Excrements or Faeces, from which this Tincture is extracted, are not to be cast away, but must be calcined with Fire till they are red-hot, and (after a strong *Aqua Regia* hath been poured upon them) the remaining Gold, which was not before extracted, must be dissolved. Yet you shall have very little of that; because the Man's Stomach did a second time invert that Gold, (which was once before inverted) and made it reducible, so as it could be extracted with Spirit of Wine by help of the Mineral and Animal Mercury. It is hard for me to believe, that a more excellent Diuretick and Diaphoretick Medicine can be found, than this Microcosmick Salt, which is tinged with *Sol*. For you will know of how great vertue this Diuretick and Diaphoretick Salt is, when you shall precipitate the acid Oil of Sulphur (or in defect of that, rectified Oil of Vitriol) with good Spirit of Urine, and reduce it into Salt. And will not such a Salt as this be far more excellent, when Sulphur the (Philosophically calcined) Salt and Mercury of the humane Body, together with the Tincture of Gold have Access?

I have not writ any thing here of this Universal Medicine, to the end it should be preferred before others, because I very well know, we can of other Subjects prepare famous Medicines, and easily be without humane Dung; but whatsoever I delivered here, I did it for the good of all. For my part, I

say, if any one hath no mind to proceed in this Operation, let him forbear. It sufficeth me, that I have signified to the World, how by the help of Art, all venomous and stinking Subjects may be amended and cleaned.

Thus may the industrious Physician, by the benefit of the three Principal Fires prepare many excellent Medicines, and before all sluggish and careless Physicians be had in great honour by the Sick, and obtain the favour of GOD and Men. For he may invert the Venom of Vipers, Serpents and Scorpions, and convert the same into an Antidote powerfull against the Pestilence, and other Venoms. He also understands how to prepare a Medicament of Toads safe to be given to dropical Persons: of Spiders a Medicine healing the Leprous; of Cantharides and May-Woms, a certain Salt good against the Stone of the Reins and Bladder; of Earth-Worms, or Rain-Worms, a venereal Experiment; of Opium, Tobacco and Henbane, a famous Somniferous Medicine; of Wormwood a Stomachal and Antifebrile; of Hellebore, Agarick, Spurge, Afarabacca, Squill, and the like, an Universal Purging Salt; of Pearch-Stones, and Crabs-Eyes, a Nephritic Medicine against the Stone of the Reins and Bladder; and of Napellus, Staveacre, and Wake Robin, a famous Antipodagrick. These, and other such most excellent and presently medicinal Salts may after the same manner be prepared: These, for the health of infirm Mankind I could not content my self to conceal. Indeed I could have writ more at large touching this matter; but brevity, which I now study, forbids a more ample Declaration.

CHAP. X.

Of the Nature and Property of that Fire, which lies hid in Tartar, or the Stony Faeces of Wine.

Tartar is a Salt, which in Fermentation separating it self from the Wine, adheres partly to the sides of Wine Cask, and partly resides with the Dregs in the Bottom. This Salt or Tartar, although it is numbred among Salts, yet it is of another disposition than all other Salts; because they may be dissolved in cold Water, but this Tartar cannot be dissolved, except in boiling Water only. No Man hitherto was willing to open the Cause of this hard Tye. But I, seeing Death daily approaching nearer and nearer, was not willing to carry it with me to my long Home, therefore I chose rather to leave it behind me for Mankind's sake. And thus it is with Tartar. Tartar contains in it self a peculiar Sulphur by which the Salt is so bound or fixed, as it cannot like other Salt be dissolved in cold Water. For if the Sulphur be separated from it, it is easily dissolved in cold Water, like other Salts. Yet so soon as such Sulphur is taken from it, the secret Fire which lay hid in it, is also taken away: and therefore it can no more serve instead of a secret Fire, by which Metals are ripened into Tinctures; but is rendered only fit to perform its Office in medicine. Touching which, for brevity sake we shall here make no mention.

The method of depriving Tartar of its tinged Sulphur, that it may be dissolved in cold, is thus: By burning two Pound of Tartar, reduce it into a white Salt, upon which, if you pour Water to dissolve it, it will become a *Lixivium*. Which *Lixivium* pour upon one Pound of Tartar, and boil them together

together in an Earthen glazed Pot: Then the *Lixivium* dissolves the Tartar, and separates the binding or fixing Sulphur from the Salt. Then pour on one part of common Tartar, boil them together yet once, filter the boiled Liqueur through Paper; then in the bottom will remain the Sulphureous Faeces, and the Water of Tartar pass through yellowish; upon which Waerer pour distilled Vinegar to mortifie the *Lixivium*. This being done, the Vinegar will also be coagulated with both Salts, and be changed into one Salt; which Salt in Medicine and Alchymy is of great use and benefit; touching which if I should here write more I should be too tedious: but (GOD here write more I should be too tedious: but (GOD here will) the manifold use of it shall be shewed in my Third Century. For here my purpose is not more at large to speak of the matter. [*vide Helm. Fol. 183. and Bassius p. 240.*]

That feculent Slime, which adheres to the sides of the filter you should not cast away, but endeavour to fix. For then here you will find some admirable thing, and more than here I dare discover. Because that is the genuine Coagulator of running Waters, which it hardens, and is joined in a singular familiarity with metals, and especially with *Sol*; as I with admiration have experienced. For in a few hours it tinged *Sol* with whiteness, and turned it into brittle Glass; whereas otherwife *Sol* is an Enemy to every volatile Sulphur. I do not believe there is any other thing in Nature second to this wonderfull Sulphur; which is endowed with a potency coagulating and hardning running Subjects. For nothing, except Sulphur only, can be found, which coagulates and tingeth. Mercury and Salt tinge not: but Sulphur doth that. Consider I pray, how great power common Sulphur hath over Mercury, since four Ounces of it can coagulate a Pound of running Mercury into hard and red Cinnabar. Also four Ounces of common Sulphur can coagulate two or three Pounds of Oil into a Liver-like Mass: and one Pound of Oil reduce ten Pounds of *Lixivium* into hard Soap. Likewise one or two half Ounces of the volatile Vapour of Sulphur in subterranean Veins, can coagulate serene Water into hard Rocks and Stones, as also all sorts of minerals and metals. So, that little Sulphur which is found in Tartar, can render much lower Wine or Water hard as a Liver: as is known to those that labour in Wine and Vinegar.

Once purpos'd and endeavour'd to extract from Gold its Tincture by the benefit of Salts, among which Salts Tartar also was; whence my Gold came out white and altogether brittle as Glass. But I, being willing to prove whether my Gold was constantly white or no, cupellated that with Saturn; and then I found my God not to remain white, but to have received its pristine yellow Colour. That whiteness proceeded from nothing else, than the tinged Sulphur of Tartar, and because the Colour was not fixed, therefore in cupellating it vanished away.

Note: Hence, when I had broken small a little of this tinged white and brittle *Sol*, and cast it upon a little vulgar Mercury made hot in a Crucible, it presently had ingress, and coagulated the Mercury into an heavy white Body, which when I exposed to a cineritious Examen, all the Mercury vanished, and the *Sol* only remained in its Colour. The Reason hereof was because the aforesaid Sulphur of Tartar was not fixed. Yet thence I observed, that it might be fixed with *Sol* into a constant Redness. If any

one hath convenient time and place, he may more profoundly search into this Work, because in it lies a great Arcanum. But how otherwife from Gold its Tincture is to be extracted, shall afterward be taught. Enough of that at this time.

But there remains this one thing to be spoken, *viz.* that whatsoever knows how to conjoin the Sulphur of Tartar with the Sulphur of Metals, and to fix it with them, may certainly obtain the Tincture: As Ripley clearly intimated, when he said, He saw a red Toad so long and so often drinking of the Juice of Grapes, as until his Bowels burst. If you do more seriously think of this (and GOD judge you worthy of his Grace) you will experience wonderful things; if not, then conclude thou wast not worthy of those Secrets. So much may suffice for this time to be spoken touching the admirable Sulphur of Tartar. More elsewhere of it, if GOD will.

CHAP. XI.

Proceeding now to Metallick fixed Salts, Mercurial volatile and most subtil Spirits, let us see what they are able to effect in Medicine. And first let us speak of Antimony, as the Radical Juice of all Metals.

Recipe of the Minera of Antimony finely pulverised one Pound, of our secret *Sal Armoniack* six or eight half Ounces; which diligently mixed put into a coated Glass Retort, which set into a Diffillatory Furnace, and apply a Receiver thereto, ministering Fire leisurely according to Art, that the Glass be not broken. In distilling first of all ascends a little fowrth Water, then (the Retort being hot) a thick Oil far and yellow, in which contained the most excellent Mercury of Antimony, which you may thence thus separate.

Upon the yellow Oil distilled, pour common Water, which Water will draw to it self the Salts, and precipitate the Mercury, like a yellow ponderous and shining *Calx*, which being edulcorated and dried, will be an Universal Purger. Its dose is very small, I use no more than a quarter of a Grain, which (saving your Reverence) gives me 1, 4, or 5 Stools: but to a robust man I give half a Grain, a whole Grain, and sometimes two Grains. Note: If a larger dose be given, this Mercury excites vomiting also, though very gently. If you would render it Diaphoretick, you must thence abstract rectified Oil of Vitriol. Then this Mercury of Antimony, which before was liquable as Wax, becomes altogether fixed and unmeltable; and then you may give of it from 1, 2, 3, 4, 5, 8, or 10 Grains, which indeed move not Sedges, but provoke Sweat without weariness to the Patient, and performs the Office of a blessed Medicine against all Diseases, where Sweat is needfull. Reduce the *Caput Mortuum* taken out of the Retort to Powder (the finer the Powder is the better your Work will succeed) and having put it into a Phial pour Spirit of Wine upon it, mix them by a continued stirring and shaking of the Glass (for otherwife it turns it self into an hard stony Mass) and in *Balneo* digest it for a natural Day. Thence the Spirit of Wine will acquire a red Colour, which pour off, and re-will acquire a red Colour, which also permit to extract as much as it can. Then with gentle heat of *Balneo*, abstract the Spirit of Wine from the Tincture, which will reside in the bottom like a red Salt. Which Salt is

so great a Treasure in Medicine, as exceeds all estimation. For it passeth through the whole Body like Fire, and consumes Diseases, as Fire burns up Wood. For according as it finds any defect in the Body it operates, expelling Sweat and Urine, purging out all malignant and noxious Humours of the whole Body, and highly purifying the Blood, so as I believe no more noble Tincture and Sale than this can be extracted out of Antimony. Its dose indeed is very small, but of great efficacy, inasmuch as using but half a Grain of it you will find a most evident Operation. Therefore, if a Master of a Family provide for himself but one Drachm of this Medicine, he may by the help of that for the space of one whole year not only preserve himself and family from many Diseases, but also defend himself and them from all other Affects every where prevailing. Therefore let GOD have the Praise of it.

C H A P. XII.

That this may also be prepared from Auripigment and Arsenick a Mercurial Oil, and a fixed Tincture.

Recipe of Auripigment one Pound of our secret *Sal Armoniac* four Ounces, which reduced to Powder mix, and distill in a Retort by degrees a volatile yellow corrosive Oil. At last, in the neck of the Retort will ascend a sublimate Red as Blood, transparent and as beautiful as an Oriental Ruby; the external use of which is famously medicinal against Ulcers and gangrenous Affects. And the yellow Oil is a most present Remedy for mortifying all gangrenous Ulcers, and laying a solid Foundation for their Cure, if the part affected be only anointed with a Feather dip therein. If any one pour Water upon the aforesaid Oil, that corrosive, which ascended with the Auripigment, will be separated and precipitated into a yellow *Calx*, which dulcorated and dried, becomes so strong and vomitive, as it cannot safely be given inwardly: but outwardly sprinkled upon Wounds, it lays a good foundation for healing. But if from the aforesaid yellow Powder, Oil of Vitriol be abstracted, it then becomes so fixed, as it will bear the force of a most violent Fire, without any exhalation of fume; and then loath all its venome, and may be most safely used from 1, 2, 3, 4, to 6, or 8 Grains, against the Pestilence, all Fevers, and such Diseases where Sweat is needfull. It is to be admired, that this Subject so very volatile and venomous, should by one onely abstraction of Oil of Vitriol, become so fixed and constant in Fire. Also it is no less admirable, that this Oil like any other Oil of Minerals, doth not ascend in the form of a Liqueur, but like and in the form of some fat Vegetable Oil, whereas in it is not any fatness at all, because all proceeds from the Auripigment.

Moreover, it will be profitable also to teach, that the aforesaid fixed Auripigment (whensoever unto it, by the help of *Mercury of Luna*, ingreſs is procured) projected upon a Red-hot Plate of Copper, renders the same totally white and as tractable as Silver. Which things being known, although of little use, do notwithstanding favour of a pleasing Curiosity, by which you will find, that of red Copper, white Silver may be made. Also, after the same manner of white and red Arsenick, such a medicinal Oil and Tincture may be prepared for *Venus*. Note: Whoſeever is desirous to labour herein,

must studiously avoid the venomous fume: For Arsenick cannot well be handled without peril.

I might here also say something of the running *Mercuries* of Metals; but since they rather appertain to the Transmutation of Metals, than unto Medicine, I thought it best to pass over the mentioning of these in this small Treatise, and to publish them in the following Centuries.

C H A P. XIII.

Of the subtil and most penetrating Medicinal Spirits of Metals.

IN my little Book of Fires, and also in my fifth Part of the *Spagyrick Pharmacopœa*, I have indeed made some mention of volatile Spirits, but for brevity sake concealed the method of preparing. When I considered, that such Works were judged by many impossible, I thought it would be worth while here to insert the Preparation of them; and that onely from one Metal, that every Man may see the Verity of all the other. For whoſeever is desirous to operate in Metals, he may be able by this one Process sufficiently to learn so much Skill, as it will not be difficult for him to extract such volatile Spirits from other Metals also.

The way of preparing the volatile Spirits of Metals.

Recipe of the Steel Wyars, which the Needle-makers cannot use, one Pound, which to heat in the Fire, as all equalness and filth may be burned away. Afterward put them into a glass Body, and pour on them of the hereafter described dissolving Water 4, or 5, Pound. Place the Vessel in *Balneo* or in Sand, and administer Fire so to it, as the Water in the Glass surrounding the Steel may wax hot and not boil; then the Water preys upon the Iron to be dissolved. For in this Operation the Steel is dissolved, and fermented like new Beer or Wine. In this Fermentation a certain most subtil Spirit of *Mars* ascends, without any corrosive, breathing a very strong Odour, and endued with a Taste vehemently penetrating. For such a Spirit so penetrates the Tongue, as the taste long remains, although a Man wash his mouth, yet this taste is not unpleasant. By penetrating the Body of him that takes it down, it provokes Sweat copiously, opens obstructions of the Liver, Spleen and Lungs, and comforts the vital Spirits and Stomach. Also it is admirably conducent to the Health of those, who are accustomed to drink Wine mixt with Water; because it gives the Wine a grateful Taste, and that far better, than the best of fowrth Springs are able to perform. If any one knows how to fortify, or concentrate this Spirit by Rectification, he will be able to effect wonders by the benefit of it; which indeed yields not to be so readily concentrated, as Spirit of Wine: as you shall hear anon, yet it is possible.

The Water is prepared in this manner.

Recipe of common Salt one Pound, which dissolve in 4, or 5 Pound of common Water, and pour upon it half a Pound of Oil of Vitriol, to which superadd some Steel-wyar, and thence by distilling separate the VWater; then no sharp Spirits will ascend with the VWater, but all the corrosive will remain

with the *Mars*, and nothing ascend but a subtil Spirit void of Corrosion. This moveth admiration, that of such an hard and fixed Metal, with the help of so gentle heat, should ascend such a flying and penetrating Spirit. But it is more to be admired, that this white, volatile and penetrating Spirit, in a few hours space, is able to turn it self into a fixed red Tincture: yet you will find this incredible Miracle verified, thus.

Fill a glass Body above half full with our Spirit of *Mars*, yet take no more of it than 5 or 6 Pound, because that would be more than is needfull for Probation. Place the Body, with its Head lured well in Sand, and distill off almost the VWater by Ascend, so as onely half a Pound may be left remaining in the bottom. Take what ascends out of the Receiver, and you will find it endued with little more taste than Rain-water; and that because the volatile Spirit in this Abstraction or Decoction is separated from the VWater, and again converted into a fixed Body, viz. A most red Powder. VWhich red Powder is indeed a true Tincture, yet it hath no ingreſs into Metals, unless that be procured to it by the help of Gold. Hence is fulfilled the Precept of Philoſophers thus teaching: Make the fixed volatile, and render the volatile fixed. VWhat, I pray, is more fixed than Iron? VWhat more volatile than its Spirit? And lastly, what more constant in Fire, than the Spirit again fixed into a red Tincture?

Note: VVhensoever the Glass with the remaining Water, in which the red Powder is, shall by motion be disturbed, the Water will seem to be blew, which blew colour ariseth onely from the Tincture, which by that agitation is diffipated into most small Atoms. For when the Tincture red as Blood is again settled in the bottom, the Water stands above it white as before. Touching this flaming Sulphur *Cosmopolita* thus speaks: *When Philoſophers have freed their Sulphur from his tenebrous Prison, and see him swimming in his own Sea, they adore him, that is, are delighted with his Beauty.* But whoſeever would operate any thing to purpose, it will be expedient for him to provide in readines a good quantity of this Water, because from ten pound of this Water, there is no more than one Scruple of our Sulphur to be expected. Which *Avicenna*, in his advice to his Son observed, saying, he had need to procure to himself sixty pounds of that Water before he began his Work. Touching which also *Braccius* hath excellently discoursed, although he was [seemingly] rebuffed by *Tauladannus*, who (by reason of the great subtilty of his Wit) could not conceive, that any good could lie hid in despicable gross Iron. But that good Man *Tauladannus* no more understood the meaning of *Braccius* than he knew the nature of Iron. If any one be seized with the desire of operating in this Subject, let him read *Braccius*, by whom he will be sufficiently informed. But many by his Writings have erred, through their mistake of what he mentions in the latter end of his Book, viz. that he spake not of vulgar Iron, which by strong Fire might be again reduced into Iron; but that such Iron was to be chosen, as by the force of strong Fire, could turn it self into a green or blewish Glass. Where the simple Readers following the bare letter, fought their Tincture in common Scales of Iron, but to no purpose. Here I speak of a blew or green *Scoria*, which can no more be reduced into Iron. For whensoever any one shall melt our fixed Sulphur mixt with *Boras*, although with most vehement Fire, yet he shall

never reduce it into Iron, but into a greenish Glass. This *Coccus Martis* cannot do, nor any other destroyed Iron; but in Reduction it will always yield some small Grains of Iron, wherefore thence no Tincture can be made. For whoſeever is endued with a ringing Vertue must not be Metal, according to the Universal Consent of all Philoſophers. If any one would find out some excellent thing, let him learn the Art of concentrating that, by which Concentration it will be multiplied in vertue.

These few things I was willing at this time to communicate touching the volatile Spirit, and fixed Sulphur of *Mars*, for publick good. The whole work is neither difficult nor chargeable, because we may use one and the same *Menſtruum* always again and again, nor is there need of new Expences, which are now easily acquirable. These are things accurately to be noted, according as that most ingenious Poet *Virgil* hath perspicuously hinted in these Verses.

Consider first, what here is to be done:

*A Golden Branch, with Leaves of Gold thereon,
Upon a Tree concealed groweth: This
To the infernal Juno sacred is;
But the whole Grove, with dismal shades of Night,
Obscure and keep this Tree from humane Sight;
And still some one shall take down from the Tree
This Golden Branch, there can no Entrance be
Into Earths Caverns. Beauteous Proserpine
Ordned hath that this rare Gift divine
Shall brought be unto her. No sooner is
The first Branch crott, but in the place of this
A second sprouts; and that most pure and fine,
As did the first, with golden Leaves will shine.
Therefore distinguish Right; when rightly known
This Branch is unto thee, then with thy own
Hands crop the same: for it will follow Thee,
If thou, by Fate, for this Work chosen be;
If otherwise, no humane Violence,
Nor strength of Iron force it can from thence.*

By these it evidently appears, that when one golden Bough is cropped off that Tree, another follows; and not onely one and another, but as often as you will crop one, another follows: Provided the Heavens favour our Enterprize; otherwise all endeavour will be vain. Yea, it will be impossible with hard Iron, or from hard Iron (as the Gold-bearing Tree) to acquire or crop one Branch. Consider these things in your Mind. For here are words plain and clear enough to every man, whose Ears and Eyes GOD shall open.

C H A P. XIV.

Of the Preparation of the volatile and subtil Spirits of other Metals, and of their Use.

NOTE: This labour of preparing subtil Spirits of fixed Metals, and of reducing volatile Spirits, into fixed Bodies, so fully explains the Table of *Hermes*, as even Children may understand it. Also it proves the verity of that Aphorism unanimously used by all Philoſophers: That the fixed make stable, and the volatile fixed. He, whom GOD favours, will easily understand this; but to all others it will remain most firmly locked, although it be described to them with great clearness. I doubt not, but that this

Work

Work (when these my Writings in time to come shall fall into the hands of most diligent Searchers) will be more thoroughly fought into, and a nearer way found, than this here described by me, by the benefit of which, the Sulphur of Philosophers may be released out of that dark Prison, in which he is kept bound with most strong Iron Chains. It would amaze a man to think, that from such a renebrous and shadowed black Tree, such fair golden Branches should be cropped. Although they (who are not Philosophers, but would be accounted such, whilst they walk magnificently adorned with splendid cloathing) by reason of their blind Pride cannot see what I have here clearly written; yet those Artificers, who wearing Linnen Frocks, labour in their simplicity, will see; because to their Endeavours GOD gives his Benediction.

As I have here taught the way of extracting penetrating volatile Spirits from contemptible old Iron, and of reducing those Spirits into fixed tinged Bodies; so also from other Metals the same may be prepared. Indeed one Metal is more apt for such an Operation than another; and one gives forth its Spirits more readily than another: yet such Spirits may be extracted from all Metals, but with the help of divers Solutions. For that Water which dissolves Gold, leaves Silver undissolved, and what will dissolve Silver, dissolves not Gold. Common Salt, and Salt Niter, with the Water and Oil of Vitriol, (but rather of Sulphur) dissolve *Sol*, *Mars*, *Venus* and *Jupiter*. Niter the Water and Oil of Sulphur dissolve *Luna* and *Venus*. Most sharp Vinegar dissolveth *Saturn*. The Spirit of Gold coagulates *Mercury* into *Sol*, the Spirit of Silver coagulates it into *Luna*. Both these Spirits are Medicinal. The Spirits of *Venus* and *Jupiter* are of a loathsome Taste and Odour, and therefore unfit for Medicine. Spirit of *Saturn* is a mere penetrating Venome, or a VWater, which by its Odour suffocates the vital Spirit, therefore every man should studiously avoid it, since its use cannot be without Peril; otherwise that Spirit in metallick VWorks excels all. Nor do I believe we can easily prepare a Tincture, whereby to coagulate *Mercury*, unless by the help of *Saturn* cold and killing all living things, yet it must be warily handled.

With these I close up my discourse of these Spirits; because, although of them much more might be spoken, yet it will not be the part of a considerate man to cast Pearls before Swine. Besides, I judge I have already divulged more than is fit. But it is worthy of all observation, that GOD is a faithful Defender and Governour of all most subtil Arts and Things.

C H A P. XV.

How by the Benefit of a Magnet from the Air may be extracted an Universal Medicine.

IT is sufficiently known, that the Life of all things is recorded in the Air, without which Spirit, or Soul of the VWorld, nothing in this Universality of things can live or grow. But the Ancient Philosophers sought out various ways, by which that Spirit might be brought from a far off high unto us, be received and exhibited palpable, and at length they found the way, and by the benefit of it performed great things both in Medicine and in Alchymy, and that more or less, according as one knew better than another how to intercept and concentrate it. For

the whole Art consists in this Concentration. Therefore, since by the Grace of GOD, unto me also is something known touching a like Concentration of the Universal Macrocosmick Spirit of Life, I was not willing (like some envious or covetous man) to keep so great a Gift of GOD to my self only, and suffer the fame to be buried with me; but chose rather (for the health of mankind, for the profit of my Neighbour, and for the Honour and Glory of GOD) to impart something thereabout; yet no more than is fit or convenient.

If any one desireth to extract some good thing from the Air, he must first well understand what will be a good Magnet, and how to make choice of an oportune place and time. For in a moist Season, you shall extract nothing but an unprofitable Water from the Air. Wherefore no man should undertake this labour of extracting, unless in the height or midst of Summer, when the Air is very serene, void of Clouds, and hot with the Solar Rays. Because, at such a time, the Magnet, which you shall hang up in the Sun, immediately (from the hot Rays of the Sun) extracts a medicinal Water, which every one may use according to his Capacity. Also, I would have you to know, that various Magnets are found, by help of which Water may be extracted from the hot Air, but all such Waters make not for our Universal Medicine. Yet I am willing here to subjoin some of those vulgar Magnets.

The First Magnet.

With 3, 4, or 6 Pound of *Mercury*, or more or less fill small Stone Jugs, or strong Glasses, which Glasses firmly closed let down into a deep cold Well, where the *Mercury* in it self will concentrate the Cold. Now, if you would extract Water from the Air, hang up such a cold Glas or Jug full of *Mercury* in the Air, where it will presently draw Water to it self. Therefore under the Glas or Jug must be set a Glas Tunnel with a long Pipe; by which the distilling Water may be received, and conveyed through the Pipe, from the hot Sun into a cold Cellar. If this be not done, the Sun will again draw to it self the distilled Spirit. You may leave the Magnet hanging as long as it remains cold and Water distills from it: But as soon as no more water will distill, you must immerse it again in a Cold VWell, that it may recover its Coldness. In the mean while, instead of it hang up another; and repeat the labour so often as until you have gathered water enough.

Another Magnet.

Hang up in the hot Sun Jugs or Glasses full of such water; which of their own accord will their contract so great Coldness, as you can scarcely endure to touch them with your hand. To them, as is above said, water will adhere, and distil into the Tunnels set under them.

A Cold water is thus prepared. In common water, or Spirit of Vitriol, dissolve of *Sol*, *Zymonack* and *Sale-peter* equal parts, as much as can be dissolved. With this water fill your Glasses, and with them, as is above shewed, extract water from the Air; and that will be equal in vertue to the former. If you be desirous to extract something more excellent from the Air, you must also expose to it more excellent Magnets. For as is the Magnet so it extracts.

C H A P.

C H A P. XVI.

Proceed in your Work thus.

Prepare 3 or 4 Pound of Oil of Sulphur per Campana, which rectifie, that it may become very fiery: Then provide a large Trough like a Chest or Box, which you may cover with linnen Cloth so, as through it no Dust, but the Air only may penetrate. In this Chest fit your rectified Oil of Sulphur, poured into divers small Pans or Dishes so as they be not above half full. Leave these three three or four Days, or so long Day and Night expose them to the Air, as until the Oil of Sulphur hath drawn to it self so much VWater as it self was, and filled the Dishes. This being done, empty out all the Dishes into one Glas Body, and in *Baino* with gentle heat abstract thence all the humidity. The Oil remaining in the Bottom again expose to the Air in those Dishes, as before, so long as until they be filled. That water again abstract thence, and proceed in extracting so long, as until you have got water enough. This water passeth through all Tinctures; but I have not as yet completed this VWork.

Note: All the best of that, which this Magnet draws from the Air, remains with the Magnet itself or Oil of Sulphur, as its true *Matrix*, in which it is nourished and ripened; as the most Ancient *Hermes*, or the Father of all Philosophers, in his Smaragdine Table, hath described in these words. Here the Soul of the VWorld speaks. My Father is *Sol*; my Mother is *Luna*; the VVind or Air secretly bears me in its Belly; the Earth conceived and brought me forth, and is my Nurse, &c. The Spirit of the VWorld can bring forth no Fruits, unless it be first fermented in a fit *Matrix*; because without a VVomb. This VWorld can be progenited without a VVomb. This our Magnet is of all Magnets most grateful to the Soul of the VWorld, and a most natural Friend to the Spirit of the VWorld.

Much might be spoken touching this, but it is not necessary to thrust pulse ready chewed into a sluggish Crows mouth, let him fly out and seek for himself. Here, in this Work are verified those sayings of Philosophers: Nature rejoiceth in Nature, Nature overcomes Nature, Nature retains Nature. Here it is proper also to observe, what *Hermes*, at the end of his Table saith; viz. My power is not intire, or perfect, before I am turned into Earth. But how this is to be done, I leave to the consideration of every Man. For the unworthiness of the present wicked World forbids me to discourse more amply thereof. To all men, whom GOD shall favour, these will be clear enough. Yet elsewhere touching this matter (if GOD will) ere long shall be taught.

C H A P. XVII.

How from Gold its Tincture may be extracted by help of a Magnet.

Recipe of most pure Gold an ounce and a half, and of the *Stellate Regulus* of Antimony made with Steel, one ounce, both which melt together in a covered Crucible; and whilst in flux cast at times a little *Sale-peter*, until the Niter shall have extracted all the *Regulus* of Antimony from the Gold, and turned

it into *Scoria*. Permit the whole to flow well for some time, that the Gold may well settle to the bottom from the *Scoria*, which will flow like water. Then pour all out into a Cone, where the Gold becomes a *Regulus*, which must be separated from the *Scoria*. This *Regulus* of *Sol* comes forth much paler than it was before. If this pallid *Sol* be again melted with the aforesaid *Marial Regulus*, and the *Regulus* thence abstracted by the help of salt Niter, the Gold will come forth a little paler than it did the first time. If you repeat this Operation 8, 10, or 12 times, you will find your Gold at length almost totally white, and that its Tincture is extracted from it by the help of that *Regulus*. The Tincture of *Sol* is abconded in the *Scoria*; this, by the benefit of a certain Antipathetick Salt, will be precipitated from the *Feces liquified*, like a *Regulus* highly tinged.

Note: Yet in these Cases, the Precipitation must be warily handled, lest you also precipitate the *Regulus* [of Antimony] together with it, and so vitiate the Tincture. For this Extraction no vulgar *Regulus* is conducent, but such onely, as is made of good Steel, and hath such a property, as when a Flint is strook upon it, it yields fiery Sparks, no otherwise, than as from hardened Steel. Which vertue, if it hath not, it cannot rightly draw to it self the Tincture of Gold, but all endeavour will be in vain. This Extraction, *Cosmopolita*, in his new Chymical Light, hath very well described and discovered in these words. Such *Chalibis* must be taken, as is endowed with power of extracting that from the Rays of the Sun, which many have sought, but few found. But further he saith: There is found yet another *Chalibis*, which from Gold extracts its Seed (if it be united or copulate with it 12 times) and thence is impregnated; but the Gold is infirmed even to death. But the *Chalibis* or Magnet brings forth a Son, which will be more excellent than his Father, viz. Gold, whence he proceeded, who ever knows this Magnet (of which *Cosmopolita* makes mention, and an hint of the preparation whereof I have here shewed) and understands how to use the same, in two or three Days he will behold and find so great things, as with the joy thereof his heart will be satisfied. For, if any one hath Philosophick Eyes, he will see what is most pleasing, if not, he will be no more delighted than a Swine, who among the Sweepings of Vineyards hath swallowed an inestimable Pearl or Jewel, but knows not the difference between a Pearl and that Dung.

C H A P. XVIII.

How from Gold its Tincture may be extracted by another Method, or by the benefit of a certain other Chalibis.

First, prepare the Green Lyon of Ancient Philosophers (by help of my mineral Salt) of sulphureous Subjects. To this Green Lyon cast *Sol*, that is, pure Gold; which he, through his greedy desire of devouring always, will swallow, and thereby acquire to himself notable Strength, Power and Beauty. For his whole Body will be thence renewed. His head, with the fore part of his Body will shine with a Grayish Hair, very like a Crows Head; but his Tail with the hinder part of his Body will acquire many various and beautiful Colours, resembling the genuine form of

of the Rain-Bow, or the Tail of a Peacock. And as soon as the Green Lion hath sufficiently concocted and digested the yellow Lion or Sol in his Stomach, he by Seidge expells the Residue, which will be void of Colour or Bloud. Then the Lion, proud and adorned with various and beautifull Colours, walks to the Waters, in which he immergeth himself, and washeth away all his Colours, and becomes totally white like a Swan, which white Swan the Cook roasteth at the Fire: where that white Swan first waxeth yellow, then more and more Red, until he is able at length to bear the Fire, and, like a Salamander, live in it without any peril or hurt. This Red Salamander is one of the most noble Medicaments that can be prepared by Art. This Operation I performe but once; and then unto me appeared all those Colours one after another, until I obtained a Red Salamander, which is a most present Remedy against all Difeases. But what it is able to effect in Chymistry, as yet I have not known, being onely content with a Medicine for Health.

C H A P. XIX.

Yet another way of extracting the Tincture from Gold.

Recipe of our dried Red Bloud of Sol, in the form of Powder irreducible one ounce, or an ounce an half of our Sulphureous fixed Sal mirabile, five, six or seven ounces. Both which mix together, put into a strong Crucible; which covered, set into a Wind Furnace, giving Fire so, as they may flow together like Water for the space of half an hour: afterward pour them out into some Iron Vessel, or Cone, when the Sal mirabile hath drawn from the Tincture of Gold a Bloudy Colour. The Mixture cooled, separate the Red Scorias from the Regulus, which will be white as Lune. Pulverise the Red Scorias, or tinged Sal mirabile, upon which pour common Water; this Water dissolves the Sal mirabile, not indeed tinged with a Red, but greenish Colour. Filter the Solution, and evaporate the unprofitable Water in a Glafs dist. Then in the bottom will remain a Red Salt, which fortified with the Seal of Hermes or Lute of Sapience, keep for a sufficient time in a continual Fire of Coals: for then the Sulphur, as yet immature, will fix it self with the Sol, and become constant in Fire. From that Lute of Sapience, you may afterward (by the help of a proper Magnet) abstract a fixed Tincture, and convert the same to Medicinal use.

Note: That green Saline Water, in which the Redness is latent, coagulates Mercury into Sol, not indeed for wealthy profit, but onely by the benefit of that to know the possibility of such a Work. The Red slime, whence the Salt is extracted by the benefit of common Water, must be taken out of the Filter, mixed with new Sal mirabile, and in a strong Crucible be made to flow well for half an hour. Then also more Tincture will be extracted, and a white Regulus of Sol again settle to the bottom. If this labour be a third time repeated, the Tincture will be good, and a white Regulus will again settle, yet not so much, as was the first and second time.

C H A P. XX.

How by the benefit of a certain Metallick Salt, from Venus her Son Cupid, or rather the true Mercury

of Philosophers, may be prepared in the space of One Day, so, as to sustain the Trial of a Cupel: and indeed, it is neither Sol nor Lune, but a Tincture most ample for certain white Subjects.

As for the Method of Proceeding, I have willingly offered to the Sons of Art occasion of understanding That: but the thing it self is of so easie Operation, as even the Forgers of infamous Libels, and all the Brethren of Ignorance, would understand and perform the same, if any One in describing it should give them but a very little Light. It would be an unadvised thing to cast so noble a Pearl before Swine. Wherefore I must forbear to write fundamentally of it. Nevertheless, that the World may know such a Tincture is in the Nature of things, and may be prepared of Things of small value; I confess I thought it worth while to discover something thereof.

Recipe of irreducible fixed Arsenick, and of Mercury of Luna, of each eight ounces. Both which Species being diligently mixed, you will have a famous Cementing Powder, by help of which you may perfect this Arcanum, thus:

Recipe of Plates of Venus beat thin and cut small four ounces, which, with the Cementing Powder above mentioned, (making Lay upon Lay, as the manner is) into a Cementing Box glazed within, the Cover of which you must lute very well, and place that in a Cementatory Furnace; or (if you have not such a Furnace) upon a Chimney-Hearth, putting so many Coals round about, as the Box may be covered well. Kindle the Fire above, and heat the Box leisurely, and keep it there red hot among the Coals ten or twelve hours. Then let your Fire go out, and the Box cool: out of which, if you take your Cement, you will find, that the Volatile Spirits of Luna, taking the fixed Arsenick to themselves, have introduced the same into the Copper Plates, and procured to it the whiteness of Silver. This Cement, together with the Copper Plates mixed with salt Alcali or burnt Tartar, melt in a strong Crucible in a Wind-Furnace, and pour out the Mixture into a Cone. When cold, separate the Scorias from the Regulus, which will be white as Lune. Cupellate this white Venus with Saturn; then that, which is not Lune, will enter with Saturn into the Cupel, but the fixed Mercury remain above upon the Cupel. Granulate that, and dissolve it by the help of Aquafortis; then indeed the Lune will dissolve, but the Philosophick Sol, or rather Mercury of Philosophers, will remain in the bottom undissolved, like an Ash-coloured Calx. This edulcorated and reduced, passeth into a heavy Metallick Body; in Face, Colour, and Hardness very like common and known Lead, which by Spagyrics is called the Black Lead of Philosophers. This Black Lead hath sustained the Examen of the Cupel, yet it is neither Sol nor Lune. For if it had been Lune, the Aquafortis would have dissolved it; and if it had been vulgar Sol, it would have been infected with no Lead colour. Nor can it be Copper or Arsenick; because if it had been so, it could not have sustained the Trial of the Cupel. Therefore, according to the Fables of Poes, it must be Cupid, or the Son of Venus. When the Gods saw that Vulcan, or the Son of Jupiter and Juno, was born so very black and deformed, they took care to have him carried into the Isle of Lemnos, that there being washed by Apes (that is, by Men or Philosophers imitating Nature) he might obtain a better Form,

Form, be nourished and brought up to Man's estate. Who afterward married Venus, of whom he begat Apollo. Whosoever desires farther Information touching this matter, let him read that Ingenious Treatise of John Braconius, of the Tree of Life; where many great Arcanums are revealed, and the obscure Writings of Poes and Ancient Philosophers explained.

Here I have in few words divulged one of the greatest of Arcanums. I have not my self, as yet, by trial adhibited this Mercury of Philosophers, for the Transmutation of Metals. Nevertheless, as I have written, it is a very far extended Tincture for white Bodies, and this I have several times experienced; yet onely in white Glafs: where one part of the Tincture tingeth one thousand parts with the redness of a Ruby, but the Glafs keeps its own hardness. Now, if it could obtain the hardness of a Ruby, as well as its fair Colour, such a Tincture would be full as good, as if it could tinge Lune it self, or Mercury into Sol. For a good Ruby weighing but one ounce, is more esteemed than sixteen ounces or a pound of Gold. But this Glafs, with how great Beauty soever it is tinged, still remains Glafs, and cannot otherwise be used than to adorn certain Pictures and Images.

Note: If any one knows how to extract the Tincture from this coloured Glafs, they will obtain a most excellent Universal Medicine. For, although this Mercury of Philosophers hath once passed the Trial of the Cupel, yet this happened onely by help of the Silver, which defended it from devouring Saturn; otherwise it had been consumed by it. But now it is separated by help of Aquafortis from the Lune, it is destitute of a Defender, and is constrained to enter again into its Mothers Womb, that it may there be ripened, and afterward new born. For all Sand or Flint, of which Glafs is made, is the Matrix or Mother of all Metals. Glafs is the Philosophers Lute of Sapience, or Seal of Hermes, with which all Volatile Mineral Subjects are so bound and fixed, as they can abide fixed, sustaining the force of Fire.

C H A P. XXI.

How, by the benefit of the Common Lute of Sapience, Sulphur, Antimony, Arsenick, Auripigment, and the Sulphur of Vegetables, may in a short time be fixed into fixed Medicaments.

Recipe any one of those Subjects, which you will; which if you dissolve either by the dry or humid way, in a sharp Lixivium, the Lixivium so far constringeth the Volatile Subject, as it will not, when heat red-hot continually evaporate. Such a Lixivium coagulate into Salt: If of this Salt you mix four or five parts, with one part of a liquable Flint or Sand, and put the Mixture into a Cementing Box well luted; set that into a Furnace of Cementation or Fixation to be fixed, the Sal-Alcali preys upon the Flint, and with it is converted into Glafs. But the Volatile Mineral hides it self in this Glafs, and is not driven thence by the violence of Fire, but suffers it self to be fixed into a fixed Tincture. After that, which was put in, shall be fixed, take your Box out of the Furnace or Fixation, and make the Glafs flow well in a Wind-Furnace. This Glafs, when poured out, will be red in Colour. If you reduce this Glafs to Powder, and by the help of Spirit of Wine extract the fixed Tincture, from this

fixed Subject, you will have a most efficacious Medicine against all grievous Difeases, especially, if the Tincture hath been extracted from Antimony, or Common Mineral (not Vegetable) Sulphur. The Tinctures of Arsenick and Auripigment, are not so safe to be used in Medicine, but in Chymistry they are more profitable. For such Subjects cannot be fixed by any more easie Method, than is here discovered by me. And Paracelsus, Basilus and other Philosophers judge, that a Tincture drawn from fixed Sulphur or Antimony, will be admirably efficacious in Medicine and Chymistry.

But that I so abruptly break off this discourse, it is not without Reason, for I am confident I have writ plain enough to him whom GOD favours.

Note: If to your Hermes Seal, you add such Sand or Flints, as per se abound with the first Ess of Gold, you will acquire the more noble Tinctures.

C H A P. XXII.

How to prepare a famous Universal Medicine of Gold.

Recipe three or four Ounces of the coagulated and irreducible Bloud of the Lion; of which the little Book of Dialogues treats. Dissolve them, in the dry way, by the help of Sal mirabile, into a Red Stone; from which reduced to Powder, extract its Tincture, by the help of Alcoholate Spirit of Wine. This Tincture is a famous Aurum Potabile against many Difeases. Also it coagulates living Mercury into Sol. I purposed to have prepared no small quantity of this Aurum Potabile, that I might therewith help and succour the Distressed of the Difeased. But I was hindered for two years, so as I could not attend this Operation. Now I have found an easier Method of preparing it, and by help of that, do hope hereafter I shall do more than I could doe before. Touching its salutary use in Medicine, and its Coagulation of Mercury, shall (if GOD will) be treated of hereafter, before it be long. Here the Description of that would be too tedious.

C H A P. XXIII.

How a Medicinal Water may be Distilled from Jupiter and Mercury, by the benefit of Fulmination, or a sudden Flaming Fire.

Make an Amalgama of Tin and Mercury in equal weights: Mix this Amalgama with Sulphur, Tartar and Nitre mixt in equal parts, and Grind them exactly upon a Stone, and then your Matter, with its Fulmen, is fit for Distillation. Therefore, when you purpose to distill a Medicinal Water from Jupiter and Mercury, begin your Operation thus.

Against some Wall, set up five or six Glafs Cucurbits, (or Subliming-Pots of Earth glazed within) one above another, so as they may exactly shut in one into another, and let the Junctures be firmly closed with Paper and Starch, as I taught to be done in preparing Spirit of Salt. The lowest Glafs must have an Orifice in the side, into which the neck of the Distillatory Vessel may be inserted. Which Vessel must be made in form of a Box or Cabinet round, a span broad and high; in the upper part thereof, which is to be filled with Sand, the Cover may be included in

in such wise, as I taught in the Second Part of my Philosophical Furnaces; yet below it must not be round, but plain; so as standing out from some Bench it may be fitted to the Receivers. When all Junctures of the Receivers shall be closed exactly, your Furnace is compleat. Then, at one time put in no more of the Mixture into a Crucible set in that Furnace, than one Ounce. From this (when you have kindled it with a live Coal, and nimbly put on the Cover again) will be excited a Fulmination, and flame suddenly penetrating, and with great noise separating the Mercury from the Tin; in which separation, part of the *Jupiter* and *Mercury* ascends in the form of a fowerish Water, but another part in the Species of a subtle yellow Powder. When this Fulmination ceaseth to fume, take out that Crucible, and put another in his place: set fire of the Mixture in that, and let it burn as before; and continue the same labour, taking out and putting in, as long as any of the Mixture is left. Then take the Water distilled, together with the Flores, out of the Recipients. That Water (when digested with gentle heat for a sufficient time) is coagulated into a Medicinal Red Salt. The Flores must be dried and fixed with fresh fulminating Matter, and as before sublimed. Then again will ascend Water and Flores. All the other Flores remain fixed in the Crucibles, which (reduced by force of Fire and diligent Fusion) produce an hard Tin, which may be cupellated by the help of *Saturn*, but vulgar Tin cannot bear this Examination. This leaves somewhat behind it in the Crucible; yet not so much Gold as covetous Men desire; but so much as renders the Medicinal Red Salt acquirable without charge.

Ancient Poets, fabulizing touching this Work, have writ, that *Jupiter* and *Mercury* fought entertainment of *Philemon* and his Wife *Baucis*, as Persons contented with little, that from them they might receive Mear and Drink liberally. Let him, who desires a more ample Information of these things, peruse such Philosophers, that he may see how highly this Work was esteemed by them. For, as we now said, *Jupiter* and *Mercury* turn not into rich and proud Men, (who regard not Art, but thirst after heaps of Gold, by which they may long continue their Pride of life) but to the Lovers of Frugality onely, and into their House bring their own Blessing with them.

C H A P. XXIV.

The way of extracting an Universal Medicine from common and well-known Lead.

BY Calcining reduce four pound of Common Lead to Ashes. With which four pound of Calx of Lead, mix four pound of those Stones or Sand, in which is contained the first Ens of Gold. Melt this Mixture in a strong Crucible into Glafs: which reduced to Powder, mix with a fourth part of Salt of Tartar, and in an Iron Crucible reduce it, so you will recover almost all your Lead. This Lead again reduce to Ashes, and mix with it a fourth part of choice Sand and Flints, and melt the Mixture into Glafs. Which again reduce by help of Salt of Tartar and Iron: again Calcine it, with Flints turn it into Glafs, and reduce it as before; the oftner the better. For in every Operation the Lead extracts something of the first Ens of Gold from the Sand or Flints, and at length becomes very rich with it. That

afterward must, by the help of a certain Magner, be extracted from the Lead, and converted to Medicinal use; as every Man, according to his capacity, is best able to use the same. I judge it not convenient to make a farther discovery touching this matter. Indeed the external face of this Process is simple; because in so short a time, with so little charge, and from so vile subjects, an Universal Medicine may be extracted. Although *Saturn* is covered with a deformed Ash-coloured Coat; yet within in his interior penetals is reconded a golden Crown, which is not perceived before that grey Habit is taken off from him. As oft as any one hopes for, or thinks to obtain such a thing, let him read what *Basilian*, *Paracelsus*, and other Philosophers have writ touching Lead. Blessed is that Man, who knows how to adhibit to this Operation the Secret Lead of Philosophers instead of Common Lead: for then undoubtedly he will find a most excellent Medicine; according as Ancient Philosophers, by the following Words have expressed:

*Arctus est Hominis, qui constat VI. Elementis,
Cui P. si addideris, S. in M. mutare bene scis,
Hoc erit Es nostrum, constans Lapis Philosophorum.*

That *Arctus* is *LUMBUS*, before which word, if you set the Letter P, and change the last Letter S, into M, it will be *PLUMBUM*. Therefore if by the help of Common Lead, (which notwithstanding is very impure, and as it were Leprous) the possibility of Transmutation may be demonstrated and verified, as is manifest by my New Chymical Light, what may not the Secret Lead of Philosophers effect, which is *per se* pure, and more excellent than Gold? *Cosmopolita* speaks thus: Although unto him, to whom GOD hath shewed the possibility of that, the Gain be not so great as the Loss, yet unto him is opened an Entrance to the knowledge and finding of all other high things. More of these at this time I forbear to speak. Whosoever is so gross and stupid, as he knows not how to enter through this Gate so wide open, how shall he be able to enter through a narrower passage? Him, to whom this clear Light cannot shew the way, neither the Light of *Sun* or *Moon* will profit any thing. Yet I doubt not, but that even Mechanick Artificers, so soon as that my Light begins to shine, will search out the Truth, unto every of whom I wish the help of GOD.

C H A P. XXV.

How Gold may be rendered Volatile, so as to be sublimed into a salutary Medicine.

Dissolve as much Common Salt in *Aq. Fortis* as you can, in this *Aq. Regia* dissolve *Sol*, which precipitate with Spirit of Urine. In Sand abstract all the Phlegm to a dry Salt; if afterward you augment the Fire, the Coagulated Spirit of Urine will carry up with it self part of the purest *Sol* in the form of a Red Salt. This Salt will yield very profitable Fruit in Medicine. The Dose is from three, six, eight, or twelve Grains; ended with power of expelling Sweat and Urine, and famously conducent against the Stone and Gout. Also since this Salt is void of any loathsome Taste, it may securely and commodiously be administered as a Cathartic to Infants, and Women with Child.

C H A P.

C H A P. XXVI.

The Way of preparing yet another famous Medicine Universal of Gold.

Dissolve one part of Nitre, in four parts of Spirit of Salt, diligently rectified. In this Water dissolve as much Gold as you will. Upon this Solution leisurely at times, and drop after drop, pour on of Oil of Tartar so long, as untill both those contrary Natures of the *Aq. Regia*, and Oil of Tartar, will be united and quiet. Then, if you abstract all the Phlegm, with the *Sol* will remain a Salt. This Salt, with the Gold, put into a little coated glafs Body; yet first mix with them of burnt Bone as much in weight, as the Salt and *Sol* did weigh. The Bones are onely added, that the Gold may not be separated from the Salt, or be precipitated into a Mass and flow. Place the Glafs, with this mixture, in Sand, augmenting the Fire gradually, untill the Glafs in the Sand be obscurely Red; in which degree of Fire, if you detain it the space of six hours, the fusible Salt will penetrate the hard Gold, and from it extract its best strength, and thence wax Red. Which, when all is cold, take out of the Glafs, and by the help of Spirit of Wine extract from that Red Salt all its Tincture; which you may administer in grievous Diseases, according as your Judgment shall inform. If you reduce the extracted Gold by the help of Borax, you will find your Gold pale.

The Way of Extracting a yellow Tincture from white Nitre.

By Retort distill a strong Spirit from pure salt Nitre, mix with burned Earth. Which Spirit, left it should not be strong enough, dephlegmate. This Spirit in Distillation ascends Red, but when cold appears White; yet in it is absconded a Redness, which will be revealed the following way. We see that if any thing fall from those, who labour about *Aqua Fortis*, into it (whether that fallen in be a piece of Skin, Hair, or any part of the Nails of the Fingers) the same is tinged thereby with a golden Colour. The reason of this Colouring is this: All superfluities of Nature (as the Skin, Nails of the Hands and Feet, all Hairs and Hoofs of Animals, and Feathers of Birds; which being old, fall off, and new succeed in their place) are ended with power of cleansing the Humane Body, whensoever they are prepared for Medicinal use; and that by reason of the abundance of Volatile Salt contained in them, and other such like Entities. For Volatile Salt is of such a Nature, as Salt of Urine, by which all corrosive Spirits are mortified and edulcorated. Hence it is, that when one drop of a Nitrous Spirit falls upon the Skin, or a Nail of the Finger, it is mortified and discovered by such a Volatile Salt as lay hid in it; which otherwise happens not in all other Subjects, which are void of such a Volatile Salt.

New follows the Process.

Recipe of the Hairs either of a found Man, or of any Animal, very well washed and cleaned from all filth, four ounces. Upon these pour of most strong

and well rectified Spirit of Nitre, one pound, and the Spirit will totally dissolve the Hairs. Upon that Solution pour by degrees so much Oil of Tartar, as untill all the Spirits of Nitre be mortified and totally deprived of their Corrosive power. But you should not cease to pour on Oil of Tartar, untill the Spirit hath well acquired a Golden Colour. This being seen, filter the Solution through brown Paper, in which the Faeces will remain, which notwithstanding will scarcely weigh half a dram; because the Spirit of Nitre hath almost dissolved all. If from this Liquor in a Glafs-body set in *Balneo*, you abstract all the unprofitable Phlegm, in the bottom will remain a Red Salt; on which, if you pour good Spirit of Wine, some Faeces will again be left in the bottom, which you may cast away as unprofitable. Moreover, if one half of that Spirit of Wine be abstracted from the Tincture, a yellow Oil is acquired; which if you rub upon good Silver, that will look as yellow as if it were good Gold. If you shall take of this Tincture, although it is so Volatile, from three, six, nine, to twelve drops, it strongly expels Sweat and Urine, cures the Jaundies, yields relief in the Drop-sie; in Feavers it provokes Sweat, and in the Pestilence or other Diseases, where Sweating is needfull. I attempted to fix this Tincture; but it was an Operation of no small time; therefore I was weary of proceeding, and abolishing the Work begun. If any one be so patient as to fix this Tincture, he, after his Work is ended, will have whereof to rejoice. Touching this Operation, Philosophers feigned the venomous Dragon to be a watchfull Keeper of the Golden Fleecce; and that the same could not be taken away before the Dragon was brought to sleep by a Soporiferous Medicine, by which he should be rendered insensible and fixed. But undoubtedly some opinionative Men will say, that this yellow Tincture is acquired from the Hairs, Wool, or Feathers, rather than from the Nitre. The Opinion of such Men I thus refell. If any one dissolve Hairs, Wool, or Feathers, by the help of Spirits of Salt, Sulphur or Vitriol, he will acquire a white Solution: and if he mortifies the Spirit of Salt or Vitriol with Oil of Tartar, yet shall no yellowness appear, but all remain white. And such white Salt, which comes from the Spirits of Salt and Vitriol, hath also its use in Medicine. The reason of that is especially, because Hairs in themselves contain a very Medicinal Salt, which cannot possibly any other way be obtained, than by dissolving with the help of *Aqua Fortis*, or of their re-mortification and reduction into Salt by the benefit of *Alcalis*.

After this manner from many Animals, by the help of Spirit of Nitre, may be extracted yellow Tinctures or Salts, which are very efficacious in Medicine.

Such Cast-skins of Serpents, as are commonly found in Fields, and among heaps of Stones, are famously Medicinal against Poysons, the Pestilence, and all other venomous Diseases.

The Teeth of Serpents, and Teeth of Mad Dogs and Wolves, have a Medicinal Efficacy against all venomous Bittings of Animals. Also they help the Stomach against all Feavers.

Scorpions, May-Worms, *Cambarides*, and such like venomous Insects, do all minister yellow Tinctures, or such Salts as may most profitably be administered in all grievous and venomous Diseases.

C H A P. XXVII.

What is to be judged of the Tincture of Corals.

When *Paracelsus* writ of the admirable Virtues of Tincture of Corals, which it manifests in the Expulsion of all grievous Diseases, he said, that very many famous Men endeavoured to perfect that Tincture; but an happy event or prosperous success of the same happened to few. Even so hath it happened unto me, who have been a searcher of that Tincture above forty years. As to the external face, I could indeed variously extract a Tincture of Corals, but in Medicine it proved not as it seemed. Hence I conjectured that was not the true Tincture of Corals, but that Tincture came from the *Menstruum*. Yet at length *GOD* shewed me some particular Feathers of Birds, which might be adapted to fixed Tinctures latent in Stones and stony Subjects, and by help of them the same be extracted from their gross Bodies, and exposed to publick view; yet among them all, three sorts of Feathers onely hold the Principal place.

I.

The black Feathers of Crows, which are endued with power to elevate such Tinctures as love to ascend.

II.

The white Feathers of Pidgeons, which, in a sort, contain in themselves the purest, and before (by their natural virtue) lightly volatile Tinctures, invade and carry them upwards with them.

III.

Eagles Feathers, which rowse even the most fixed and heaviest Bodies, and thence extract the inmost or noblest part of them, and carry it upwards with themselves.

Yet these Eagle-Feathers are most commodiously used for extracting of fixed Tinctures from fixed Metals and Stones. For if they be applied to other very Volatile Subjects, they will carry up with themselves the whole mortified Body together with the Tincture. Therefore, whosoever would by the benefit of the Salt of these Feathers, or of the Salts of other Volatiles, perform some excellent Work, let him exactly learn the difference between one and the other. But since here I onely intend the Extraction of the Tincture from Red Corals, there is no need of any other Feathers for that purpose, but of Pidgeons Feathers onely, because they will be sufficient for this Operation.

The Feathers or Wings are thus found and acquired.

Dissolve one pound of pure Silver in *Aqua Fortis*. If to this Solution you pour good Spirit of Salt, in which Common Salt is dissolved, all the *Luna* will be precipitated from the *Aq. Fortis* in the form of a white Calx. In which Precipitation the Silver acquires the aforesaid white Pidgeons Feathers from the Salt-water, and submergeth them, together with it self, in the bottom of the Vessel. In this Precipitation also the *Aqua Fortis* perisheth not, but passeth into good *Aqua Regia*. This white Calx of *Luna*, which I have otherwise called *Mercury of Luna*, if it be diligently edu-

corated and dried; then are the Feathers prepared, by help of which I here teach how the Tincture of Corals is to be extracted.

Recipe one pound of Red Corals, grind them upon a Stone to a most subtilie Powder; to which add as much of this white Silver Calx also pulverized. Put these together into a Glass Retort, administering Fire by degrees, untill the Retort be red, whence (before it is red-hot) will ascend a reddish Water pleasantly sweet; out of one pound of Corals, about four or five ounces. Let this Water be dephlegmated in a small Glass-body, by gentle heat of *Balnea*, and the unprofitable Water separated from the Tincture; which every Man may safely use in Medicine according to his capacity and skill; because by virtue of it the Blood is egregiously purged. Almost after the same manner, by help of these Feathers, a most efficacious Water of Pearls may be distilled from fragments of Pearls, or in defect of them from Mother of Pearls.

Likewise, by their help, from a certain peculiar kind of white Talk, may be extracted a famous Cosmetick for whitening the black Skin.

Also otherwise by the help of these, from Vegetable and Animal, as well as from Mineral Subjects, many famous Medicaments may be extracted; all the Preparations of which, if any Man should take upon him to describe, he would above measure encrease the Volume of his Book: which is not my purpose now to do. Therefore with these already commemorated every well-meaning Man will hold himself content. Hereafter (if *GOD* please) I may discover more.

That which remains in the Retort take out, mix it with an equal weight of burned Tartar, and then by strong fire melt the Mixture. Then the *Luna* will precipitate it self into a *Regulus*, and the Corals, Pearls, or whatsoever you distilled by the help of that, will pass into *Scorias*. If you rightly know how to operate this, you will lose none of the Silver. But if you granulate the same, dissolve it in *Aqua fortis*, and again precipitate it with Spirit of Salt, edulcorate and dry the Calx, you will have new Feathers, by the benefit of which you may sublime subtilie Tinctures from Bodies. The reason why these Tinctures ascend so sweet, is, because the sharp Spirits of Salt, which the *Luna* detains with it self, adhere to the Corals and Pearls, and mortifie themselves with them, and upwards onely drive a sweet Essence.

Since I have said something of White Pidgeons Feathers, and also made mention, that many other such Feathers may be had, by which heavy Subjects may in like manner be elevated, and carried upward with them; among which the Dark-coloured Feathers of the Eagle do easily obtain the priority; I thought it would be worth while to shew the way of Acquiring them here also; which thus take.

C H A P. XXVIII.

How a Medicine may be prepared of Sol and Luna together.

Recipe of Gold one ounce, and of Silver two ounces. Dissolve the Sol in *Aqua Regia*, and the Luna in *Aqua Fortis*. If you mix both Solutions together, one Metal will precipitate the other, and both settle to the bottom in the form of a Dark or Ash-coloured Calx. This Precipitate edulcorate and dry,

and mix with the same half its own weight of our Eagles Feathers. Distill these in a Glass Retort with strong Fire: then will the Eagles Feather take up with it self a white Water; in which, notwithstanding, is latent a red Tincture; but of an unpleasing Taste, and therefore not to be administered in medicinal Practice. Yet, if this fierce and horrible Water be mortified by the help of a *Lixivium* of Tartar, and afterward some white Glass broke small be melted in a Crucible with some such Salt, the Glass will be tinged by the Salt, with an eminent yellowness answerable to the Colour of Gold. That yellow Tincture may be extracted from the Glass, and used in Medicine; because it ariseth both from Sol and Luna, and therefore necessarily must be medicinal.

Note: That during the Distillation, the Glass vessel contracts divers Colours, partly red, and partly yellow; viz. as long as it stands in the Fire and is hot; but the Neck remaining out in the Air, continues white. Here is cause indeed of admiration, that by that mixture of divers Colours many and various Figures are represented, as Mountains and Valleys, adorned with Rocks and Trees, so artificially, as they seem to be the Work of a Painter. Some such Glasses painted, both by Art and Nature, I gave to some of my curious and ingenious Friends; who I believe have them yet to shew. These Glasses are tinged well and thoroughly; sometimes through their whole Body, and that so firmly, as even the strongest *Aqua Fortis* or *Aqua Regia*, or any Corrosives cannot take off those Colours. Which indeed is a most strange and admirable thing, that even vulgar and corporeal fixed Sol and Luna should be rendered so volatile, as to be able to enter into the compact Glass, and tinge the same. Spirits have great power, are void of ponderosity, and when they tinge, the virtue of them is discerned far: even as the Spirits of men and other Animals are void of all heaviness or weight; which we clearly discern by this, viz. that a man living, is much lighter than when he is dead.

Moreover, Spirits cannot onely render fixed *Luna* volatile, and reduce it into red Bodies as Sol and Venus, which without any hurt of their form, and without increase or diminution of their weight, they can totally tinge with whiteness; but also Spirits can render the most fixt and most compact Gold volatile, and induce it into compact *Luna*, whereby that shall be tinged with yellowness, which is a thing very wonderful. But that Spirits can induce Tincture into Glass, without hurt or augmentation of its weight, deserves greater admiration; especially because it is the common Opinion of putatitious Philosophers, that in Glass are no pores, yet the contrary of their supposition is true. For if it were so, as they persuade themselves, which way I pray could Tinctures be introduced into them?

Note: That Spirits do not onely induce Metallick subtilie Tinctures into compact Metals and Glasses; in so much, as by the help of white Spirits, yellow Sol, without destruction of its form or species may totally be tinged with whiteness; and white Luna by the mediation of red Spirits, be totally tinged with yellowness; and white Glass with various Colours resembling the Beauty of Gems: but they also extract fixed Bodies from other fixed Metallick Bodies. As we see, as often as we cast any mixture of Sol, Luna and Venus, (melted into a Mass) into those Spirits; the same Spirits extract

the Luna and Venus from the Sol, without corruption or destruction of its form, so as the Sol, although this separation is made, doth notwithstanding remain compact and massy. We have such Spirits as these in our Possession, and can render the same fit for our purpose.

As for all other Spirits, which are various; viz. 1. Are Coelestial and Divine. 2. Terrestrial and Diabolick. 3. The Spirits of the four Elements; these excel the former in power: for they cannot onely pass through Doors that are shut, but also through the hardest Stones and Rocks, and there at pleasure sport and perpetrate wonderous things. As you may learn from those that labour in Mines of Metals, where such Spirits inhabit, and flouly defend their Treasures of Gold and Silver, from such as come to spoil them of the same; whereas they invade the Miners, strike them, pault them with Stones or Dirt, blast them with venomous Vapours, and oftentimes kill many of them at once. What wonderful things they in these subterranean Mansions are able to effect, is more than sufficiently known. In the Mansfieldick Mountains of Venus or Copper, the Spirits paint all kind of Figures, especially of Fishes; some of which I myself have seen. About 100 years since there was dug up a certain Image of Venus upon a black Fissile Stone, wherein Luther and the Electour of Saxony were so evidently expressed, as either of them might be seen kneeling before the Image of Christ crucified. Also another such Fissile Stone was thence dug up, in which was exactly figured *John Baptist* baptizing Christ in Jordan. But if our Spirits of Salt can induce Tincture into the compact Bodies of Metals; and Elementary Spirits in their subterranean Habitations, can impress many and various Figures on Stones; what is that good Coelestial Spirits shall not be able to effect? Did not these preserve the three Children in the Babylonian Fiery Furnace? Did not they bring Peter out of Prison; and the Prophet *Hoback* to *Daniel* into the Lyons Den? Are not they able to bring in, and lead out? Cannot they render fixed palpable Bodies volatile, spiritual and invisible, and on the contrary render invisible Bodies visible and tangible?

Many things might here be spoken touching the Nature, Property and Difference of Spirits, but that they are not pertinent to our present purpose. If *GOD* permit, according as I have purposed, I shall ere long set forth a peculiar Treatise of Spirits. Here we have heard how Spirits can bring through shut Doors hard Bodies, and there render them corporeal and visible. Which may serve for Information to every Searcher into the Light of Nature.

C H A P. XXIX.

Yet one other Specimen of Probation by the help of Eagles Feathers.

THAT Artificer *Lazarus Ercker*, most famous for finding out the Veins of Metals, in his Book of Probations (or of finding out Veins), relates, that the *Venetians* hired certain men for wages, and sent them into *Germany* to gather of the glassy dark coloured Grains of Sand of the Rivers running by the Mountains, and to transport it to *Venice*. The same is done at this very day. And although this Exportation is prohibited by Law, yet they desist not, but clandestinely

clandestinely proceed. The common People of those parts persuade themselves, that Grains of Gold are contained in those Sands, and therefore by Edict every man is forbid, either to remove it thence, or to convert the same to his own use.

Indeed *Lazarus Ercker* added, that he had subjected such Grains of Sand to various Trials, but never found Gold in them; yet that he also understood, that the *Venetian* Artificers prepared of that Sand such beautiful Colours, as with them were in more esteem, than Gold it self. But I affirm, that *Erckerus* did not rightly know those Grains of Sand. For indeed there is little corporal Gold in them, but much spiritual Gold. If to those Sands the Eagles Feathers be added, they will carry upwards with themselves much spiritual Gold, which will be very conducent in Medicine. Such Grains are found in all the Sands of Rivers in all Regions of the World, and in the Gravel on the Shores of common Navigable Rivers: whence much good may be gained. Now these may suffice to be spoken touching the Eagles Feathers, for it is not convenient to divulge more.

C H A P. XXX.

Yet one Royal Medicine of Vulgar Gold.

MAKE one Ounce of Gold more or less, irreducible by the benefit of Salts. Then to such irreducible or unmeltable Gold, add as much by weight of the fixed Salt of the Eagles Feathers burnt. Put these into a firmly coated Glass, and place the Glass in an Earthen Pan full of Sand; which Pan set in the Fire that it may be red hot. But after it hath stood in such a Degree of heat, for four or five hours, let it cool. Then take your fixed Salt out of the Glass, and it will be like white Chalk. This white Salt taken out of the Glass put into a good Crucible, upon which lute another, and then let it in a Wind Furnace, where having stood four or five hours, without any extrem heat, let it cool. Then your Gold will be transmuted into a Tincture intensely red. Grind this red Salt to a most subtile Powder, and pour on Spirit of Wine to extract his Tincture. The tinged Spirit pour off, and pour on other, that it may also extract. Abstract the Spirit of Wine from the Tincture, and in the bottom a red Saline Liqueur will remain, which is to be accounted a true *Aurum Potabile*: because it is not possible by any way whatsoever to extract any Gold from thence. This Operation begun, I once absolved without Error; but many times afterward trying my Work, did not succeed so prosperously as at the first time. Yet I rather ascribe the Error to my self, than to Art, plainly judging, that no other way more swift, more easie or more preparable, can be obtained a most readily profitable Tincture for diseased, humane and metallic Bodies. Yet I add this. If thou sufferest the common and now ductile *Sel* to be and remain Gold; and sparing labour and charge for making it irreducible, do onely make choice of such Stones for your Operation, such as without Charges you may get, and by nature partake of irreducible Gold. Then indeed you may much more easily find what you intend. For whatsoever Tinctures of a golden Disposition are incited in those Stones, they notwithstanding in this operation lose it, altogether wax white, and at length totally red again. Which being beheld by me, I never saw in all my Life a more

wonderfull Sight. Hence Philosophers have always said: Whosoever can so destroy vulgar *Sel*, as it can never be again reduced into *Sel*, he hath attained to a very great Mytery. Also they further say: Whosoever knows not how to make our *Sel* (which is vulgar *Sel* rendered irreducible, or such as hath not yet felt the force of Fire, and in Stones is by Nature irreducible) white, he also cannot make it red. But now that is done this way. Therefore you need not doubt that besides medicinal Remedies, some other Eminent Works may thence be made. Which I leave more deeply to be searched into by those, who are yet strong and able to endure labour. As for my own part, I esteem the Pleasures and Riches of this World to be worse than nothing; and seek onely Insuperables, which can neither be stolen by Thieves, nor gnawn by Moths and other Vermin, nor be destroyed by any force of the Elements.

An Admonition.

IN this little Book, candid Reader, I have treated of many rare *Arcanums*, or Secrets not vulgar; and that very briefly. All I here write, I write from certain Experience, as to Medicine: far be it, that I should profess my self a Master in the Melioration of Metals, I had rather say with *Secrates*, *This one thing I know, viz. that I know nothing*. Indeed had I been a younger Man, I should scarcely have forborn to exercise my self in such an Operation; but my great Age having rendered me unfit for all Labours, and unable to do any thing, I may easily be excused, for I am as it were compelled to abstain from so great a Work.

Here in this Book I have treated of divers secret Fires, yet not of all to me known, but of many of them: touching the best of them all (it GOD permit) the seventh Part of my *Spagyricall Pharmacopœa* shall treat. The wonderful Vertues of which secret Fires is so far beyond belief, as they exceed all the Fires in this Enchyridion commemorated.

Quantum Lenæ solent inter Viburnæ Capressi.

I am amazed, as often as I call to mind, how immently vertuous such fiery truly Syggyan Spirits are, which are endued with a faculty of mortifying all Metals (although they be Bodies of greatest strength) and of carrying with them their immortal Souls, whereforever they can. For they are endued with so great power, as nothing is able to defend it self from them. Yet besides these there are also other horrid Spirits made by Art, which do not onely affect Mortification take from metallic Bodies their Soul; but also are endued with so great power, as they take away the Body with the Soul. Spirits of this kind are not usefull for our necessities, but those Spirits which do onely mortifie the Body, and draw forth from it its Soul, leaving the gross Body. If these Bodies were as conductible to us as Spirits, there would be no need to extract from them their most pure Spirits or Souls, to prepare our Medicine of them. Wherefore we, not without good reason, by the help of Artificial Distillation) extract the most clean Souls of Metals from their rude Bodies. For, by the benefit of Distillation, all Bodies of Vegetables, Animals and Minerals, are purified and subtilized. Which clean and subtil Spirits (when they are again reduced into fixed Bodies) must needs be better Bodies

Bodies than all other vulgar Bodies, which never yet were Spirits. Therefore, the more fixed those Bodies are rendered, and the more those Spirits are subtilized, the more pure and further powerful Tinctures will be obtained from them. The like we understand by Elementary Spirits. These Spirits, by their proper Virtue, can so far extend themselves, as to become wholly invisible, and (if I may so speak) altogether pervisible: on the contrary, they can again concentrate themselves, and constringe themselves into a very narrow compass, and in such-wise assume visible Bodies, palpable and hard, as they please themselves. Although such Objects, in the Judgment of the Eyes, are accounted Bodies, yet in very deed they are not true Bodies, but are onely concentrated Spirits, which enjoy a perpetual power of extending themselves again into latitude, and of leaving their corporeal Form and Shape, and re-assuming their Spiritual Figure. But it is impossible that these extended Spirits should possess so great power, as they had before Extension. For Spirits extended are no other than Air and Wind. On the contrary, concentrated Spirits have incredible Fortitude, penetrate more swiftly, and are Bodies of very great potency. A common Body cannot penetrate into another, without hurt to it self; nor in that extend it self, because of its gross and hard Mass. Yet such a Body, as is made of a certain Spirit, can penetrate other Bodies, and amend the same, without destruction of their Form and Species. As for Example: If any one turns a fixed Metal into a subtile Spirit, and this Spirit again reduced into a fixed Body; this Body will not be a common compact, gross or mortified Body, like all other Metallic Bodies; but is a Body spiritual, living, penetrating and vivifying mortified Bodies; or is (as I may call it) a Corporeal Spirit, which can extend it self in Amplitude, and shew its potency an hundred or a thousand ways; according as all true Philosophers ascribe to their Universal Medicine or Tincture, that it, in a very small quantity, is able to tinge or meliorate a great quantity of the more vile Bodies into Bodies most noble. Which admirable Correction is not as yet known to me; yet I certainly believe and judge, that such a Transmutation, or famous Emendation of Metals may be made, by the most benefit of concentrated and fixed noble Metallic Spirits. Whosoever hath Time and Place convenient to see about this Work, may try what is possible to be performed by the help of Art. Convert fixed Bodies into subtile Spirits, and reduce volatile Spirits into fixed Bodies, then shall you obtain whatsoever you can desire or wish for.

Indeed I have Reasons enough to restrain my Quill from a farther promulgation of such high Matters;

yet since I have proceeded farther in this discovery, than any Man before me ever did; what hinders but that I may to the Horse man, to whom I have given a *Nisus* [or excellent] Horle, give the Bridle also? Therefore it pleaseth me to reveal yet one kind of Spirits, which very lovingly receive the Souls of Metals (after their Bodies are mortified) and carry them up into the Philosophick Heaven, that is, into the *Aemulick*. Which good Spirits are not horrible and cruel as the former, but sweet and amicable. Indeed, such good Spirits do not willingly associate themselves with the Souls of all Metals promiscuously, but onely with such most pure Souls, as are in *Sol* and *Luna*. But if they be compelled to be concerned in the Mortification of foetid gross Metals, as *Mars* and *Venus*, or of venomous, and as yet immature and volatile Metals, as *Jupiter*, *Saturn* and *Mercury*, and to receive the out passing Souls of them; they refuse not this office, yet from such foetid Souls they contract a stink to themselves, and therefore can scarcely afterward be Medicinal. Wherefore, it is better not to use these good and pure Spirits, unless for receiving the Souls of clean Metals: for then they remain good, and cannot be admitted in Medicine without admiration: and, on the contrary, the Souls of venomous Metals may be so much the more happily used for the Emendation of Metals.

Now, as touching these good Spirits, know, they are nothing else but a pure Spirit of Wine, when it is associated with *Sol* and *Luna*, at that very time, wherein their fixed Bodies are invaded and mortified by their Enemies, and their pure Souls set at liberty; then they are received and carried upwards by these pure Spirits; and a Royal Medicine is obtained, which every Man may administer according to his understanding. There are also many other Spirits which attend Metals destroyed and mortified, that they may take to themselves their pure Souls and carry them away. But of these enough at this time. Ere long (GOD willing) I shall speak more at large of these in the Seventh Part of my *Spagyricall Pharmacopœa*.

O most High GOD, the One onely Beginning and End of all things, I making supplication from the bottom of my heart desire, that (when that general Destroyer of Humane Bodies shall come and destroy my lean and dried Earthen Mass, according to thy divine Will, and see my Soul at liberty from the Bonds of the Body) thou wilt be pleased in that very hour to take compassion on me, and send thy Ministering Spirits the Holy Angels (by reason of thy Grace and Fatherly Mercy) to me at the hour of Death, that receiving my departing Soul, may humbly prostrate it at the feet of thy most Holy Majesty. Amen.

The End of the Sixth Part.

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THE
SEVENTH PART
OF THE
Spagyricall Pharmacopœa.

In which is farther treated, how of Man's Urine may be prepared the Secret *Sal-Armoniack* of Philosophers, and what incredible Works may be performed by the benefit of it, both in Medicine and in Alchymy: With an Instruction annexed how an Universal Medicine and true Tincture for Humane and Metallick Bodies may be acquired; and that no way more easie, more expeditious and less chargeable, than by the help of good Spirit of Wine, or instead of that a burning Spirit extracted from Corn, or other Vegetables.

The PREFACE to the READER.

Well-meaning Reader,

THE principal Reason which moveth me here in this small Treatise (without any respect or regard of Persons worthy or unworthy) so evidently to reveal and publish to the ungratefull World the Secret *Sal-Armoniack* of Philosophers, is this: namely, because, by reason of my old Age, I have now one foot in the Grave, and am ready to depart this World, and do patiently expect a far more excellent Mansion prepared by God. I, who now discover this Secret *Sal-Armoniack*, do also here intimate those vast benefits, which (by the help of that) may accrue to Mankind, accounting great Works of Mercy may be done by it; because it is that, by the benefit of which, all things necessary for Life may be acquired by all Men, whether young or old, poor or rich, as in the following Praxis shall largely be demonstrated.

That Men (if they themselves will) may gain much, yea as much as they please, by the benefit of this my free and ample Revelation of such an inestimable Salt, I am easily able to prove: especially, so soon as I, in the following Praxis, shall exhibit a Specimen of those Subjects, the abundance of which is in all parts of the World, every-where offered, no less to the Poor, than to the Rich, without any expence of Money, or other Charges; but it is known by very few, privily hated by that proud Step-Dame the World, trod under foot, and for its exterior vileness cast out upon the Dung-hill, and thrown away in the corners of Streets.

But, some One may ask, how those needy People can from Urine onely, acquire things necessary for Life, although they should know, that in it is contained a Treasure? To such an One I thus answer: It may very well be effected, because in this little Book I have explained, not onely that in it is an abstruse Treasure, but also how it may easily be extracted. Inasmuch as I doubt not, but that some of the Lovers of the Poor will do their endeavour to extract that Treasure from the same. Which being done, if the World (which will believe nothing but what it sees) take notice of it, and finds the verity of our Assertion proved in Fact, then many more will use a like endeavour to get their living from such a Subject, every-where to be had, and preparable for little or no charge. If such Operators shall need more Urine, than they themselves make, they must necessarily buy it of poor Families,

Families, abundance of which you will every-where find, readily desiring to gather the same for their daily Bread, and to bring it to the Artist: that way one hand cherishest and helpeth another. For by this means every Re-publick might be brought to a flourishing state, so as no Man (unless he will himself) needs to want Bread in what part of the World soever he lives. I indeed have not buried in the Earth my five Talents graciously granted to me by God, but have put them into the publick Bank. What if the mad and blind World will neither see nor hear, it may for all me follow its own desperate humour. It is sufficient for me that I have divulged such Mysteries for the safety and well-being of Mankind, as no other Philosopher before me hath ever discovered the like. For since the Subject is so very vile, vulgar and obnoxious to vast content and hatred among proud Fools, many of them did involve its genuine Name in the Secret Cabinet of Silence. But, that I may speak my mind freely, I openly confess and aver, that in Urine is contained a Mercury, by the help of which very much may be effected in Chymistry and in Medicine; and which is especially very conducent to deduce Metals to their first Matter; and thence may be reaped a notable Fruit of Utility, as well universally as particularly. For whatsoever I have now writ, I composed the same in the extremity of my discomposure and sickness, that this admirable Secret might not be buried with me in the Earth, where even all the highest Arts of the most excellent Artists seem to putrefie together with them, not being by them (before their Death) communicated to Mankind remaining; that so I may say with the Vulgar (not rightly understanding) All Habits of Understanding are not so much hospited in the mortal Body, as retained in the immortal Mind.

If all things here answer not the desire of the diligent Searcher of Art, or be not clearly and plainly enough discovered, let him look into the following Treatise, which is intitled, A Treatise of the Mercury of Philosophers, where perhaps he will find so many desirable things, as will completely satisfy the hunger of his Mind covetous of learning. But for the sake of the benevolent Reader, I cannot chuse but communicate to him this Information, viz. that the very Inscription of this Treatise discovers a Secret *Sal-Armoniack*, and in divers places of the Sixth Part of my Spagyricall Pharmacopœa, mention is also made of a Secret *Sal-Armoniack*; wherefore I would have you to understand, that the *Sal-Armoniack* mentioned in my former Book, is of a property variously different from this, of which I purpose here to write. For this is prepared of Urine, but in the preparation of that, no Urine is to be used; because that is no other than pure Silver dissolved in Aquafortis, and precipitated by the help of a sharp Salt-water. Where it is to be observed, that the Silver, in such a Precipitation, attracts to it self so many Spirits of the Salt, as by reason of them it is no more fusible, like other Luna into a Metallick Form, but becomes penetrable as Oil into a Skin. That, in my Writings, is called the Mercury of Luna.

Note. Of Saturn also, after this manner such a Mercury may be prepared, which is almost of the same efficacy as the Mercury of Luna; but in some Chymical Labours it may not so safely be used as the Mercury of Luna. This must be necessarily minded by those who are unwilling to err in their Labours. Moreover, touching this Secret *Sal-Armoniack*, I think it needfull farther to advise, that either *Sal-Armoniack* (although both are diversly prepared) being added to Metals or Minerals, takes to it self and carries upward the purest part of that Metal or Mineral. Yet it is to be understood, that this is effected thus, viz. that the Metal is corroded by the sharp Spirits existant in the *Sal-Armoniack*, and so is carried upward by distillation; or volatilized, no otherwise than as if you should add Sublimate Mercury to any Metal or Mineral for extracting Butter thence. Also it is to be minded, that whatsoever shall be prepared by the help of either *Sal-Armoniack* (made with Luna, or with Urine) all that riseth much more pure than any sublimate Mercury or common *Sal-Armoniack* can cause to ascend. These few things I thought necessary to be premised, touching the difference of either Secret *Sal-Armoniack*, that no Man may err through mistake.

Although much more should be spoken here, touching our *Sal-Armoniack*, which is made of Urine; yet Time, and my present Condition, prohibit my insisting more at large thereabout.

But that every unskilfull Man may be rendered more skilfull in the Knowledge of this Definition, it is good for him to learn, that Urine is no other than the volatile Salt of those Meats and Drinks, which we receive for the nourishment and sustentation of the Body; and which are so digested and separated by the Stomach, viz. that the Sulphur, as a superfluity, is by Nature discharged by the Bowels; but the Urine, as a volatile Mercurial Salt, seeks and finds for it self an Exit through the Bladder. Now, it is more than sufficiently manifest, that the greatest part of Men live of Vegetables, as of Bread, Beer and Wine; also for Nutriments they use Flesh, Fish, Butter and Cheese: which kinds of Meat and Drink, so soon as put down into the Stomach by a certain natural Coction and Fermentation are so inverted, as some natural Mercury is thence progenited. Whence, it is clearly enough apparent, that the before mentioned Mercury (which we with the assistance of Art know how to extract out of Urine) must necessarily have been an invisible Mercury in Vegetables,

bles, before it passed into Urine, and when it was not inverted in our Body. Which is a thing most surely true, and is confirmed to us by experience, viz. that in all Vegetables (no one of them excluded, whether Wine or Grain, Honey or Sugar, or other fat Fruits, in which our vegetable Mercury is most copiously abundant; also by what name soever those Fruits or Vegetables are called) the same Mercury is hospited; yea, it may be extracted from all Fruits, Trees, Herbs, or any common Grasse of the Fields or Meadows, and from all Boughs and Leaves of wild and manured Trees, if after you have cut them small, you pour on them hot water, and then ferment the same.

Indeed lean Herbs, according to quantity, give not forth so much burning Spirit, as Corn, Wine, or Sugar: But note; Grasse is prepared with much less cost than Corn, Wine, or the Faces of Wine or Beer. Also a good burning Spirit may be made of Grape-Stones, or the pressings of Grapes; yet as for the sweetness of that, you need not to take any care; because in operating it is so amended, as it is rendered full as good as the best Spirit of Wine that is most rich.

This Arcanum of preparing a true Universal Medicine of all Vegetables, for those three known Kingdoms of ours, I take to be as great a Secret as was ever known to Philosophers, or for the future can be known. For it is that, of which many have notably writ, yet in such a Style, as they have obscured, involved and hid the whole Work in so many Parabolical, Allegorical and Enigmatical Phrases, as it is almost plainly impossible for any one profitably to learn any thing out of their Writings, unless his Eyes be singularly illustrated by God. But among others, Albertus Magnus, Thomas Aquinas, Arnold, Lully, Braccellus, and especially Basilus, have writ of it evidently enough to such as can see; but all they writ in obscure words: And as Paracelsus knew the same, so it seems that was also known to Helmont: yet they were afraid to write of it for their own sakes. But I now freely and openly divulging all things, do that chiefly for this Reason, viz. because the most wise God (to whom I give Immortal Thanks) revealed this Secret to me not many weeks since; and I, according to the weakness of my Age, could labour but little therein, and that very difficultly; therefore keeping my Bed, by reason of my Illness, I caused some Proofs to be made of the same: whence I so found the verity of the matter, as I am now able safely to confirm the same to others, and can aver, that the true Mercury of Philosophers is recorded in them. Although that hath hitherto been unknown to most Men, yet by me (because in Philosophy, Medicine and Chymistry, never any thing more magnificent than it, easier to be elaborated, or preparable with less cost, at any time before came into my hands) it is so published, as I doubt not, but that many well-disposed Persons will confidently, readily and happily set their hands to the Work. For it is easy to acquire burning or distilled Wine in abundance, without any great charge; also an Instrument made of Copper, fit for separating the Mercury from the Sulphur, will not cost much: And lastly, the Fixation of the Mercury will cost little or nothing, because it may easily be absolved, in a very short time, by one well skilled in the method of fixing. The Burning Spirit may be prepared, and the separation of its Mercury from the Sulphur be completed in the space of one day: but yet it is to be understood, that this is spoken only to those who desire but a small quantity to experience the possibility of Art. If any one would have a larger quantity of Tincture, he indeed will have need of a longer time to prepare it in, as every one may easily conjecture.

Whilst I lay diseased in my Bed, and afflicted with a grievous Disease (after I had by a long and serious speculation day and night fundamentally searched the power of Art) in the space of one Week, by the hands only of my little Sons (for I could not trust such a Work with the unworthy Sons of this World) I made three small trials or proofs only in a very small quantity, because, by my Bed-side, there was no place for doing any great Work. Nevertheless, I am satisfied that I could do much more in eight or ten Days, and a far greater quantity, if God will be pleased to grant me strength for so many Days.

Indeed to an ignorant Hearer, what Wise men have asserted will seem incredible to be believed; namely, that in every Herb and Grasse, the true Stone of Philosophers lies hid. For the ignorant of Nature wonder at this. But Spagyrick Philosophers have, now for many years past, published their Books touching the same, and affirmed, that of all things, from which the Elements may be separated, the Stone of Philosophers may be extracted and made; of the same I also, if need were, could alledge many Testimonies. May we not by Distillation and Rectification much more easily separate the Elements from Vegetables, than from rude and hard Metals? And may we not most purely and most subtilly cleanse their Element of Fire from them? That indeed is impossible to be extracted from Metals. But if we can, by the help of Art, turn the most pure Fire again into Earth, may not of this new Earth (when it is by the benefit of Art fixed, and rendered constant in Fire) be made a Matter purer, than all things in Nature? Every Man knows, that in Spirit of Wine is contained a great virtue comforting the Heart, but by reason of the burning heat, which it manifests in those that immoderately use it, the same is avoided not without Reason.

Now,

Now, if you shall separate the Burning Sulphur from the Mercury, in the bottom will remain only a temperate, and to all Constitutions (which are vulgarly called Complexions) gratefull pure Mercury, in the form of a clear sweet Water, which Philosophers call their Water of Life, and that not imprudently. For the Alimonies of Life are included in it, and this Mercurial Water, or true Aqua-vitæ, may be safely adhibited in all Diseases; always, provided that this Spirit be prepared of Wine, Corn, or of Herbs not stinking and venomous. But for Metallick Transmutation, every distilled Wine is conducent, of whatsoever matter it shall be prepared. Yet that, in the form of Water, is able to exercise no power over Metals, but must first be reduced into a Red fixed Powder, called by Philosophers Gold of Philosophers, Horizontal Gold; Tinging Gold, and Living Gold. And, in a word, I say you cannot find any thing pertinent to Medicine and Chymistry, more excellent than our Red fixed Mercury of Wine: for it is the true Phoenix or Bird of Titan, feeding its Young with its own Blood; also a true Salamander, which dyes not, but is nourished and augmented in Fire: and more briefly, It is all in all things. Moreover, Philosophers confess that all things lye absconded in all, and in good Aqua-vitæ all Metals are Spiritually found; which I myself have in very deed experienced, being otherwise unable to verify the same. O noble Hermetic Art, and Queen of all Sciences! how safely and unworthily art thou cast down, trod under foot by stinking Swine, and contemned by ignorant proud Fools! Nevertheless, I doubt not but that this little Book of mine will open the Eyes of many blinded with Ignorance, and direct many Readers unto the path of Verity; as my Treatise lately published, intituled, Of the Salt of Philosophers, hath already been the Author of much good to many. For more than one of many, who have slighted Chymistry, having perused that Enchiridion, according to my Information, have again fallen in love with Chymistry, set about the Work (renewing their omitted labour) and prepared the Salt of Philosophers, gave good proofs thereof, and having wrought in it for certain Days, at length gloried of their successes in Transmutation of Metals. Which Stone notwithstanding is not to be compared with that which is made of Wine or Corn; but in comparison of that is to be reputed as a Clod of Earth to a most beautiful Pearl.

Wherefore as I before said, and always shall say, I believe that a Medicine and Tincture more sublime than the fixed and red Mercury of Wine, hath never been known by Philosophers. In the mean while, let every other Man believe as he listeth, it sufficeth me that I have written the Truth, and refused to carry hence with me into the Kingdom of Darkness the greatest Secret of the whole World. But the Reasons why I here over-hastily break off the Thread of my discourse begun, and in no-wise discover the Method by which the Burning Spirit may be prepared, and the Mercury latent therein be separated from the same, and reduced into a fixed Tincture, are weighty and considerable. For the whole Work, from the beginning to the end, is so very vile and easie to be performed, as every Corydon or rude Shepherd (ignorant of all Chymical Arts) would understand and imitate that Method of preparing the same. Wherefore it is best to desist from any further explanation. Because, to whomsoever God will give it, he will so easily find it out, as the e will be no necessity of speaking one word more than I have already spoke. Besides, for such inconsiderateness, I should be able to give no just Account before God, the Judge of the Living and of the Dead, if this most secret Secret of Secrets should as a Grain of Salt be sowed among the ungratefull and unworthy People. But the World is too well known to me already: yet I will openly say this, viz. that the poorest Man, as well as him that is wealthy, may attain to this supreme Work; because, for preparation of that incomparable Medicine, no chargeable Materials, nor any long time are required.

Truly, unto me are known divers famous particulars, by the help of which, not only Silver, but also all other Metals are converted into Gold and Silver with great profit; yet are more difficult to be elaborated than that great Universal Work. Wherefore this also, among all other fruitfull Chymical Secrets deservedly doth, and undoubted always will obtain the Priority.

Now, Son of Art, candidly accept this my Fatherly Instruction, and Friendly Admonition, and do not at all commit any thing to Faithless Men, of which thou maist have occasion to repent afterwards. Accordingly, to all the Disciples of Hermetic Philosophy and Medicine, I wish the ample Blessing of God, here Temporal, and in the life to come Eternal; heartily praying, that the most clear unextinguishable Light of God, may perfectly enlighten them, as it did me at the first. Amen.

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Of

Of the Secret Sal-Armoniack.

Touching this our Secret *Sal-Armoniack*, I have made mention in divers of my written Books; but the way of Preparing it I have left to be divulged in this place. For after I was assured, that many had laboured much to find out its Preparation and Fruitfull use in Medicine and Chymistry; I resolved no longer to conceal the Preparation and profitable use in Chymistry, of our *Salmiack*, from the Lovers of our Profession; but chiefly for the sake of the Sick (to whom it may be a very great comfort and solace) I chose rather openly to divulge it, without any privy concealment, in these my Writings; hoping that by the publication of this, I shall do good to many thousands of Men, and for a sign of triumphal Joy crown the Head (as with Laurel) of the victorious Queen of the Spagyrick Art.

First of all, it is to be observed, that this Name is imposed upon this Subject, because it in many things agrees with common *Sal Armoniack*. It pleased us to add the Epithet of *Secret*, because this Salt is known to very few in the whole World; and in that they who acquired it to themselves, neither published it, nor exposed the same to common use, but kept it to themselves as a great Secret; and as often as they made mention of this Salt in their Writings, they named it their *Salmiack*; for proof of which, if need were, I could produce many Examples.

Colmopolita, being about to speak of this our *Salmiack*, cries out thus: *O our Sea: O our Sal-Armoniack!* His *Sea* was Oil of Vitriol, and his *Salmiack* the Volatile Spirit of Urine. When these two are joynt together, they give forth from themselves our Secret *Salmiack*; by the help of which, so many wonderful Works are performed in Medicine and Chymistry, as you shall here following hear.

Paracelsus and *Helmont* called this Salt, *Alcahest*; being that, of which the former writ little, but the latter very many things; and yet both kept the same secret to themselves onely, inasmuch as *Helmont* discovered it not, even to his own Son; and other Men, his intimates, requiring it of him, he put off, saying, it is an *Ens very difficult to be acquired*: and thus he freed himself from the importunate Inquiries of many. And how little others could get out of him, is manifest by the following Saying, which is thought to be his. *The Liquor Alcahest is made of Blood and Urine.* It is credible that he might make such an *Alcahest* of those Subjects. But the reason why that kind of *Alcahest* may be prepared of Blood and Urine, as well as of Oil of Vitriol and Spirit of Urine, is this: There is a great affinity and similitude between the Macrocosm and Microcosm, viz. Man; inasmuch as whatsoever may be had in the Macrocosm, may also be found in the lesser World Man. For as in the great World an Universal Acidity, viz. Vitriol, commonly is generated in Subterranean Fibres, Beds or Veins, and is there kept in perpetual Digestion by the Central Fire of the Earth, and at length ripened into Mineral and Metallick Bodies; so also, in the Body of every Man, the Blood of the Veins (as an Universal Microcosmick Acidity) is generated, and by long Digestion of the central Fire of the Heart augmented, meliorated, and at length transmuted into Flesh, Skin, and Bones. Therefore, in the Blood of Men or Animals you may

find an Acidity, like to that which is found in the great World: Hence it may be said, that our Secret *Salmiack* may as well be prepared of the Blood and Urine of Animals, as of Oil of Vitriol and Spirit of Urine. Nevertheless, I say there is a vast difference between these two; for Oil of Vitriol may be amended and rendered more subtle by Rectification, which Subtiliation cannot be effected with the Vitriolate Acidity of the Blood of Animals. Therefore we deliberately give the Priority to this rectified Oil of Vitriol, as being that, which in every Chymical Labour is found far more efficacious than that of Blood. For this cause leaving that Blood, let us set about the Preparation of our Secret *Salmiack*, with cleansed Oil of Vitriol and Spirit of Urine subtly rectified.

The way of making our Secret Sal-Armoniack.

Recipe of Oil of Vitriol excellently well deslagmated and rectified, one pound; upon which Oil of Vitriol, leisurely pour on so much highly rectified Spirit of Urine, as until there is no more action each upon other, but they be mortified and fill, in that Conjunction, from two Contraries, ariseth a middle Salt. This Operation being rightly performed, you will find a sharp penetrating Liquor, in which is a power of carrying upwards with it self the purest Essences from Animals, Vegetables, and Metals: which is what no other Entity in Nature is able to perform, as we purpose to shew. Therefore if any one, desirous to make of this Salt Liquor a dry *Salmiack*, do in gentle heat of *Balneo* abstract the unflavoury Water thence, in the bottom will remain a fair white Salt, which is our Secret *Sal-Armoniack*; by the benefit of which wonderful Works, may be performed in Medicine and Chymistry, as hereafter you shall hear. Now follows

The Use of our Salmiack, by the help of which, from Vegetables may be extracted very efficacious, and indeed incomparable Essences.

How or which way the Ancient and Modern *Spagyrist*s prepared their Essences of Vegetables, is now long since well known throughout the World, viz. by Spirit of Wine. Which way of Extracting is indeed of it self a Work very chargeable; yet Spirit of Wine readily extracts the Essences of Vegetables and Animals, leaving the unprofitable Faces behind. Also, it is not unknown to us, that Spirit of Wine in extraction fo notably changeth the Virtues of things extracted by it, as the Extract is of less force than the Simple whence it was made, and that most manifestly in *Catharticks* or Purging Simples, inasmuch as commonly the Dose of the *Extract* must be greater than of the *Simple* it self. The reason is, because all Purgers acquire the greatest part of their *Cathartick* faculty from that crude and immature Substance, with which they oppose the Stomach, and therefore are not entertained by it, but presently expelled, during which Expulsion the Excrements also are cast out. Therefore the stronger Crudity is predominant in Purging things, the more impetuously do they move the Stomach; and the more strongly the Stomach casts out and expells that, fo much the more vehemently also are the noxious Humours of the Body cast up. If a *Cathartick* be so crude, rough

and immature, the Stomach rejects it much more strongly, because the whole of Nature is thereby disturbed, and with all its might endeavours wholly to expell such a rude guest. In which violent expulsion, the Radical Humours are expelled out of the Body, together with the Excrements, that the Body may be totally freed and disburthened of the pernicious filth of them.

The Stomach fo abhors some Vegetables, and is so impatient of giving them any time to abide there, that they may by little and little be expelled downward by Seige, as it (enraged with so great nausea and loathing) violently casts them up. In acting and Excretion a tenacious viscous Choler, always which Excretion a tenacious viscous Choler, always difficultly otherwise be cast out by gentle Purgatives, as is seen in *Alarabacca* and *Hellebore*. For as often as they are taken by a sick Man, without any previous Preparation, they continually excite Vomiting; but if extracted with Spirit of Wine, they vomit not, but only work downward.

By all which it appears, that Spirit of Wine, in extracting the Essences of Vegetables (by its natural power) fo notably changeth the Virtues of Herbs, as it is not fit to be used for all kinds of Extractions; and that by reason of its Nature varying or altering the property of things. Nor can you, in some Difficulties, safely use those Extracts which are made by Spirit of Wine, because Extracts are heightened in their Heat by the Spirit of Wine, and therefore should be avoided in acute or burning Diseases. On the contrary, our *Menstruum*, viz. our Secret *Sal-Armoniack*, in Extraction, alters not the Virtues of Species for which it is used, but extracts from them onely what is most pure, and carries over with it by *Alembeck*, a certain most sweet Essence, which Spirit of Wine can in no-wise perform. Therefore we deliberately give Priority to our *Liquor Alcahest* in extracting the Essences of Vegetables and Animals. Yet we would by no means labour to bring Spirit of Wine into contempt, since it, in some Subjects, fo excellently exerciseth its power, as it gives place to no other thing. But the Water of our Secret *Sal-Armoniack* perfects its Extraction in a far differing manner; because, by the help of Art, that conjunction of two sharp penetrating Entities (viz. *Acid Oil of Vitriol*, and *Alcaliate Spirit of Urine*) is reduced into one temperate middle Salt, which Salt is almost of the same disposition as common *Salmiack*, except that in all its Operations it is found to be more sharp, more penetrating and more efficacious than it.

Now let us come to the matter it self, that we may see of how great use our *Alcaliate Vitriol*, or *Vitriolate Alcali*, is for preparing some famous Medicine. I suppose it will be worth my while, if I first of all begin with that Medicine which *Paracelsus* taught to be made of *Aloes*, *Myrrh*, and *Saffron*; and is by venerable Antiquity, and by all Authours of long life highly commended, and named *Elixir Proprietatis*. And since *Paracelsus* in describing fo noble a Medicine, used few words, but enlarged them much in extolling his *Elixir Proprietatis*, it will not be amiss for us, in this place, to transcribe his own Words following, thus:

“ So also Nature sheweth us an *Elixir*, is that “ which of Natural things may be made compleatly “ perfect in its proper Essence. Such is the *Elixir* of “ *Myrrh*, *Saffron*, and yellow *Epatick Aloes*. But “ whence they have this power, we have shewed

in the generation of them. But we come now to the Process, (omitting their beginning, of which we spake before) which runs thus.

“ *Recipe* of *Myrrh*, *Epatick Aloes*, and *Saffron*, “ of each one Part, which digest together in a Pell. “ can be placed in Sand, for two Months with gentle “ heat. Then by *Alembeck* separate the Oil from “ the Faces without Adulution. This Oil digest to “ gether with an equal Weight of the Circulate for “ one Month, afterward keep it.

“ In this are all the natural Virtues of a Balsam, “ and a greater conservative Virtue for those that “ are aged, than is lawfull for a man to utter : “ because from it proceeds not one Age onely, but “ 4, 7 or 10, &c. It is scarcely possible to express the “ Vertues and Natures of it : But as we judge; “ enough is discovered by us already, which we think “ needs no further Interpretation.

Here *Paracelsus* describes his *Elixir* in words fo obscure, and likely to cause Error, as no man until this day could ever prepare any thing that was excellent, according to the tenour of his Words: *Helmont* among others complaining, that he concealed the use of the *Alcahest* in describing the manner of that Preparation. For whosoever useth that, in such a Preparation, he obtains a Medicine of so great virtue, as it is able to do whatsoever *Paracelsus* ascribes to his *Elixir Proprietatis*.

But if any man be not satisfied in what is here published by me, let him consult *Helmont* discoursing thereof more at large.

Now behold here presented to thee my Process for preparing a Medicine of these three Species reduced to Powder, viz. of *Myrrh*, *Aloes* and *Saffron*. I took of that mixture 8 Lotones, 4 Ounces, which I put into a Phial, and upon the same poured one Pound and half of our good *Alcahestick* Liquor, these I set into a warm Bath to be digested for two or three Days. During this digestion our sharp Liquor dissolved these Species, and very well united it self to them. This being done, I poured the whole mixture out of the Phial into a low Cucurbit of Glasse, and well luted the Head to the Receiver, and by gentle heat of *Balneo* caused whatsoever would ascend, to be gathered apart in several Recipients.

1. A white penetrating Aromatick Spirit, of almost fragrant Odour according to *Helmont*'s words.

2. A yellow and red Spirit, and both indeed very efficacious. Yet each of these should be received apart.

3. Lastly toward the end (after all the moisture is ascended, and the Fire is a little somewhat increased) a strong scented red cleaginous alkaliate Liquor, which is such as ferves instead of a Balsam, most excellent, presently helping or very salutary in all green Wounds and fistulous Ulcers. The subtle Spirit should be administered inwardly, for comforting or supplying the Body with all its internal Members, and for preserving the same magistrally from all vicious affects. Such a most present Remedy is earnestly desired, by the aged and weak. The Ingredients are of a Balsamick Disposition, and the preparation of them is artificial and subtil, to as a famous Medicine cannot chuse but be made of them. For our *Salmiack* is of such a Nature, as by it all Vertues of Vegetables, Animals and Minerals are extracted, amplified and meliorated, and that by reason of the Exaltation by it inferred on the Subjects it elaborating; as may more exactly be learned, when any one goes about to prepare the same, and shall

as it were with his hand, palpably touch the vertue, and discern the verity thereof. Therefore here is instituted a Process of preparing Saffron, Aloes and Myrrh, by which you may know how to work with other Vegetable and Animal Subjects, so as we have no necessity of prescribing a peculiar Process for every Medicine. Here onely it is to be noted, that an accurate Regard is to be had of weight and measure in mixing the Subjects with the Liquor Alcahest. For if less of the Armoniack Liquor than is fit be added to a dry matter, all the Liquor is included in self in the dry matter, as little of the Spirit can ascend in distilling. But if more of the Liquor be poured on than is fit, the ascending Spirit will not be efficacious enough, because the vertue of that Subject diffuseth it self too largely into that abundance of Spirit. Wherefore in all things measure and weight are to be observed. Dry Species, such as Herbs, Roots, Seeds and Flowers, drink up much Water; but Woods not so much, Stones and their like, much less than they. Therefore, if any one, in labours of this kind would do something to purpose, he had need to be wary, that he do neither too much, nor too little, but in all things observe a mean; so doing, he shall suffer no loss, nor ever labour in vain. For it is almost impossible to describe all *Arcanums* so evidently, as every Clown may comprehend the same without any search.

I have here laid Foundations with reason sufficient, every one may build, or not build upon them as he pleaseth. Also he may read *Helmont*, who did indeed of this matter write largely enough, yet he is not always to be understood according to the Letter; for in most places of his Books, he concealed his manual Operations, especially in his Book of the Tree of Life, where he treats of the Cedar Wood. The preparation of the same requires no tedious long space of time, but it may be performed in a few hours. Indeed it would be the part of good Physicians to introduce this Preparation of more noble Medicines into their Apothecaries shops, and thence to exclude some part of their corrupted Remedies. For this being done, so many men would not be basely neglected, nor untimely hurried out of this Life, by the use of unprofitable Medicaments, as too too often now are.

It is not enough for you to have a Name from *Galen*, and in the mean while not at all tread the Footsteps of *Galen's* vertues. *Galen* was an honest Heathen, and whatsoever he had gathered with much and long study, he left to us accurately written before his Death.

How experienced a man in Medicine *Hippocrates* was, his Writings do clearly shew.

Also that *Avicen* was an industrious Physician, by his remaining Literary Monuments, is very manifest, and especially by that Epistle, which he writ to his Son *Abdali*; for in that he commands him first to furnish himself with sixty Pound of most pure Mercurial Water (whence he should make the universal Medicine) before he presumed to proceed to Coagulation of the Stone.

These indeed were men adorned with high Experience and a good Conscience, who gloried not in the bare Name of Chief Physicians, but proved themselves such indeed, shewing, that they were not idle Adorers of the Goddess *Vana*, but men most laborious, as becomes every conscientious Physician to be.

Touching that Mercurial Water, which *Avicen*

commended so much to his Son, for making (of it) the Universal Medicine, we shall here following (*Jehovah* assisting) somewhat more largely speak, viz. how it, by our *Salmiack* may be extracted from Metals, and then be coagulated into an Universal Medicine.

Indeed, particular Medicaments are not to be contemned but to be esteemed as good things, to them that make a good use of them. But Universals are fought by Physicians, being such, as by which they can get more Honour and Riches, than by Particulars, because they are known even to every old Woman. Universals are not to be used after the manner of Particulars, particularly to serve for this or that Member of the Body, or to resist and heal this or that Disease onely; but they seek out every *Chachexy* (which lies privily dispersed through all parts of the Body, impairing Health) and having fought it out, cast it forth of the Body, as well visibly as invisibly through all Eminentories, as shall seem good to Nature, and will be most conducent to health. Universals consume occult Diseases hidden in the Body of man, as Fire consumes Wood. Also Universals tinge every vitious Habit of the Body (which otherwise can be expelled by no particular Medicine) and transmute it into a better State, so as the Evil of the Distemper is inverted and converted into good, in the place where it is hospited, no further expulsion being required. Of like Universals, we will afterwards (God giving leave) speak more at large. Now the time admonisheth us to return to our *Sal Armoniack*, to contemplate what farther fruit of Utility it is able to effect in Medicine.

Helmont, in his Treatise of the Stone makes mention of a certain Medicine, which by his Alcahest he prepared of *Paracelsus* his *Ludus*, which would resolve the Stone in the Bladder, and expel it in fourteen Days. *Paracelsus* ascribes to his *Ludus* wonderful Vertues, which it exerciseth in breaking and expelling the Stone of the Reins and Bladder in which *Helmont* posits his Foundation, shewing where such a *Ludus* may be found, and how by his Alcahest it may be prepared into a Medicine so admirable, as it becomes the supreme Remedy against the Stone.

As touching the *Ludus* it self, *Helmont* saith of it, that it may be copiously found in the Scald shores at *Antwerp*, and that it for the most part consists of a certain volatile Macrocosmick Urinous Salt: and I making search into the same, have found it just as he described. Likewise, I also, according to his prescribed Rule, endeavoured to make such an excellent Medicine, and then found the Liquor of the *Ludus* to be such as he affirms he himself made by his Alcahest, viz. this way.

I took one Pound of that *Ludus* beaten to Powder, and mixed it with one Pound of our Secret *Salmiack*, and thence drew off the volatile Humidity with gentle Fire in a coated Retort; and then augmenting the Fire until the Retort was very hot all over. When all was cold, I found the *Ludus* with the more fixed part of our *Salmiack* melted together into a yellowish dark coloured Stone, which (according to his Doctrine) I laid in a moist Cellar to be dissolved, and that Stone in 24 hours was resolved into a greenish Liquor, and it had a burning Taste upon the Tongue, yet it is not loathsome to be taken into the Body, with Wine, Beer, or other suitable Vehicles of Water. I my self also have given this Liquor to some troubled with the Stone, who by taking it

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were greatly eased. But that the whole Stone should by help of that be resolved and cast out, in so short a space of time, I have not yet found. Hence here it seems to me, that *Helmont* (as did *Paracelsus* in the Preparation of his *Elixir Proprietas*, and the incredible Vertue thereof) hath extolled his Remedies with a too much elated Style. They are assuredly admirable Medicaments, but that they are able to effect so much (in all men without distinction) as are ascribed to them, I cannot assentingly witness, although I was at great expences, and not a little troubled about them, yet in the mean while I found out many excellent things, the Declaration of all which would be too tedious to be here inserted. But I must needs, in this place, insert some few of those many things I then found out.

If any one apply to the Seeds or Roots of those Herbs, which are commonly wont to be administered, for expelling Urine and the Stone, (the Seeds or Roots being first reduced to Powder) a little of our *Salmiack* Water, and digest it in gentle heat of *Balneo* for 24 hours, and afterward distil it, a most efficacious Spirit will ascend; which Spirit I have found to be more excellent in expelling the Stone, than the *Ludus*. In like manner those insects, which than the *Ludus*. In like manner those insects, which than any Spirit prepared of Herbs. Wherefore this is to be warily used, and such forcibly expelling things well observed, among which more forcible than all other are the fat evilly smelling black Worms of *Moz*, and *Cantharides*.

After the same manner, as we have taught to be here done, may also be instituted an Operation for extracting (by distillation) from all Vegetable and Animal Subjects their most potent Vertues and purest Effences, by our Vitriolate Alcalick Water; viz. Effences, by our Vitriolate Cordials; from Woods from Aromaticks, egregious Herbs, famous Diaphoreticks and Roots of Sudorifick Herbs, famous Diaphoreticks; from Sporisiferous Simples, admirable Anotics; from purgating things most excellent Catharticks, &c. But there is no reason I should longer insist on these things of less value, since every skillfull man can prepare himself such medicinal Spirits as he hath need of. Here he cannot easily commit error, since for all Herbs, Seeds, Roots, Flowers, and Woods, there is but one onely way of preparing them into most efficacious Effences, by our vitriolate Alcalay. But a better way than any other, yet to be discovered, how by our Urinous Liquor, yet more efficacious Effences may be extracted from Vegetables and Animals, is this:

We are not ignorant, that Spirit of Wine, which is for the most part generally used for Extraction of Vegetables, doth not sufficiently extract them, nor carry upwards with it self what is extracted; but perforce onely ascends, and leaves the Extract in the Bottom of the Vessel. On the contrary, our vitriolate Spirit of Urine (much more sharp than Spirit of Wine) doth not onely powerfully invade Vegetables, and attract to it self their Effences, but also in distillation carries them up with it self, which is impossible for Spirit of Wine to do. For although the Spirit of Urine (according to the external Face) doth as it were mortifie the corrosive Oil of Vitriol, and change it into a volatile Salt, and the Oil of Vitriol coagulates the subtil Spirit of Urine into a volatile Salt, inasmuch as of two unlike Entities is made a middle Salt; yet both those unlike parts are

not wholly changed in their former Nature. For the Acidity of Vitriol remains yet acid, and the Urinousness of the Urine urinous; and both also by the help of Art may again be separated each from other, so as either of them may perfectly recover its own pristine qualities, and nothing of them be found to be lost. As for example, suppose

It be required, that I should recover my Spirit of Urine, as pure and subtle as it was when poured on the Oil of Vitriol: Then I add to our *Salmiack* (according to just measure and weight) onely so much *Lixivium* as of the Acidity is mortified, and the Spirit of Urine ascends sublimely pure again, and full as good as it was before its conjunction with the Oil of Vitriol. But the Oil of Urine is altered, and by the Salt of Tartar reduced into a middle Salt, which also wants not its Fruit of Utility in Medicine and Chymistry. If you would from this mixture recover our Acidity with the Spirit of Urine, add to our *Salmiack* a Subject easily dissolvable; mix and give a gentle Fire, for then the Acidity sets upon that Subject easily to be dissolved, and dissolves the same, and makes abundance of its concomitant Spirit of Urine to ascend, which in its ascent takes up with it self the purest Effence of the Subject added, loosed by the Acidity in Solution, and thenceforth may be used for Medicine and Chymistry, according as the Subject was. For Example, If I add red Corals beaten to Powder to my Alcahestick Liquor, the Acidity corrodes those Corals without any delay, and lets go the Spirit of Urine, which brings over the helm with it self the Effence of Corals. But the Acidity, when you please may by distillation be separated from the Corals. If to our Liquor be added Pearls, the Spirit carries the vertue of them upward with it self. And if you add Stones, Minerals and Metals, the Spirit of Urine doth likewise carry up with it self the Effences of them. But the Acidity remains in the bottom with the Stone or Metal, and may afterward diversely be again separated from the Stone or Metal, and applied to this or another use.

Having already heard how the most pure Effences of Vegetables and Animals, by our secret *Sal Armoniack* are to be distilled by ascent, let us now also see, how Metals and Minerals may be highly purified by the same, and reduced to their first matter: which first matter is no other than a most subtil Mercurial Water; in which the purest part of the Metal is latent in the form of running *Mercury*, which *Mercury* is fit for preparing whatsoever Work you will of it, either *Sol* or *Luna* particularly, or a true Universal Tincture, vastly tinging. Nature, in the Bowels of the Earth did primordially generate all Metals of such a volatile *Mercury*. For when the *Astrum*, through the Air, seminate their metallick Seed, that Seed is from the Air introduced into the Earth, where that, as matter clean or unclean offers it self, produceth Metals either pure or impure. Wherefore Philosophers rightly determine the Root of Metals to be sited in the Air, but their stem and branches in the Earth. Daily experience teacheth us to give credit to this, as often as in digging we come to the deepest situation of Metals, great Experiments of this matter discover themselves to us, but because touching this enough hath been said already, we forbear to proceed further in such a Discourse. Here enough is said, namely, that we know the Original and beginning of all Metals to be no other, than an Airy subtil Spirit, in which are recorded the Sul-

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phur and Mercury of Metals. Therefore, since here my purpose is to give so great Information to every most unskillful man, and as it were to put that in his hands, which may be done by the help of our secret *Salmiack*, I think not amiss openly to discover certain Examples of Processes, evincing the power of the same. Wherefore I here offer a Possible

Way of preparing a subtle Mercurial Water (from which a running Mercury, called by Ancient Philosophers, the Mercury of Philosophers, may by the help of Art be ripened into a most potent Tincture) out of all Metals by the benefit of our secret Sal Armoniack.

LET the Searcher of Art know, that the Preparation of the Mercury of Metals and Minerals, is of a diverse kind.

But generally, a Mercurial Water may be prepared of all Metals, yet of one more easily, than of another.

Recipe the filings or raspings of a Metal, as *Mars*, *Jupiter* or *Venus*, one Pound, with which mix half a Pound of our dry *Salmiack*. If these be well mixed and by Retort distilled, the metal will be corroded by the Acidity, and the Mercury thereof be freed from its bonds, or separated by Distillation, because the Spirit of Urine carries that up with it self invisibly; but when the Spirit is extracted from it, it becomes visible, as afterward shall be taught.

If you pulverise the Remanency or Residue of the Metal, and boil it with Water, you will have the Vitriol of that Metal you used, viz. of *Mars* green, of *Venus* blew, of *Jupiter*, *Saturn* and *Luna*, white, of *Sol* yellow. The cause of such Vitriol is this: since the Acidity of our *Salmiack* adheres to the Metal, it in some sort dissolves that, and in such wise prepares it, as by the help of common Water, the same may easily be dissolved.

Note: If the Metal (which shall remain in the bottom of the Vessel, after the Vitriol is extracted from the same by the help of Water) be mixed with fresh *Salmiack*, that will again be conductible, but not yield you so much Mercury as you got the first time. And if you make the same trial a third time, a little Mercury will ascend, but not so much as did the second time.

Which cropping of golden Branches from the shaded Tree *Virgil* excellently discovered when he said: One being pulled off, another succeeds, if the Fates call thee, otherwise by no strength, nor any Iron, canst thou pull off that Branch. Of which cropped or pulled off Branches, the first is greatest, and most rich with Gold; the second is less and more poor; the third much less and most poor. Therefore it will be no profit to you to pluck off more than one Branch, but it is better in proceeding further, always to take new matter.

Out of that Vitriol in another certain manner, Mercury may again be extracted, which Mercury will be far more noble than the first, as shall be shewed more at large here following.

In the mean while, to the Lovers of this most noble Art, I cannot choose but demonstrate a wonderful thing, which is this: Whenever you shall pour Spirit of *Jupiter* (prepared in the above commemorated manner, and most subtly rectified) upon the Spirit of *Mars*, the Mercuries both of the *Mars* and *Jupiter* will suddenly embrace each other, and be connexed in such a bond of Love, as leaving the

Water, they will conjunctively fertile to the bottom in the form of very small golden Atoms; which Atoms of Gold, in that moment in which they are formed of both the Mercuries, you shall see converted into constant and fixed Gold. Which I take to be one of the greatest Wonders, which ever came to my hand in all my Chymical Labours. If I had tried this Experiment but once, I might my self have doubted the truth of the same. Indeed I have found out the cause of this swift fixation of Mercury; but I should do very inconsiderately to divulge the same. *Paracellus* writes in his Heaven of Philosophers, that no melioration of Metals is to be expected, unless they be first spiritually mixed. Other Philosophers likewise say, Metals are first to be reduced to their first matter, that is, into a subtle Spirit, before they can be nobilitated and bettered: which I know to be consentaneous to verity, according to the Testimony of the following Example; which is another wonderful Experiment, to be performed (by the Spirit of *Jupiter*) thus.

Dissolve a little Gold in common *Aqua Regia*, into which Solution pour a little of our mercurial Water, mix it by stirring or shaking the Vessel well: then the Mercury of *Jupiter* in a magnetic way, continually attracts the Gold to it self from the *Aqua Regia*, and tingeth the Water with a Blood Red Colour, at length the Gold, with the Mercury of *Jupiter* conjunctively will be precipitated to the bottom of the Vessel, in the form of a purple Powder: which being edulcorated and reduced with *Borax*, the greatest part of the Mercury vanisheth, but a little of it will remain with the fixed Gold, and render that snow like and friable. By which we may see in how great Love Gold answers to Tin.

Yet this is not the true way of preparing any thing eminent, and to purpose of both. Therefore, if any one expects a noble product from both, he must with gentle Fire fix this purple Gold, that the Mercury of *Jupiter* may not fume away, but remain with the Gold.

In both these recited Experiments to our sight is exposed so swift a Fixation of Mercury, as every man, although but of weak Apprehension, may easily see, that the Transmutation of Metals is truly true, and that the same (by the help of the fixed Mercury of Metals) may be done by projection in a moment. For Mercury fixeth Mercury, being joynd in a just proportion. Therefore if volatile Mercury can do that, how much more will the same, when fixed perform, being that, which bears about it self its own Sulphur.

Although I could as well discover other ways of preparing a good Mercurial Water of a Metal, by our secret *Sal Armoniack*, yet I consider, such a Liberty of publicly imparting things, would rather be injurious, than profitable; because Pearls would be without distinction, cast before every filthy Swine. But more than enough being already published, Time admonisheth us to desist, especially because there is an intire Treatise of the Mercuries of Metals written and published. Yet I must confess, that this Mercury, prepared by the help of our *Salmiack*, is of another nature and property than the other prepared in another manner. There is little else now remaining, unless, to shew the way of extracting Mercury from Minerals, by help of our secret *Sal Armoniack*; which Mercury is able to effect as much in Medicine and Alchymy, as the other extracted out of Metals. Here follows

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The Process.

Recipe of Antimony pulverised one Pound, of our *Salmiack*, $\frac{1}{2}$ a Pound, these well mixed, distil by Retort, and our *Salmiack* will all come off, and by the Alembick carries with it self the most pure Mercury and Sulphur of the Antimony, of a Black Ash Colour, which Sublimate is named the Head of the Crow. For if you cast a little of it into pure Water, the *Salmiack* will melt, and the Mercury and Sulphur will remain in the Vessel like a gray Powder, which if you dry, and then touch it, you will find it like to thin light Feathers, whence it acquires to it self the Name of the Crows Head. Therefore, when you shall make it hot in a Crucible, it melts into a red Stone, which indeed is nothing conducent to our purpose. Yet if you would thence make somewhat that is excellent, you must observe such a Process as this, here following. Put your gray sublimate or Crows Head, which did ascend (being first reduced to Powder) into a Glass Body, and upon it pour so much of my Tartar, as shall be needfull for mortifying the Oil of Vitriol, then lute an Head thereon, fitting a Receiver thereto, and subminister Fire in fitting done the Acidity remains with the Salt of Tartar, and the Spirit of Urine ascends alone, carrying upwards with it self the most pure invisible Mercury of Antimony, which afterward by the help of *Sol* or *Luna* (as above we taught of Mercury) becomes fixed and visible. But a very small quantity of Mercury ascends, which doth much displeaseth the unsatiable Slaves of *Avarice*; because they rather take delight in immense Masses of Gold, equal in magnitude to the Head of an Ox. Yet no good man desires that, but is content with that little, which God is pleased to give him. Nevertheless, if any one would have a great quantity of that, he may obtain the same. For the Subjects, whence it is extracted are preparable for no great charge, being such, as enough of them may always be had. From one Pound of this mercurial Water, scarcely three or four Grains of corporal Mercury will ascend. For the greatest part of it remains in the bottom with the Sulphur and Salt, which are fixed apart, as hereafter shall be taught. But in that so little Mercury lies hid in the mercurial Water, other Philosophers also knew, unanimously teaching, that *Avicen* is to be followed, admonishing (in a certain Epistle to his Son *Abdalis*) all that he had need of 60 Pound of most pure mercurial Water. For if the whole Water were Mercury, there would not need have been so much. Philosophers call this not *Aqua Vitæ*, been so much. Philosophers call this not *Aqua Vitæ*, because the Mercury in it is most spaciouly dissipated, as afterward (God willing) shall be discoursed more at large.

Now returning to our *Crows-head*, let us see whether it may be made white, by a lotion of a sharp *Lixivium*. If you take the Glass out of the Sand, after you have once abstracted thence the Mercurial Water, you will find your black Crow turned into a white Swan: for in the Glass you will find a Snow-like Salt, which if you take out, and put into another round Glass, or Philosophick Egg, and set that into a Fixatory Furnace to be fixed, the white Colour in twenty fours hours waxeth yellow, and a

little after puts on a Blood-like Colour. Yet it is not then so well fixed, as that it may be taken out, but must be suffered to stand for some time in burning Coals; yet with this Caution always, that the Fire be no stronger, than by which the Red Stone may be liquified, and remain liquid in, like Oil. For it will melt as easily as Wax, and neither the Mercury, nor the Sulphur, nor the Salt evaporate; which is that which affects the mind with admiration. I have made trial of this in a Glass with a long neck standing out of the heat, where I could feel not so much as one Grain to ascend; whence I conclude the same Operation may be done, and such Fixation made in an open Fire in a covered Crucible made of good and fit Earth well burnt. For the Salt of Tartar united with the Acidity of Vitriol, doth so embrace the whole Mercury and Sulphur, and as it were hold it concluded in it self, that the same is compelled to abide in the Fire, and permit it self to be ripened. Thus this volatile Salt to our Mercury is the *Luting of Sapience*, and *Seal of Hermes*, with which it is so bound, as it is constrained to abide in Fire until 'tis fixed. After it shall be fixed, it may be used with admirable profit in Medicine and Chymistry. But you must rightly make trial, whether it be well fixed or no, thus: Put an Iron Wyar into the liquified Mass, and with that take up a small quantity for proof. Wash away the Salt from it, and cast the Red Powder upon a Silver Plate heat red-hot: if it fume nor, but enters and tingeth the Silver, not with a black, but with a yellow Colour, then the Mercury, with its Sulphur, is fixed. Whoever hath but once fixed this Stone, hath done a very great and profitable Work, although he hath spent many Weeks in preparing the same. For so soon as the Mercurial Sulphur of Antimony shall be fixed, some of it may presently be applied to necessary use, and instead of that as much volatile and immature Mercury added; then the fixed Mercury willingly admits into it self its Brother not fixed, that together with it self it may also become fixed. Therefore as many Months as the first Fixation required for its perfection, in so many Weeks may the second be absolved. Also the second Fixation being completed, another part of the Medicine may again be taken out, and other not fixed Mercury again be put in, and so forwards to infinity, or as long as the Artist shall think fit.

Although this fixed Tincture of Antimony be an Universal Medicine, healing all curable Diseases; yet for Metals it is onely a particular Tincture, by help of which you may indeed convert Silver, by graduating, and at times, into Gold; but yet at one time you cannot tinge the whole Body. For God hath not endowed it with so great power, yet he hath liberally bestowed that on it which is worth while; inasmuch as we owe as great praises to God most high for the same, as they are obliged to render to him, who are partakers of the great Stone of Philosophers.

As we have hitherto taught the way of Preparing a particular Tincture for Metals, and an Universal Medicine for humane Bodies of despicable Antimony; so also may a Tincture be made of *Auripigment*, immature *Mineral Electrum*, *Cinnabarinum Sulphur*, and all other such like, by the help of our Secret *Sal Armoniack*. Wherefore, by this one onely Process is sufficiently explained, how from other like Subjects (where Sulphur and Mercury are conjoyned) such a Medicine may also be prepared.

Whoso.

Whoever well understands this way of fixing *Mercuries* prescribed by me, will find more Secrets than he can ever think of, imagine or feign to himself. For since such a Fixation may be performed in open Earthen Vessels, you have not only this convenience, that as often as you please you may take out some of it, and make trial until you come to a perfect Fixation; but also you have this prerogative, that your *Mercury*, with its *Sulphur*, is fixed with a flaming Fire, which always immediately toucheth our *Sulphur* and *Mercury*, and exalts the same in its own congenited Tincture, which is what a close Fire cannot do. Every Fire, by its own nature and property, infers a Tincture in Mineral Subjects, especially when the Flame can immediately touch the Subject neither closed nor open, as above you heard, where we treat of Rubefying the fixed white *Sulphur*. We discern the same in Crucibles made of white Earth, and set one within another, that the outmost, which is exposed to the touch of the Flame becomes Red; but those which stood with it (being free from the contact of the same) remain white.

Also we are not ignorant, that those who make Tobacco-Pipes, that they may have them purely white do burn them in a large Pot, that they may not be touched by the Flame, and be ringed with Redness. Whence it is sufficiently understood, that even in Fire is a Tincture, by which white Bodies are ringed with Redness. Hence I, not without reason, say: He is not ill advised who ripens his Tinctures under a certain Covering in open Vessels, because they that way are not only sooner fixed, but also exalted in their Colour; yet with this Rule always observed, *viz.* That the Tinctures be always sealed with *Hermes Seal*, or Philosophically surrounded or luted with the *Luting of Sapience*. Where note, that the *Luting of Sapience*, of which I here treat, is not to be used for fixing all Subjects, and preserving them from flight: but it is an emolument and help to those Subjects only, which are as well *Sulphureous* as *Mercurial*, and delight in the Communion of confringing themselves by these Salts, and without departure constantly remain with them in Fire, and preserve them also from flying away. That by such a way, *viz.* by the benefit of *Hermes Seal*, Mineral Sulphurs may be fixed into Tinctures, ancient Philosophers closely concealed as a principal *Arcanum*, and scarcely any of them hath ever made mention of an Artificial Fire, except that very ancient Philosopher *Arsephius*, who most excellently speaks much after this manner: *Our Fire dissolves all things, penetrates all things, destroys all things, participates of Sulphur, is equal, continual; yields no smoke, unless it be excited, for Matter it is taken from elsewhere, &c.* Now accurately mind, whether here is not notified such a Fire [as I speak of] *Pontanus* in his Epistle faith, he travelled almost all the World over, that he might find some true Philosopher, of whom by Conversation he might be taught somewhat of the *Secret of Secrets*: and that he met with some Philosophers, but they were only erroneous Vagabonds and great Impostors; also that at length (after he had erred an hundred times, although he wrought in and with a true Matter) he perused *Arsephius*, and out of that Book learned the *Secret Fire*; which if he had not done, he had remained perpetually ignorant.

From all which it is sufficiently clear, how much it concerns an Artift to have knowledge of the *Secret Fire*, *Luting of Sapience*, or *Hermes Seal*. Our Fire

is indeed insignized with three Names, yet it is no other than one Being, *viz.* Oil of *Vitriol*, by the fixed *Sulphur of Tartar*, coagulated into the form of a Stone.

But why I here so clearly describe an *Arcanum* of so great Magnificence, and also publish the same, I have several weighty Reasons. Yet, in the mean while, I am not at all solicitous or careful thereabout, for fear it should become too common, because of an hundred Readers that read and peruse the same, scarce one of them hating labour will give credit to the Prescripts thereof; and some others (who loving labour would credit what is here written) yet perhaps will want the acuteness of a Philosophick Ingenuity, by the dexterity of which to infiltrate and dissolve such a fixation. Wherefore I rejoicing in that, do confidently and securely acquiesce, that the Art will not so easily be rendered familiar to every Son of the Earth promiscuously without distinction; but Art will still be and remain Art. Some years ago I did demonstrate to the sight of some of my intimate Friends the way of Preparing the *Mercury of Antimony*, and commended to them the Fixation of the same by our *Secret Fire*; but they unto this very day have never set their hand to the Work to elaborate it; and that perhaps because it seemed to them to be too vile a thing, and not such as was likely of that it could be prepared, a Medicine of so great Excellency.

Here in this Treatise I have taught the way of Preparing, by the help of Oil of *Vitriol*, a particular and famous *Salmiack*, by the benefit of which, from Metals and Minerals may be prepared, not only an Universal Medicine healing all the Diseases of Mortals, but also a particular Tincture for meliorating imperfect Metals. I have indeed spoken many things, but not all as yet; because I there had no other intention, but only to discover our *Secret Salmiack*. If I would proceed farther, I could certainly say, that in the most despicable Urine of Men a most precious Treasure lies hid, although the greatest part of the Possessors of it know nothing of the same; because God, by reason of their Sins, will not impart this Secret to them. In the Urine of every Man is latent a certain living Metallick *Mercury*, which may thence most easily be extracted by the help of a certain pure Metallick Body, or by the assistance of Art be prepared into a Tincture, or Universal Medicine; according as we above taught, where we treated of *Mercury*.

Wherefore writing, I write and will write, that no Man in very deed can call himself poor, because God hath conferred on every Man from his first Nativity so great a Gift, as being brought forth into the Light of this World, he may have sufficient wherewith to live, provided he understands, and is able to perform what are to be performed. Philosophers affirm, that *Adam* and *Eve* brought their Stone with them out of *Paradise*. But to us it is sufficiently manifest, that they were cast out naked, without all help and comfort. Therefore you infer they bore such a Treasure in their Bodies, as is seen by that of *Morienus*, who being asked by King *Calid*, In what Subject that famous Stone of Philosophers lay hid? Answered; *In thee, O King, it is hidden*. And farther, so soon as he had prepared the Medicine, he writ about the Vessel in which it was; *He that carries all things with him, needs not the help of another*: Signifying, that he needed not the help of any King, because he had all things in himself. Having done this, he

returned

returned to his Hermitage, and there blessedly passed the residue of his Life in the study of Temperance, Prayer and Fasting, always glorifying the Name of God. For if *Morienus* had not known that he had about him an ineffimable Treasure, without doubt he would not have left the King so secretly, but perhaps have waited in hope of some Magnificent Entertainment: yet he thirsted not after this, but going away acquiesced in that only, which contained in himself, God had long before conferred on him when he entered this World. It is sufficient for me that I have not buried my five Talents (lent me by God) in the Earth, but have restored them to my Lord, and have also so improved the same, as I have gained other five Talents.

Before I conclude, I am willing to say this: I have indeed received of God other five Talents also, but as yet have not gained five other Talents by the Use of them; and that not because I fear the severity of my Masters Law against his idle Servants; but I fearing Evil from Men, durst not make any Improvement thereof, because I suspect that thence a great and incurable abuse would be spread far and nigh among the great number of wicked Men. Nevertheless, I now purpose to proceed in them, and that for certain Causes; and (with the assistance of God) as soon as I can to publish the *Magnalia* of the Almighty. Accordingly I hope this will prove a great comfort and present help to the whole Christian Common-wealth against the *Turk*, the hereditary Enemy of the Christian Name. [*viz.* *Preser. Germ. p. 5.*] But the summe of things to be communicated, chiefly consists in that, which certain artificial Inventions discover to me, by help of which many wonderful things may be performed; and (if God so please) all the Nests of those Tyrannical *Hagarens* be laid waste, and to the Christian People be fully and plainly freed from their intolerable servitude. For if it shall be pleasing and grateful to the most wise God, that such noble Inventions, hitherto unknown, may be divulged and put in practice; he alone hath power of procuring occasions and means for making them publick: but if it displease his glorious Wisdom, in his Name the Art shall be buried with me, or rather be returned to Him, as to the Fountain of Fountains, from whence it flowed to me.

In the mean while, I could not chuse but leave to Posterity, for a Remembrance of my Benevolence, something worth the minding, touching such unheerd-of, heroic, efficacious Inventions. But these are written as in a Parenthesis, and by the way. Proceeding, let us discourse a little farther of despicable Urine.

All Men and Beasts live of the Dungs of Animals; also no Corn, Wine, Apples, &c. would be produced, if not dunged with the Dungs of Animals. But some one may object and say, Wild Herbs, Trees, Shrubs and Reeds are not dunged with the Dungs of Animals, as Vineyards and Corn-fields. I answer. Those Plants enjoy and have another Dugging, *viz.* Celestial or Rain-water, by the benefit of which in Autumn and Winter, Branches and Leaves falling off from the Trees, do purrife, and become Dung; which kind of Dugging, in the Spring time betakes it self to the Roots of Trees, that a penetrative Dugging and procreation of increase may there be made, since the Leaves are to be esteemed the Excrements of Trees, with which they are refreshed and renew-

ed. Why then may not the Excrements of Man serve for the Renovation of Man also?

No Man can deny, but that the Dungs of many Animals have been used in the Galenical Shops of Apothecaries, for the Composition of various Remedies, and are used at this very day. That in Urine is indicated a singular comforting Virtue, they best of all can witness, who Shipwrackt in the Sea, have lived for certain days without Meat or Drink, and in the mean while have sustained their life with the use of Urine only.

Also, that Urine is an egregious Preservative against the Petulance, the Masters of Hospitals can witness this by all Men labouring with the Peit.

Now if gross Urine, with which so much impurity is mixt, be of so great efficacy, what may not its Spirit purified, and its volatile Salt effect, especially, if before Distillation, the famous Essences of Vegetables be artificially added, because such Virtues of Herbs, Flowers and Seeds, Woods, &c. by the help of the volatile Salt of Urine, are excited through their whole Body, to exercise there their Virtues efficaciously.

Whosoever knows how rightly to prepare, and duly to use Spirit of Urine, may easily thence get ample Riches, and reap no less profit in Medicine than in the Transmutation of Metals. Wherefore I here openly confess, that in this little Treatise I have posited certain Processes, which (as to their external face) seem to be of small moment, yet to Men skilled in the Theory and Practice of them, they will find so gainfull a Work, as no Handicraftsman whatsoever can gain so much by his Craft. So much gain may be hoped for from Urine only, if rightly and knowingly handled according to the Spagyrick Art. Because every one Man may gain not one, but several Imperials by that Art: the Processes of which are diverse, and that by the only help of despicable Urine. Hence are those frequent complaints of Ancient Philosophers, that their Matter of the Stone is cast away by Fools among Dung rod under foot and contemned, which notwithstanding ought to be honoured by every Man. I say, by Every Man, because from it the Philosopher extracts his Universal Medicine, and the Physician his particular Remedies. For the Chymist transmutes vile Metals into better, and so consequently every Mechanick Operator may expect some Fruit from the same. Wherefore Urine is not to be despised, but to be taken into use; inasmuch, as every drop of it that is spilt should be bewailed. Yet I protest I would not disclose this, but for the sake of those that have Ears to hear; because other Men naturally deaf to such things, can reap no profit by this my Doctrine, because *Hippocrates* forbids to give Medicine to those that are past hope.

Whosoever are here related touching Urine, may be fild of the black shining Soot of Chimnies, of the Hairs and Horns of Animals, of Egg-shells, and the like, and especially of the Faeces of Wine, which are cast away after the Spirit is extracted.

But perhaps some Man may here say, Our Secret *Salmiack* is too costly to be used for the prescribed Operation. To him I answer. No Man can gain something for nothing. But whosoever is desirous to reap some Eminent Benefit, he must first sow some precious thing.

I indeed I confess, one pound of our *Salmiack* (if a Man only follow the literal Sense, or bare letter of

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the Description) will cost several Imperials, because for one pound of Oil of Vitriol prepared, four or six pound of Spirit of Urine are required for coagulating the Oil with the same, which notwithstanding, in respect of those famous things which are acquired by the benefit of it, it is not to be judged costly. If a Man cannot prepare his Spirit of Urine, and Oil of Vitriol himself, but must buy them of another, he then indeed may complain of Dearness. But to one perfectly well skilled, the *Sal-Armoniack* will cost him little more than his manual Labour, inasmuch as no Man hath any just cause to complain of charges.

If the divine Grace shall be pleased to prorogue my Life a little longer, I purpose to publish greater Arcanums. Therefore let God do as he pleaseth, his Will is always best, and better than the best Wills of all Men. Amen.

A Corollary.

Well-meaning Reader,

In this small Treatise I have in few words revealed great Secrets, such as were known to no Man before me, except Paracelsus, who very briefly speaks of the chief of them. And Helmont, touching the great Virtues of that, hath writ many things. And since my *Sal-Armoniack* performs the same in all Operations, which Helmont ascribes to his Alcahest, I am able to ascribe somewhat more to my *Sal-Armoniack*, than he ascribed to his Alcahest, yea, many things, which may profitably be performed by the benefit thereof, among which the chief is this, viz. that by help of it all Metals and Minerals may be reduced to their first Matter, that is, into a Spiritual Mercury, which is the highest Magistrery in Chymistry.

I, in this little Book, have only prescribed a few ways of preparing Medicaments, and that in a Laconick-Style, because I writ these things in my Sick-bed. Indeed I could willingly and gladly forbear Writing, both now and heretofore; for by all that ever I writ, I never gained one half-penny. But Christian Charity inflamed me to consecrate this great Arcanum, and the fruitful use thereof, (before I dye, knowing in the Grave nothing can be done) and to publish the same for the good of Mankind remaining in the Earth; being full of great Hope, there will not want some Religious Spagyricks, conscious of this bequeathed Gift, and heal the Diseases of the Poor gratis. But if the great troop of Malignant Spirits presume to abuse the Practicers of this most noble Art, they may find Nemesis ready swiftly to punish them.

Every one, as he pleaseth, may prepare most present Medicaments. For all Herbs, the way is almost one. Also in respect of Animals, Minerals, Metals and Stones, you

will find but little difference. Every Man may himself more profoundly search into the Art. For my own part, I am at present so weak, as Strength faileth me to proceed farther in this discourse. Therefore, by every good Man, I shall be readily excused, because I have given sufficient occasion of searching into other big Secrets. If this my benevolent Communication suffice not any Man, he may himself search farther elsewhere. For it is easier to add to things already found out, than to become the first Author of new Inventions.

I had purposed in this little Book to signify the most fruitful use of my Secret Alkali Spirit of Wine; which is so great a Secret, as no Man before me did ever discover to the World; but my Sickness hath prevented and hindered the doing of that. If God prolong my Life, that may be done in another small peculiar Book.

Truly, I highly prize my secret *Sal-Armoniack*, yet I more esteem the use of my Spirit of Wine Alkali; that being a Spirit of so great potency, as from all Minerals, Metals and Stones, it extracts a most pure Tincture, and by Alembick brings the same over the Helm with itself. What shall I say? Even fixed Gold it self cannot resist it, but suffers it self without a Corrosive (like sweet Water coloured yellow with Saffron) to be drawn upwards. In a word, this Alkali Spirit of Wine is an admirable Instrument for a Physician, of it to prepare efficacious (yea incomparable) Medicaments; and he may easily acquire abundance of it, and that for no more charges, than after the common manner any other common Spirit is prepared. He that seeks shall find. Wherefore rise from your soft Pillows, and with smutted Hands touch black Coals, and accurately give heed to the institutions of Art. For with Idleness, Eating, Drinking, and playing on Musick, you shall never approach to great Mysteries. I would have you always think of this that is now once spoken. It is indeed impossible for a most unskillfull Man to believe or comprehend, how great things may be prepared by help of this burning Spirit.

About the end of the Preface of this Treatise, I mentioned some few things touching the same; viz. that of good burning Spirit, with little labour and no great cost, in a very easie way a true universal Medicine for humane and metallick Bodies might be made. This I would have no Man to doubt of, but to account of as most true. For I now ready to be laid in my Grave, have great need to be very carefull how I divulge any thing, unless such pure verity as experience hath taught me. If the most wise God will prolong my Life until the next Summer, and enable me to write out of Bed, my purpose is to publish some other new wonderfull Works; but if in the mean while I be taken away from the number of the living, then (candid Reader) kindly accept of these few things here writen.

This being thus imparted to all diligent Chymical Operators (whom I here salute and bid farewell) I wish a Divine Benediction in this Life, and Eternal Glorification hereafter. Amen.

Glory to GOD only.

The End of the Seventh Part.

THE

THE FIRST APPENDIX TO THE SEVENTH PART

OF THE

Spagyricall Pharmacopœa.

In which is contained, how many, yet greater, Secrets may be prepared by the Alcahest, or Secret *Sal-Armoniack*, than those which are mentioned in the Seventh Part of the Spagyricall Pharmacopœa, viz. how Vulgar Mercury may be firmly fixed, and rendred totally constant in Fire, within the space of three Days. Also an Explanation, how by the benefit of it may easily be acquired the Mercury of Wine, as the highest Medicine of the World. Likewise, that the Secret Fire of the Wife, otherwise called the Fire of *Artephius* is the supreme Secret of Secrets: Together with a Revelation of other admirable Secrets, of which the Authour hitherto hath made no mention to any Man.

To the Well-meaning READER.

I could not forbear to signify to the Lover of divine and admirable Works, the Reason of my former omission or silence; namely, why in a little Treatise of mine lately published (which is intitled The Seventh Part of my Spagyricall Pharmacopœa) in which I treat of my Secret *Sal-Armoniack* or *Liquor Alcahest*, I so suddenly broke off the Thread of my Writing begun, before I had any thing largely discoursed of the eminently excellent Vertues thereof, which it manifests not only in Medicine, but also in Transmutation of Metals. Therefore, the Reason of my abrupt Cessation was as follows.

Before I had compleatly finished the afore-mentioned small Treatise, I was assaulted with a grievous Disease, which incredibly prevailed more and more daily, inasmuch as I totally despaired of recovering my Health, and therefore thought it necessary, that whatsoever was then written (how imperfectly soever) should for the sake of the Poor and Diseased be committed to the Press. But so soon as by the mercy of God, I was in some small measure recovered, I perused that little Book, and presently discerned, that the most powerfull faculties and virtues which that laudable Liquor is able to exercise and manifest both in Medicine and Chymistry, were scarcely in any-wise treated of, but almost wholly omitted in the same Book. Hence many conceited Men persuade themselves, that my Secret *Sal-Armoniack* cannot be of so great Energy or Virtue, as Helmont ascribes to his *Liquor Alcahest*; especially because He, in the Coagulation of Mercury, saith, that the same (when his *Liquor Alcahest* hath been but once abstraited from it) is so fixed, as a pound of it being tried by Capell, leaves behind, after Trial, fourteen Lotones of good Silver; which indeed is not to be esteemed

esteemed a vile Experiment, viz. that by so very little Labour (as is one only abstraction of the Alchamist, which may be done in a few hours) such a volatile, and that the sole Deluder of all Alchymists should be transmuted and nobilitated into a fixed Metal, tractable and perseveringly sustaining every Examen of Fire; and that by mediation of such a substance, as the Liquor Alchamist, which per se is no other than a volatile Salt. Nevertheless, it is found, that the same may be done, and that not only common Mercury, by our Secret Sal-Armoniack (which otherwise rendereth all fixed Metals volatile, and separates the most pure Souls or Tinctures of them from their gross Bodies, and carries the same over the Helm with it self) is transmuted into Silver; but also the same is endued with a Faculty of transmuted other imperfect Metals into good and constant Gold. The Truth of which Assertion I have not gathered out of the Writings of other Authours, but have learned the same by the continual Industry and Experience of my proper Inquisition; and therefore am able so much the more confidently to assert somewhat my self, touching the same, to every ingenious Man.

But that you may know the Reason why Volatile Mercury, by my Secret Sal-Armoniack also volatile, is rendered fixed and constant in Fire; you are to understand, that this only is effected by the cleansing power and virtue of our Salmiack: for in vulgar Mercury is somewhat ingested by Nature, which makes the whole Body of it volatile. Now if any one doth well understand how to separate that therefrom by an Artificial cleansing, the flying Mercury no longer remains volatile, but assumes to it self an hard fixed, tractable and Metallick Body; in which kind of Purification to be made, our Salmiack performs the office of a Master. Whence happens such a speedy fixation of Mercury; touching which we, in the following Praxis, shall more amply treat and demonstrate the same, viz. that so swift a Coagulation of volatile Mercury into Gold and Silver constant and abiding in Fire, is not to be accounted a vile work of small value, but to be esteemed as one of the principal Arcanums of Nature. This needs no proof, because by the sentence of all experienced Men it is long since notoriously known, that this noxious Deluder Mercury, by its volatility, hath deprived some thousands of unwary Alchymists, not only of their Gold and Silver, but also of their Houses, Lands, Towns, Vineyards, Fields, Meadows, Gardens, and all their other Goods, carrying the same with it self up the Chimney, and leaving them nothing but an heap of broken Pots, Cucurbits, Glasses, Soot, Dust and Ashes, instead of the wealthy Spoils and rich Reward they thirsted after with vain hope. But as he hath evilly intreated the unskillfull and unwary Slaves and Drudges of Chymistry, so he hath dealt well with experienced and wary Philosophers, who (after they had observed his Inconstancy, and learned to amend the same) were such as he was constrained to obey, inasmuch as they could subdue, bind and fix him. This is no Fiction or fabulous Tale, but a Truth which may be proved by many hundred true Histories, declaring, that in various parts of the World have lived those who were able to fix Mercury into a constant permanency.

Of the more ample Use of our Salmiack.

HAVING in the precedent Treatise omitted the best and most worthy use of our Salmiack (viz. that by the benefit of it Mercury might be so purified, as to be very easily fixed into a Red Body fix and constant in Fire) I was incited and moved thereby to commit this Appendix to the Press; especially because in doing the same, I could also upon every opportune occasion notice several other profitable Secrets, which may be perfected by help of that; as here following you shall perceive, they being inferred one after another.

Therefore incline your Ear to hear what admirable Effects our Salmiack is able to manifest both in Medicine and Alchymy.

First, Our Secret Salmiack not only purifies Metals, and separates the pure part from the unprofitable gross Bodies of them, but the Volatile parts it carries upward with it self; and afterward suffers it self to be again fixed [with them] into fixed Tinctures, as already in the precedent Seventh Part of our Spagyric Pharmacopœa, we have very sufficiently proved, as well as in our Treatise of the Three Principles of Metals; but also it is endued with a power of carrying over the Helm the most fixed Gold, without any Corroitive, like to a yellow sweet

Spirit, and of converting the same into true Aurum Potabile: for such Aurum Potabile, without a Corroitive adhering is found to be, not only an efficacious, sweet and famous Medicine for humane Bodies, but also a true Tincture for transmuted imperfect Metals into better.

It is indeed a very great Question how such Gold can be a Tincture for other more vile Metals, since common Gold (according to the Opinion of many Philosophers, and the experienced truth of the matter) per se contains in it self no more Tincture than is sufficient for it self, and without prejudice to its own virtue or nobility is able to communicate no good to other Metals. Nevertheless, Philosophers more acute, narrowly sifting the matter, have found that vulgar Gold, by the assistance of Art, may be destroyed, and its inside turned outward, but its outside inward: for such destruction Philosophers have called Exaltation, intimating, that the Exaltation or Melioration of Gold must be made in the Sign Aries; to which assertion I could never assent, but always believed and urged the contrary, inveighing earnestly against Toletanus, who writes Animadversiones upon that good Philosopher of ancient Repute Braconius, as if he had been a dull and obstinate Man, teaching in his Treatise of the Tree of Life, that the Universal Medicine might be prepared of vulgar Mars; for it not a little troubled me (after by a previous and

and continued study of reading and perusing the best Authours, I at length by the Grace of God, in my search found and learned the way of making such a Tincture and Medicine) that the said Toletanus did so unhandfomely heighten his Style against the laudable Braconius, and contemned the famous Industry of that man, inasmuch as I have, in some of my Writings (although with a certain Zeal, which I ingeniously confess was unseasonable) chastized this Zealus, because he with an impertinent Presumption did so rashly and arrogantly attempt to oppose and contradict that, which he himself had not sufficient Experience of. But it happened, that afterward such an Exaltation of Gold fell into my hand unexpectedly. Whence, seeing such an Exaltation of Gold to be true, I repented my own folly. Wherefore now I openly confess, that by the help of our secret Salmiack I have very often elaborated such an Exaltation of Gold in the mineral Aries; although in a very small Quantity, finding that to be sufficiently imbued with the Colour of Gold, whensoever only two or three Grains of such exalted Gold were mixed with a whole Pound of common Water. But in metallick Transmutation, during these days of my indisposedness, I could never yet try any thing further. If the most wise God, shall be pleased to restore and raise me out of my sick Bed (as I hope this next Summer he will) I will not omit to try what the aforesaid exalted Gold is able to effect in the Transmutation of Metals. In the mean while I am persuaded, that it will prove an amply potent Tincture for Mercury and Luna, and thence I divine because two or three Grains of such exalted Gold doinge a whole Pound of Water with a golden Colour that the same must be done with Mercury and Luna. Therefore no man hath cause further to doubt, that common Gold, by the help of our Salmiack in Aries, may be reduced into some one true and fixed Tincture; as here following (God willing) shall be shewed more at large.

Of the more largely fruitfull use of our Sal Armoniack in Medicine and Alchymy.

MY Preface to the seventh Book of my Spagyric Pharmacopœa, mentioneth how the Mercury of Wine may be separated from any pure burning Spirit, and perform the Office of an universal Medicine healing men and metals. But since in such a manner of preparing the Medicine as I there prescribed, very little Mercury of Wine will be gotten, not enough to satisfy those, that desire more abundance, because from one Pound of Spirit of Wine, scarcely three, four or five Grains of most pure Coelestial Salt are extracted; which nevertheless is not to be esteemed so exceeding small a quantity, if any one shall with a more accurate search of his mind well weigh the incredible medicinal Virtues thereof, which it manifestly and exerciseth against humane and metallick Diseases; inasmuch as (in either Faculty) in the whole nature of things you shall find no Medicament like unto it. Certainly it is a true Coelestial Medicine, in the form of a certain white sweet Salt, for if one only Grain of it be taken into the Body of a Man diseased, he will thereby be notably comforted in all his Members, and amend and find himself better in a moment. I must needs confess, that I have not long since found out the Preparation of the same (during the long continuance of my Disease) by various Speculations; and when by rea-

son of my Sickness I could not rise out of my Bed to prepare this noble Medicine my self, I committed the same to the hands of my faithfull and truly Friends to be by them prepared, but in a very small quantity: For I caused not above two or three Pound of Spirit of Wine to be burned, and thence could not acquire much Mercury; nevertheless I found so much therein, as sufficiently to content and satisfy my mind as well in Medicine as in Alchymy; believing, as I have above mentioned, that no Medicine more excellent than this can be found in the whole nature of things. Moreover, every one may confide with himself, how great Salubrity such a Coelestial Medicine may bestow and confer on the sick Bodies of Men, as often as he accurately weighs with himself the Subject (viz. Wine) of which this Medicine is prepared. For it is known through all parts of the World far and nigh, that under the Sun is not given a more excellent Cordial Subject, than good and pure Wine; although that abound with many inefficacious Humidities, and other Tartarous Ecclesiencies, whereas on the contrary the Mercury thereof is most pure, or a sweet Coelestial Salt is extracted from good Spirit of Wine deduced to the highest purity. But some one may say, what Spirit of Wine? If in that such a noble Mercury be latent, and the same as it is in it self be given for comforting the Sick, what need is there, that it being kindled should be burnt; and why may nor (without that labour and charge) its volatile Salt be received in a Refrigeratory? In answer hereunto let him know, that Spirit of Wine is almost all a mere Sulphur, and therefore is easily inflamed and devoured with the Flame, as is common to every Sulphur, viz. that so soon as it is set on Fire, it consumes it self, and leaves behind it no other than Ashes and a fixed Salt; but the Mercury which adhered to the Sulphur, is diffipated in the Air with the Flame, unless it be taken in a Cold Receptory, in which it may cool and condense it self. Indeed we for certain know, that no one of all the three Principles of Vegetables, Animals and Minerals is totally pure, but it always invisibly bears about it self some small part of the other two Principles, as may best of all be seen in combustible Entities, such are Wood and other Vegetables; for they being kindled and set on fire, the Sulphur is only burnt, but the other two parts, viz. the fixed Salt, and the volatile Mercury remain free from Combustion. As for Example, if you burn Wood, an Herb, or any other kind of Vegetable, the Sulphur only periseth, but the Mercury adheres to the sides and walls of the Chimney. If you thence separate the Ashes and other Filths, which fly together upwards, you will obtain a white volatile Salt, altogether like the Animal volatile Salt favours of Adulion. The fixed Salt is extracted out of the Ashes by Elixivation of common Water. Moreover Animal Entities being burnt, viz. the Bones of any Animals; the Sulphur is only burnt, but the volatile Salt flies away, and almost no fixed Salt remains in the Ashes. Lastly, common mineral Sulphur being burnt, almost all the Sulphur vanisheth into Air like a Flame, and together with the Flame an unburnable Mercury ascends, in form of an heavy Corroitive Oil, which by Chymists is vulgarly called Oil of Sulphur, and is received in Glais Campanes; nevertheless that Oil is by Philosophers named the Mercury of Philosophers, because such Oil is easily transmuted into a

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sweet Fusile Stone, of which my lately published Treatise of the Salt of Philosophers makes some mention. From all which you may clearly gather, that there is no Sulphur found so pure, but that it is impregnated with some small part of Salt and Mercury; also you can find no Mercury, in which is not incited some part of Salt and Sulphur; and in like manner no Salt, to which a little Sulphur and Mercury adheres not. Which being thus, why may there not lately be in Spirit of Wine an incombu- tible Salt and Mercury? And as Spirit of Wine duly rectified according to the Precepts of Art, is found to be the purest of all other Sulphurs, and ended with no Fecculencies; so also necessarily, when that Sulphur is kindled and burnt, with the Flame must needs ascend as it were an unburnable Substance, which may be received in a Retigratory for a mending humane and metallick Bodies. Whosoever cannot comprehend and believe these, he truly and condignly may be called a Blockhead, although by his Flatterers (men very indifere) he be ac- counted even the Eighth of the Wife wen, or a second Paracelsus.

I purposed in my mind to communicate this supreme Medicine to some candid Friends, that some present Medicine may thence be made, by the salutary help of which, I also in this my declining Age, and in the Durtnurny of my Disease, may be made partaker of some Relief, since I my self now sick in Bed, am able to prepare nothing.

Indeed I did formerly reveal this so very great Mystery to some of my old Friends, and that to the end that they being found and in health might labour therein, and after their Work was ended (which might be completed in Eight days) communicate to me, as an Offering of thanks, some small part of that Medicine, that my old infirm Body might be comforted; but their intent was far other- wise: For these rude men would not suffer me to participate of one Grain of the Medicine revealed, nor ever came within my Doors so much as once, after they were fully and plainly instructed in the Art by me taught; but passed by as if I had been a man wholly unknown and never seen by them. But this was to me a very just and truly deserved Re- compence, because I being too credulous, did so vilely cast into the Mire the most noble Pearl of all Medicine, nor considering the faithful admonition of the supreme Master: Beware of Men.

I must needs confess that it is not a Work for covetous men; because such thirst after nothing else, but a great Mass of Gold, and think this most noble Art to be no other than a rotten Thread. In like man- ner I do also confess, that common Spirit of Wine gives forth from it self but a very small quantity of such Coelestial Salt; yet a great quantity of the same no man hath need of, because the power and efficacy thereof shews it self far and nigh. If any one be desirous to acquire to himself a greater quantity of this our Coelestial Mercury, he may obtain his desire, if he make use of a good medicinal Restorative Subject, as Sulphur or Antimony fixed to a Redness, also Gold, Pearls, red Corals, cast Skins of Serpents, Boletus or Fungus Cervinus. If these and the like restoring or renovating things be extracted with Spirit of Wine and the same Wine burnt: because in doing that, with the Flame will attend a most pure mercurial Salt, which must be received in a cold Recipient.

In like manner all Metals, when they are duly

extracted with Spirit of Wine, do in burning give forth from themselves a volatile mercurial Salt, which may profitably be admittred, as well in Medicine as in Chymistry. For the Salt of Saturn is a most present Pestilential Remedy; the Salt of Venus an efficacious Venereal Medicament, the Salt of Luna, a most excellent Cephalick, the Salt of Gold a fa- mous Cordial, and the Salt of Mars an admirable Stomach Remedy, and a true Tincture, by the help of which vulgar Mercury and Luna may be tinged into Gold. But it cannot profitably be adhibed in metallick Labours, unless it be first reduced to a red Fixedness by the benefit of common Gold, being such, as after the first Preparation may be very easily fixed and rubified; although it all ascends in a white Flame, and the Preparation be from a red Subject. For it is fixed and waxeth red, if any one do from it but once abstract the Water of Saltaberis, as Pa- racelsus calls it. But if you ask what Paracelsus his Water of Saltaberis is, it is not my purpose at this time to publish and divulge that kind of Water. Helmont vastly erred, when he thought it to be the Water of Whites of Eggs, which it is nor, but it is a Water preparable for a very small Price, as much as is sufficient.

In the mean while, no unskillful Man is able to believe, with how great a property of purging, ele- vating and fixing the Flame of good Spirit of Wine is ended. Therefore, whosoever is desirous of knowing this, by putting his hand to the Work let him make Trial. The Flame of this burning Spirit renders all corrosive and bitter metallick Subjects sweet and pleasant; therefore Lully rightly said: *The immature Bitterness is to be dulcified, that the whole Magiftery may be obtained.* Briefly I say, by the benefit thereof, so great good may be performed as is difficult to be believed, unless any one before he sets about the Work hath beheld the Event. In which at present we acquiesce, yet out of an abundance shewing this, viz. that, whosoever any man hath a mind to subtilize metallick Subjects by a burning Spirit (diffilling or subliming them into sweet Salts or Tinctures) he is obliged by no necessity at all, to use no other than Spirit of VVine only; because a burning Spirit of Corn, or extracted out of other Vegetables, will do the same. But whosoever would without Metals acquire a sweet medicinal Mercury per se, he must prepare that of the Spirit of sweet VVine; because other Vegetables afford not so much mercurial Salt as may be had from Wine; which is to be kept in mind as a thing worthy of Observation.

Thus have I here clearly revealed as high a Medicine as ever was or can be found in the Nature of things; which no one of the Philosophers before me did ever presume to do. Indeed Albertus Magnus, and his Disciple Thomas Aquinas have written of it somewhat more clearly than others, yet so, as few Readers can follow the mind of them. For they do indeed make mention of Spirit of VVine, yet the Instrument under which it is to be burned, they did not in any wise express, or hint at. Basilus taught that the Instrument was to be made of Copper; yet this kind of Instrument is not every way conducible, but there is some defect in it. As for my self, I long fought with earnestness, before I could find a fit Instrument, in which I might receive this Coelestial Salt and Mercury. Let others after me also make the like search, till they find. It is not my business at all times, to cast all things at the Feet of the unworthy. For I am forbid by the Fates, having already

divulged more than enough. But whosoever is de- sirus of learning more touching this kind of labour, let him peruse Paracelsus in his Treatise of the Tree of Life, touching our mercurial Water, where he may find things enough worthy of note to yield him content. Avicenna indeed writes also excellently, but very briefly. Cosmopolita and Neufementius have writ somewhat more clearly in their Books, yet with so Philosphick a Character, as scarcely one among a thousand Readers shall there find what he seeks. More at this time touching this it is not lawful for me to discourse; but of other things here to be treated of, let every one comment and meditate what he thinks good.

Of the further use of our Salmiack.

IN my lately published Treatise of the three Prin- ciples of Metals, I shewed how by the help of Proserpina the Wife of Pluto, a tinging Oil of a fanguineous Colour might be distilled from the Vitriol of Mars, and thence be coagulated into a sweet Fusile Stone, by the benefit of which great things may be effected in the Transmutation of Metals and Gems. But what is understood by Proserpina I considerably concealed from the Reader, as well as the Coagulation of the red and white corrosive Oil of Vitriol into a sweet Stone, because at that time I purposed not to publish any thing more thereabout. After that Publication, certain Rivals of our Art came to me very earnestly intreating, that I would also re- veal to them Proserpina and my Coagulation of Vitri- ol: These men by their pertwative Intreaties so tof- tned my mind, as I was freely willing to gratify them, but with this Condition, viz. that so soon as they had elaborated the whole Work, they should impart to me some final Portion of that Medicine, yet this promise of a thankfull acknowledgment hath not un- till this day been fulfilled, wherefore I on the other hand fearing that so great a Secret (viz. how by the help of Proserpina the tinging Oil of Vitriol of a fanguineous Colour, tinging Luna into Gold, might af- terward be coagulated into a Fusile Stone) should be exposed to publick view by those, that were so ungratefull to me, was resolv'd I would my self be the Publisher of so great an Arcanum, knowing al- ways, that the Master is better able to discourse of his own Work, than the Disciple; nor in the least doubting, but that by this Revelation or way of dis- covery, many Alchymists, reduced almost to the extrem necessity of Iron, and ready to perish, will be able to recover themselves, and obtain their pri- stine repure among men. Therefore touching the Discovery of this Arcanum thus take it.

By Proserpina in the afore mentioned Treatise is understood the corrosive Oil of Antimony, or in defect of that Butter of Antimony, which (when added to Vitriol of Mars in like Proportion, and dis- tilled by Retort) carries over with it self the Gold of Philosophers or Tincture of Mars, in form of a thick Oil of a fanguine Redness; which red Oil, when coagulated into a sweet Fusile Stone, will be very available in the Emendation of Metals, espe- cially in tinging Luna into good Gold, as a little after you shall hear. These are briefly spoken touching the Antimonial Proserpina: Here following it shall be shewed by us, how our Secret Sal Armoniack may profitably be used instead of the Antimonial Proser- pina, after we have premised the way of coagulating the red Oil of Vitriol into a Stone not corrosive, by

help of which Metals may be amended variously. As to the Coagulation of the red and white Oil of Vitriol, and also of other corrosive Liquors, that in- deed is very easy to accomplish, but hard to find out. For all Philosophers have very obscurely writ of this kind of operating, in such a Laconick manner: Dissolve and Coagulate. The Solution of Mars into Vitriol is made by the help of common Oil of Vitri- ol, or else by Spirit of Salt. But the Coagulation into a tinging Stone nor corrosive is made by the help of old, cold and dry Saturn, because he it is, that understands how with his own most intent Coldness and Dryness to extinguish all humid coldish Fires, and to change them into hard Stones.

No one of the Philosophers hath writ more clearly touching the Coagulation of mineral Spirits, than Paracelsus, in that Treatise which is intituled the Heaven of Philosophers, being that in which he treats of the Nature and Properties of the seven Metals, and in the Fifth Chapter of Saturn, he thus speaks.

Canon the Fifth, touching the Nature and Properties of Saturn.

SATURN of his own proper Nature thus speak- eth.

The six other Metals have cast me out for their Exa- minator, and have thrust me from themselves out of the Spiritual Place: They have given into my Mansion a corruptible Body, that I might be what they neither are nor desire to have. My six Brethren are spiritual, thence it is, that they penetrate my Body as often as I am burned in the Fire; and together with me they perish in Fire. Sol and Luna only excepted, which are clean- sed with my Water and wax proud. My Spirit is a Water softning the rigid and congealed Bodies of my Brethren. Yet my Body tends to the Earth; whatsoever is received into me, becomes also conformable to us, and by us is converted into one Body. It would not be profitable for the World, if it should know or could believe what are latent in me, and what I am able to effect. It would be more profitable for the World if it understood that, with me, which I am able to do: Then leaving all Arts of Alchymists, it would use this only, which in me is, and by me can be done. The Coldness of a Stone is in me; this is the Water, by which I cause the Spirits of the six Metals to be congealed into one corporeal Being of the seventh, that is, to augment Sol with Luna.

These I have transcribed word for word out of Paracelsus, that by them it might be sufficiently mani- fest, that he knew how to perform the Coagulation of sharp mineral Spirits by cold and dry Saturn, be- cause touching that he so evidently writes, as he that writes most plainly cannot describe the same more clearly, although there have been very few men, who did rightly understand this Prince of Phi- losophers, and could by his words learn the Coagu- lation of sharp mineral Spirits there touched, although in a particular Transmutation of Metals no method more easie can be given than by our Salt of Philo- sopers, which from red Oil of Vitriol is coagulated by cold Saturn. I will not pass over in silence, what Fruit may otherwise be reaped by the Benefit of this in the Emendation of ignoble and very pretious Stones; because by that kind of labour more profit may be gained by ten Fold, than in the Graduation of Metals into Sol and Luna; for our red Stone exalts all Gems in their Colours, and singeth white Crystals into all kind of Colours; in which Work, there

there is not any of the Off-springs of the Earth able to do the like. Wherefore the Ancient Philosophers more esteemed this Coloration of Stones, than the Art of tinging Silver into Gold; For such a Stone not onely amends Metals, but also graduates small Stones noble and ignoble, and tingeth them into better shapes and colours. For more excellency and good lies hid in defpicable Lead, than any unskilfull man is able to imagine or can persuade himself to believe; because the Infide of it is no other than mere Gold, inasmuch as Philosophers have called it Leprous Gold.

So soon as this impure Gold shall be impregnated with the Antimonial Oil of Vitriol, and both conjunctively coagulated together into a Tincture for Metals, as well as for Stones. Much more should here be spoken touching our coagulated red Oil of Vitriol: But to what purpose is it to bring a sample of beautiful Colours before the Eyes of a blind man, being such as he cannot see, nor is able to judge any thing of. [See this Process plain in *Proseppina*.]

In the Seventh Part of the Prosperity of Germany, mention is made of a like Coagulation of sharp Spirits, wherefore I would refer every studious Lover of curious Arts to the perusal of that part. For what are here briefly treated of, are there more copiously handled, as every Reader may find, and apply to his proper Benefit. Time now admits not a more ample Discourse in this place, touching such sharp Spirits of Salt.

A Further Use of our Salmiack.

First, vulgar Mercury, by the help of our Secret Salmiack, may be so purified in the space of one Day, as the day following by one onely abstraction of the Water of *Saltaberis*, it may be coagulated into a red fixed Medicine. Which fixt Mortification, Coagulation or Fixation, was highly esteemed by *Paracelsus* and *Helmont*. This Mercury, *Paracelsus* insignized with the Title of *Covalline Mercury*, and celebrated the same with this illustrious Praise, viz. that in the whole Nature of things, there was not any Remedy more excellent for yielding relief in the Gout and French Disease; adding, that it recreates the mind of the Artist, because it hath entrance into Gold, and with the same is converted into Gold, and so to a few impoverished Alchymists may again be stored with Riches. But since the Death of this Philosopher, you shall not find that there hath been one or other of the Professours of Chymistry unto this day, who could prepare such a red fixed Mercury; the Reason hereof is, because none of the Sons of Art could comprehend the Water of *Saltaberis*, by which Mercury is to be brought to a fixed Redness, none I say, until *Helmont*, that most learned Philosopher of our Age discovered himself, witnessing that he also could prepare such Mercury, which he insignized with the Name of Horizontal Gold, affirming it would sufficiently supply whatsoever the Physician and Chyrurgeon should need.

In like manner, that most expert Philosopher *Nyssemus* did write of such a Mercury, testifying, that two or three Grains of it onely being taken in some Confortative, would purge out all Impurities from the humane Body. Indeed *Helmont* expresseth this in other words, yet by them intimates, that it purgeth out all Fishes from the Veins. Behold three famous men, serving instead of the *Murcian* Columns

of all Hermetick Philofophy and Medicine; for they have excellently writ of this Mercury; yet to the Inventions of these, none of their Successours have added any thing, but have been still and quiet, thunning the labour of preparing an Universal Medicine. During the eight Months I was detained in my sick Bed, by reason of my Infirmity, occasion was offered me of a more serious Meditation of such abstruse things, inasmuch as I at length found the Water of *Saltaberis*, by the help of which I totally fixed Mercury, not indeed as *Helmont* saith into constant good Silver, but into very good Gold. Whosoever is seized with a desire of succouring the misery of the sick, he will do better for publick good, in using such a fixed Mercury rather for expelling the Cruelty of a Tyrannical Gout, and the French Disease, than for Gold making, unless so far as he hath need to use the same for necessary Aliments.

Whosoever desires to know more of this Coralline Mercury, or (according to *Helmont*) Horizontal Gold; let him peruse our little Treatise intituled the Seventh Part of the Spagyricall Pharmacopœa, where he may find not onely many Mercurys, which are not inferior to this, but in many things excel it. Also there you are taught how a burning Spirit may be distilled from all Vegetables, and with such a Spirit, by kindling and burning it, the Mercury of Wine be separated from the Sulphur in flame, and that as a pure Cœlestial Salt be gathered in a fit Recipient, and administered against all Diseases, as a supreme Universal Medicine. Also there is taught the way of purifying Mercury, and depriving the same of every loathsome Taste and Odour, in such wise, as it is rendered sweet and pleasant, like to Fire consuming Diseases, and for correcting every Cachexy of the whole Body. In like manner the same teacheth the way of preparing Mercury so, as it offers it self to be ripened by the Secret Fire of *Arsepius* into the highest Medicine, and that in a short time with little labour and charge.

Hitherto I have variously treated of the manifold Use of our Alchabest; but since this kind of Doctrine may profit Junior Physicians, Apothecaries, Chymists, and other learned men more than Mechanick Artificers; I purpose here to subjoin some other Secrets also, which may be of use to the People, that so our Alchabest may become *Onesimus* the common Servant of many, and in this manner be verified what in the superior or precedent Treatise is mentioned, viz. that of despicable Urine all men of all Orders, when they will may reap profit, and sufficient Aliments. But, although Spirit of Urine alone, without the help of Oil of Vitriol, or some other Acid Spirit, cannot effect all that is to be performed, yet the labour of making Oil of Vitriol is not to be eschewed, since it is that which may be prepared in abundance with little charge, and almost no trouble. If any one be but a little more skilfull, than a common Chymist, then indeed he may prepare at least four pound for the charge of one Imperial. If you cannot perform this work, Oil of Sulphur offers it self, which is more conducible for preparation of the Liqueur *Alchabest*, than Oil of Vitriol, and in a peculiar Furnace, of an hundred pounds of Sulphur, without any great trouble, you may easily prepare ten or twelve pounds of Oil, and that for a small charge.

Wherefore, whosoever would by the benefit of the *Alchabest* elaborate any thing to profit, he must first be provided of, and furnished with Spirit of Urine, and that some quantity, and also not a little Oil of Vitriol

Vitriol or Sulphur, ready for future use, that without any delay or hindrance he may happily proceed in his work begun, which without these he cannot absolve. If Spirit of Urine and Oil of Vitriol be to be bought by any one, his *Alchabest* will be too dear, of it to prepare much to profit, as by the following shall appear.

What is that which *Pontanus* saith to this? The whole body of Mercury, without any previous Separation of the pure from the impure, may by the help of the Secret Fire of *Arsepius* be totally ripened into a fixed Medicine or Tincture, without any diminution of its weight. Touching which wonderful fixation, I in my Sick-bed made a small trial, inasmuch as now I am obliged to believe what *Pontanus* affirmed touching such a Secret Fire; openly confessing, that the same Secret Fire is more to be esteemed in Medicine and Alchymy, than all other great Secrets, which have ever been observed by Philosophers. Wherefore now, nothing grieves me so much, as that by reason of my great indisposition, being always constrained to keep my Bed, I am able to make no further trial of the same.

This Fire converts all venomous Subjects into salutiferous Medicaments; fixeth all things that are volatile; renders all sharp and bitter things sweet and pleasant. In a word, this Secret Fire cannot and more properly be compared to any thing, than to the Titan or the Sun, whence all things draw their Life and Increase. For that Fire, first of Earth, Water and Air, produceth gross, bitter and harsh Fruits, then ripens them being unripe, and changeth them into sweet and pleasant Fruits, imitating the Sun producing softer Grapes, which it sweetens after its various Operations upon them. The same may be spoken of the maturation of vulgar Mercury, being such as *per se* (whilst it is as yet volatile) is to be esteemed an immature and bitter Fruit: but as soon as by our Secret Fire its Bitterness and noxious Venome shall be taken away, and it becomes fixed and able to abide the Examen of Fire, it is no longer a bitter Venome, but passeth into a salutiferous Medicament. Hence the worthy *Lully* cried out; *If you dulcify the bitter, you will have the whole Magistery*. Which Dulcifier, you will have the whole Magistery. Which Dulcifier our Secret Fire is able to compleat as purification of the Sun of all acid and harsh products of itself as the Sun of all acid and harsh products of Trees, makes sweet, pleasant and salutiferous Fruits, *Pontanus* witnesseth, that he had laboured in the true matter of the Stone, yet that he erred more than an hundred times, and that he should never have returned into the Royal way of Infalible Operation, if he had not read *Arsepius*, and of him learned the Fire of the Wife. This indeed is a thing to be admired, that almost no Chymist employs his Care, Study, Meditation and Counsel to seek out and find our Secret Fire, although to it there is scarcely given another like and second in all the things of Nature. *Arsepius* did so clearly describe that Fire, as you would wonder that so few Searchers have ever comprehended his Mind. All other Philosophers, who were partakers of such a Fire, do with *Arsepius* expressly write, that it burns continually in their Glais, and not so extrinsically, in one degree. Whence indeed it is sufficiently manifest, that the same is not common Fire made of Wood and Coals. Therefore I do positively say, that our Secret Fire, in a short time, is able to transmute the whole of Mercury into a red, sweet and pleasant Tincture, and also to change both humane and metallick E-

tes further, Touching the most fruitfull Use of our Alchabest, bringing great Gain in Metallick Labours.

As we have heard that volatile common Mercury is fixed and rendered constant in Fire, by the help of our *Alchabest*; so it also in such wise fixeth other Minerals, and volatile Metals, as the same in Cupellating, leave behind both *Sol* and *Luna*, not without notable utility. But thence especially may you reap vast profit, if volatile *Sol* and *Luna*, extracted by *Aqua Fortis* out of Sand and Earth, be again totally fixed by help of that, in such a manner, as they in Fire fly not; but yielding, permit themselves to be melted as any other *Sol* and *Luna* Metals, whensoever wrought upon by the help of *Aqua Fortis*, although they were fixt before, degenerate into another Nature, and are volatilized, so as with a strong Fire of Fusion they fly away to the Owners great loss. As for Example: If you dissolve *Luna* in *Aqua Regia*, and upon the same Solution pour common Salt-water, the *Luna* will be precipitated from the Water in the form of a white Powder, which if with other Water you well edulcorate and dry, you will have a Calx of *Luna* much more ponderous than the *Luna* was before. Which kind of increase ariseth onely from the sharp Spirits of the Salt, which the Silver hath drawn into it self so firmly, as by the benefit of Water they could not be totally separated, but remain in it, not onely whilst it is heated red-hot, but also in a strong Fire of Fusion, inasmuch as the *Luna* shews it self not tractable in Fire, as any other Silver, but remains like a Stone in that vehement Fire, so as whilst it is flowing, those Spirits of the Salt carry away much of the Silver with them in fume; and part of it also penetrates into the Crucible. Wherefore such *Luna* precipitated with Salt, cannot be melted again and made ductile Silver without great loss and detriment, but appears intractable like a transparent Horn, whence also it is by Chymists called the Horn of the Moon; but I in my Writings name this Silver (as being that which is altogether volatile and fusible) the Mercury of *Luna*.

In the same manner also Saturn may be converted into a Liqueable and volatile Mercury, touching the admirable and profitable use of which, I have writ, but not published, a whole Treatise, which is intituled, *The Work of Saturn*: but of this no more here. The Evening of the Day now approaching, admonisheth us to return to speak of our volatile *Luna*, and to shew the way of reducing that into fixed and soft or tractable Silver; which indeed by unskilfull Men is supposed to be a difficult Art, but by skilfull Men it is known to be easily effected with the great Utility of the Operator.

But some one may say, what need we about that employ our principal Cares and Meditations, to render such precipitated volatile *Luna* into fixed and good Silver, since there are other ways of precipitating Silver from *Aqua Fortis*, viz. by the help of thin plates of *Venus*? To such a Man, I thus answer: They who commonly separate *Sol* from *Luna*, are in a great measure abused by that way of precipitation with *Venus* Plates; but they would never use that chargeable Precipitation, if they enjoyed the knowledge of any other more profitable. Chargeable, I say, is such a Precipitation to those that use it, because much Water must be poured into the Solution, for washing away or weakening the force of the *Aqua Fortis*, that the *Luna* may the more readily

readily be precipitated by the *Venus*, and the *Aqua Fortis* also not dissolve too much of the *Venus*. By this separation the *Aqua Fortis* is lost, because it becomes Coppery, and unfit for a new use of separating. For one Mark of Silver costs in *Aqua Fortis* only (not reckoning Labour and Workmanship) almost half an Imperial: wherefore our *Belgian* Refiners think it worth their while, if for separation of every Mark of Silver, they spend but two *Holland Florens*, or $\frac{1}{3}$ of one Imperial, for otherwise they cannot gain much: Yet some of them will not precipitate their *Lime* with the help of *Venus* Plates, and so lose their *Aqua Fortis*, but by distillation abstract the *Aqua Fortis*, and afterward use it again. But this abstraction is difficultly performed, and is not void of danger. For the Glass breaking, the Silver is split into the Sand, so as the whole cannot be recovered again without some damage, and sometimes there is great loss. Wherefore such a way of separating, although you can save part of the *Aqua Fortis*, yet it is chargeable and also dangerous (when *Aqua Fortis* is to be prepared in a great quantity, as is wont to be done in metallick Mines of Gold and Silver, and also in Goldsmiths Shops) because it requires a filthy toil, fordid labour, great expence, and a continual firetime and perillous trouble. I add perillous, and that deservedly; because those Operators, who frequently separate with *Aqua Fortis*, do very often become *Peripneumonic*, and diseased in their Lungs, by attracting with their breath the Acrimony of those Spirits into their Lungs, with which sharp Spirits the Lungs being touched, are hurt, and rendered obnoxious to Puffrefaction, inasmuch as among those Separators you shall very rarely ever find an old Gray-hair'd Master. For such Companions, even in their flourishing Age, are untimely hurried out of this life. But what are these feeble wretches able to do, in withstanding the great Power of Destiny? Of Golden Silver, Monies know not how to make Money before they have separated the Gold from it, how great cost soever they be at for separating the same. About two years since I writ touching a certain Artificial method of separating Gold from Silver in abundance; but because I was taken sick a little afore, and have continued discomposed almost ever since, I could not bring that laudable and most profitable Work of Separation to effect.

But afterward this my Infirmity continuing long, and I necessitated to keep my Bed, although troubled with no considerable sente of pain, could do nothing, but only bend and incline my serious thoughts and meditations upon Nature and Art; then God and Fortune shewed me the way, by which every common *Mercury* may be fixed and rendered constant in Fire. Which sudden fixation of volatile *Mercury*, the Deluder of all Alchymists, gave me farther occasion of fixing other volatile Subjects also. But among others, I ordered trial and proof to be made of a volatile *Calc* of *Lime* precipitated with salt Water, that I might experimentally see, whether such volatile Silver might not be so bound up, as to suffer it self, like any other *Lime* to be melted without detriment or loss; the effect of which Trial or Proof succeeded according to my expectation. That indeed is a great Reward of a great Invention, inasmuch as it supplies me with sufficient matter of asuering with *Archimedes*, It is an Invention worth the Milk of an hundred Kine. For this Fixation of volatile Silver will afford a famous Fruit

of Utility in Alchymy, and especially in the Separation of Gold from Silver; because such a way the Separation of Gold from Silver may easily be made; viz. there being no need of the Solution of Silver by *Aqua Fortis*, but it is sufficient if the Silver be only granulated, and the *Sol* which is in it extracted by *Aqua Regia*; because that being done, you will see all the Silver reiding in the bottom. And although there should be half an Ounce of Gold in every Mark of Silver, yet you will need no more *Aqua Regia*, than onely so much as is required for the Solution of such a quantity of Gold; so as a diligent Man, in the space of one day, may very well separate an hundred Marks of Golden-Silver, for the charge of three Duckets. And this artificial method of Separating may not onely be used by the Separators of Gold from *Lime*, but you may thence also reap greater profit, whensoever you are desirous by the help of *Aqua Fortis* to extract Silver from Stones, Sand and Clay, and to precipitate the same with Salt: for this way all the *Aqua Regia* will be saved, that *Aqua Fortis* by the addition of Salt being turned into *Aqua Regia*, which will be most powerfully conducent for extracting Gold out of Sand and Stones, and for precipitating by a Mercurial Precipitation of the Gold from the *Aqua Regia*, and afterward that *Aqua Regia* may again be used with notable profit for extracting like Gold. Touching which gainfull Extraction, the Seventh Part of the *Prosperity of our Country* largely treateth. Here my intent was onely to publish an Artificial, and not chargeable way of separating Gold from Silver; which is such a method, as I believe the World never knew before.

Thus this new-invented Work of Separation is a most profitable Compendium, by the benefit of which every skillfull Man hereafter may with a good courage labour, and increase his Goods and Fortunes honestly: for I believe there cannot be invented any new Work more compendious than this we have here alleged, for the separation of Gold from Silver: wherefore we acquiesce in that. But if any one would be more prolixly instructed in this Artificial Separation, let him peruse the above-recited Seventh Part of the *Prosperity of Germany*, where he may satiate the hunger of his desires. Here you have the *First Appendix on the Seventh Part of my Spagyricall Pharmacopœa*: but in the following *Second Appendix* (God willing) I will discover yet greater Secrets, which may be perfected by our *Alchabest*, but were never yet manifested to the World. But at this time, courteous Reader, take in good part these few things here premised, and whatsoever excellent thing shall hereafter offer it self, the same shall be preferred to thy Consideration.

Therefore, since (as is above declared and shewed) our Secret *Alchabest* is able to enrich Mortals with many kinds of gainfull Emolument, he is in no-wise to be reprehended, that aspires to the knowledge of elaborating so excellent a Work, viz. how he should prepare for himself Oil of Vitriol or Sulphur, and that in abundance for a very small charge: for nothing hinders, but that four or five pounds thereof may be prepared for the charge of one Imperial. I need not mention how Spirit of Urine may easily be had and prepared in abundance, viz. so soon as one shall cause Urine mixt with Quicklime to ascend in a large distillatory *Vesica*. For if any one shall so prepare his *Alchabest*, eight or ten pounds thereof,

thereof, after his work is done, will scarcely cost him one Imperial: wherefore he must needs gain much more, than if he should buy the same of others that sell it, for a great Price. In the mean while I doubt not, but that such a most easie Coagulation

or Fixation of *Mercury*, as is made by help of this *Alchabest*, will excite not a few of the more unskillfull Readers, to the love of Learning from expert Artifts, the Art of preparing the *Alchabest* in abundance.

A Recapitulation,

OR

More ample Declaration of the precedent Secrets revealed.

Well meaning Reader,

Here in this Appendix I do indeed treat of very few Secrets, but those are very great, (which may be acquired by our *Alchabest*), the like of which no other Man before me did ever impart to the World. Now contemplate, and well consider with thy self this swift and not chargeable Fixation of *Mercury*, which so many famous and industrious Searchers have laboriously sought for many hundreds of Years now passed, as is known to the whole World. But the greatest part of them have sought in vain, and with a fruitless and unlucky endeavour miserably lost all their Patrimony and Fortunes, and become the Laughing-stock of other more happy Persons, being themselves Vagabonds, which cast an aspersion of Ignominy on the noble Art of Chymistry, and have rendered the same so odious every-where among the common sort, as no good Man (although he hath by most diligent search obtained some famous Medicine) dares to profess himself the Possessor of any Eminent Arcanum in Chymistry, lest he should give any occasion to Aristarchical Cenurers of defaming him, and calling him a Gold making Animal. Alas! it is very manifest, that in all Regions of Europe, and in every Age, have lived such Men most experienced, as have not onely transmuted *Mercury*, but other vile Metals also into good Gold, sustaining every Examen of Fire. But this was done every secretly, lest the Artifts themselves should fall into the hands of Tyrants. Paracelsus, that most famous Monarch of all Philosophers, Physicians and Chymists, did indeed openly write of the Fixation of *Mercury*, but in a Character so abusive, as in all my life I never saw one Man who could fix his Coralline *Mercury*, or present it to the sight of sufficient and certain Witnesses, except Helmont writing, that he could prepare such *Mercury*, as in Medicine would perform all whatsoever the Physician should have need of. But that the same *Mercury* (as Paracelsus testifies of it from his own Experience) enters into Gold and arguments that, and exhilarates many impoverished Alchymists, restoring them to a more fortunate state; touching these Effects of the same, the worthy Helmont made no mention; yet he writ, that he did himself fix

Mercury, by one onely abstraction of his *Alchabest*, in such wise, as of one pound he had left in the Cupella seven ounces of good Silver, which indeed is a famous Work in Chymistry, and worth while; but Gold is better. Truly I must needs confess, that I have often tediously laboured to no purpose in this Work, and never could with any profit extract good *Lime* thence, onely I always had a little good Silver. Nevertheless afterward, when I lay Bed-rid, and by reason of my four years sickness, had consumed all my Goods gotten by Medicine, it pleased the most wise God to confer on me so great a Light, as by the Splendor of that I found the Royal way of operating rightly; and now I am able in a very few days to fix any common *Mercury* into a fixed red Powder, which fixed *Mercury* will undoubtedly perform Wonders in Medicine. For Paracelsus writes, that the dolorous Gout may be radically expelled by the benefit of the same. Helmont subscribes, that the same will perform all a Physician can desire and wish for. Wherefore, if the same be of so great efficacy (for I doubt not the truth of his Assertion) no Physician hath need of any other thing than this; because in what part soever of the World he resides, it will supply him with Aliments sufficient, and he will have no need to expose himself to the ignoble servitude and arbitrement of another, as the greatest part of other Mercenary Physicians are wont to prostitute themselves for hire. For by this *Mercury* onely he may acquire to himself Honour and Wealth enough, although he otherwise perform no great matter in Chymistry. In all Nations are found Men afflicted with grievous Diseases: of which no doubt is to be made, as a little after we shall hear. Wherefore it should be the onely care, study and endeavour of an honest and candid Physician to obtain such a fixed *Mercury*, in the mean while emitting all needles and vain Operations, together with all fruitless Disputes, without any Foundation, touching other unprofitable Remedies. Whensoever this is, there will be no need of Galenical Medicines, nor of the vain Pomp of so many wretched, unprofitable and inefficacious Herbs, or so many painted Boxes, Pots and Glasses, with other frivolous

frivolous Expenses orderly placed in Apothecaries Shops.

Now let us hear what admirable Effects our fixed Mercury is able to manifest in Metallicks. Paracelsus writes, that it exhilarates every Alchymist reduced to a poor Estate, and hath Ingress into Gold, and augments the same. My own Experience of this I am willing to impart to the Candid Reader, as far as I have proceeded hitherto. Therefore let the well-meaning Reader know, that I found out this Art of Fixing Mercury no longer since than in March last of this Year 1667, and began to make proof thereof in the following Month of April; and so soon as I had found the Truth of it, I thought good to publish so great an Invention to the whole World. Yet in so short a space of Time, I could not search out all that was to be found, because by reason of my distasteful Illness I was constrained to keep in my Bed; therefore I hastened the publication of so excellent an Invention, because I feared it would happen that the insalubrious Air of March or April should be my Death, and so all hope of divulging such a Secret be totally frustrated. Whatsoever I found in the same within that small space of time, I have here communicated.

I three several times perfected the Fixation of Mercury in a small quantity, and always found it every time higher and higher, and more and more beautiful. This fixed Mercury I capellated with Saturn, but my Mercury remained fixed, without any Ingress made into the Lead, insomuch as from it self could give no Gold. Afterward I made another Trial, and then to my fixed Mercury I added a little common Gold, melting them into one Mass, I found that this Gold from the Mercury had increased it self more than half; the remainder of my Mercury had made no Ingress, but remained lying like a Red fixed Calx. Which kind of proof fully satisfied my mind, because the residue of my Mercury, which had not entered into the Gold, was not lost, but converted into an excellent Medicine. If it please the most wise God to restore me to my pristine health, as I hope he will in the next Summers heat, I shall not acquiesce in this proof onely, but further try whether I can of this Mercury yet make some further improvement. In the mean while I sing Praises to the Immortal God for so noble a Medicine against the dolorous Gout.

Thus, Reader, you have my Experience touching the Fixed Coralline Mercury. If I find any other more excellent Experiment of this (as I doubt not but I shall)

The End of the First Appendix.

I will ere it be long make thee partaker thereof in a following Second Appendix.

Whatsoever I have above prescribed touching the Mercury of Wine, as being an excellent Salt, and Supreme Medicine, I did sufficiently explain, except the Instrument to be made for burning the Spirit of Wine, which is not yet sufficiently expressed.

But here it is to be observed, that a burning Spirit extracted from Corn or other Vegetables, in no-wise yields so much Mercury, as Spirit of Wine doth, and especially if distilled from rich Rhenish Wine. In like manner also so much Mercury cannot be had from any sweet French or Spanish Wine, as from Rhenish Wine. So soon as by search I found the reason of this difference, I could from any burning Spirit made of Corn, extract as much Mercury as from Rhenish Wine, insomuch as I now (praise and thanks be given to God) can easily be without Rhenish Wine and any other. The Supreme Giver of all good Gifts, from his inexhausted Fountain of Grace, hath abundantly refreshed me with good things; let him yet infill more into me, that I may again distill the same into other of his needy and officious Servants, who with me endeavour to publish the Magnalia of God. Amen.

But proceeding yet further, we will briefly speak of the Secret Fire of ancient Philosophers, being that by which they ripened their Tinctures. Therefore, for a Conclusion, let the Lover of divine and natural Wisdom know, that such a Fire is not made of Wood or Coals, but is a Fire-water, such as gives forth from it self neither smoke nor flame. The same is not hindered or excited by external Fire, but in the Glass, (about the Subject you intend to fix and dulcify) it always burns in an equal degree, and converts the immature and harsh into sweet and pleasant, fixed and mature; and also converts bitter Venoms into salutary Medicine and Treasure.

Therefore, whomsoever God illuminates with so great Light, as to know such a Secret Fire, he will no more need to seek or desire any thing in Philosophy and Hermetick Medicine, but will offer up incessant Praises to God, as to the Fountain of all Good, because he will continually be mindfull of helping the Distressed of the Poor, and largely bestow on those Indigent Persons, out of the abundance to him accruing by the benefit of that most noble Gift granted to himself.

To the Supreme GOD alone be Praise and Glory for ever.

THE

THE
SECOND APPENDIX
TO THE
SEVENTH PART
OF THE
Spagyricall Pharmacopœa.

Wherein is treated of the further use of our secret Sal-Armoniack, for the meliorating of the meaner Metals, and more particularly of the profitable extracting or separating Sol and Lune from Jupiter. With a subjoynd information how by means of the Mercurial Water of Jupiter, Tinctures may be extracted in quantity not onely from Sol, but also from Mars and Venus, and all precious, as well as common Stones; and that (as it were) in a moment, without Fire or any considerable charge.

Faithfully Translated out of the High-Dutch.

Kind READER,

IN my foregoing first Appendix of my Pharmacopœa Spagyrica, I promised a second concerning the further use of our secret Sal-Armoniack, that the ignorant as well as doubtfull might be fully satisfied of the truth. The reason why I rather choose to add two Appendices to the said seventh Part, than to publish the secrets therein contained, under the title of the eighth Part, is because I have resolved not to go beyond the number 7. in which something extraordinary lies hid) in any of my Writings. And forasmuch as I have already published six Parts of the welfare of my own Country; I intend shortly to add the seventh Part, which shall contain clear and full instructions, without concealing the least circumstance or manual operation how every one who is but a little skill'd in Fire, may with great profit extract from Sand and Stones, Sol and Lune, and thereby get a plentiful livelyhood in any part of the World. I have also at present in hand, the two last Parts of my Treatise of Furnaces, five of them being already in Print, that I may in that Piece also complete the number seven: which two last Furnaces are extraordinary usefull; for in treating of the sixth Furnace I describe that Artificial Refrigeratory Instrument or Alembick, whereby the Mercury or Cœlestial Niter of all Vegetables, Animals and Minerals is caught by kindling Spirit of Wine upon them, by which means the said Mercury is separated from its gross Body, and unprofitable part, and becomes highly exalted and purified. Which instrument the Philosophers have always carefully concealed. The seventh Part of my Furnaces shall contain the description of a little Furnace in which with a very inconsiderable quantity of Coals and in a few hours, distillation may be performed by Retort, being such a Compendium as has never yet been published to the World. In which Furnace also the Tinctures of Metals may with the secret Fire of Artepheus, or by the proper Agent of the matter of the Stone, in a short time be fixed and matured. And if it shall please God to continue my Life a while longer, I intend to carry on these my following Works, viz. The Mineral Work, the wonder of the World, my Centuries, with other of my Writings, to the seventh number; but before I publish these I intend to Print some other Treatises, viz. Of the second Terrestrial, and third Cœlestial Purgatory, and another concerning God and good and evil Spirits.

E e e

Now

Now as to the second Appendix, I intend therein briefly, but fundamentally to declare the true gainfull particular as well as universal transmutation of Metals; yet not so, as that every lazy proud Lubber may become Master of these secrets, and thereby strengthen himself in his Pride and Debauchery, by no means: but they shall be so laid down, that those who have attained to some skill of managing Fire, may easily comprehend the same; yea the whole World will, I hope, have cause to rejoice for this my faithfull Communication. And in case there be any that might not find clear and full satisfaction in this my Appendix they may read my other Writings, particularly those yet to be published, wherein they will meet with a further Elucidation of these secrets.

And as for those my good old Friends who never basely complied with the Enemies of Art and Truth, to them I am (as I always was) ready to communicate a shorter and nearer way than it is fitting here to expose to every Man.

Of the further profitable use of our secret Sal-Armoniack for the Melioration of Metals.

IN the seventh part of my Pharmacopœa Spagyrica, I have at large declared how our secret Sal-Armoniack is to be made together with the use of it in the preparation of many excellent Medicines, hitherto unknown. And because therein I did not discover all, I added to it an Appendix, treating concerning the use of the said Sal-Armoniack and other profitable secrets. But so far as the virtues of the said Sal-Armoniack are great and unfathomable, I have thought good to add the second Appendix, which speaks of its use in meliorating the meaner metals. I intend therefore in this writing to discover great things, neither shall the Worlds ingratitude deter me from so doing. I shall begin with Saturn and Jupiter, and afterwards treat of the melioration of other meaner metals, viz. Mars and Venus, how by Art their corruptible and combustible Sulphur may be separated from them, and their purer part, viz. Sol and Luna which are hid in them) extracted and made visible.

Lead and Tin, to outward aspect do much resemble one another, save onely that Jupiter is whiter, for which reason the Philosophers have called it white Lead, Antimony black Lead, and Bismuth gray Lead; because all of them like Lead, easily melt in the Fire.

Concerning Saturn and Jupiter (being the highest Planets in the Firmament) the Heathen Philosophers have writ much in their Fables: as amongst other things, that Jupiter drove his Father Saturn from his Kingdom, and made himself Master of it and other like Stories; in all which they obscurely hinted to us the transmutation of Metals. For these Poetical Fables though they seem trifling and foolish to those who have not attained to any considerable experience in Fire, so that of one thousand Readers scarce one reaches the true ground of them, (though 'tis known they were writ by men of great learning and experience) yet they whose understanding God enlightens find in them an hidden Treasure.

Now to the end I may not bury the Talent God has been pleased to bestow upon me, but improve it for the good of the World, I shall here discover the melioration of Jupiter and Saturn to the glory of God the Author of all good, and for the use of all mankind, without respect of Persons, whether they be Friends or Enemies: the good and virtuous will without doubt thankfully accept this my communication, and to the ungratefull and unworthy, this my well-meaning discovery of such profitable secrets will but heap Coals on their Heads. Wherefore it shall not repent me though it should come to the hands of my

worst Enemies, as being sufficiently contented in this that I am any way instrumental in making known the wonders of God and nature to the World.

Thus in the name of God without envy or repining I proceed according to his command, to do good to Friends and Enemies, good and bad: if the wicked abuse any of these secrets, God in his due time will meet with them, and pay them in their own Coin. Follows now the nature and property of Jupiter and Saturn, according as they have been discovered to me by Fire.

Of the nature and property of Lead.

Saturn is an immature Metal, made up of much gross Mercury and little Sulphur which is impure. Its Salt much resembles Salt-peter, which is the cause of its coldness and easie fusibility. When its Mercury is purged from the impure Sulphur, it becomes like Gold in weight, and may by Art be reduced to the colour and fixedness of Gold. When its superfluous combustible Sulphur and nitrous Salt from whence proceed its ready fluxibility, and piercing and devouring nature are separated from it, all true Philosophers witness that there the Mercury of Lead may be turned to Gold, for they call Lead their leprous Gold. Now as the Leprosie in Man proceeds from a cold moist and over Salt Constitution of Blood, which corroding the Skin and Flesh produces such an abominable Scab upon the Body, especially in those parts where moisture most abounds, viz. about the Nose, Ears, Eyes, &c. but where the whole mass of the Blood is become corrosive, there it spreads over all the Body sparing no part, but filling it with Sores and Ulcers; so as at length where no potent Remedies are used to mortifie this malign corrosive humour, it destroys the Body and Death follows. To cure which formidable Malady, the Ancients made choice of fixed Gold, as not being subject to any corruption, which wise intention of theirs is very preposterously imitated by our Galenists, who when they find that their helpless and unprofitable Medicaments want the desired success about their Patients, and that small hope of saving them is left, betake themselves to Gold, Silver and Precious Stones, for to help at this dead life. But let such as these remember that they will find it hard to answer these their proceedings one day, by which they onely poss their patients out of the World: for what can the stomach of any man, but especially of the weak and sick do with the filings or leaves of Gold and Silver, or the Powder of Precious Stones? Can we suppose that the Stomach can draw any virtue from those things, that the most corrosive Waters will scarce touch? But this hath been so often inculcated by others, that it is matter of wonder, that such foolish

and fruitless ingredients have not been long since exploded and laid aside, being indeed nothing else but the flume and reproach of Physicians; and all that can be said for them is, that they must be well paid for, and so help to make the Pot boil; without doubt when the promised Elias Artista shall come, he will put an end to all this unprofitable stuff, and instead therefore restore true powerfull Medicaments; to which good end I hope my Purgatory of the Philosophers, with the Sixth and Seventh Part of my Furnaces will not a little contribute. Thus it seems Truth must yet for a while be despis'd and oppress'd, till God, the truth it self, be pleased to raise up a mighty Hero to deliver it from Contempt, and Crown it with glory and honour.

It cannot be denied, but some experienced Philosophers, as Paracelsus and others have declar'd, that with Gold and precious Stones wonders may be done in Physick, when first they be reduced to potability; but have always condemn'd the use of their compact and fix Bodies, which are insuperable by Fire it self, and therefore much more by the gentle heat of the Stomach. And indeed if those Physicians, who ignorantly make use of such gross and compact Bodies, did know the living Gold, Silver and precious Stones of the Philosophers, and the due application of them to the sick, they would by this means get more honour, and not be so injurious to their Neighbour, as they are, by exhibiting such unprofitable and hurtfull things for Remedies.

I cannot but on this occasion speak a word of the Leprosie and its cure; which being confessedly a Saturnine disease, may easily be cured by Saturnine Medicaments, such as are Black Lead, the Antimony of Wite men, or Magnesia of Saturn, being duly prepared. But to return to our Lead or Leprous Gold, and enquire how we may best rid him of his Melancholy Leprosie, and instead thereof restore to him a healthy sanguine complexion, which can no way better be done than by evacuating his sharp corrosive blood, or dulcifying of it. For, as has been said, Lead contains a sharp sal-nitrous Spirit, which corrodes and devours all hard things, which the Ancients have intimated by their portraying him with a sharp Sythe in one hand, and in the other holding a young Child, which he devours; wherefore also he is called a devourer of Infants, and a ravenous Wolf. Which ravenous property he expresses to the life, when on the Cupel he devours whatsoever is added to him, and therefore is called an unmercifull Father to his Children, because he devours and destroys them. According to all Philosophers and Astronomers he is the highest and first of all the Planets in the Firmament, upon which account the other Planets and Metals, viz. Sol, Luna, Jupiter, Mars, Venus and Mercury are call'd his Children, though improperly, for they are his Brethren, which he devours, swallows and destroys on the fiery Cupel, except Sol and Luna, which though he swallows as well as his other Brethren, yet can he not concoct or digest them, but is fain to vomit them up again, and they are so far from receiving any hurt in the Stomach of that ravenous Wolf, that they come forth much purer than before, leaving all their filth behind them. So that this devouring Glutton, notwithstanding the corrosive acidity of his Stomach cannot consume Gold or Silver, but robs them onely of their superfluous Sulphur, which is the corrupter of the Mercury in Metals

of which Paracelsus excellently writes in his *Calam Philosphorum*, which I have quoted in my first Appendix concerning the use of the *Alcabest*.

Now that there is a great acidity in Lead, appears from this instance; because when it is melted, it pierces the Crucible, and runs through; and therefore Cupels have been invented, made of Bone-ashes, which he cannot eat through, but sinks like water into them. Yet there are also Crucibles made of Coal-dust and good Earth proportionably temper'd together, which can hold Saturn in Flux for a year together, without ever piercing them: of which more may be seen in my other Writings.

This then is the Nature and Property of Saturn, he contains much, but impure Mercury, and a sharp corrosive Salt-peter Spirit; when he is rid of these, he attains good Gold and Silver, yet not alone and of himself, but with help of his Brother Jupiter, whose superfluous Sulphur kindles the Nitrous Spirit in Lead, and consumes it; so that by this kindling, not onely the hurrfull Salt-peter in Lead, but also the superfluous Sulphur in Tin are both consumed and destroyed. This being done, if the Tin thus mixed with Lead be driven off on the Cupel, they will yield Gold and Silver enough for a competent livelihood.

If thou would'st be further assured that Lead contains a sharp Salt-peter Spirit, which by no other way can be taken from him, than by his enemy Sulphur, by whose means it is kindled and consumed, the following Experiment will give thee full satisfaction. Onely by the way note, that this consuming of the Nitre in Lead, does very much alter its Nature, making it hard, and of difficult fusion like Iron, so that great Guns may be made of it. Now the Experiment is this: Take of the filings of Lead three parts, of Brimstone is Powder one part, put them into a Crucible, surrounded with Charcoal, so as it may heat leisurely and by degrees; by this means the Brimstone will penetrate the Lead, and mortifie its Nitrous Spirit, which is the cause of its easie fluxibility, and at the same time the Sulphur becomes mortified also, which before was more fluxible than the Lead, but now by its union with the Lead, is very hard to be fluxed. This mortification or induration of Lead, with common Brimstone, affords no Melioration, and is onely here intanced, to demonstrate there is a Salt-peter in Lead, and that Salt-peter and Lead, which both are so very fluxible, do harden and mortifie one another. But now when the Salt-peter that is in Lead is kindled and consumed by the Sulphur that is in Tin, then one Metal meliorates the other, and the hurrfull superfluity of both is destroyed, viz. the Nitre that is in Lead, and the Combustible Sulphur in Tin, from whence necessarily a melioration must ensue.

That Sulphur kills the Nitre in Lead, and makes it hard, thou mayst yet be satisfied another way, viz. Take some ounces of Lead, melt them in a Crucible, and ever and anon cast in a little piece of Brimstone into it; continue this till thy Lead be become hard and inflexible, by which means thou wilt be assured that there is Nitre in Lead. And that there is Sulphur in Tin, appears in that when it is joined with Lead, they kindle and consume one another.

If thou desirest yet further to be confirmed, that there is Nitre in Lead, which makes it melt so readily, and free through every thing; then do thus: Take

Take Lead and melt him red-hot in a Crucible, and immediately he will pierce the Crucible and run out; take another Crucible and put Lead into it also, casting, as soon as it is melted, small bits of Brimstone upon it, which will so mortifie the fretting Nitrous Spirit in Lead, that he will be no more able to pierce the Crucible, but will for a long time continue red-hot in the fame.

If this demonstration neither will satisfie thee, that the fretting nature of Lead proceeds from a sharp Mineral Salt-perer Spirit, thou mayst further prove it thus: Abstract from two ounces of filings of Lead an ounce and an half of Oil of Vitriol or Spirit of Salt in a small Retort, in which operation the dry Lead will draw to it the sharp Saline Spirit, and that which comes over will be meer inspissated Phlegm, retaining nothing of its former corrosiveness. The distillation performed, take thy Lead out of the Retort, and try whether it be become more sharp by the addition of the said Corrosive Spirit, but thou wilt find that the Lead has taken in the sharp Saline Spirit, coagulated it, and changed it into a sweet Stone, in which no manner of corrosiveness can be tasted or perceived. Now if this be true, that Lead can turn such a strong corrosive Oil into a sweet Stone, we need not wonder that he has a power to coagulate, hide, and make invisible his own in born Saline Spirit. Concerning which matter thou mayst read more in a small Treatise of mine of the Principles of Metals, wherein speaking of the Coagulation of Saline Spirits, I observe that Lead has the nature and property of Coagulating all sharp and corrosive Saline Spirits. If this instance have not sufficiently instructed thee, thou mayst make another proof thus: Take the fore-mentioned Lead, acuated with Saline Spirits, and melt it in a tripple Crucible with a fire of Fusion, let it be red-hot in Flux, and thou wilt find that in a moment it will run through thy three Crucibles, which common Lead would never do, from whence it is clear as the Sun that the piercing, fretting quality which is in Lead, proceeds from the Saline Spirits coagulated in or with it. Consider well of how great use such a Lead, whose natural devouring Faculty or Sythe is so highly acuated by Art, might be in the work of Transmutation, if we knew to make good use of it. The Philosophers writing of Saturn's sharp Sythe, express themselves in these words, *Fals ejus mordax est, His Sythe is sharp or biting: which how it may be made much sharper by Saline Spirits, has now been said. A further enlargement might here be made concerning Saturn's Sythe; but it shall suffice at present to have demonstrated, that his easie fluxibility, and fretting devouring nature, proceeds only from a sharp Nitrous Spirit; which when Sulphur has consumed and burnt away, much Gold and Silver may be separated from him.*

Of the Nature and Property of Jupiter, what he wants, and what he hath too much of, and how his noxious superfluities may be removed, so as on the Cupel he may yield his hidden Gold and Silver.

TIN by the Heathen Philosophers has been appropriated to the Heathen God (or rather Planet) Jupiter, who has the next place in the Firmament to Saturn; is by the Miners called White Lead, and like it melts with a small heat, and easily unites with his Brother Saturn, continuing together in a moderate heat; but they no sooner become red-

hot, but their Brotherly love is changed to enmity, not being able to endure one another in a strong fire, but each striving to get loose from the other, which yet cannot be without the loss of one or both of their lives; so that this their combat may well be compared to the fighting of the Peasants in *Lopland*, whose custome is when two of them are highly incensed against each other, to suffer themselves to be tied fast together, so as they cannot fly back or run away, and then fall to cutting and flashing one another so long with their knives, till the Death of one or both of them follows.

But to return from whence we have digressed. That Saturn and Jupiter are Brothers, the Heathen History informs us, relating that the four Brothers, Saturn, Jupiter, Neptune and Pluto, their chief Gods, fell into discord amongst themselves which of them should be the greatest; which contest of theirs was at last by the mediation of the other Gods composed, they agreeing to divide the Empire of the World between them. And though Saturn were older than his Brother Jupiter, yet was he fain to content himself with the command of the Earth, whilst Jupiter took upon him that of Heaven, Neptune that of the Sea, and Pluto the Dominion of Hell. Which Division will not at all seem strange to those that understand Nature, who find that each Brothers lot was very correspondent and comports with their nature. The Nature of Saturn much resembles the Earth, and he makes all things that he takes to him like the Earth; as appears from the fore-mentioned contest with his Brother Jupiter. But Jupiter, because inwardly he is very sulphureous and fiery, therefore is the Government of the fiery Heaven properly deputed to him, leaving Saturn to dig and moil in the Earth: Wherefore also the Ancients have represented him with a Spade in his hand, thereby intimating his Property of digging through or piercing all things: whereas they figured Jupiter with Thunder bolts, and fiery Lightning-flashes in his hand, whence came that Proverb, *Preced à Jove, preced à Fulmine; Far from Jupiter, far from his Thunder-bolts.*

Now that Tin contains much Sulphur, may be thus experimented: Take the filings of Tin and powder'd Nitre, mix and put them into a Crucible over the fire, and they will kindle and consume one another, so as nothing will be left in the Crucible. Or it may be tried thus: Melt some Tin in a Crucible, and when 'tis red-hot, cast in some Nitre upon it, which kindles the Tin, the flame carrying part of it away, and the rest is burnt to dross or feces. But not to insist on this, it being very notorious that the greatest part of Tin is nothing else but combustible Sulphur, the remaining part being a solar pure Mercury: so that when this Sulphur is by art wholly separated from its pure Mercury, the same is easily ripened to Gold, by being joined with cold Saturn, which the following Praxis will abundantly make out.

'Tis worth our noting here, that this Sulphur of Tin doth not burn away, when the Tin without any addition is put to the fire, but doth then in the heat seize and lay hold of its own Mercury, burning and reducing the same to Ashes, which are very hardly to be reduced to a Metal without some addition: neither will Lead join with these Ashes, but thrusts them out from him, turning them to a white Glass; which is the reason why so few are found, who with profit can separate the Gold and Silver which is in

it. *Paracelsus* in his *Calum Philosopherum* saith expressly that much Gold and Silver lies hid in Tin. We read also of others that have had the Art of it, and have thence extracted great treasures of Gold and Silver; amongst others *Bruschius* in his Description of *Fichtelberg*, gives us the History of a Citizen of *Eger*, on the Borders of *Bohemia*, some few miles distant from the City *Nurnberg*, who had the skill of separating the *Soland Lame* which is in Tin to great advantage, having been enabled thereby not only to build an Hospital and Church in the said place, but also richly to endow the same for the maintenance of twelve old Men and three Priests in the said Hospital. This Person, whose name was *Sigismund Wan*, suffer'd this Art to die with him, but withal left a Prophete behind him that the said Art 200 years after should rise again, and be made known to the World. Which Prophete though *Bruschius* in his foresaid description make no mention of, yet is undoubtedly true: and there is a Book in Manuscript, which is very common amongst the Miners and other Artificers belonging to the said *Fichtelberg*, which I have seen, and read in it the said Prophete, though at that time being young and unexperienc'd in the nature of Tin, I little minded it. But since God has been pleas'd in this my far advanced old Age, without any thing of my seeking, out of his meer grace and mercy to reveal the said Art unto me, it hath given me occasion to call to mind what formerly I had read, and put me upon reading the said Book over again, where I found that his Prophete was exactly fulfilled, for this *Sigismund Wan* died in the year 1467, from whence to this present year 1667, are just 200 years. This Prophete being thus precisely accomplish'd, I thought fit to set down some part, of the said *Bruschius* Relation, from whence it appears that God doth often impart such skill and knowledge to good and honest People, whereby they are enabled not only to supply themselves, but also to make liberal Provision for the Poor. The words of *Bruschius* are these, *Wobstfeld* has no extraordinary Buildings, besides a stately and richly endowed Hospital, which was built in the year 1467, by a Citizen of the place named *Sigismund Wan*, though at the time of his building the said Hospital, he was a Citizen of *Eger*. He had to Wife a Venetian Woman called *Barbara*, who had great skill in Alchymy, and in particular the Art of separating Gold and Silver from Tin, by which means he became very rich, and having no Children, built the said Hospital, constituting the *Magistrats* of *Eger* Guardians of the same, left them a great Summ of Money, with the Interest of which they maintain twelve old Men, and three Priests. Near the said Hospital, is a very fair Church built by the said *Sigismund*, where to this day a Picture is to be seen, containing the Pourtratures of the Founder and Foundress of the Church and Hospital, with the time and hour of their Deaths. This *Sigismund* lived at *Eger* the latter part of his life; and wrought his gainfull Work in the same House, wherein at present dwells *Andrew Griffen*.

Thus far *Bruschius*, from whose Relation it appears that there have been those who from the meaner Metals, and particularly Tin, have been able to separate Gold and Silver with great gain, so as to procure great riches thereby. We find also that in those times charity was more exercised than at present, when men instead of building Hospitals, are rather ready to convert them, with their Revenues

to their own use. For which wickedness of this Age, God seems to withdraw his blessing from the Earth, so that Mines do not so much abound, nor are so rich by far as formerly. How many places in *Germany* have we known blest with Gold and Silver Mines, as also with Lead and Tin Mines, containing much Gold and Silver, of which nothing is to be found now? And this same Tin Mine from whence *Sigismund Ewan* extracted so much Gold and Silver, has now for near 200 years yielded no Oar at all. About the same time also there was a very rich Gold Mine, in an adjacent little City called *Gold Granach*; which is in like manner wholly exhausted and lost. In the same Gold Mine, Antimony, also which is the Root of Gold, was found in that quantity, as from thence it was transported to all parts of *Europe*, but now very little of it is to be found there, and that which is found, contains no Gold at all, whereas that which was digged there before did abound with it. In like manner the *Hungarian* and *Transylvanian* Mines of Antimony fo found in Gold, which flourished about 200 years since, are now quite spent so as no more Antimony is to be found there. Since which time the rich Silver Mines in *Jacobs* that have been discovered, which yielded an incredible quantity of Silver, but did not continue long so, God, for the ingratitude and wickedness of men suffering it to sink away; of which many more instances might be given but these shall suffice.

But to return to our interrupted discourse. 'Tis well known that all unripe Metals, when by the violence of Fire they are melted and separated from their Oar, do send forth a poisonous Arsenick Exhalation; yea even after they are wholly separated from their Oar, they cease not to exhale poisonous fumes, though not comparable with those they send forth when they are first melted from their Oar: as appears particularly in Tin, for if Wine be over night put into a new Tin Pot, it will give a Vomick the next morning. Copper also does the like; but Lead not so much, or rather nothing at all: whereas Iron gently purges downward, is wholesome and opens obstructions; for Iron is only endowed with a fix Sulphur, and contains no Arsenick, as Tin doth. Gold and Silver contain neither Sulphur nor Arsenick, and therefore the Wine that is put into them is not at all changed.

Seeing then that Tin has some Arsenick joyn'd with it, which causeth the foresaid alteration in the Wine, whereas in Gold and Silver it is not changed at all, because they are free from all fetid combustible Sulphur and Arsenick; if we desire to rid Tin of its poisonous quality, and make it like Gold and Silver by removing its superfluities, we must do it by Art. We see that Mercury of it self is no Poison, but becomes so when sublim'd with Salts or otherwise joyn'd with them, by which means it becomes poisonous and volatile. This is notorious, and all Chymists believe and acknowledge it, and we have as much reason to believe, that the same is the case of Arsenick and Cobalt, viz. that Arsenick would be no Poison of it self, but by reason of some saline Spirit joyn'd with it in the Earth. We find also that Arsenick when it comes first out of the Earth of a grayish colour is nothing near so poisonous, as it becomes afterwards by being sublimed with Salts, for to make it white and transparent. For though Salts in themselves be not poisonous, yet when Minerals are in certain ways prepared with them they turn

them to Poisons, for every volatile Mineral that is joynd with saline Spirits is poisonous, but when the same Minerals are fixed, they lose their poisonous quality and become good Medicines, as may be seen in Arsenick, Cobalt, Orpiment and other poisonous volatile Minerals, which being fixed, by running them down with Salt-peter, may safely be exhibited against several Diseases. Which being so it will be easie to infer, that if we can fix the volatile Sulphur and Arsenick which is in Tin, we shall not onely take away its Poyson and make it medicinal, but also make it like Gold and Silver.

Let this then be laid as a sure foundation, that corrosive saline Spirits are the causes of all Poyson, making fix matters to become volatile and poisonous, and consequently that volatile immature metals, as Lead and Tin, when their corrosive Spirits are mortified or driven away, become fixed. It is well known that the combustible noxious Sulphur of Metals, is the sole cause of their imperfection, and that this combustible Sulphur has no greater enemy than Salt-peter, by which it is kill'd and destroyed, and yet no better Friend neither, which though at first sight it may seem contradictory, yet is very true: for when the Niter does consume the combustible Sulphur, it is indeed its enemy, but when by this Consumption of the naughty Sulphur, the incombustible solar Sulphur of Tin becomes purged from its heterogeneous mixtures, we shall find that indeed Niter is the friend of Tin, as setting the solar Sulphur of Tin free from the captivity of its noxious Sulphur, so as now it can unite with Gold and Silver, and become such it self, which before was impossible. Thus we see that the consuming and mortifying of the superfluous Sulphur, is the life and deliverance of the incombustible Sulphur, and the corruption of the one, the regeneration of the other. To which purpose Paracelsus speaks excellently, saying that *Corruption makes things perfectly good, for by means of it the evil that hides and obscures the good, being taken away, the good manifests it self*; Which is very true of Tin whose solar Sulphur being hid and held by its noxious Sulphur, the same must be taken away, before Gold and Silver can be extracted from it. Which separation of the combustible from the incombustible Sulphur, must not be done with common Niter, which is too vehement for the nature of Tin, and would destroy the good with the bad, but a more mild and proper Salt-peter must be taken, viz. that which is hid in Lead, which is powerfull enough to kindle and consume the superfluous Sulphur of Tin, and set its solar Sulphur free, as will appear from the following Process.

When therefore thou art minded to set upon this gainfull particular, and together universal Work, I would not have thee to be too covetous nor to begin with too great a quantity of Tin in hopes thereby to become rich of a sudden; but advise thee to begin with only two or three pound of Tin, and try whether the Art be true or no, and if true what gain may thence be expected. And if thou find it to answer thy expectation, thou mayst then work in as great quantities as thou pleasest, but if thou find it that thou canst not bring it to the desired end, thou must be content to go to School a little longer, and learn to be more a master of Fire; or else leave it off altogether concluding thou art not predestinated to this Work. It is not enough to think thou canst do it, thou must have the Art of it, else thy thinking

will little avail thee. What I write here, is no other than the truth, of which the Reader may assure himself.

A Process for to separate Gold and Silver with great profit from Tin.

SET on a Cupel under a Muffel one, two, three pound more or less of Lead, let it be red hot, then cast into it half an ounce, one ounce or an ounce and half of Tin, and you'll see the Tin moune above the Lead, and the Sulphur of the *Jupiter* will kindle the Salt-peter of the Lead, and turn to yellow Ashes, which still must be taken away with an Iron Instrument for that purpose, as long as any of the said Ashes, mount or appear on the surface of the Lead. When no more Ashes appear, then cast in a fresh quantity of Tin as before, turning the same to Ashes till no more rise. Continue so long with the incineration of fresh Tin, until all the Lead and Tin be turned to Ashes. Then mix these Ashes with half as much of our secret *Sal-Armoniack*, and by Retort distill the *Sal-Armoniack* from it, which may serve again for the same Work. In this Distillation the *Sal-Armoniack*, draws to it the Sulphur of the Tin, and turns it to Facces, and the pure part of the Lead and Tin are left in a *Regulus* at the bottom, which after Distillation may be beat from the *Scoria*: and because the *Regulus* of Lead in this operation proves somewhat flat and platy, we may lay it cross on an Anvil, and strike it crooked with an Hammer, and so the *Scoria* will fall from it, which are carefully to be kept, as being of good use, which will appear hereafter. If we desire to make a better separation of the *Scoria* from the said *Regulus* of Lead, we may put the said *Regulus* with its Facces into a Crucible, and having given it a Fire of Fusion, pour out the *Regulus* into a Cone, and the *Scoria* will abide in the Crucible, as being of more difficult fusion than the *Regulus*. This *Regulus* of Lead, must again be set upon the Cupel, and when red hot, we must put Tin to it as before, incinerate the same and gather the Ashes, then mix them with *Sal-Armoniack*, distill and separate the *Scoria* from the *Regulus* as before. This labour must be so oft repeated till all the Lead and Tin be turn'd to Ashes, which will be in three or four times, after which onely a small *Regulus* will be left, which we must refine on the Cupel like other Lead, and thus the Gold and Silver which was in the Tin, will be left on the Cupel, which must be granulated, and the Gold and Silver separated from each other with *Aqua Fortis*.

The *Scoria* proceeding from this Work must not be despised, being more worth than the Gold and Silver which are left on the Cupel. This work being well performed, every pound of Tin will yield some Crowns in Gold and Silver, which richly pays both cost and pains. And he that has the skill to prepare the said *Sal-Armoniack* by a compendious way, may expect the greater profit from this Work. The *Sal-Armoniack* which comes over by Distillation, will serve for the same purpose again, nothing of it being diminished, but what abides with the *Scoria*, which by making a Lye of the *Scoria* may also be saved, by which means a wonderful Salt is obtained, which abounds with many and great virtues; concerning which we intend (God willing) to treat at large in our third Appendix, I had intended indeed to speak of it here, but I find this Appen-

dix is grown too big under my hands; and therefore shall refer the superlative great virtues of the said wonderfull Salt to my Third Book. Yet to the end, that the Lover of Art in the mean time, till my Third Appendix be published, may not altogether be ignorant of what great things may be performed by it, I have thought good to inform him, that I have often in my other Writings made mention of this Secret *Sal-Armoniack*, yet concealing its preparation, viz. in my Book of *Dialogues*, speaking of the Preparation of the Lion's Blood. In my Treatise of *Elixir Aristote* I have called this Salt, Salt of Art, as also the Bishop and High Priest of Metals, and there at large informed the Curious, how by means thereof they may inseparably conjoin Gold and Silver. In other of my Writings I have given it other names. This wonderfull Salt of which I have treated in my Book of the Three Principles, shewing it to be that wherewith *Jupiter* changed himself into a golden shower, and got entrance through the Tiles into the strong Tower where *Danae* was shut up, thus beguiling her, and begetting on her *Perseus* the Destroyer of the Sea-Monster, and Deliverer of the Beautiful *Andromeda*, whom he took to Wife; and afterward vanquished the *Gorgones*, keepers of the Golden Apple bearing Orchard, &c.

This our Salt of Art is the Secret Chalybs of *Scordogynus*, wherewith he extracts the Tincture of Gold, and of it prepares the tinging Stone of the Philosophers. This our Salt of Art is also that *Juno*, to whom (as *Virgil* relates) the Golden Bough broke off by *Proserpina* from the Dark tree is consecrated; of which I have elsewhere treated more at large. This Salt also is our *Proserpina* the Goddess of Hell and Wife of *Pluto*, and is much more ready and handy in breaking off the said Golden Bough, than that *Proserpina* which by Distillation (with great toil and labour) breaks off her Golden Branches: for this our *Proserpina* performs it without fire, or any trouble to speak of, and offers it up to the Goddess *Juno*. Which ingenious and profitable Work I intend (God willing) to set down in my Third Appendix; wherein I shall communicate to the World a perpetual Minera of Gold and Silver, which every one without any great pains may in stillness work in his own house: For there is no easier way to extract the hidden Gold from all Metals in quantity and without fire, than by means of this our Goddess *Juno*, or Jovial *Proserpina*.

Let the Reader who desires to know further of these Poetical Fables, read the ingenious *Ovid*, and others who make it their business to treat of them: and in reading he will observe, that *Jupiter* is by them represented to be the God of Fire and Lightning, and *Juno* his Wife and Sister the Goddess of the Air; whence we may gather, that by the word *Juno* is to be understood a spirital volatile moisture and watry *Jupiter*. Now the Artift who has *Juno* for his Friend and Advocate, may easily obtain from *Phebus* great Treasures, as well for the health of the Body, as of outward Riches; and this is so easie to be done, and with so little charges, that I dare not be so bold to write more of it, lest the wicked and unworthy should smell out the reef.

Now forasmuch as this Appendix is swoln to a bigger bulk than I had intended, I shall refer the melioration of Iron and Copper, by means of our Secret *Sal-Armoniack* to our Third Appendix. And shall onely say thus much at present, that these two despised Metals, do afford more profit, and with less

charge and trouble than Lead and Tin; in which Process I intend to communicate in my next Appendix.

If any find the trouble and charges of Preparing our *Sal-Armoniack* too great, he may attempt the Work with common *Sal-Armoniack* sublimed; and if that do not fully answer his desire, he may afterward prepare ours, or get it of those that make it in quantity. If it please God that I live over next Summer, I intend my self to work this profitable Process of extracting *Sol* from Tin; as also to extract the Tinctures of Copper and Iron with our *Alcabest*, in great quantity, and to give the over plus of Profit to the Poor for a Memorial to the World. In the mean time I have here at large declared how the superflurities of Lead and Tin are to be removed, in order to the separating of the Gold and Silver contained in them; and this without concealing any of the Manual Operations thereto belonging; though I question not but many who may attempt the same, will by mistaking some Point or other fail of their end. Above all, great care must be had that the Tin be not mixed with Copper or *Regulus* of Antimony, which will make the Ashes hard and irreducible; the *Sal-Armoniack* also must be well prepared, sharp and penetrative, that it may work upon the Tin-ashes, and make them fluxible and reducible to Metal. Neither must the Tin-ashes be suffered to lye too long on the Lead, but continually be taken away, for otherwise they will become hard and inflexible. In a word, tis practise onely and experience can make a man Master of this Work, it being impossible to set down all particulars so clear and distinct, as that the unexperienced may not easily mistake. In case therefore this my Appendix should seem too dark to any one, let him have patience till my Third Appendix be published, in which I intend to communicate a much more easie Process for extracting Gold and Silver out of Lead, Tin, Iron and Copper.

There is also a way of turning fine Tin alone by it self into Ashes, by stirring it continually in an Iron Pot over the fire, which Ashes must be reduced with our *Sal-Armoniack*, and then turn'd to Ashes again and reduced, which must be repeated till the greater part of the Tin be turned to *Scoria*, and the Gold and Silver melt down to a *Regulus*, which being rested, leaves behind the Gold and Silver which was in the Tin, and the remaining *Scoria*, or Dross, are of greater value than the Gold and Silver it self. For he who knows to make use of these Facces as a Magnet to attract the Gold from metalline Solutions, will get great profit thereby; the said Facces being a main cause of my publishing this Treatise, because of their great and profitable use both in Physick and Alchymy; forasmuch as with their help not onely Gold and Silver, but also true Universal Tinctures may be extracted from Stones and Metals: So that he who knows the use of these Jovial Facces may not onely richly maintain themselves, but also liberally communicate to the Poor. If God continue my life, I intend to undertake this profitable Work my self, and thence make some provision for the Poor; for I have already taken my leave of this wicked World, expecting with patience a heavenly Guide to conduct me to life eternal, which I earnestly pant after.

A Corollary, or Supplement to
the foregoing Appendix.

WE have seen in the foregoing Treatise, how with the help of Lead, the Gold and Silver which is hid in Tin may be extracted with our Secret *Sal-Armoniack*; which after it has separated the said Gold and Silver, doth still retain great virtues, as being become a true natural Magnet, able without much trouble or fire, to extract not only from Gold, but also from the gross Bodies of Iron and Copper their purest Tinctures, which in them are better, and in greater quantity than in Gold it self. Which Solar Magnet few Philosophers have known, or the use of it. Our *Cosmopolita* writes most clearly of the same in the following words: *There is a Steel which can extract from the Rays of the Sun, that which many have sought and not found.* And again, *If our Steel copulate eleven times with Gold, the Gold thereby becomes weakened almost to death, and the Steel will conceive and bring forth a Son more famous than his Father.* *Nysemus* also speaks of this Magnet, but sparingly and darkly, and *Paracelsus* yet more obscurely. Others who had the knowledge of it, make no mention thereof at all; fearing, 'tis like, lest the Art might grow too common, and be profited thereby: but without cause; for though a Man be able to extract the Tinctures of Metals, yet hath he not therefore the whole Art: for though the said Tinctures be of great use for the cure of all diseases, yet can they not display their virtues upon Metals, till they be fixed with Gold, and have obtained metallick ingreſs: but in Phyltick, as was now said, they are very useful, before their fixation, and especially those which by our Magnet are extracted from *Mars* and *Venus*; for they purge all that is hurtfull out of the Body, not weakening as common Purges do, but strengthening it. They also purge by Sweat and Urine, and still all inward and outward Pains procure sweet rest, by reason of the Anodynous quality hid in *Mars* and *Venus*. So that these Tinctures of *Mars* and *Venus* before fixation may be used against all diseases with assurance of good success; and when fixed, they turn Silver into Gold. For our Magnet robs the Dragon (*viz. Aqua Fortis*, wherein *Mars* and *Venus* are dissolved) of the Golden Fleece he is keeper of, and, like another *Jafon*, brings home the same, and with it restores his aged Father to youth again, and procures to himself vast and unmeasurable Riches. For these Tinctures do great wonders in both faculties. It is not long ago since I took some grains (which I had left of a former preparation) of one of these Tinctures, to see if thereby I might be somewhat refreshed, which indeed did perform all that could be expected from it, but having no more of it could not perfect my cure. Since which time I have had a great longing with the first occasion to prepare some more of it, because I found that upon taking that small quantity, my bald head began to be cover'd with black curl'd hairs, from whence I am verily persuaded, that had I had more of the like Tincture, it would have wholly renewed me; and therefore shall not be wanting to make use of the first opportunity to prepare more of it, both for my own health and

that of others, and publish the wonderful works of God throughout the whole World. And so far as God of his free Grace has been pleas'd to bless me with the knowledge of this best and most powerful of Medicines, though by reason of my weakness I am forc'd to keep my bed, and must patiently wait, till it shall please God to put me into a condition of preparing the same; yea though Death should prevent me from ever doing it, yet shall this be my satisfaction, that I have here inform'd the Lovers of Art, what wonder-working Tinctures lye hid in these despis'd Metals of Copper and Iron, and which may so easily with our Jovial Magnet be extracted.

But let him that undertakes to work with our secret Magnet, take heed that he do not make it too strong, lest instead of a Tincture, he draw the gross Bodies; for it often happens when the Magnet is too strong, that, together with the Tincture, it draws the gross Body, and especially of the Homogeneous Metals, in which the Tincture is so closely united with the Body, that it is very hard to separate them. A common Magnet draws Iron, together with its Tincture, but without separating the one from the other; but our secret Magnet draws from Iron (its Body being first opened) the Tincture only, leaving the gross Body behind, because Iron and Copper are Heterogeneous Metals, in which the Tincture is easily separable from its Body, whereas Gold, which is Homogeneous, doth not readily part with his Tincture, the Body following its Soul or Tincture. Yea a common Magnet draws the whole Body of Iron, without separating the Tincture, even then when by Nature it is made Homogeneous and fixed like Gold: as we see in Granat-stones, which are rich in Iron (as those are which are brought to us from *America*, and especially from *New-France*, which in great pieces and others small like Sand) that they are greedily attracted by the common Magnet: and yet no Iron can be melted from them, forasmuch as neither Fire will flux, nor corrosive Spirits dissolve them; but their Tincture may easily be drawn from them according to the way I have set down in my Book of the *Three Principles*. In *America* are found great Mountains of such small Granats, which being Homogeneous, will not yield to Fire or Stygian-waters. And now lately I have seen some Mineral Earths and Stones brought from *New-found-land*, of which there are whole Mountains there, which never any Man that I know could make any profit of, though it be certain that every pound weight of them contains half a Crown worth of Gold and Silver. But we need not trouble our selves to seek for Treasures in other Countries. God having furnished all parts of the World (none excepted) with Subjects that afford good and abundant Tincture, only the Art of drawing them forth is wanting. We do not stand in need of Gold for to extract its Tincture, because we may have one as good from *Mars* or *Venus*, and with much more ease.

But if any Man has a mind to draw the Gold from such Waters, wherein it is imperceptibly scatter'd and dispers'd, let him put a small quantity of our secret Magnet into the said Water, and he will see all the said Gold presently gathered to it, and reduced to Visibility and Corporality, with great profit to the Artificer. And because many such Waters abounding with Gold and Tincture, are found prepared

by Nature to our hands, without charges or trouble, this short information here may to the skillfull open a door to great Treasures.

But to proceed and shew that there are such Magnets wherewith Tinctures may be extracted; and here first of all I will instance in my Jovial *Sal-Armoniack* here described, whereby the Tin turn'd to Athes is reduced; for when the same *Sal-Armoniack*, impregnated with Tin, is dissolved in Spirit of Salt, it becomes such a Solar Magnet, which can and does extract the Tinctures from the Solution of Metals. For when a little of this *Sal-Armoniack* Water is poured upon the Solution of any Metal, shaken together, and set aside, the Magnet, as in a moment, attracts all that's good in the said Solution, whether it be Gold or Tincture, to the bottom of the Glass of a purple or blood-red Colour, and the Solution becomes white. And yet there are many Magnets which are better than this of *Sal-Armoniack* impregnated with Tin, extracting the Tinctures from Metals with more ease, and better than that. The reason why I only make mention of this, is, because it is the product of the Work here described, *viz. the extracting Gold and Silver from Tin*. And to the end I may evidence to all, that the said Magnet is of greater value than the Gold and Silver, which is got from the Tin; I shall say thus much, that it is impossible for the ignorant to believe of what great advantage this Magnet is to those that understand the use of it: for not only may Universal Tinctures be extracted therewith for curing the Bodies of Men and Metals, out of Metals and Stones, and that easily and without charge; but it can also extract much Gold from those Metals and Stones, in which much volatile and spiritual Gold is hid, *viz. Iron, Copper, East-Indian Zink, &c.* and amongst Stones the red and yellow Pebbles, which are almost every-where to be found. Concerning which extraction of *Sal* from Sand and Stones, I have treated at large in my Seventh Part of the *Prosperity of Germany*. Now that our Magnet draws to it all Colours and Tinctures, not only from Stones and Metals, but from Vegetables and Animals, and doth highly exalt the same, may thus be proved: Dissolve one ounce of Gold in *Aqua Regis*, pour the yellow Solution into a pound of common Water, and this yellow Colour will no more be perceived, then pour also some of our Magnet into the said Water, and all the Water will become blood-red, and being set aside, the Gold, which the Magnet hath attracted, falls to the bottom, highly exalted in Colour, and the Water remains white, having lost all its Gold, and may be used again for the like extraction of Gold or Tincture out of Stones and Metals in infinitum, without any impairing of its strength; so that I may well say, that never hath a more profitable invention been communicated to mankind.

Dost thou desire to experience what our Magnet can doe in extracting the Colours of Vegetables and Animals? then proceed thus: Boil Brasile-wood, Turmeric, or any like Vegetables in Water till it be coloured, filter it, and pour a little of our Magnet into the colour'd Water; shake it together, and the Magnet will draw all the colour from the Water to it self, which falls to the bottom in form of a very subtil Powder; the Water being decanted, and the Powder dried, affords an excellent colour for Painters; Brasile-wood a brown red, Farnabock a light

red, Dragons blood a bright ruby colour, Turmeric a yellow, and Indigo a curious Sky-blew. Animals, as Cochenille, &c. may be proceeded with in like manner, and will afford far better Colours than they can of themselves, because our Magnet (as hath been said) exalts all Colours whatsoever. To try this thy self, thou mayst according to my foregoing instruction prepare it, and so find by experience the wonders it will perform in extracting the Tinctures of Metals, Stones, Vegetables and Animals; which if thou dost, thou wilt find more than I have here set down. And if thou hast no time to prepare the Magnet thy self, thou mayst have it of those who prepare it in great quantities: For because this wonder-working Magnet can do such great things, I have communicated the preparation of it to a very honest friend, to the end he might make it in quantity, and vend it for the good of the World, at a Six-dollar per Pound. With this Magnet Wood, Linnen, Silk, Bones, Feathers, &c. may be dyed or painted far more fair and lasting than any other way now known: Chymical Physicians, with the help of it, may prepare the true Quintessence of Metals and Stones for the cure of all diseases: and it will assist the Philosophers to extract Universal Tinctures from all coloured Stones and Metals, with which they may thoroughly and lastingly tinge white metals to Gold, and Crystal to Rubies, Saphires, Jacinths, Emeralds, &c. according to their pleasure.

In a word, he who has this Magnet and knows the use of it, needs not to read any Chymical Books for all in all is comprehended in it, as in a short time may be manifested. This Magnet is so great a Treasure that the vastest Volumes cannot contain all its virtues, it is serviceable to all men; yea no subject can be found in nature, that can produce such wonderful and usefull effects as this our secret *Sal-Armoniack*. Great Books have been written concerning the common Magnet which only draws Iron, though indeed its nature and properties be also very wonderful; for without it there could be no sailing by Sea in the Night time, whereas now it is all one to Mariners whether they Sail by Day or by Night: but how much more highly is our magnet to be esteemed, which not only points out to Philosophers, Physicians and Chymists, the right way through the vast and wild Sea of Chymical Operations, to their desired Port, richly laden with the best of Commodities Gold and Tinctures, but also directs Mechanics to new ways and inventions of obtaining wealth, never before known.

Indeed as there is a great difference between *Mars* and *Jupiter*, so also between these Magnets which partake of their natures. The common martial Magnet guided *Christophorus Columbus* to *America*, that new World abounding with Gold and Silver, besides many other profitable Commodities, but all this in a way hazardous and full of danger, many thousands having lost their lives as well by Sea as by Land in endeavouring to obtain these riches. For *Mars* with his Magnet onely loads and perfwades to War and Blood-shed, whereas the friendly and peace-loving *Jupiter*, with his benign Magnet stirs up none to evil but onely to good, and directs us to a Land much more abounding with Gold than *America*, whence we may fetch the same in peace and quiet without fear of War or Blood shed, and to the glory of God make known his Works of wonder to the ignorant.

And thus much shall suffice to have spoken concerning the extracting or separating of Gold and Silver from Tin, and the caustic extraction of Tinctures from Stones and Metals, by means of our secret *Sal-Armoniack*. Now for a Surplus, and to pleasure the Sons of Art, I'll take one turn more in the Philopock Garden and gather some fair Flowers, to make a Garland in honour of the Adepts, that they may wear it in remembrance of me. The first of these Flowers is the white Lilly, the second the blew Violet, and the third the deep Purple *Amarantibus*, being the chief that grow in our Garden, of which I intend to write my Garland.

The first, *viz.* the white Lilly appears in the beginning of our Work; the blew Violet in the mid, and the deep red *Amarantibus* in the end of it. That I compare the beginning of our Work to a Lilly, is not without reason, forasmuch as our mercurial Water is whiter than white, being called of Philopockers a white, whiter than white, because though it be a white colour, yet it excels all other whites, with its glittering brightness so far, that other white colours compared with it look very dim and dark. And because God hath bestowed upon the Lilly such a fair glittering white, as no Flower can compare with it, therefore we compare our mercurial Water (the beginning of our Work) for its unparalleled whiteness to the Lilly of the Field: of which our Saviour himself saith, *Thas Salomon in all his glory, was not arrayed like one of them.* For this caustic also the Philopockers always termed the beginning of their Work a white Flower, as appears (among other instances) from an inscription engraven on two Candelsticks, belonging to a Cloister in *Welfphalia*, made by a Monk and dedicated to the use of the Altar there in these words, *Non ex Auro, nec Argentis sed ex primo Artis flore sum factum. I am not made of Gold nor Silver, but of the first Flower of Art.* These Candelsticks are white as Silver, but heavy as Gold; which may pass for a proof that the white in our work is termed a Lilly or Flower.

And that this our bright white Lilly doth far surpass all other white Flowers whatsoever, the Philopockers in *Turba* witness when they say, our Salt exalts the whiteness in Silver and thered in Gold; which indeed is the very truth, though it be not believed by the unexperienced, because at first sight it seems against nature, that one colour should die both red and white: yet that it is so, I here witness unto with my Pen, and hope shortly to make an ocular demonstration of it to all that are lovers of the wonderful Works of God. In the mean time we may prove it thus, dissolve in *Aqua Fortis* some fine cupell'd Silver, and in another Vessel in *Aqua Regis* some fine Gold, pour a little of our mercurial Water into each of the Solutions, and the Silver will fall to the bottom white as Snow; yea rather will be whiter than that or any other thing in the World: and the Gold will be precipitated red like blood, and the Stygian Waters are robd of all the Gold and Silver that was in them, by the addition of our secret *Sal-Armoniack* Water, so as not the least grain remains with them. Thus *Perfus*, *viz.* the exalted Gold, has deliver'd *Andromeda*, *viz.* the white exalted Silver, from the Sea-Monster, *viz.* the *Aqua Fortis*, and taken the fame to his Wife, that is, radically united with it. And that our jovial *Sal-Armoniack* will do this, I hope ere long to demonstrate to the lovers of Art.

The Blind World may learn from hence, it was

not without reason the Philopockers affirm that their secret Salt, exalts the red in Gold and the white in Silver. And that their Salt is a *Sal-Armoniack*, appears from their crying, *O our Sal-Armoniack! O our Sea!* for had it been the common, how could they have call'd it theirs? *Turba* saith, *If the Almighty had not created this Salt, it were impossible to compleat our Elixir:* Which words are alledged by *Arnoldus de Villa Nova*, who saith that *Almizadir* (a name the Philopockers give their secret Salt) is a *Sal-Armoniack*, as appears from his own words taken out of his Breviary of Alchymical Books, being a Letter of his to a Pope of Rome.

"To the most holy Father, ere I acquaint thee that first of all the bodies must be reduced to their first matter. To understand which, thou must know, that the matter of all Metals, and their Sperm is a white fume decocted and thickned in the Bowels of the Earth, by a sulphurous heat; and according to the varieties of this sulphur, and its quantity in the earth, divers Metals are produced; the matter of them all being the same essentially, and differs only accidentally. Above all things it is certain, that the Workman can do nothing here without Salt, no more than an Archer can shoot without a string to his Bow. *Morienus* expresses this more clearly, when he saith, *Take the Phlegmatick and Choleric, and grind the Sanguine with it, until it become a ringing Heaven, &c.* The Phlegmatick is cold and moist, *viz.* Mercury, the Choleric is hot and dry, *viz.* *Sal-Armoniack*, and the languine is hot and moist, *viz.* Gold. Observe that *Sal-Armoniack* doth not give Colour, but Ingress, and prepares the matter and purgeth it, and then the Spirit being united with the Body, it hath ingress, and having conjoind these, it goes off. For this Salt is an unctuous farness coagulated by the dryness of the fire, of a hot and subtil dry nature, which penetrating through all parts, dissolves Bodies, and is the conjoiner of opposites, and of all Spirits with their Bodies. For this Salt is a volatile Spirit, a generating Stone, and a helper towards the production of the Elixir; because if this Salt were not, the Elixir could never be dissolved, nor have ingress, neither would one thing be joind to another, or have ingress into another. It is volatile, and yet joind with Bodies, it is a Body which is hid in it. And therefore *Avicenna* saith, *If you put it, viz. this Salt, instead of Fire, Air, or Sulphur, you will not err in your work, because it inclines it self to every nature and Almizadir;* that is, *Sal-Armoniack* will alone do thy business. And in the Book of *Aloms* and *Salts* 'tis said, that if God had not created this Salt, the Elixir could never be perfected, and the study of Alchymy would be in vain. He therefore that works without Salt (as the Allegory of the Wife Men hath it) does not attenuate the dead Bodies in their Graves, and therefore can never expect a resurrection, &c.

From this Letter of *Arnoldus* it appears fully, that their secret Salt is a *Sal-Armoniack*, though not the common. Concerning which Salt the Philopockers express themselves very differently. Our *Cosmopolita* cries out, *O our Sal-Armoniack! O our Sea!* and teaches also the preparation of it, though very darkly, where he speaks of the little fifth *Remora*, of which we are told, that it is able to stop a great

a great Ship under Sail in her course; and we know our secret *Sal-Armoniack* has the force to stop the Ships richly laden with Gold and Silver, sailing in the Sea of *Stygian* Waters, and to lead them whither it lists; from whence it appears that our Jovial *Sal-Armoniack* is the true *Remora* of the Philopockers.

I proceed now to the second Flower, *viz.* the blew Violet, which is likewise found in our Garden. We have heard how by means of our Jovial *Sal-Armoniack*, the colour of Gold and Silver is exalted, after it hath attracted them out of the salt Sea, where in they were dissolved. But if the Solutions of both Gold and Silver be pour'd together in one Glass, and some of our Magnet be put to them for to attract the fame, then the Gold which before was Blood-red, and the Silver which was so white, do together constitute a Violet colour, which is the second Flower growing in our Garden.

The third and most beautiful Flower of all that grow in our Garden, is the fair Flower *Amarantibus*, which of all other doth longest keep its colour: the white Lillies shed their Leaves as soon as they are ripe, and Violets in a short time wither and lose their colour; but the *Amarantibus* keeps her colour Winter and Summer. And the fame may be said of our metalline Flowers, the Silver attracted by our Magnet is the white Lilly, which when joyn'd with our blood-red Gold, produces our blew Violet, and out of this Violet, by means of the Fire, is afterwards produced the fix and permanent *Amarantibus*. When a Philopocker knows where to find, and how to pluck these three Flowers, he may well wear them as a Garland of Honour. Thus much I have added to point out these Flowers to the Sons of Art, and to stir up a desire in them to pluck them for themselves. At the present, time doth not permit to add any more, wherefore I hope the Courteous Reader will accept of what he finds here, intending in my third Appendix, God willing, to speak more fully of other like Flowers, which with the help of our secret *Sal-Armoniack*, may with more ease and in greater abundance be gathered than those now mentioned. I intend also therein to treat of a far more profitable use of our secret *Sal-Armoniack*. For although our secret *Sal-Armoniack*, which by manual labour is prepared of two Contraries, *viz.* Oil of Vitriol, Spirit of Salt or other corrosive acid Spirits, and urinous Spirits, be of great use for the meliorating of Metals, and the preparing of many

good Medicines, yet is all this but Children's play, if compared with what may be done with our most secret *Sal-Armoniack*, which is not prepared by Art, but created of God, and may be had every where in abundance without money. Yea, the Philopockers say that all men have it, that *Adam* brought it with him out of *Paradise*, and after death took it with him to his Grave; which is the constant affection not onely of Heathen, but also of Christian Philopockers, who have asserted the fame with many arguments, amongst whom are *Albertus Magnus* and his Disciple *Thomas Aquinas*, who were holy and religious men, and therefore very far from obtruding lies upon the World. There are also many Writings of unknown Philopockers, who assert, that all both rich and poor, always carry the matter of the Stone about with them, yea, that they bring it with them from their Mothers Womb: which though it may sound strange to the ignorant, because Man doth not appear in a mineral form, but in Flesh and Blood, yet sure it is that the mineral virtue is hid in him, for if it were not so *Albertus* could never have found Gold between the Teeth of dead Mens Skulls.

And for a conclusion, I *Glauber* do here protest, that this most universal *Sal-Armoniack* is able to change common Mercury in two or three days time, that it shall be no longer Quicksilver, nor whiten *Sol Lute* or Copper, but rather exalt them in their colours, and change them into true Tinctures. This *Sal-Armoniack* also has the power to fix (though it be unfix it self) all volatile Minerals, *viz.* common Sulphur, Mercury, Antimony, Auripigment, Zink, Bismuth, Arsenick, Cobalt, Galmei, and other such like in twenty four hours, so as afterwards they will fix themselves to be melted, without sending forth any fumes, and may be taken inwardly for the cure of many Diseases, concerning which I intend suddenly to give a fuller and further account. And therewith conclude this small Treatise of the wonderful Powers and Virtues of our secret Artificial, and most secret natural *Sal-Armoniack*. The godly and upright will easily apprehend what is here written, but the ungodly never. In our third Appendix we intend to enlarge on these and the like high Secrets, and declare the further profitable use of our Mercury of Tin, as being the onely means, without troublesome or chargeable labour to obtain to an universal Medicine.

The End of the Second Appendix.

T H E